PALI TEXT SOCIETY
PALI-ENGLISH DICTIONARY
RHYS DAVIDS

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FOREWORD. It is somewhat hard to realize, seeing how important and valuable the work has been, that when ROBERT CAESAR CHILDERS published, in 1872, the first volume of his Pali Dictionary, he only had at his command a few pages of the canonical Pali books. Since then, owing mainly to the persistent labours of the Pali Text Society, practically the whole of these books, amounting to between ten and twelve thousand pages, have been made available to scholars. These books had no authors. They are anthologies which gradually grew up in the community. Their composition, as to the Vinaya and the four Nikāyas (with the possible exception of the supplements) was complete within about a century of the Buddha's death; and the rest belong to the following century. When scholars have leisure to collect and study the data to be found in this preSanskrit literature, it will necessarily throw as much light on the history of ideas and language as the study of such names and places as are mentioned in it (quite incidentally) has already thrown upon the political divisions, social customs, and economic conditions of ancient India.

Some of these latter facts I have endeavoured to collect in my 'Buddhist India'; and perhaps the most salient discovery is the quite unexpected conclusion that, for about two centuries (both before the Buddha's birth and after his death), the paramount power in India was Kosala -- a kingdom stretching from Nepal on the North to the Ganges on the South, and from the Ganges on the West to the territories of the Vajjian confederacy on the East. In this, the most powerful kingdom in India; there had naturally arisen a standard vernacular differing from the local forms of speech just as standard English differs from the local (usually county) dialects. The Pali of the canonical books is based on that standard Kosala vernacular as spoken in the 6th and 7th centuries B. C. It cannot be called the 'literary' form of that vernacular, for it was not written at all till long afterwards. That vernacular was the mother tongue of the Buddha. He was born in what is now Nepal, but was then a district under the suzerainty of Kosala and in one of the earliest Pali documents he is represented as calling himself a Kosalan.

When, about a thousand years afterwards, some pandits in Ceylon began to write in Pali, they wrote in a style strikingly different from that of the old texts. Part of that difference is no doubt due simply to a greater power of fluent expression unhampered by the necessity of constantly considering that the words composed had to be learnt by heart. When the Sinhalese used Pali, they were so familiar with the method of writing on palmleaves that the question of memorizing simply did not arise. It came up again later. But none of the works belonging to this period were intended to be learnt. They were intended to be read.

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On the other hand they were for the most part reproductions of older material that had, till then, been preserved in Sinhalese. Though the Sinhalese pandits were writing in Pali, to them, of course, a dead language, they probably did their thinking in their own mother tongue. Now they had had then, for many generations, so close and intimate an intercourse with their Dravidian neighbours that Dravidian habits of speech had crept into Sinhalese. It was inevitable that some of the peculiarities of their own tongue, and especially these Dravidanisms, should have influenced their style when they wrote in Pali. It will be for future scholars to ascertain exactly how far this influence can be traced in the idioms and in the order of the arrangement of the matter of these Ceylon Pali books of the fifth and sixth centuries A. D.

There is no evidence that the Sinhalese at that time knew Sanskrit. Some centuries afterwards a few of them learnt the elements of classical Sanskrit and very proud they were of it. They introduced the Sanskrit forms of Sinhalese words when writing 'high' Sinhalese. And the authors of such works as the Dāṭhāvaŋsa, the Saddhammopāyana, and the Mahābodhivaŋsa, make use of Pali words derived from Sanskrit <-> that is, they turned into Pali form certain Sanskrit words they found either in the Amara--koṣa, or in the course of their very limited reading, and used them as Pali. It would be very desirable to have a

list of such Pali words thus derived from Sanskrit. It would not be a long one.
Here we come once more to the question of memory. From the 11th cent. onwards it became a sort of fashion to write manuals in verse, or in prose and verse, on such subjects as it was deemed expedient for novices to know. Just as the first book written in Pali in Ceylon was a chain of memoriter verses strung together by very indifferent Pali verses, so at the end we have these scarcely intelligible memoriter verses meant to be learned by heart by the pupils.
According to the traditions handed down among the Sinhalese, Pali, that is, the language used in the texts, could also be called Māgadhī. What exactly did they mean by that? They could not be referring to the Māgadhī of the Prakrit grammarians, for the latter wrote some centuries afterwards. Could they have meant the dialect spoken in Magadha at the date when they used the phrase, say, the sixth century A. D.? That could only be if they had any exact knowledge of the different vernaculars of North India at the time. For that there is no evidence, and it is in itself very improbable. What they did mean is probably simply the language used by Asoka, the king of Magadha. For their traditions also stated that the texts had been brought to them officially by Asoka's son Mahinda; and not in writing, but in the memory of Mahinda and his companions. Now we know something of the language of Asoka. We have his edicts engraved in different parts of India, differing slightly in compliance with local varieties of speech. Disregarding these local differences, what is left may be considered the language of head--quarters where these edicts were certainly drafted. This 'Māgadhī' contains none of the peculiar characteristics we associate with the Māgadhī dialect. It is in fact a younger form of that standard Kosalan lingua franca mentioned above.
Now it is very suggestive that we hear nothing of how the king of Magadha became also king of Kosala. Had this happened quietly, by succession, the event would have scarcely altered the relation of the languages of the two kingdoms. That of the older and larger would still have retained its supremacy. So when the Scottish dynasty succeeded to the English throne, the two languages remained distinct, but English became more and more the standard.

However this may be, it has become of essential importance to have a Dictionary of a language the history of whose literature is bound up with so many delicate and interesting problems. The Pali Text Society, after long continued exertion and many cruel rebuffs and disappointments is now at last in a position to offer to scholars the first instalment of such a dictionary.
The merits and demerits of the work will be sufficiently plain even from the first fasciculus. But one or two remarks are necessary to make the position of my colleague and myself clear.
We have given throughout the Sanskrit roots corresponding to the Pali roots, and have omitted the latter. It may be objected that this is a strange method to use in a Pali dictionary, especially as the vernacular on which Pali is based had never passed through the stage of Sanskrit. That may be so; and it may not be possible, historically, that any Pali word in the canon could have been actually derived from the corresponding Sanskrit word. Nevertheless the Sanskrit form, though arisen quite independently, may throw light upon the Pali form; and as Pali roots have not yet been adequately studied in Europe, the plan adopted will probably, at least for the present, be more useful.
This work is essentially preliminary. There is a large number of words of which we do not know the derivation. There is a still larger number of which the derivation does not give the meaning, but rather the reverse. It is so in every living language. Who could guess, from the derivation, the complicated meaning of such words as 'conscience', 'emotion', 'disposition'? The derivation would be as likely to mislead as to guide. We have made much progress. No one needs now to use the one English word 'desire' as a translation of sixteen distinct Pali words, no one of which means precisely desire. Yet this was done in Vol. X of the Sacred Books of the East by MAX MüLLER and FAUSBöLL See Mrs. RHYS DAVIDS in J R A S., 1898, p. 58.. The same argument applies to as many concrete words as abstract ones. Here again we claim to have made much advance. But in either case, to wait for perfection would postpone the much needed dictionary to the Greek kalends. It has therefore been decided to proceed as rapidly as possible with the completion of this first edition, and to reserve the proceeds of the sale for the eventual issue of a second edition which shall come nearer to our ideals of what a Pali Dictionary should be.
We have to thank Mrs. STEDE for valuable help in copying out material noted in my interleaved copy of Childers, and in collating indexes published by the Society; Mrs. RHYS DAVIDS for revising certain articles on the technical terms of psychology and philosophy; and the following scholars for kindly placing at our disposal the material they had collected for the now abandoned scheme of an international Pali Dictionary:
Prof. STEN KONOW. Words beginning with S or H. (Published in J P T S. 1909 and 1907, revised by Prof. Dr. D. ANDERSEN).
Dr. MABEL H. BODE. B, Bh and M.

Prof. DUROISELLE. K.
Dr. W. H. D. ROUSE. C--Ñ.
In this connection I should wish to refer to the work of Dr. EDMOND HARDY. When he died he left a great deal of material; some of which has reached us in time to be made available. He was giving his whole time, and all his enthusiasm to the work, and had he lived the dictionary would probably have been finished before the war. His loss was really the beginning of the end of the international undertaking.
Anybody familiar with this sort of work will know what care and patience, what scholarly knowledge and judgment are involved in the collection of such material, in the sorting, the sifting and final arrangement of it, in the adding of cross references, in the consideration of etymological puzzles, in the comparison and correction of various or faulty readings, and in the verification of references given by others, or found in the indexes. For all this work the users of the Dictionary will have to thank my colleague, Dr. WILLIAM STEDE. It may be interesting to notice here that the total number of references to appear in this first edition of the new dictionary is estimated to be between one hundred and fifty and one hundred and sixty thousand.
The Bavarian Academy has awarded to Dr. STEDE a personal grant of 3100 marks for his work on this Dictionary.
Chipstead, Surrey. July, 1921.
T. W. RHYS DAVIDS.

A. List of the Chiefs Books consulted for Vocabulary

(with Abbreviations).

1. PALI BOOKS.

1a Canonical.

Anguttara--Nikāya 5 vols. P T S. 1885<-> 1900 (A).
Buddha--Vaŋsa P T S. 1882 (Bu).
Cariyā--Piṭaka P T S. 1882 (Cp.).
Dhammapada P T S. 1914 (Dh).
Dhamma--Sangaṇi P T S. 1885 (Dhs).
Dīgha--Nikāya 3 vols. P T S. (D).
Iti--vuttaka P T S. 1890 (It.).
Kathā--Vatthu 2 vols. P T S. 1894, 95 (Kvu).
Khuddaka--Pāṭha P T S. 1915 (Kh).
Majjhima--Nikāya 3 vols. P T S. 1887<-> 1902 (M).
Niddesa I Mahā° 2 vols. P T S. 1916, 17 (Nd1).
Niddesa II Culla° P T S. 1918 (Nd2).
Paṭisambhidāmagga 2 vols. P T S. 1905, 1907 (Ps).
Peta--Vatthu P T S. 1889 (Pv).
Puggala--Paññatti P T S. 1883 (Pug).
Saŋyutta--Nikāya 5 vols. P T S. 1884<-> 1898 (S).
Sutta--Nipāta P T S. 1913 (Sn).
Thera--therīgāthā P T S. 1883 (Th 1) & (Th 2).
Udāna P T S. 1885 (Ud).
Vibhanga P T S. 1904 (Vbh).
Vimāna--Vatthu P T S. 1886 (Vv).
Vinaya--Piṭaka 5 vols. London 1879<-> 83 (Vin).
Apadāna P.T.S. 1925 (Ap).
Dukapaṭṭhāna, P.T.S. 1906 (Dukp).
Tikapaṭṭhāna, 3 vols. P.T.S. 1921--23 (Tikp).

1b Post--Canonical.

Atthasālinī, P T S. 1897 (DhsA).
Buddhadatta's Manuals, P T S. 1915 (Bdhd).
Dāṭhāvaŋsa, J P T S. 1884 (Dāvs).
Dhammapada Commentary, 4 vols. P T S. 1906--14 (DhA).
Dīpavaŋsa, London 1879 (Dpvs).
Jātaka, 6 vols. London 1877--96 (J).
Khuddaka--Pāṭha Commentary, P T S. 1915 (KhA).
Khuddhasikkhā, J.T.P.S. 1883 (Khus).
Mahāvaŋsa, P T S. 1908 (Mhvs).
Mahā--Bodhi--Vaŋsa, P T S. 1891 (Mhbv).
Milindapañha, London 1880 (Miln).
Mūlasikkhā, J.P.T.S. 1883 (Mūls).
Netti--Pakaraṇa, P T S. 1902 (Nett).
Pañca--gati--dīpana, J P T S. 1884 (Pgdp).
Peta--Vatthu Commentary, P T S. 1894 (PvA).
Puggala--Paññatti Commentary, J P T S. 1914 (Pug A).
Saddhammopāyana, J P T S. 1887 (Sdhp).
Sumangala--Vilāsinī, vol. I, P T S. 1886 (DA I).
Manoratha--pūraṇī P.T.S. 1924 (AA); Samanta--pāsādikā P.T.S. 1924 (Sam. Pās. or Vin A).
Papañca Sūdanī, pt. I, P.T.S. 1922 (MA).
Sammoha--Vinodanī, P.T.S. 1923 (VbhA).

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Sutta--Nipāta Commentary, 2 vols. P T S. 1916--17 (SnA).
Therīgāthā Commentary, P T S. 1891 (ThA).
Vimāna--Vatthu Commentary, P T S. 1901 (VvA).
Visuddhi--Magga, 2 vols. P T S. 1920<-> 21 (Vism).
Yogāvacara's Manual, P.T.S. 1896 (Yog).
Note. The system adopted in quotations of passages from Pali text is that proposed in J P T S. 1909, pp. 385--87, with this modification that Peta--vatthu (Pv) is quoted by canto and verse, and Culla--Niddesa (Nd2) by number of word in "Explanatory Matter".

2. BUDDHIST SANSKRIT.

Avadāna--śataka, ed. J. S. Speyer (Bibl. Buddhica III), 2 vols., St. Pétersbourg 1906. (Av. Ś.).
Divyâvadāna, ed. Cowell & Neil, Cambridge 1886. (Divy).
Jātaka--mālā, ed. H. Kern (Harvard Or. Ser. I), Boston 1891. (Jtm).
Lalita--vistara, ed. S. Lefmann, I. Halle 1902. (Lal. V.).
Mahā--vastu, ed. É. Senart, 3 vols., Paris 1882--1897. (Mvst).
Śikṣā--samuccaya. Ed. C. Bendall, St. Petersburg, 1902 (Śikṣ).
The ed. of Lalitavistara which I have used, and from which I quote, is the Calcutta ed. (1877), by Rājendralāla Mitra (Bibl. Indica), and not Lefmann's.

3. TRANSLATIONS.

Buddh. Manual of Psychological Ethics (trsl. of the Dhamma--sangaṇi) by Mrs. Rhys Davids (R. As. Soc. Trsl. Fund XII), London 1900. (Dhs trsl.).
Compendium of Philosophy (trsl. of the Abhidhamm'attha--sangaha) by S. Z. Aung and Mrs. Rhys Davids, P T S. Trsl. 1910. (Cpd.).
Dialogues of the Buddha, trsl. by T. W. and C. A. F. Rhys Davids, London I. 1899; II. 1910; III. 1921. (Dial.).
Expositor (trsl. of the Attha--sālinī), by Maung Tin, P T S. Trsl. 1920, 21.

Kathāvatthu trsl. ("Points of Controversy), by Aung and Mrs. Rhys Davids, P T S. Trsl. 1915. (Kvu trsl.).
Kindred Sayings (Saŋyutta Nikāya I), by Mrs. Rhys Davids, P T S. Trsl. 1917. (K S.).
Mahāvaŋsa trsl. by W. Geiger, P T S. Trsl. 1912.
Manual of a Mystic (Yogâvacara), trs. by F. L. Woodward, P T S. Trsl. 1916. (Mystic).
Neumann, K. E., Lieder der Mönche und Nonnen, Berlin 1899.
Psalms of the Brethren (trsl. Mrs. Rhys Davids), P T S. Trsl. 1913.
Psalms of the Sisters (trsl. Mrs. Rhys Davids), P T S. Trsl. 1909.
Questions of Milinda (trsl. T. W. Rhys Davids), S B E. vols. 35, 36. (Miln).
Vinaya Texts (trsl. Rhys Davids & Oldenberg), S B E. vols. 13, 17, 20. (Vin T.).
Neumann, Die Reden Gotamo Buddha's (Mittlere Sammlung), Vols. I to III2 1921.
Human Types, P.T.S. trsl. 1924 (Pug trsl.) and insert accordingly on p. xi under B 1.
Path of Purity, P.T.S. trsl. 1923, 1st pt. (Vism. Trsl.).

4. GRAMMATICAL & OTHER LITERATURE; PERIODICALS, ETC.

Abhidhānappadīpikā, ed. W. Subhūti, Colombo1 1883. (Abhp.).
Andersen, D., A Pāli Reader, 2 pts; Copenhagen 1901, 1907.
Aufrecht, Th., Halāyudha's Abhidhāna--ratna--māḷā, London 1861.
Brugmann, K., Kurze vergleichende Grammatik der indogerm. Sprachen, Strassburg 1902.
Childers, R. C., A Dictionary of the Pāli Language, London 1874.
Brāhmaṇa (Br.).
Dhātupāṭha & Dhātumañjūsā, ed. Andersen & Smith, Copenhagen 1921 (Dhtp, Dhtm).
Śatapatha--Brāhmaṇa (trsl. J. Eggeling) (Śat. Br.) SBE vols.

Geiger, W., Pāli Literatur und Sprache, Strassburg 1916. (Geiger, P. Gr.).
Grassmann, W., Wörterbuch zum Rig Veda, Leipzig 1873.
Journal of the American Oriental Society (J A O S.).
Journal Asiatique, Paris (J. As.)
Journal of the Pāli Text Society (J P T S.).
Journal of the Royal Asiatic Society, London (J R A S.).
Kaccāyana--ppakaraṇa, ed. & trsl. Senart (J. As. 1871) (Kacc).
Kern, H., Toevoegselen op 't Woordenboek van Childers; 2 pts (Verhandelingen Kon. Ak. van Wetenschappen te Amsterdam N. R. XVI, 5), Amsterdam 1916. (Toev.).
Kuhn's Zeitschrift für vergleichende Sprachforschung (K Z.).
Mahāvyutpatti, ed. Mironow (Bibl. Buddhica XIII) St. Pétersbourg 1910, 11. (Mvyut).
Müller, Ed., Simplified Grammar of the Pali Language, London 1884.
Trenckner, V., Notes on the Milindapañho, in J P T S. 1908, 102 sq.
Uhlenbeck, H., Kurzgefasstes Etym. Wörterbuch d. Altindischen Sprache, Amsterdam 1898.
Walde, A., Lateinisches Etymologisches Wörterbuch, Heidelberg2 1910.
Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig 1847 sq. (Z D M S.).
Kirfel, W. Kosmographie der Inder, Bonn & Leipzig 1920.

B. LIST OF ABBREVIATIONS.

1. Titles of Books (the no. refers to section of A).

A Anguttara 1a
Abhp Abhidhānappadīpikā. . . 4
Ap Apadāna. 1a
Av. Ś. Avadāna--śataka 2

Bdhd   Buddhadatta 1
Brethren: see Psalms. 3
Bu   Buddha--vaŋsa 1a
Cp   Cariyā--piṭaka 1a
Cpd   Compendium 3
D   Dīgha. 1a
Dāvs   Dāṭhā--vaŋsa 1b
Dh   Dhammapada 1a
Dhs   Dhammasangaṇi 1a
Dhs trsl.   Atthasālinī 3
Dial.   Dialogues 3
Divy   Divyâvadāna 2
Dpvs   Dīpavaŋsa 1b
Halāyudha: see Aufrecht 4
It   Itivuttaka 1a
J   Jātaka 1b
J A O S.   Journal Amer. Or. Soc. . 4
J As.   Journal Asiatique. . . . 4
J P T S.   Journal Pāli Text Soc. . 4
J R A S.   Journal Royal Asiatic Soc. 4
Jtm   Jātakamālā 2
Kacc   Kaccāyana 4
Kh   Khuddakapāṭha 1a
K S   Kindred Sayings. . . . 3
Kvu   Kathāvatthu 1a
K Z   Kuhn's Zeitschrift . . . 4
Lal. V.   Lalita Vistara. 2
M   Majjhima 1a
Mhbv   Mahābodhi--vaŋsa. . . . 1b
Mhvs   Mahāvaŋsa 1b
Miln   Milinda--pañha 1b
M Vastu   Mahā--vastu 2
Mvyut   Mahāvyutpatti. 4
Mystic: see Manual 3
Nd1   Mahāniddesa 1a
Nd2   Cullaniddesa 1a
Nett   Netti--pakaraṇa. 1b
Pgdp   Pañcagati--dīpana 1b
Ps   Paṭisambhidā--magga. . . 1a
Pug   Puggala--paññatti 1a
Pv   Petavatthu 1a
S   Saŋyutta. 1a
S B E   Sacred Books of the East. 3
Sdhp   Saddhammopāyana . . . 1b
Śikṣ   Śikṣāsamuccaya 2
Sisters: see Psalms 3
Sn   Sutta--nipāta 1a
Th 1   Theragāthā. 1a
Th 2   Therīgāthā 1a
Toev.   Toevoegselen 4

BR. Boehtlingk and Roth.
Dhtm Dhātumañjūsa . . . 4.
Dhtp Dhātupāṭha . . . 4.
Dukp =Dukapaṭṭhāna . . . 1a.
Paṭṭh =Paṭṭhāna: see Duka° & Tika° . . . 1a.
Tikp =Tikapaṭṭhāna . . . 1a.
VbhA =Sammoha--Vinodanī . . . 1b.
Vism. Trsl. =Path of Purity . . . 3.

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Ud Udāna 1a
Vbh Vibhanga 1a
Vin Vinaya 1a
Vism Visuddhi--magga 1b
Vv Vimānavatthu 1a
Z D M G. Zeitschrift der Deutschen Morgenländischen Gesellschaft. 4

2. General & grammatical terms.

A in combn with a Titleletter (e.g. DhA)=Commentary (on Dh).
abl. ablative
abs. absolute(ly)
abstr. abstract
acc. accusative
act. active
add. addition
adj. adjective
adv. adverb
Ags. Anglo--Saxon
aor. aorist
appl. applied
art. article
attr. attribute
Av. Avesta
BB Burmese MSS
bef. before
BSk. Buddhist Sanskrit
C (& Cy) Commentary (when cited in expln of a Text passage).
caus. causative
cert. certain
coll. collective
combd, combn combined, combination
comp. comparative, comparison, composition
cond. conditional
cons. consonant
corr. correct(ed)
correl. correlation, correlative
cp. compare
cpd. compound
dat. dative

den. denominative
der. derived, derivation
des. desiderative
dial. dialect(ical)
diff. different
dist. distinct, distinguished
E. English
e. g. for instance
encl. enclitic
ep. epithet
esp. especially
etym. etymology
exc. except
excl. exclamation, exclusive
expl. explanation, explained
f. feminine
fig. figurative(ly)
foll. following
form. formation
fr. from
freq. frequently, frequentative
fut. future
Gall. Gallic
gen. genitive
ger. gerund
Ger. German
Goth. Gothic
Gr. Greek
gram. grammar, °atical
grd. gerundive
ibid. at the same passage
id. the same
id. p. identical passage
i. e. that is
i. g. in general
imper. imperative
impers. impersonal
impf. imperfect
Ind. Index
ind. indicative
indecl. indeclinable
indef. indefinite
inf. infinitive
instr. instrumental
interr. interrogative
intrs. intransitive
iter. iterative
Lat. Latin
l. c. loco citato
lit. literal(ly), literary

Lit. Lithuanian
loc. locative
m. masculine
med. medium (middle)
N. Name
n. noun, note
nom. nominative
Np. Name of person
Npl. Name of place
nt. neuter
num. numeral
Obulg. Old--bulgarian
Ohg. Old--high--german
Oicel. Old--icelandic
Oir. Old--irish
onom. onomatopoetic
opp. opposed, opposite
ord. ordinal, ordinary
orig. original(ly)
P. Pāli
part. particle

pass. passive
perf. perfect
pers. personal
pl. plural
pop. popular
poss. possessive
pot. potential
pp. past participle
ppr. present participle
prec. preceding
pred. predicative
pref. prefix
prep. preposition
pres. present
pret. preterite
Prk. Prākrit
prob. probably
pron. pronoun
pt. part
P T S. Pāli Text Society
q. v. quod vide
(which see)
ref. reference, referred
refl. reflexive
rel. relation, relative
sep. separate(ly)

sg. singular
Sk. Sanskrit
sq. and following
SS. Singhalese MSS.
ster. stereotype
suff. suffix
sup. superlative
s. v. sub voce (under the word mentioned)
syn. synonym(ous)
T. Text
trans. transitive
trsl. translated, translation
t. t. technical term
t. t. g. technical term in grammar
v. verse
var. variant, various
var. lect. various reading
voc. vocative
Wtb. Wörterbuch

3. Typographical.

*(s)qu̯el indicates a (reconstructed or conjectured) Indogermanic root.
*Sk means, that the Sanskrit word is constructed after the Pāli word; or as Sk. form is only found in lexicographical lists.
â: the cap over a vowel indicates that the ā is the result of a syncope a + a (e. g. khuddânukhudda), whereas ā represents the proper ā, either pure or contracted with a preceding a (khīṇāsava = khīṇa + āsava).
° represents the head--word either as first (°--) or second (--°) part of a compound; sometimes also an easily supplemented part of a word.
> indicates an etymological relation or line of development between the words mentioned.
∼ and ≈ means "at similar" or "at identical, parallel passages".
The meaning of all other abbreviations may easily be inferred from the context.

A

A--1

A--1 the prep. ā shortened before double cons., as akkosati (ā + kruś), akkhāti (ā + khyā), abbahati (ā + bṛh). -- Best to be classed here is the a-- we call expletive. It represents a reduction of ā-- (mostly before liquids and nasals and with single consonant instead of double). Thus anantaka (for ā--nantaka = nantaka) Vv.807; amajjapa (for ā--majjapa = majjapa) J VI.328; amāpaya (for āmāpaya = māpaya) J VI.518; apassato (= passantassa) J VI.552.

A--2 (an-- before vowels) [Vedic a--, an--; Idg. *n̊, gradation form to *ne (see na2); Gr. a), a)n--; Lat. *en--, in--; Goth., Ohg. & Ags. un--; Oir. an--, in--] neg. part. prefixed to (1) nouns and adjectives; (2) verbal forms, used like (1), whether part., ger., grd. or inf.; (3) finite verbal forms. In compn. with words having originally two initial cons. the latter reappear in their assimilated form (e. g. appaṭicchavin). In meaning it equals na--, nir-- and vi--. Often we find it opp. to sa--. Verbal negatives which occur in specific verb. function will be enumd. separately, while examples of neg. form. of (1) & (2) are given under their positive form unless the neg. involves a distinctly new concept, or if its form is likely to lead to confusion or misunderstanding. -- Concerning the combining & contrasting (orig. neg.) --a-- (â) in redupl. formations like bhavâ--bhava see ā4.

A--3

A--3 [Vedic a--; Idg. *e (loc. of pron. stem, cp. ayaŋ; orig. a deictic adv. with specific reference to the past, cp. Sk sma); Gr. e)--; also in Gr. e)kei_, Lat. equidem, enim] the augment (sign of action in the past), prefixed to the root in pret., aor. & cond. tenses; often omitted in ordinary prose. See forms under each verb; cp. also ajja. Identical with this a-- is the a-- which functions as base of some pron. forms like ato, attha, asu etc. (q. v.).

A--4

A--4 the sound a (a--kāra) J VI.328, 552; VvA 279, 307, 311.

Aŋsa1

Aŋsa1 [Vedic aŋsa; cp. Gr. w)_mos, Lat. umerus, Goth ams, Arm. us] (a) the shoulder A v. 110; Sn 609. aŋse karoti to put on the shoulder, to shoulder J I.9. (b.) a part (lit. side) (cp. °āsa in koṭ̣ṭhāsa and expln of aŋsa as koṭ̣ṭhāsa at DA I.312, also v. l. mettāsa for mettaŋsa at It 22). -- atīt'aŋse in former times, formerly D II.224; Th 2, 314. mettaŋsa sharing friendship (with) A IV.151 = It 22 = J IV.71 (in which connection Miln 402 reads ahiŋsā). -- Disjunctive ekena aŋsena . . . ekena aŋsena on the one hand (side) . . . on the other, partly . . . partly A I.61. From this: ekaŋsa (adj.) on the one hand (only), i. e. incomplete (opp. ubhayaŋsa) or (as not admitting of a counterpart) definite, certain, without doubt (opp. dvidhā): see ekaŋsa. -- paccaŋsena according to each one's share A III.38. puṭaŋsena with a knapsack for provisions D I.117; A II 183; cp. DA I.288, with v. l. puṭosena at both passages.
--kūṭa "shoulder prominence", the shoulder Vin III.127; DhA III.214; IV.136; VvA 121. -- vaṭ̣ṭaka a shoulder strap (mostly combd with kāyabandhana; vv. ll. °vaddhaka, °bandhaka) Vin I.204 (T. °bandhaka); II.114 (ddh); IV.170 (ddh); Vv 3340 (T. °bandhana, C. v. l. °vaṭ̣ṭaka); DhA III.452.

Aŋsa2

Aŋsa2 [see next] point, corner, edge; freg. in combn with numerals, e. g. catur° four--cornered, chaḷ°, aṭ̣ṭh°, soḷas° etc. (q. v.) all at Dhs 617 (cp. DhsA 317). In connection with a Vimāna: āyat° with wide or protruding capitals (of its pillars) Vv 8415; as part of a carriagepole Vv 642 (= kubbara--phale patiṭ̣ṭhitā heṭ̣ṭhima--aŋsā VvA 265).

Aŋsi (f.) [cp. Vedic aśri, aśra, aśani; Gr. a)/kros pointed, a)/kris, also o)cu/s sharp: Lat. ācer sharp. Further connections in Walde Lat. Wtb. under ācer] a corner, edge (= aŋsa2) Vv 782 (= aŋsa--bhāga VvA 303).

Aŋsu [cp. Sk. aŋśu (Halāyudha) a ray of light] a thread Vin III.224. --mālin, sun Sāsv 1.

Akaṭa (adj.) [a + kaṭa] not made, not artificial, natural; °yūsa natural juice Vin I.206.

Akampiyatta (nt.) [abstr. fr. akampiya, grd. of a + kampati] the condition of not being shaken, stableness Miln 354.

Akalu (cp. agalu) an ointment J IV.440 (akaluñ candanañ ca, v. l. BB aggaluŋ; C. expls as kālâkaluñ ca rattacandanañ ca, thus implying a blacking or dark ointment); VI.144 (°candana--vilitta; v. l. BB aggalu°); Miln 338 (°tagara--tālīsaka--lohita--candana).

Akāca (adj.) [a + kāca] pure, flawless, clear D II.244; Sn 476; J V.203.

Akācin (adj.) = akāca Vv 601. Kern (Toevoegselen s. v.) proposes reading akkācin (= Sk. arka--arcin shining as the sun), but VvA 253 expls by niddosa, and there is no v. l. to warrant a misreading.

Akāsiya (adj. --n.) [a + kāsika?] "not from the Kāsī--country" (?); official name of certain tax--gatherers in the king's service J VI.212 (akāsiya--sankhātā rāja--purisā C.).

Akiccakāra (adj.) [a + kicca + kāra] 1. not doing one's duty, doing what ought not to be done A II.67; Dh 292; Miln 66; DA I.296. -- 2. ineffective (of medicine) Miln 151.

Akiriya (adj.) [a + kiriya] not practical, unwise, foolish J III.530 (°rūpa = akattabba--rūpa C.); Miln 250.

Akilāsu (adj.) [a + kilāsu] not lazy, diligent, active, untiring S I.47; V.162; J I.109; Miln 382.

Akissava at S I.149 is probably faulty reading for akiñcana.

Akutobhaya (adj.) see ku°.

Akuppa (adj.) [a + kuppa, grd. of kup, cp. BSk. akopya M Vastu III.200] not to be shaken, immovable; sure, steadfast, safe Vin I.11 (akuppā me ceto--vimutti) = S II.239; Vin II.69; IV.214; D III.273; M I.205, 298; S II.171; A III.119, 198; Miln 361.

Akuppatā (f.) [abstr. fr. last] "state of not being shaken", surety, safety; Ep. of Nibbāna Th 1, 364.

Akka [cp. Sk. arka] N. of a plant: Calotropis Gigantea, swallow--wort M I.429 (°assa jiyā bowstrings made from that plant).
--nāla a kind of dress material Vin I.306 (vv. ll. agga° & akkha°). --vāṭa a kind of gate to a plantation, a movable fence made of the akka plant Vin II.154 (cp. akkha--vāṭa).

Akkanta [pp. of akkamati] stepped upon, mounted on A I.8; J I.71; Miln 152; DhA I.200.

Akkandati [ā + kandati, krand] to lament, wail, cry S IV.206.

Akkamana (nt.) [cp. BSk. ākramaṇa Jtm 3158] going near, approaching, stepping upon, walking to J I.62.

Akkamati [ā + kamati, kram] to tread upon, to approach, attack J I.7, 279; ThA 9; -- to rise Vin III. 38. -- ger. akkamma Cp. III.72. -- pp. akkanta (q. v.).

Akkuṭṭha (adj. n.) [pp. of akkosati] 1. (adj.) being reviled, scolded, railed at Sn 366 (= dasahi akkosavatthūhi abhisatto SnA 364); J VI.187. -- 2. (nt.) reviling, scolding, swearing at; in combn akkuṭṭha--vandita Sn 702 (= akkosa--vandana SnA 492) Th 2, 388 (expln ThA 256 as above).

Akkula (adj.) [= ākula] confused, perplexed, agitated, frightened Ud 5 (akkulopakkula and akkulapakkulika). See ākula.

Akkosa [ā + kruś = kruñc, see kuñca & koñca2; to sound, root kṛ, see note on gala] shouting at, abuse, insult, reproach, reviling Sn 623; Miln 8 (+ paribhāsa); SnA 492; ThA 256; PvA 243; DhA II.61.
--vatthu always as dasa a°--vatthūni 10 bases of abuse, 10 expressions of cursing J I.191; SnA 364, 467; DhA I.212; IV.2.

Akkosaka (adj.) [from last] one who abuses, scolds or reviles, + paribhāsaka A II.58; III.252; IV.156; V.317; PvA 251.

Akkosati [to krus see akkosa] to scold, swear at, abuse, revile J I.191; II.416; III.27; DhA I.211; II.44. Often combd with paribhāsati, e. g. Vin II.296; DhA IV.2; PvA 10. -- aor. akkocchi Dh 3; J III.212 (= akkosi DhA I.43. Der. wrongly fr. krudh by Kacc. VI.417; cp. Franke, Einh. Pāli--gramm. 37, and Geiger, P. Gr. § 164). --pp. akkuṭṭha (q. v.).

Akkha1

Akkha1 [Vedic akṣa; Av. aša; Gr. a)/cwn a(/maca ohariot with one axle); Lat. axis; Ohg. etc. ahsa, E. axle, to root of Lat. ago, Sk. aj] the axle of a wheel D II.96; S V.6; A I.112; J I.109, 192; V.155 (akkhassa phalakaŋ yathā; C.: suvaṇṇaphalakaŋ viya, i. e. shiny, like the polished surface of an axle); Miln 27 (+ īsā + cakka), 277 (atibhārena sakaṭassa akkho bhijjati: the axle of the cart breaks when the load is too heavy); PvA 277. --akkhaŋ abbhañjati to lubricate the axle S IV.177; Miln 367.
  --chinna one whose axle is broken; with broken axle S I.57; Miln 67. --bhagga with a broken axle J V.433. --bhañjana the breaking of the axle DhA I.375; PvA 277.

Akkha2

Akkha2 [Vedic akṣa, prob. to akṣi & Lat. oculus, "that which has eyes" i. e. a die; cp. also Lat. ālea game at dice (fr.* asclea?)] a die D I.6 (but expld at DA I.86 as ball--game: guḷakīḷa); S I.149 = A V.171 = Sn 659 (appamatto ayaŋ kali yo akkhesu dhanaparājayo); J I.379 (kūṭ° a false player, sharper, cheat) anakkha one who is not a gambler J V.116 (C.: ajūtakara). Cp. also accha3.
  --dassa (cp. Sk. akṣadarśaka) one who looks at (i. e. examines) the dice, an umpire, a judge Vin III.47; Miln 114, 327, 343 (dhamma--nagare). --dhutta one who has the vice of gambling D II.348; III.183; M III.170; Sn 106 (+ itthidhutta & surādhutta). --vāṭa fence round an arena for wrestling J IV.81. (? read akka--).

Akkha3

Akkha3 (adj.) (--°) [to akkhi] having eyes, with eyes PvA 39 (BB. rattakkha with eyes red from weeping, gloss on assumukha). Prob. akkhaṇa is connected with akkha.

Akkhaka [akkha1 + ka] the collar--bone Vin IV.213 (adhakkhakaŋ); Y.216.

Akkhaṇa [a + khaṇa, BSk. akṣaṇa AvŚ I.291 = 332] wrong time, bad luck, misadventure, misfortune. There are 9 enumd at D III.263; the usual set consists of 8; thus D III.287; VvA 193; Sdhp 4 sq. See also khaṇa.
  --vedhin (adj. n.) a skilled archer, one who shoots on the moment, i. e. without losing time, expld as one who shoots without missing (the target) or as quickly as lightning (akkhaṇa = vijju). In var. combns.; mostly as durepātin a. A I.284 (+ mahato kāyassa padāletā); II.170 sq. (id.), 202; IV.423, 425; J II.91 (expld as either "avirādhita<11>--vedhī" or "akkhaṇaŋ vuccati vijju": one who takes and shoots his arrows as fast as lightning), III.322; IV.494 (C. explns aviraddha--vedhin vijju--ālokena vijjhana<11>--samattha p. 497). In other combn at J I.58 (akkhaṇavedhin + vālavedhin); V.129 (the 4 kinds of archers: a., vālavedhin, saddavedhin & saravedhin).
  In BSk. we find akṣuṇṇavedha (a Sanskritised Pāli form, cp. Mathurā kṣuṇa = Sk. kṣaṇa) at Divy 58, 100, 442 (always with dūrevedha), where MSS. however read ak<-> ṣuṇa°; also at Lal. Vist. 178. See Divy Index, where trsln is given as "an act of throwing the spear so as to graze the mark" (Schiefner gives "Streifschuss"). -
Note. The explanations are not satisfactory. We should expect either an etym. bearing on the meaning "hitting the centre of the target" (i. e. its "eye") (cp. E. bull's eye), in which case a direct relation to akkha = akkhi eye would not seem improbable (cp. formation ikkhana) or an etym. like "hitting without mishap", in which case the expression would be derived directly from ak khaṇa (see prec.) with the omission of the neg. an--; akkhaṇa in the meaning of "lightning" (J II.91 C.) is not supported by literary evidence.

Akkhata (adj.) [pp. of a + kṣan, cp. parikkhata1] unhurt, without fault Mhvs 19, 56 (C. niddosa). -- acc. akkhataŋ (adv.) in safety, unhurt. Only in one phrase Vv 8452 (paccāgamuŋ Pāṭaliputtaŋ akkhataŋ) & Pv IV.111 (nessāmi taŋ Pāṭaliputtaŋ akkhataŋ); see VvA 351 & PvA 272.

Akkhaya (adj.) [a + khaya, kṣi] not decaying, in akkhayapaṭibhāna, of unfailing skill in exposition Miln 3, 21.

Akkhara (adj.) [Vedic akṣara] constant, durable, lasting D III.86. As tt. for one of 4 branches of Vedic learning (D I.88) it

is Phonetics which probably included Grammar, and is expld by sikkhā (DA I.247 = SnA 477) <-> pl. nt. akkharāni sounds, tones, words. citt'akkhara of a discourse (suttanta) having variety & beauty of words or sounds (opposed to beauty of thought) A I.72 = III.107 = S II.267. Akkharāni are the sauce, flavour (vyañjana) of poetry S I.38. To know the context of the a° the words of the texts, is characteristic of an Arahant Dh 352 (C. is ambiguous DhA IV.70). Later: akkharaŋ a syllable or sound PvA 280 (called sadda in next line); akkharāni an inscription J II.90; IV.7 (likhitāni written), 489; VI.390, 407. In Grammar: a letter Kacc. 1.

--cintaka a grammarian or versifier KhA 17; SnA 16, 23, 321. cp. 466; PvA 120. --pabheda in phrase sakkharappabheda phonology & etymology D I.88 (akkharappabhedo ti sikkhā ca nirutti ca SnA 447 = DA i.247) = A III.223 = Sn p. 105. --piṇḍa "word--ball", i. e. sequence of words or sounds DhA IV.70 (= akkharānaŋ sannipāto Dh 352).

Akkharikā (f.) a game (recognising syllables written in the air or on one's back). D I.7; Vin II.10; III.180. So expld at DA I.86. It may be translated "letter game"; but all Indian letters of that date were syllables.

Akkhāta (adj.) [pp. of akkhāti] announced, proclaimed, told, shown A I.34 (dur°); II.195; IV.285, 322; V.265, 283; Sn 172, 276, 595, 718.

Akkhātar one who relates, a speaker, preacher, story--teller S I.11, 191; III.66; Sn 167.

Akkhāti [ā + khyā, Idg. *sequ; cp. Sk. ākhyāti, Lat. inquam, Gr. e)nne/pw, Goth. saihvan, Ger. sehen etc. See also akkhi & cakkhu] to declare, announce, tell Sn 87, 172; imper. akkhāhi Sn 988, 1085; aor. akkhāsi Sn 251, 504, 1131 (= ācikkhi etc. Nd2 465); fut. akkhissati Pv IV.163; cond. akkhissaŋ Sn 997; J VI.523. -- Pass. akkhāyati to be proclaimed, in phrase aggaŋ a. to be deemed chief or superior, to be first, to excel Miln 118, 182 (also in BSk. agram ākhyāyate M Vastu III.390); ger. akkheyya to be pronounced S I.11; It 53. -- pp. akkhāta (q. v.). -- Intensive or Frequentative is ācikkhati.

Akkhāna (nt.) [Sk. ākhyāna] telling stories, recitation; tale, legend D I.6 (= DA I.84: Bhārata--Rāmāyanādi); III.183; M I.503; III.167; Sdhp. 237. -- preaching, teaching Nd1 91 (dhamm°). The 5th Veda J V.450. (vedam akkhānapañcamaŋ; C: itihāsapañcamaŋ vedacatukkaŋ). -- The spelling ākhyāna also occurs (q. v.).

Akkhāyika (adj.) relating, narrating J III.535; lokakkhāyikā kathā talk about nature--lore D I.8; Miln 316.

Akkhāyin (adj.) telling, relating, announcing S II.35; III.7; J III.105.

Akkhi (nt.) [to *oks, an enlarged form of *oqu, cp. Sk. īkṣate, kṣaṇa, pratīka, anīka; Gr. o)/sse, w)/y (*ku/klwy), o)fqalmo/s, pro/swpon; Lat. oculus, Ags. ēowan (= E eye & wind--ow); Goth. augō. See also cakkhu & cp. akkha2 & ikkhaṇika] the eye M I.383 (ubbhatehi akkhīhi); Sn 197, 608; J I.223, 279; V.77; VI.336; Pv II.926 (akkhīni paggharanti: shed tears, cp. PvA 123); VvA 65 (°īni bhamanti, my eyes swim) cp. akkhīni me dhūmāyanti DhA I.475; DhA II.26; III.196 (°īni ummīletvā opening the eyes); Sdhp 103, 380. -- In combn with sa-- as sacchi & sakkhi (q. v.). As adj. (--°) akkha3 (q.v.).

--añjana eye ointment, collyrium DhA III.354. --kūpa the socket of the eye J IV.407. --gaṇḍa eye--protuberance, i. e. eye--brow (?) J VI.504 (for pamukha T.). --gūtha secretion from the eye PvA 198. --gūthaka id. Sn 197 (= dvīhi akkhicchiddehi apanīta--ttaca--maŋsasadiso a°--gūthako SnA 248). --chidda the eye--hole SnA 248. --dala the eye--lid DA I.194; ThA 259; DhsA 378. --pāta "fall of the eye", i. e. a look, in mand° of soft looks (adj.) PvA 57. --pūra an eye--full, in akkhipūraŋ assuŋ (assu?) an eye full of tears J VI.191. --mala dirt from the eye Pv III.53 (= °gūtha C.). --roga eye disease DhA I.9.

Akkhika1

Akkhika1 (--°) (adj.) having eyes, with eyes Th 1,960 (añjan° with eyes anointed); DhA IV.98 (aḍḍh° with half an eye, i. e. stealthily); Sdhp 286 (tamb° red--eyed). --an° having no eyes DhA I.11.

Akkhika2

Akkhika2 (nt.) [cp. Sk. akṣa] the mesh of a net J I.208. --hāraka one who takes up a mesh (?) M I.383 (corresp. with aṇḍahāraka).

Akkhitta1

Akkhitta1 see khitta.

Akkhitta2

Akkhitta2 (adj.) [BSk ākṣipta Divy 363, pp. of ā + kṣip] hit, struck, thrown J III.255 (= ākaḍḍhita C.).

Akkhin (adj.) = akkhika J III.190 (mand° softeyed); Vv 323 (tamb° red--eyed); DhA I.11.

Akkhobbha (adj.) [a + kṣubh, see khobha] not to be shaken, imperturbable Miln 21.

Akkhobhana (adj) = akkhobbha J V.322 (= khobhetun na sakkhā C.).

Akkhohiṇī (f.) [= akkhobhiṇī] one of the highest numerals (1 followed by 42 ciphers, Childers) J V.319; VI.395.

Akhaṇḍaphulla see khaṇḍa.

Akhāta (adj.) not dug: see khāta.

Akhetta barren--soil: see khetta. -- In cpd. °ññu the neg. belongs to the whole: not knowing a good field (for alms) J IV.371.

Agati see gati. --°gamana practising a wrong course of life, evil practice, wrong doing D III.228 (4: chanda°, dosa° moha° bhaya°); A II.18 sq., J IV.402; V.98, 510; PvA 161.

Agada [Vedic agada; a + gada] medicine, drug, counterpoison J I.80 (°harīṭaka); Miln 121, 302, 319, 334; DA I.67; DhA I.215; PvA 198 (= osadhaŋ).

Agaru (adj.) [cp. Sk. aguru, a + garu] (a) not heavy, not troublesome, only in phrase: sace te agaru "if it does not inconvenience you, if you don't mind" (cp. BSk. yadi te aguru. Av. S I.94, 229; II.90) Vin. I.25; IV.17, D I.51; DhA I.39. -- (b) disrespectful, irreverent (against = gen.) D I.89; Sn p. 51.

Agalu [cp. Sk. aguru, which is believed to appear in Hebr. ahālīm (aloe), also in Gr. a)lo/h & a)ga/lloxon] fragrant aloe wood, Agallochum Vv 537 (aggalu = VvA 237 agalugandha); VvA 158 (+ candana). Cp. also Av. Ś I.24, and akalu.

Agāra (nt.) [cp. Sk. agāra, probably with the a-- of communion; Gr. a)gei(rw to collect, a)gora/ market. Cp. in meaning & etym. gaha1]. -- 1. house or hut, usually implying the comforts of living at home as opp. to anagāra homelessness or the state of a homeless wanderer (mendicant). See anagāriyā. -- Thus freq. in two phrases contrasting the state of a householder (or layman, cp. gihin), with that of a religious wanderer (pabbajita), viz. (a.) kesamassuŋ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaŋ pabbajati "to shave off hair & beard, put on the yellow robes, and wander forth out of the home into the homeless state" D I.60 etc.; cp. Nd2 172II. See also S I.185 (agārasmā anagāriyaŋ nikkhanta); M II.55 (agāraŋ ajjhāvasatā); Sn 274, 805 (°ŋ āvasati), and with pabbajita D I.89, 115, 202, 230; Pv II.1317. -- (b.) of a "rājā cakkavattin" compared with a "sambuddha": sace agāraŋ āvasati vijeyya paṭhaviŋ imaŋ adaṇḍena asatthena . . . sace ca so pabbajati agārā anagāriyaŋ vivaṭacchado sambuddho arahā bhavissati "he will become the greatest king when he

stays at home, but the greatest saint when he takes up the homeless life", the prophesy made for the infant Gotama D II.16; Sn 1002, 1003. -- Further passages for agāra e. g. Vin I.15; D I.102 (BB. has v. l. agyâgāra, but DA I.270 expl. as dānâgāra); A I.156, 281; II.52 sq.; Dh 14, 140; J I.51, 56; III.392; Dpvs. I.36. -- 2. anagāra (adj.) houseless, homeless; a mendicant (opp. gahaṭṭha) Sn 628 = Dh 404; Sn 639, 640 (+ paribbaje); Pv II.25 (= anāvāsa PvA 80). -- (nt.) the homeless state (= anagāriyā) Sn 376. See also agga2. -- 3. °āgāra: Owing to freq. occurrence of agāra at the end of cpds. of which the first word ends in a, we have a dozen quite familiar words ending apparently in āgāra. This form has been considered therefore as a proper doublet of agāra. This however is wrong. The long ā is simply a contraction of the short a at the end of the first part of the cpd. with the short a at the beginning of agāra. Of the cpds. the most common are: -- āgantuk° reception hall for strangers or guests S IV.219; V.21. -- itth° lady's bower S I.58, 89. -- kūṭ° a house with a peaked roof, or with gables S II.103. 263; III.156; IV.186; V.43; A I.230; III.10, 364; IV.231; V.21. --koṭṭh° storehouse, granary D I.134 (cp. DA I.295); S I.89. --tiṇ° a house covered with grass S IV.185; A I.101. --bhus° threshing shed, barn A I.241. --santh° a council hall D I.91; II.147; S IV.182; V.453; A II.207; IV.179 sq. --suññ° an uninhabited shed; solitude S V.89, 157, 310 sq., 329 sq.; A I.241 (v. l. for bhusâgāra); III.353; IV.139, 392, 437; V.88, 109, 323 sq.

Agāraka (nt.) [fr. agāra] a small house, a cottage M I.450; J VI.81.

Agārika (adj.) 1. having a house, in eka°, dva° etc. D I.166 = A I.295 = II.206. -- 2. a householder, layman Vin I.17. f. agārikā a housewife Vin I.272. See also āgārika.

Agārin (adj.) [fr. agāra] one who has or inhabits a house, a householder Sn 376, Th I,1009; J III.234. -- f. agārinī a housewife Vv 527 (= gehassāmmī VvA 225); Pv III.43 (id. PvA 194).

a layman M I.504 (°bhūta). -- Usually in neg. anagāriyā (f.) the homeless state (= anagāraŋ) as opp. to agāra (q. v.) in formula agārasmā anagāriyaŋ pabbajita (gone out from the house into the homeless state) Vin I.15; M I.16; II.55, 75; A I.49; D III.30 sq., 145 sq.; Sn 274, 1003; Pv II.1316; DA I.112.

Agga1

Agga1 (adj. n.) [Vedic agra; cp. Av. agrō̄ first; Lith. agrs early] 1. (adj;) (a.) of time: the first, foremost Dpvs IV.13 (sangahaŋ first collection). See cpds. -- (b.) of space: the highest, topmost, J I.52 (°sākhā). -- (c.) of quality: illustricus, excellent, the best, highest, chief Vin IV.232 (agga--m--agga) most excellent, D II.4: S I.29 (a. sattassa Sambuddha); A II.17 = Pv IV.347 (lokassa Buddho aggo [A: aggaŋ] pavuccati); It 88, 89; Sn 875 (suddhi); PvA 5. Often combd. with seṭṭha (best), e. g. D II.15; S III.83, 264. -- 2. (nt.) top, point. (a.) lit.: the top or tip (nearly always --°); as ār° point of an awl Sn 625, 631; Dh 401; kus° tip of a blade of grass Dh 70; Sdhp 349; tiṇ° id PvA 241; dum° top of a tree J II.155; dhaj° of a banner S I.219; pabbat° of a mountain Sdhp 352; sākh° of a branch PvA 157; etc. -- (b.) fig. the best part, the ideal, excellence, prominence, first place, often to be trsl. as adj. the highest, best of all etc. S II.29 (aggena aggassa patti hoti: only the best attain to the highest); Mhvs 7, 26. Usually as --°; e. g. dum° the best of trees, an excellent tree Vv 3541 (cp. VvA 161); dhan° plenty D III.164; madhur° S I.41, 161, 237; bhav° the best existence S III.83; rūp° extraordinary beauty J I.291; lābh° highest gain J III.127; sambodhi--y--agga highest wisdom Sn 693 (= sabbaññuta--ñāṇan SnA 489; the best part or quality of anything, in enumn of the five "excellencies" of first--fruits (panca aggāni, after which the N. Pañcaggadāyaka), viz. khettaggan rās° koṭṭh° kumbhi° bhojan° SnA 270. sukh° perfect bliss Sdhp 243. Thus freq. in phrase aggaŋ akkhāyati to deserve or receive the highest praise, to be the most excellent D I.124; S III.156, 264; A II.17 (Tathāgato); It 87 (id.); Nd2 517 D (appamādo); Miln 183. -- 3. Cases as adv.: aggena (instr.) in the beginning, beginning from, from (as prep.), by (id.) Vin II.167. (aggena gaṇhāti to take from, to subtract, to find the difference; Kern Toev. s. v. unnecessarily changes aggena into agghena), 257 (yadaggena at the moment when or from, foll. by tad eva "then"; cp. agge), 294 (bhikkh° from alms); Vbh 423 (vass° by the number of years). aggato (abl.) in the beginning Sn 217 (+ majjhato, sesato). aggato kata taken by its worth, valued, esteemed Th 2, 386, 394. agge (loc) 1. at the top A II.201 (opp. mūle at the root); J IV.156 (id.); Sn 233 (phusit° with flowers at the top: supupphitaggasākhā KhA 192); J II.153 (ukkh°); III.126 (kūp°). -- 2 (as prep.) from. After, since, usually in phrases yad° (foll. by tad°) from what time, since what date D I.152; II.206; & ajja--t--agge from this day, after today D I.85; M I.528; A V.300; Sn p. 25 (cp. BSk. adyāgrena Av. Ś II.13); at the end: bhattagge after a meal Vin II.212.

--angulī the main finger, i. e. index finger J VI.404. --āsana main seat DA I.267. --upaṭṭhāka chief personal attendant D II.6. --kārikā first taste, sample Vin III.80. --kulika of an esteemed clan Pv III.55 (= seṭṭh° PvA 199). --ñña recognized as primitive primeval, D III.225 (porāṇa +), A II.27 sq.; IV.246, Kvu 341. --danta one who is most excellently self--restrained (of the Buddha) Th I.354. --dāna a splendid gift Vin III.39. --dvāra main door J I.114. --nakha tip of the nail Vin IV.221. --nagara the first or most splendid of cities Vin I.229. --nikkhitta highly praised or famed Miln 343. --nikkhittaka an original depository of the Faith Dpvs IV.5. --pakatimant of the highest character J V.351 (= aggasabhāva). --patta having attained perfection D III.48 sq. --pasāda the highest grace A II.34; It 87. --piṇḍa the best oblation or alms I.141; M I. 28; II.204. --piṇḍika receiving the best oblations J VI.140. --puggala the best of men (of the Buddha) Sn 684; DhA II.39; Sdhp. 92, 558. --purohita chief or prime minister J VI.391. --phala the highest or supreme fruit (i. e. Arahantship) J I.148; Pv IV.188; PvA 230. --bīja having eggs from above (opp. mūla°), i. e. propagated by slips or cuttings D I.5; DA I.81. --magga (adj.) having reached the top of the path, i. e. Arahantship ThA 20. --mahesi the king's chief wife, queen--consort J I.262; III.187, 393; V.88; DhA I.199; PvA 76. --rājā the chief king J VI.391; Miln 27. --vara most meritorious, best Dpvs VI.68. --vāda the original doctrine (= theravāda) Dpvs IV.13. --vādin one who proclaims the highest good (of the Buddha) Th 1, 1142.

Agga2

Agga2 (nt.) (only --°) [a contracted form of agāra] a (small) house, housing, accomodation; shelter, hut; hall. dān° a house of donation, i. e. a public or private house where alms are given J III.470; IV.379, 403; VI.487; PvA 121; Miln 2. salāk° a hut where food is distributed to the bhikkhus by tickets, a food office J I.123, VvA 75.

Aggatā (f.) [abstr. of agga] pre--eminence, prominence, superiority Kvu 556 (°ŋ gata); Dpvs IV.1 (guṇaggataŋ gatā). --(adj.) mahaggata of great value or superiority D I.80; III.224.

Aggatta (nt.) [abstr. of agga = Sk. agratvan] the state or condition of being the first, pre--eminence PvA 9, 89.

Aggavant (adj.) occupying the first place, of great eminence A I.70, 243.

Aggalu see agalu.

Aggaḷa & Aggaḷā (f.) (also occasionally with l.) [cp. Sk. argala & argalā to *areg to protect, ward off, secure etc., as in Ags. reced house; *aleg in Sk. rakṣati to protect, Gr. a)le/cw id., Ags. ealh temple. Cp. also *areq in Gr. a)rke/w = Lat. arceo, Orcus, Ohg rigil bolt.] a contrivance to fasten anything for security or obstruction: 1. a bolt or cross--bar Vin I.290; D I.89 (°ŋ ākoteṭi to knock upon the cross--bar; a. = kavāṭa DA I.252); A IV.359 (id.); S. IV.290; A I.101 = 137 = IV.231. (phusit° with fastened bolts, securely shut Th 1,385 (id.); Vin IV.47; J. V.293 (°ŋ uppīḷeti to lift up the cross--bar. -- 2. a strip of cloth for strengthening a dress etc., a gusset Vin I.290 (+ tunna), 392 (Bdhgh on MV VIII.21, 1); J I.8 (+ tunna) VI.71 (°ŋ datvā); Vin IV.121.
--dāna putting in a gusset J I.8. --phalaka the post or board, in which the cross--bar is fixed (cp. °vaṭṭi) M III.95. --vaṭṭi = °phalaka Vin II.120, 148. --sūci bolting pin M I.126.

Aggi [Vedic agni = Lat. ignis. Besides the contracted form aggi we find the diaeretic forms gini (q. v.) and aggini (see below)] fire. -- 1. fire, flames, sparks; conflagration, Vin II.120 (fire in bathroom); M I.487 (anāhāro nibbuto f. gone out for lack of fuel); S IV.185, 399 (sa--upādāno jalati provided with fuel blazes); Sn 62; Dh 70 (= asaniaggi DhA III.71); J I.216 (sparks), 294 (pyre); II.102; III.55; IV.139; VvA 20 (aggimhi tāpanaŋ + udake temanaŋ). -- The var. phases of lighting and extinguishing the fire are given at A IV.45: aggiŋ ujjāleti (kindle, make burn), ajjhupekkhati (look after, keep up), nibbāpeti (extinguish, put out), nikkhipati (put down, lay). Other phrases are e. g. aggiŋ jāleti (kindle) J II.44; gaṇhāti (make or take) J I.494 (cp. below b); deti (set light to) J I.294; nibbāpeti (put out) It 93; Sdhp 552. aggi nibbāyati the f. goes out S II.85; M I.487; J I.212 (udake through water); Miln 304. aggi nibbuto the f. is extinguished (cp. °nibbāna) J I.61; Miln 304. agginā dahati to burn by means of fire, to set fire to A I.136, 199; PvA 20. udar° the fire supposed to regulate digestion PvA 33; cp. Dial. II.208, note 2; kapp°uṭṭhān° the universal conflagration J III.185; dāv° a wood or jungle fire J I.212; naḷ° the burning of a

reed J VI.100; padīp° fire of a lamp Miln 47. 2. the sacrificial fire: In one or two of the passages in the older texts this use of Aggi is ambiguous. It may possibly be intended to denote the personal Agni, the fire--god. But the commentators do not think so, and the Jātaka commentary, when it means Agni, has the phrase Aggi Bhagavā the Lord Agni, e. g. at J I.285, 494; II.44. The ancient ceremony of kindling a holy fire on the day the child is born and keeping it up throughout his life, is also referred to by that commentary e. g. J I.285; II.43. Aggiŋ paricarati (cp. °paricāriyā) to serve the sacred fire Vin I.31 (jaṭilā aggī paricaritukāmā); A V.263, 266; Th 2, 143 (= aggihuttaŋ paric° ThA 136); Dh 107; J I.494; DhA II.232. aggiŋ juhati (cp. °homa, °hutta) to sacrifice (in)to the fire A II.207; often combd. with aggihuttaŋ paricarati, e. g. S I.166; Sn p. 79. aggiŋ namati & santappeti to worship the fire A V.235. aggissa (gen.) paricāriko J YI.207 (cp. below °paricārika); aggissa ādhānaŋ A IV.41. -- 3. (ethical, always --°) the fire of burning, consuming, feverish sensations. Freq. in standard set of 3 fires, viz. rāg°, dos°, moh°, or the fires of lust, anger and bewilderment. The number three may possibly have been chosen with reference to the three sacrificial fires of Vedic ritual. At S IV.19; A IV.41 sq. there are 7 fires, the 4 last of which are āhuneyy°, gahapat°, dakkhiṇeyy°, kaṭṭh°. But this trinity of cardinal sins lies at the basis of Buddhist ethics, & the fire simile was more probably suggested by the number. D III.217; It 92, Vbh 368. In late books are found others: ind° the fire of the senses PvA 56; dukkh° the glow of suffering ib. 60; bhavadukkh° of the misery of becomings Sdhp. 552; vippaṭisār° burning remorse PvA 60; sok° burning grief ib. 41.
Note. The form aggini occurs only at Sn 668 & 670 in the meaning of "pyre", and in combn. with sama "like", viz. aggini--samaŋ jalitaŋ 668 (= samantato jali taŋ aggiŋ Sn A 480); aggini--samāsu 670 (= aggisamāsu Sn A 481). The form agginī in phrase niccagginī can either be referred to gini (q. v.) or has to be taken as nom. of aggini (in adj. function with ī metri causa; otherwise as adj. agginiŋ), meaning looking constantly after the fire, i. e. careful, observant, alert.
--agāra (agyâgāra) a heated room or hut with a fire Vin I.24; IV.109; D I.101, 102 (as v. l. BB for agāra); M I.501; A V.234, 250. --khandha a great mass of fire, a huge fire, fire--brand S II.85; A IV. 128; Th 2, 351 (°samākāmā); J IV.139; VI.330; Ps I.125; Dpvs VI.37; Miln 304. --gata having become (like) fire Miln 302. --ja fire--born J V.404 (C; text aggijāta). --ṭṭha fire--place J V.155. --ṭṭhāna fire--place Vin II.120 (jantāghare, in bathroom). --daḍḍha consumed by fire Dh 136; Pv I.74. --dāha (mahā°) a holocaust A I.178. --nikāsin like fire J III.320 (suriya). --nibbāna the extinction of fire J I.212. --pajjota fire--light A II.140 (one of the 4 lights, viz. canda°, suriya°, a°, paññā°). --paricaraṇa (--ṭṭhāna) the place where the (sacrificial) fire is attended to DhA I.199. --paricariyā fire--worship DhA II.232; Sn A 291 (pāri°) 456. --paricārika one who worship the fire a v.263 (brāhmaṇa). --sālā a heated hall or refectory Vin I.25, 49 = II.210; I.139; II.154. --sikhā the crest of the fire, the flame, in simile °ûpama, like a flaming fire Sn 703; Dh 308 = It 43, 90 (ayoguḷa). --hutta (nt.) the sacrificial fire (see above 2), Vin I.33, 36 = J I.83; Vin I.246 = Sn 568 (°mukha--yañña); S I.166; Dh 392; Sn 249, p. 79; J IV.211; VI.525; ThA 136 (= aggi); DhA IV.151 (°ŋ brāhmaṇo namati). --huttaka (nt.) fire--offering J VI.522 (= aggi--jūhana C.). --hotta = °hutta SnA 456 (v. l. BB °hutta). --homa fire--oblation (or perhaps sacrificing to Agni) D I.9 (= aggi--jūhana DA I.93).

Aggika (adj.) [aggi + ka] one who worships the fire Vin I.71 (jaṭilaka); D II.339 sq. (jaṭila); S I.166 (brāhmaṇa).

Aggha [see agghati] 1. price, value, worth, Miln 244; Mhvs 26, 22; 30, 76; VvA 77. -- mahaggha (adj.) of great value J IV.138; V.414; VI.209; Pv II.118. See also mahâraha. appaggha (adj.) of little value J. IV.139; V.414. -- anaggha (nt.) pricelessness, J V.484; cattari anagghāni the four priceless things, viz. setacchatta, nisīdanapallanka, ādhāraka, pādapīṭhikā DhA III.120, 186. (adj.) priceless, invaluable J V.414; Mhvs 26, 25; DhA IV.216. -- agghena (instr.) for the price of Vin II.52, cp. Bdhgh on p. 311, 312. -- 2. an oblation made to a guest D II.240; J IV.396 = 476.
--kāraka a valuator J I.124. --pada valuableness J V.473 (°lakkhaṇaŋ nāma mantaŋ).

Agghaka (adj.) = aggha; worth, having the value of (--°) Mhvs 30, 77. an° priceless Mhvs 30, 72.

Agghati (intr.) [Sk. arghati, argh = arh (see arhati), cp. Gr. a)lfh/ reward, a)lfa/nw to deserve] to be worth, to have the value of (acc.), to deserve J I.112 (satasahassaŋ; aḍḍhamāsakaŋ); VI.174, 367 (padarajaŋ); DhA III.35 (maṇin nâgghāma); Mhvs 32, 28. Freq. in stock phrase kalaŋ nâgghati (nâgghanti) soḷasiŋ not to be worth the 16th part of (cp. kalā) Vin II.156; S I.233; Dh 70; Vv 207 (= nânubhoti VvA 104), 437; J V.284. -- Caus. agghāpeti to value, to appraise, to have a price put on (acc.) J I.124; IV.137, 278; Miln 192; Mhvs 27, 23. Cp. agghāpanaka & agghāpaniya.

Agghanaka (adj.) (--°) [fr. *agghana, abstr. to agghati] having the value of, equal to, worth Vin IV.226; J I.61

(satasahass°), 112; DA I.80 (kahāpaṇ°); DhA III.120 (cuddasakoṭi°); Mhvs 26, 22; 34, 87. -- f. °ikā J I.178 (satasahass°).

Agghaniya (adj.) [in function & form grd. of agghati] priceless, invaluable, beyond the reach of money Miln 192.

Agghāpanaka [fr. agghāpana to agghāpeti, Caus. of agghati] a valuator, appraiser J I.124, 125; V.276 (°ika).

Agghāpaniya (adj.) [grd. of agghāpeti, see agghati] that which is to be valued, in °kamma the business of a valuator J IV.137.

Agghika (nt.) (--°) [= agghiya] an oblation, decoration or salutation in the form of garlands, flowers etc., therefore meaning "string, garland" (cp. Sinhalese ägä "festoon work") Mhvs 19, 38 (pupph°) 34, 73 (ratan°) 34, 76 (dhaj°); Dāvs I.39 (pupphamay°); V.51 (kusum°).

Agghiya (adj. --n.) [grd. form from agghati] 1. (adj.) valuable, precious, worth J VI.265 (maṇi); DhA II.41 (ratan° of jewel's worth); Mhvs 30, 92. -- 2. (nt.) a respectful oblation J V.324 = VI.516; Dpvs VI.65; VII.4.

Agha1

Agha1 (nt.) [cp. Sk. agha, of uncertain etym.] evil, grief, pain, suffering, misfortune S I 22; M I.500 (roga gaṇḍa salla agha); A II.128 (id.); J V.100; Th 2, 491; Sdhp 51. -- adj. painful, bringing pain J VI.507 (agha--m--miga = aghakara m. C.). --bhūta a source of pain S III.189 (+ agha & salla).

Agha2

Agha2 (m. nt.) [the etym. suggested by Morris J.P.T.S. 1889, 200 (with ref. to M I.500, which belongs under agha1) is untenable (to Sk. kha, as a--kha = agha, cp. Jain Prk. khaha). Neither does the pop. etym. of Bdhgh. offer any clue (= a + gha from ghan that which does not strike or aghaṭṭaniya is not strikeable DhsA 326, cp. Dhs. trsl. 194 & J IV.154 aghe ṭhitā = appaṭighe ākāse ṭhitā the air which does not offer any resistance). On the other hand the primary meaning is darkness, as seen from the phrase lokantarikā aghā asaŋvutā andhakārā D II.12; S V.454, and BSk. aghasaŋvṛta M Vastu I.240, adj. dark M Vastu I.41; II.162; Lal Vist 552] the sky, orig. the dark sky, dark space, the abyss of space D II.12; S V.45; Vv 161 (aghasi gama, loc. = vehāsaŋ gama VvA 78); J IV.154; Dhs 638 (+ aghagata); Vbh 84 (id.).
--gata going through or being in the sky or atmosphere Dhs 638, 722; Vbh 84. --gāmin moving through the atmosphere or space i. e. a planet S I.67 = Miln 242 (ādicco seṭṭho aghagāminaŋ).

Aghata at Th 1, 321 may be read as agha--gata or (preferably) with v. l. as aggha--gataŋ, or (with Neumann) as agghaŋ agghatānaŋ. See also Mrs. Rh. D, Psalms of the Brethren, p. 191.

Aghammiga [to agha1?] a sort of wild animal J VI.247 (= aghāvaha miga) 507 (= aghakara). Cp. BSk. agharika Divy 475.

Aghavin (adj.) [to agha1] suffering pain, being in misery Sn 694 (= dukkhita SnA 489).

Anka1

Anka1 = anga, sign, mark, brand Miln 79; °karana branding J IV.366, 375. See also anketi.

Anka2

Anka2 [Vedic anka hook, bent etc., anc, cp. ankura & ankusa. Gr. a)gkw/n elbow, a)/gkura = anchor; Lat. uncus nail; Ohg. angul = E. angle] (a.) a hook J V.322 = VI.218 (v. l. BB anga). -- (b.) the lap (i. e. the bent position) or the hollow above the

hips where infants are carried by Hindoo mothers or nurses (ankena vahati) Vin II.114; D II.19 (anke pariharati to hold on one's lap or carry on one's hips), 20 (nisīdāpeti seat on one's lap); M II.97 (ankena vahitvā); Th 1, 299; J I.262 (anke nisinna); II.127, 236; VI.513; DhA I.170 (ankena vahitvā) PvA 17 (nisīdāpeti).

Ankita [pp. of anketi] marked, branded J I.231 (cakkankitā Satthu padā); II.185 (°kaṇṇaka with perforated ears).

Ankura [cp. Sk. ankura, to anka a bend = a tendril etc.] a shoot, a sprout (lit. or fig.) J II.105; VI.331 (Buddh °a nascent Buddha), 486; Dhs 617 (°vaṇṇa); Miln 50, 251 269; Sdhp 273; Mhvs 15, 43.

Ankusa [Vedic ankuśa; to anc, see anka2] a hook, a pole with a hook, used (1) for plucking fruit off trees, a crook J I.9 (°pacchi hook & basket); V.89 = VI.520 (pacchikhanitti°), 529 (= phalānaŋ gaṇhanatthaŋ ankusaŋ). <-> (2) to drive an elephant, a goad (cp patoda & tutta) Vin II.196 (+ kasā); J VI.489; ThA 173 (ovādaŋ ankusaŋ katvā, fig. guide); Sdhp 147 (daṇḍ°). -- (3) N. of a certain method of inference in Logic (naya), consisting in inferring certain mental states of a general character from respective traits where they are to be found Nett 2, 4, 127; Nett A 208; -- acc° beyond the reach of the goad D II.266 (nāga). See also ankusaka.
--gayha (the art) how to grasp and handle an eleph.<-> driver's hook M II.94 (sippa). --gaha an eleph.--driver Dh 326.

Ankusaka [see anka2, cp. ankusa] 1. a crook for plucking fruit J III.22. -- 2. an eleph.--driver's hook J III.431.
--yattha a crooked stick, alpenstock, staff (of an ascetic) J II.68 (+ pacchi).

Anketi [Denom. fr. anka1] to mark out, brand J I.451 lakkhaṇena); II.399. -- pp. ankita, q. v.

Ankola [dial. for ankura] a species of tree Alangium Hexapetalum J VI.535. Cp. next.

Ankolaka = ankola J IV.440; V.420.

Anga (nt.) [Vedic anga, anc cp. Lat. angulus = angle, corner etc., ungulus finger--ring = Sk. angulīya. See also anka, anguṭṭha & angula] (1) (lit.) a constituent part of the body, a limb, member; also of objects: part, member (see cpd. °sambhāra); uttam°anga the reproductive organ J V.197; also as "head" at ThA 209. Usually in cpds. (see below, esp. °paccanga), as sabbanga--kalyāṇī perfect in all limbs Pv III.35 (= sobhaṇa--sabbanga--paccangī PvA 189) and in redupln. anga--m--angāni limb by limb, with all limbs (see also below anga + paccanga) Vin III.119; Vv 382 (°ehi naccamāna); Pv II.1210, 13, 18 (sunakho te khādati). -- (2) (fig.) a constituent part of a whole or system or collection, e. g. uposath° the vows of the fast J I.50; bhavanga the constituents or the condition of becoming (see bhava & cp. Cpd. 265 sq.); bojjhanga (q. v.). Esp. with numerals: cattāri angāni 4 constituents A II.79 (viz. sīla, samādhi, paññā. vimutti and rūpa, vedanā, saññā, bhava), aṭṭhangika (q. v.) magga the Path with its eight constituents or the eightfold Path (KhA 85: aṭṭhɔ angāni assā ti) navanga Buddha--sāsana see nava. -- (3) a constituent part as characteristic, prominent or distinguishing, a mark, attribute, sign, quality D I.113 sq., 117 (iminā p° angena by this quality, or: in this respect, cp. below 4; DA I.281 expls tena kāra<-> ṇena). In a special sense striking (abnormal) sign or mark on the body D I.9, from which a prophesy is made (: hattha--pādādisu yena kenaci evarūpena angena samannāgato dīghāyu . . hotī ti . . angasatthan = chiromantics DA I.92). Thus in combn. with samannāgata & sampanna always meaning endowed with "good", superior, remarkable "qualities", e. g. J I.3 (sabbanga--sampanna nagaraŋ a city possessing all marks of perfection); II.207. <-> In enumn. with var. numerals: tīhi angehi s. A I.115; cattāri sotapannassa a-- D III.227 = A IV.405 sq.; pañcanga--vippahīno (i. e. giving up the 5 hindrances, see nīvaraṇa) and pañcanga--samannāgato (i. e. endowed with the 5 good qualities, viz. the sīla--kkhandha, see kkhandha II.A d) S I.99 = A I.161; V.15, 29. Similarly the 5 attributes of a brahmin (viz. sujāta of pure birth, ajjhāyaka a student of the Vedas, abhirūpa handsome, sīlava of good conduct, paṇḍita clever) D I.119, 120. Eight qualities of a king D I.137. Ten qualities of an Arahant (cp. dasa1 B 2) S III.83; Kh IV.10 = KhA 88; cp. M I.446 (dasahɔ angehi samannāgato rañño assājāniyo). -- (4) (modally) part, share, interest, concern; ajjhattikaŋ angaŋ my own part or interest (opp. bāhiraŋ the interest in the outside world). A I.16 sq. = S V.101 sq.; It 9. rañño angaŋ an asset or profit for the king M I.446. Thus adv. tadanga (see also ta° I.a) as a matter of fact, in this respect, for sure, certainly and tadangena by these means, through this, therefore M I.492; A IV.411; Sdhp 455, 456; iminā p° angena for that reason M II.168. -- In compn. with verbs angi° (angī°): angigata having limbs

or ports, divided DA I.313; cp. samangi (--bhūta).
--jāta "the distinguishing member", i. e. sign of male or female (see above 3); membrum virile and muliebre Vin I.191 (of cows); III.20, 37, 205; J II.359; Miln 124. --paccanga one limb or the other, limbs great and small M I.81; J VI--20, used (a) collectively: the condition of perfect limbs, or adj. with perfect limbs, having all limbs Pv II.1212 (= paripuṇṇa--sabbanga--paccangavatī PvA 158); SnA 383; DhA I.390; ThA 288; Sdhp 83 fig. rathassa angapaccangan M I.395; sabbanga--paccangāni all limbs Miln 148. -- (b) distributively (cp. similar redupl. formations like chiddâvachidda, seṭṭhânu--seṭṭhi, khaṇḍākhaṇḍa, cuṇṇavicuṇṇa) limb after limb, one limb after the other (like angamangāni above 1), piecemeal M I.133 (°e daseyya), 366; J I.20; IV.324 (chinditvā). --paccangatā the condition or state of perfect limbs, i. e. a perfect body VvA 134 (suvisuddh°). --paccangin having all limbs (perfect) D I.34 (sabbanga--peccangī); PvA 189. --rāga painting or rouging the body Vin II.107 (+ mukha°). --laṭṭhi sprout, offshoot ThA 226. --vāta gout Vin I.205. --vijjā the art of prognosticating from marks on the body, chiromantics, palmistry etc. (cp. above 3) D I.9 (see expl. at DA I.93); J I.290 (°āya cheka clever in fortune--telling); °ânubhāva the power of knowing the art of signs on the body J II.200; V.284; °pāṭhaka one who in versed in palmistry etc. J II.21, 250; V.458. --vekalla bodily deformity DhA II.26. --sattha the science of prognosticating from certain bodily marks DA I.92. --sambhāra the combination of parts Miln 28 = S I.135; Miln 41. --hetuka a species of wild birds, living in forests J VI.538.

Angaṇa1

Angaṇa1 (nt.) [cp. Sk. angaṇa & °na; to anga?] an open space, a clearing, Vin II.218; J I.109 (= manussānan sañcaraṇa--ṭṭhāne anāvaṭe bhūmibhāge C.); II.243, 290, 357; Dāvs I.27. -- cetiy° an open space before a Chaitya Miln 366, DA I.191, 197; VvA 254. rāj° the empty space before the king's palace, the royal square J I.124, 152; II.2; DhA II.45.
--ṭṭhāna a clearing (in a wood or park) J I.249, 421. --pariyanta the end or border of a clearing J II.200.

Angaṇa2

Angaṇa2 [prob. to anj, thus a variant of añjana, q. v.]; a speck or freckle (on the face) A V.92, 94 sq. (+ raja). Usually in neg. anangana (adj.) free from fleck or blemish, clear, (of the mind) (opp. sângana Sn 279); D I.76; M I.24 sq.; 100 (+ raja); A II.211; Sn 517 (+ vigata<-> raja = angaṇānan abhāvā malānañ ca vigamā . . . SnA 427), 622 = Dh 125 (= nikkilesa DhA III.34); Dh 236, 351; Pug 60;
Nett 87.

Angada [cp. Sk. angada; prob. anga + da that which is given to the limbs] a bracelet J V.9, 410 (citt°, adj. with manifold bracelets).

Angadin (adj.) [to angada] wearing a bracelet J V.9.

Angāra (m. nt.) [Vedic angāra] charcoal, burning coal, embers A III.97, 380, 407; J I.73; III.54, 55; V.488; Sn 668; Sdhp 32. kul° the charcoal of the family, a squanderer S IV.324 (see under kula).
--kaṭāha a pot for holding burning coal, a charcoal pan DA I.261. --kapalla an earthenware pan for ashes DhA I.260; Dhs A 333; VvA 142. --kammakara a charcoal burner J VI.209. --kāsu a charcoal pit M I.74, 365; Th 2, 491; J I.233; Sn 396; ThA 288; DhA I.442; Sdhp 208. --pacchi a basket for ashes DhA IV.191. --pabbata the mountain of live embers, the glowing mount (in Niraya) A I.141; Miln 303; PvA 221 (°āropaṇa); Sdhp 208. --maŋsa roast meat Mhvs 10, 16. --masi ashes DhA III.309. --rāsi a heap of burning coal J III.55.

Angāraka (adj.) [cp. Sk. angāraka] like charcoal, of red colour, N. of the planet Mars DA I.95; cp. J I.73.

Angārika a charcoal--burner J VI.206 (= angāra--kammakara p. 209).

Angārin (adj.) [to angāra] (burning) like coal, of brightred colour, crimson Th 1, 527 = J I.87 (dumā trees in full bloom).

Angika (--°) (adj.) [fr. anga] consisting of parts, -- fold; only in compn. with num. like aṭṭh°, duv° (see dve), catur°, pañc° etc., q. v.

Angin (adj.) limbed, having limbs or parts, -- fold, see catur° & pacc° (under anga--paccangin). -- f. anginī having sprouts or shoots (of a tree) Th 2, 297 (= ThA 226).

Anguṭṭha [cp. Sk. anguṣṭha, see etym. under anga] 1. the thumb Vin III.34; Miln 123; PvA 198. -- 2. the great toe J II.92; Mhvs 35, 43.
--pada thumb--mark A IV.127 = S III.154. --sineha love drawn from the thumb, i. e. extraordinary love Pv III.52, cp. PvA 198.

Anguṭṭhaka = anguṭṭha J IV.378; V.281; pād° the great toe S V.270.

Angula [Vedic angula, lit. "limblet" see anga for etym.] 1. a finger or toe M I.395 (vankɔ angulaṇ karoti to bend the fingers, v. l. anguliṇ); A III.6 (id.); J V 70 (goṇ° adj. with ox toes, expld. by C. as with toes like an ox's tail; vv. ll. °anguṭṭha and °angulī). -- 2. a finger as measure, i. e. a finger--breadth, an inch Vin II.294, 306 (dvangula 2 inches wide); Mhvs 19, 11 (aṭṭh°); DhA III.127 (ek°).
--aṭṭhi (? cp. anga--laṭṭhi) fingers (or toes) and bones DA I.93. --anguli fingers and toes DhA III.214. --antarikā the interstices between the fingers Vin III.39; Miln 180; DhA III.214.

Angulika (nt.) [= angulī] a finger J III.13 (pañc°); V.204 (vaṭṭ° = pavāḷ° ankurasadisā vaṭṭangulī p. 207). See also pañcangulika.

Angulī & Anguli (thus always in cpds.) (f.) [Vedic angulī & °i; see anga] a finger A IV.127; Sn 610; J III.416; IV.474; V.215 (vaṭṭ° with rounded fingers); Miln 395; DhA II.59; IV.210; SnA 229.
--patodaka nudging with the fingers Vin III.84 = IV.110; D I.91 = A IV.343. --pada finger--mark A IV.127 = S III.154. --poṭha snapping or cracking the fingers J V.67. --muddikā a signet ring Vin II.106; J IV.498; V.439, 467. --sanghaṭṭana° = poṭha DA I.256.

Anguleyyaka (nt.) [cp. Sk. angulīyaka that which belongs to the finger, Mhg. vingerlîn = ring; E. bracelet, Fr. bras; thimble thumb etc.] an ornament for the finger, a finger--ring J II.444 (= nikkha).

Acankama (avj.) [a + cankama] not fit for walking, not level or even Th 1, 1174 (magga).

Acittaka (adj.) [a + citta2 + ka] 1. without thought or intention, unconscious, unintentional DhA II.42. -- 2. without heart or feeling, instr. acittakena (adv.) heartlessly J IV.58 (C. for acetasā).

Acittikata (adj.) [a + citta2 + kata; cp. cittikāra] not well thought of Miln 229.

Acira see cira & cp. nacira.

Acela (adj. --n.) [a + cela] one who is not clothed, esp. t. t. for an anti--Buddhist naked ascetic D I.161, 165; III.6, 12, 17 sq.; S I.78; J V.75.

Acelaka = acela D I.166; III.40; A I.295; II.206; III.384 (°sāvaka); J III.246; VI.229; Pug 55; DhA III.489.

Acc-- 1. a + c°, e. g. accuta = a + cuta. -- 2. Assimilation group of (a) ati + vowel; (b) c + cons. e. g. acci = arci.

Accagā [ati + agā] 3rd sg. pret. of ati--gacchati (q. v. for similar forms) he overcame, should or could overcome Sn 1040 (expld. wrongly as pp. = atikkanta at Nd2 10 and as atīta at DhA IV.494); Dh 414.

Accankusa (adj.) [ati + ankusa] beyond the reach of the goad D II.266 (nāga).

Accatari see atitarati.

Accati [Vedic arcati, ṛc, orig. meaning to be clear & to sing i. e. to sound clear, cp. arci] to praise, honour, celebrate Dāvs V.66 (accayittha, pret.) -- pp accita, q. v.

Accanta (adj. -- & adv. °--) [ati + anta, lit. "up to the end"] 1. uninterrupted, continuous, perpetual J I.223; Miln 413; VvA 71; PvA 73, 125, 266; Sdhp 288. <-> 2. final, absolute, complete; adv. thoroughly S I.130 (°ŋ hataputtāɔ mhi); III.13 = A I.291 sq.; V.326 sq. (°niṭṭha, °yogakkhemin); Kvu 586 (°niyāmatā final assurance; cp. Kvu trsl. 340). -- 3. (°--) exceedingly, extremely, very much A I.145 (°sukhumāla, extremely delicate), Miln 26 (id.); Sn 794 (°suddhi = param ttha--accantasuddhi SnA 528); Th 1, 692 (°ruci); Dh 162 (°dussīlya = ekanta° DhA III.153).

Accaya [from acceti, ati + i, going on or beyond; cp. Sk. atyaya] (1) (temporal) lapse, passing; passing away, end, death. Usually as instr. accayena after the lapse of, at the end or death of, after Vin I.25; D II.127 (rattiyā a.), 154 (mam° when I shall be dead); M I.438 (temās° after 3 months); S I.69; Snp. 102 (catunnaŋ māsānaŋ), p. 110 (rattiyā); J I.253 (ekāha--dvīh°), 291 (katipāh° after a few days); PvA 47 (katipāh°), 82 (dasamās°), 145 (vassasatānaŋ). -- (2) (modal) passing or getting over, overcoming, conquering, only in phrase dur--accaya difficult to overcome, of kāmapanka Sn 945 (= dur--atikkamanīya SnA 568), of sanga Sn 948: taṇhā Dh 336; sota It 95. -- (3) (fig.) going beyond (the norm), transgression, offence Vin I.133 (thull° a grave offence), 167 (id.); II.110, 170; esp. in foll. phrases: accayo maŋ accagamā a fault has overcome me, i. e. has been committed by me (in confession formula) D I.85 (= abhibhavitvā pavatto has overwhelmed me DA I.236); A I.54; M I.438 (id.); accayaŋ accayato passati to recognise a breach of the regulation as such Vin I.315; A I.103; II.146 sq.; °ŋ deseti to confess the transgression S I.239; °ŋ accayato paṭigaṇhāti to accept (the confession of) the fault, i. e. to pardon the transgression, in confessionformula at D I.85 = (Vin II.192; M I.438 etc.). In the same sense accaya--paṭiggahaṇa pardon, absolution J V.380; accayena desanaŋ paṭigaṇhāti J I.379; accayaŋ khamati to
forgive Miln 420.

Accasara (adj.) [a form. fr. aor. accasari (ati + sṛ), influenced in meaning by analogy of ati + a + sara (smṛ). Not with Morris (J.P.T.S. 1889, 200) a corruption of accaya + sara (smṛ), thus meaning "mindful of a fault"] 1. going beyond the limits (of proper behaviour), too self--sure, overbearing, arrogant, proud S I.239 (v. l. accayasara caused by prolepsis of foll. accaya); J IV.6 (+ atisara); DhA IV.230 (= expecting too much). -- 2. going beyond the limits (of understanding), beyond grasp, transcendental (of pañha a question) M I.304; S V.218 (v. l. SS for BB reading ajjhapara). Cp. accasārin.

Accasarā (f.) [abstr. to accasara] overbearing, pride, selfsurity Vbh 358 (+ māyā). Note. In id. p. at Pug 23 we read acchādanā instead of accasarā.

Accasari [fr. ati + sṛ] aor 3. sg. of atisarati to go beyond the limit, to go astray J V.70.

Accasārin (adj.) = accasara 1., aspiring too high Sn 8 sq. (yo nâccasārī, opp. to na paccasārī; expld. at SnA 21 by yo nâtidhāvi, opp. na ohiyyi).

Accahasi [fr. ati + hṛ] aor 3 sg. of atiharati to bring over, to bring, to take J III.484 (= ativiya āhari C.).

Accâbhikkhaṇa (°--) [ati + abhikkhaṇa] too often J V.233 (°saŋsagga; C. expls. ativiya abhiṇha).

Accāraddha (adj. adv.) [ati + āraddha] exerting oneself very or too much, with great exertion Vin I.182; Th 1, 638; SnA 21.

Accāyata (adj.) [ati + āyata] too long A III.375.

Accāyika (adj.) [fr. accaya] out of time, viz. 1. irregular, extraordinary J VI.549, 553. -- 2. urgent, pressing M I.149 (karaṇiyan business) II.112; J I.338; V.17 °ŋ (nt.) hurry DhA I.18. See also acceka.

Accāvadati [ati + āvadati; or is it = ajjhāvadati = adhi + āvadati?] to speak more or better, to surpass in talk or speech; to talk somebody down, to persuade, entice Vin IV.224, 263; S II.204 sq.; J V.433 (v. l. BB ajjhārati), 434 (v. l. BB aghācarati for ajjhācarati = ajjhāvadati?).

Accāsanna (adj.) [ati + asanna] very near, too near PvA 42 (na a. n'âtidūra neither too near nor too far, at an easy distance).

Accâhita (adj.) [ati + ahita] very cruel, very unfriendly, terrible J IV.46 = V.146 (= ati ahita C.) = VI.306 (id.).

Acci & (in verse) accī (f.) [Vedic arci m. & arcis nt. & f. to ṛc, cp. accati] a ray of light, a beam, flame S IV.290 (spelt acchi), 399; A IV.103; V.9; Sn 1074 (vuccati jālasikhā Nd2 11); J V.213; Miln 40; ThA 154 (dīpɔ); Sdhp 250.

Accikā (f.) [fr. acci] a flame M I.74; S II.99.

Accita [pp. of accati] honoured, praised, esteemed J VI.180.

Accimant (adj.) [fr. acci, cp. Vedic arcimant & arciṣmant] flaming, glowing, fiery; brilliant Th 1, 527; J V.266; VI.248; Vv 388.

Acci--bandha (adj.) [= accibaddha?] at Vin I.287 is expld. by Bdhgh as caturassa--kedāra--baddha ("divided into short pieces" Vin Texts II.207), i. e. with squares of irrigated fields. The vv. ll. are acca° and acchi°, and we should prefer the conjecture acchi--baddha "in the shape of cubes or dice", i. e. with square fields.

Accuggacchati [ati + uggacchati] to rise out (of), ger. accuggamma D II.38; A V.152 (in simile of lotus).

Accuggata (adj.) [ati + uggata] 1. very high or lofty Miln 346 (giri); VvA 197; DhA II.65. -- 2. too high, i. e. too shrill or loud J VI.133 (sadda), 516 (fig. = atikuddha very angry C.).

Accuṇha (adj.) [ati + uṇha] very hot, too hot Sn 966; Nd1 487; DhA II.85, 87 (v. l. for abbhuṇha). See also ati--uṇha.

Accuta (adj.) [a + cuta] immoveable; everlasting, eternal; nt. °ŋ Ep. of Nibbāna (see also cuta) A IV.295, 327; Sn 204, 1086 (= nicca etc. Nd2 12); Dh 225 (= sassata DhA III.321); Sdhp 47.

Accupaṭṭhapeti at J V.124 is to be read with v.l. as apaccupaṭṭhapeti (does not indulge in or care for).

Accupati at J IV.250 read accuppati, aor. 3rd sg. of accuppatati to fall in between (lit. on to), to interfere (with two people quarelling). C. expls. atigantvā uppati. There is no need for Kern's corr. acchupati (Toev. s. v.).

Accussanna (adj.) [ati + ussanna] too full, too thick Vin II.151.

Acceka = accāyika, special; °cīvara a spccial robe Vin III.261; cp. Vin Texts I.293.

Acceti [ati + eti fr. i] 1. to pass (of time), to go by, to elapse Th 1, 145 (accayanti ahorattā). -- 2. to overcome, to get over Miln 36 (dukkhaŋ). -- Caus. acceti to make go on (loc.), to put on J VI.17 (sūlasmiŋ; C. āvuṇeti), but at this passage prob. to be read appeti (q. v.).

Accogāḷha (adj.) [ati + ogāḷha] too abundant, too plentiful (of riches), lit. plunged into A IV.282, 287, 323 sq.

Accodaka (nt.) [ati + udaka] too much water (opp. anodaka no water) DhA I.52.

Accodara (nt.) [ati + udara] too much eating, greediness, lit. too much of a belly J IV.279 (C. ati--udara).

Accha1

Accha1 (adj.) [cp. Sk. accha, dial., to ṛc (see accati), thus "shining"; cp. Sk. ṛkṣa bald, bare and Vedic ṛkvan bright. Monier--Williams however takes it as a + cha fr. chad, thus "not covered, not shaded"] clear, transparent Vin I.206 (°kañjika); D I.76 (maṇi = tanucchavi DA I.221), 80 (udakapatta), 84 (udaka--rahada); M I.100; S II.281 (°patta); III.105 (id.); A I.9; J II.100 (udaka); Vv 7910 (vāri); DA I.113 (yāgu).
--odaka having clear water, with clear water (of lotus ponds) Vv 4411; 815; f. °odikā Vv 412 = 602.

Accha2

Accha2 [Vedic ṛkṣa = Gr. a)/rktos, Lat. ursus, Cymr. arth] a bear Vin I.200; A III.101; J V.197, 406, 416; Miln 23, 149. At J VI.507 accha figures as N. of an animal, but is in expln. taken in the sense of accha4 (acchā nāma aghammigā C.). Note. Another peculiar form of accha is P. ikka (q. v.).

Accha3

Accha3 = akkha2 (a die) see acci--bandha.

Accha4

Accha4 (adj.) [Ved. ṛkṣa] hurtful, painful, bad DhA IV.163 (°ruja).

Acchaka = accha2, a bear J V.71.

Acchati [Vedic āsyati & āste, ās; cp. Gr. h_(stai] 1. to sit, to sit still Vin I.289; A II.15; It 120 (in set carati tiṭṭhati a. sayati, where otherwise nisinna stands for acchati); Vv 741 (= nisīdati VvA 298); PvA 4. -- 2. to stay, remain, to leave alone Th 1, 936; J IV.306. -- 3. to be, behave, live Vin II.195; D I.102; S I.212; Vv 112; Pv III.31 (= nisīdati vasati PvA 188); Miln 88; DhA I.424. In this sense often pleonastic for finite verb, thus aggiŋ karitvā a. (= aggiŋ karoti) D I.102; aggiŋ paricaranto a. (= aggiŋ paricarati) DA I.270; tantaŋ pasārento a. (= tantaŋ pasāreti) DhA I.424. -- Pot. acche It 110; aor. acchi Vin IV.308; DhA I.424.

Acchanna (adj.) [pp. of acchādeti] covered with, clothed in, fig. steeped in (c. loe.) J JII.323 (lohite a. = nimugga C.). At D I.91 nacchanna is for na channa (see channa2) = not fair, not suitable or proper (paṭirūpa).

Acchambhin (adj.) [a + chambhin] not frightened, undismayed, fearless Sn 42 (reading achambhin; Nd2 13 expls. abhīru anutrāsi etc.); J VI.322 (= nikkampa C.). See chambhin.

Accharā1

Accharā1 (f.) [etym. uncertain, but certainly dialectical; Trenckner connects it with ācchurita (Notes 76); Childers compares Sk. akṣara (see akkhara); there may be a connection with akkhaṇa in akkhaṇa--vedhin (cp. BSk. acchaṭā Divy 555), or possibly a relation to ā + tsar, thus meaning "stealthily", although the primary meaning is "snapping, a quick sound"] the snapping of the fingers, the bringing together of the finger--tips: 1. (lit.) accharaŋ paharati to snap the fingers J II.447; III.191; IV.124, 126; V.314; VI.366; DhA I.38, 424. -- As measure: as much as one may hold with the finger--tips, a pinch J V.385; DhA II.273

(°gahaṇamattaŋ); cp. ekacchara--matta DhA II.274. -- 2. (fig.) a finger's snap, i. e. a short moment, in ek°acchara--kkhaṇe in one moment Miln 102, and in def. of acchariya (q. v.) at DA I.43; VvA 329.
--sanghāta the snapping of the fingers as signifying a short duration of time, a moment, °matta momentary, only for one moment (cp. BSk. acchaṭāsanghāta Divy 142) A I.10, 34, 38; IV.396; Th 1, 405; 2, 67 (expld. at ThA 76 as ghaṭikāmattam pi khaṇaŋ angulipoṭhanamattam pi kālaŋ). --sadda the sound of the snapping of a finger J III.127.

Accharā2

Accharā2 (f.) [Vedic apsaras = āpa, water + sarati, orig; water nymph] a celestial nymph M I.253 (pl. accharāyo) II.64; Th 2, 374 (= devaccharā ThA 252); J V.152 sq. (Alambusā a.) Vv 55 (= devakaññā VvA 37); Vv 172; 1811 etc.; DhA III.8, 19; PvA 46 (dev°); Miln 169; Sdhp 298.

Accharika (nt. or f.?) [fr. accharā2] in °ŋ vādeti to make heavenly music (lit. the sounds of an accharā or heavenly nymph) A IV.265.

Acchariya (adj.--nt.) [cp. Sk. āścarya since Upanishads of uncertain etym. -- The conventional etym. of Pāli grammarians connects it with accharā1 (which is prob. correct & thus reduces Sk. āścarya to a Sanskritisation of acchariya) viz. Dhammapāla: anabhiṇha--ppavattitāya accharāpaharaṇa--yoggaŋ that which happens without a moment's notice, at the snap of a finger; i. e. causally unconnected (cp. Goth. silda--leiks in similar meaning) VvA 329; and Buddhaghosa: accharā--yoggan ti acchariyaŋ accharaŋ paharituŋ yuttan ti attho DA I.43] wonderful, surprising, strange, marvellous D II.155; M I.79; III.118, 125, 144 (an°); S IV.371; A I.181; Miln 28, 253; DhA III.171; PvA 121; VvA 71 (an°). As nt. often in exclamations: how wonderful! what a marvel! J I.223, 279; IV.138; VI.94 (a. vata bho); DhA IV.51 (aho a.); VvA 103 (aho ti acchariyatthena nipāto). Thus freq. combd. with abbhutaŋ = how wonderful & strange, marvellous, beyond comprehension, e. g. D I.2, 60, 206, 210; II.8; and in phrase acchariyā abbhutā dhammā strange & wonderful things, i. e. wonderful signs, portents marvels, M III.118, 125; A IV.198; Miln 8; also as adj. in phrase acchariyaabbhuta--(citta--)jātā with their hearts full of wonder and surprise DhA IV.52; PvA 6, 50. -- See also acchera & accheraka.

Acchādana (nt.) [fr. acchādeti] covering, clothing Th 1, 698; Miln 279. -- fig. protection, sheltering J I.307.

Acchādanā (f.) [= prec.] covering, hiding, concealment Pug 19, 23. -- Note. In id. p. at Vbh 358 we read accasarā for acchādanā. Is the latter merely a gloss?

Acchādeti [ā + chādeti1, Caus. of chad, cp. BSk. ācchādayati jīvitena to keep alive Av. Ś, I.300; Divy 136, 137] to cover, to clothe, to put on D I.63 = It 75; J I.254; III.189; IV.318; Pug 57; Pv I.105 (ger. acchādayitvāna); DA I.181 (= paridahitvā); PvA 49, 50. -- fig. to envelop, to fill J VI.581 (abbhaŋ rajo acchādesi dust filled the air). -- pp. acchanna (q. v.).

Acchi at S IV.290 is faulty spelling for acci (q. v.).

Acchijja (v. l. accheja) destroying (?) S I.127. Is the reading warranted? Cp. acchecchi.

Acchidda see chidda.

Acchindati [ā + chindati, lit. to break for oneself] to remove forcibly, to take away, rob, plunder Vin IV.247 (sayaŋ a. to appropriate); J II.422; III.179; IV.343; Miln 20; Sdhp 122. -- ger. acchinditvā J II.422; DhA I.349; PvA 241 (sayaŋ); & acchetvā M I.434. Caus. II. acchindāpeti to induce a person to theft Vin IV.224, 247.

Acchinna (adj.) [ā + chinna, pp. of acchindati] removed, taken away, stolen, robbed Vin IV.278, 303; J II.78; IV.45; V.212.

Acchiva [*Sk. akṣiba and akṣība] a certain species of tree (Hypanthera Moringa) J VI.535.

Acchupeti [ā + chupeti, Caus. of chupati] to procure or provide a hold, to insert, to put on or in Vin I.290 (aggaḷaŋ) II.112.

Acchecchi [Sk. acchaitsīt] 3rd sg. aor. of chindati "he has cut out or broken, has destroyed" (see also chindati 3), in combn. with taṇhaŋ M I.122; S I.12, 23, 127 (so read for acchejja); IV.105, 207. It 47; A III.246, 445; DhA IV.70 (gloss acchindi, for acchidda pret. of Dh 351). The v. l. at all passages is acchejji, which is to be accounted for on graphological grounds, ch & j being substituted in MSS. Kern (Toevoegselen s. v.) mistakes the form & tries to explain acchejji as adj. = ati--ejin (ejā), acchecchi = ati--icchin (icchā). The syntactical construction however clearly points to an aor.

Acchejja = a + chejja not to be destroyed, indestructible, see chindati.

Acchedana (nt.) [abstr. to acchindati] robbing, plundering J VI.544.

Acchera (adj.) = acchariya wonderful, marvellous S I.181; Vv 8413 (comp. accheratara); Pv III.51 (°rūpa = acchariyasabhāva PvA 197); Sdhp 244, 398.

Accheraka (adj.) = acchera (acchariya) J I.279; Bu I.9 (pāṭihīraŋ).

Aja [Vedic aja fr. aj (Lat. ago to drive), cp. ajina] a hegoat, a ram D I.6, 127; A II.207; J I.241; III.278 sq.; V.241; Pug 56; PvA 80.
  --eḷaka [Sk. ajaiḍaka] goats & sheep D I.5, 141; A II.42 sq., 209; J I.166; VI.110; Pug 58. As pl. °ā S I.76; It 36; J IV.363. --pada goat--footed M I.134. --pāla goatherd, in °nigrodharukkha (Npl.) "goatherds'Nigrodha--tree" Vin I.2 sq. Dpvs I.29 (cp. M Vastu III.302). --pālikā a woman goatherd Vin III.38. --lakkhaṇa "goat--sign", i. e. prophesying from signs on a goat etc. D I.9 (expld. DA I.94 as "evarūpānaŋ ajānaŋ mansaŋ khāditabbaŋ evarūpānaŋ na khāditabban ti"). --laṇḍikā (pl.) goats'dung, in phrase nāḷimattā a. a cup full of goats'dung (which is put down a bad minister's throat as punishment) J I.419; DhA II.70; PvA 282. --vata "goats'habit", a practice of certain ascetics (to live after the fashion of goats) J IV.318.
  aja--pada refers to a stick cloven like a goat's hoof; so also at Vism 161.

Ajaka a goat, pl. goats Vin II.154. -- f. ajikā J III.278 & ajiyā J V.241.

Ajagara [aja + gara = gala fr. *gel to devour, thus "goateater"] a large snake (rock--snake?), Boa Constrictor J VI.507; Miln 23, 303, 364, 406; DhA III.60. Also as ajakara at J III.484 (cp. Trenckner, Notes p. 64).

Ajacca (adj.) [a + jacca] of low birth J III.19; VI.100.

Ajajjara see jajjara.

Ajaddhuka & Ajaddhumāra see jaddhu.

Ajamoja [Sk. ajamoda, cp. Sk. ajājī] cummin--seed VvA 186.

Ajā (f.) a she--goat J III.125; IV.251.

Ajānana (°--) (nt.) [a + jānana] not knowing, ignorance (of) J V.199 (°bhāva); VI.177 (°kāla).

Ajina (nt.) [Vedic ajina, to aja, orig. goats'skin] the hide of the black antelope, worn as a garment by ascetics D I.167; Sn 1027; J I.12, 53; IV.387; V.407. kharājina a rough skin (as garment) M I.343; S IV.118; A II.207; Sn 249 (= kharāni a°--cammāni SnA 291). dantājina? ivory (q. v.).
  --khipa a cloak made of a network of strips of a black antelope's hide D I.167; S I.117; A I.240, 295; II.206; Vin I.306; III.34;

J VI.569. --paveṇi a cloth of the size of a couch made from pieces of ant. skin sewn together Vin I.192; D I.7 (= ajina--cammehi mañcappamāṇena sibbitvā katā paveṇi DA I.87); A I.181. --sāṭī a garment of skins (= ajina--camma--sāṭī DhA IV.156) Dh 394 = J I.481 = III.85.

Ajini aor 3rd sg. jayati, q. v.

(see ajaka).

Ajira (nt.). [Vedic ajira to aj, cp. Gr. a)gro/s, Lat. ager, Goth. akrs = Ger. Acker, = E. acre] a court, a yard Mhvs 35, 3.

Ajīraka (nt.) [a + jīraka] indigestion J I.404; II.181, 291; III.213, 225.

Ajeyya1 & Ajjeyya

Ajeyya1 & Ajjeyya (adj.) [a + jeyya, grd. of jayati, q. v.] <-> (a) not to be taken by force Kh VIII.8 (cp. KhA 223). <-> (b) not to be overpowered, invincible Sn 288; J V.509.

Ajeyya2

Ajeyya2 (adj.) [a + jeyya, grd. of jīyati, q. v.] not decaying, not growing old, permanent J VI.323.

Ajja & Ajjā (adv.) [Vedic adya & adyā, a + dyā, a° being base of demonstr. pron. (see a3) and dyā an old loc. of dyaus (see diva), thus "on this day"] to--day, now Sn 75, 153, 158, 970, 998; Dh 326; J I.279; III.425 (read bahutaŋ ajjā; not with Kern, Toev. s. v. as "food"); Pv I.117 (= idāni PvA 59); PvA 6, 23; Mhvs 15, 64. <-> Freq. in phrase ajjatagge (= ajjato + agge(?) or ajja--tagge, see agga3) from this day onward, henceforth Vin I.18; D I.85; DA I.235.
--kālaŋ (adv.) this morning J VI.180; --divasa the present day Mhvs 32, 23.

Ajjatana (adj.) [cp. Sk. adyatana] referring to the day, today's, present, modern (opp. porāṇa) Th 1, 552; Dh 227; J II.409. -- dat. ajjatanāya for today Vin I.17; PvA 171 & passim.

Ajjatā (f.) [abstr. fr. ajja] the present time, in ajjatañ ca this very day S I.83 (v. l. ajjeva).

Ajjati [Vedic arjati, ṛj, a variant of arh, see arahati] to get, procure, obtain J III.263 (?). pp. ajjita (q. v.).

Ajjava (adj.--n.) [cp. Sk. ārjava, to ṛju, see uju] straight, upright (usually combd. with maddava gentle, soft) D III.213; A I.94; II.113; III.248; Sn 250 (+ maddava), 292 (id.); J III.274; Dhs 1339; Vbh 359 (an°); SnA 292 (= ujubhāva), 317 (id.).

Ajjavatā (f.) [fr. prec.] straight forwardness, rectitude, uprightness Dhs 1339. (+ ajimhatā & avankatā).

Ajjita [pp. of ajjati] obtained Sdhp 98.

Ajjuka [*Sk. arjaka] N. of a plant, Ocimum Gratissimum Vin IV.35; DA I.81 (all MSS. have ajjaka).

Ajjukaṇṇa [*Sk. arjakarṇa] N. of a tree Pentaptera Tomentosa J VI.535 (nn).

Ajjuṇho (adv.) [haplology fr. ajja--juṇho; see juṇhā] this moonlight night Vin I.25; IV.80.

Ajjuna [Vedic arjuna, to raj; cp. Gr. a)rgo/s white, a)/rguros silver, Lat. argentum] the tree Pentaptera Arjuna J VI.535; DhA I.105 (°rukkha).

Ajjh-- Assimilation group of adhi + vowel.

Ajjhagā [adhi + agā 3rd sg. pret. of adhigacchati (q. v. for similar forms) he came to, got to, found, obtained, experienced S I.12 (vimānaŋ); Sn 225 (expld. at KhA 180 by vindi paṭilabhi), 956 (ratiŋ; expld. at Nd1 457 by adhigacchi); It 69 (jātimaraṇaŋ); Dh 154 (taṇhānaŋ khayaŋ); Vv 327 (visesaŋ attained distinction; expld. at VvA 135 by adhigata); 5021 (amataŋ santiŋ; expld. VvA 215 by v. l. SS adhigañchi, T. adhigacchati).

Ajjhatta (adj. --n.) [cp. Sk. adhyātma, cp. attā], that which is personal, subjective, arises from within (in contrast to anything outside, objective or impersonal); as adv. & °interior, personal, inwardly (opp. bahiddhā bāhira etc. outward, outwardly); Cp. ajjhattika & see Dhs. trsl. 272. <-> D I.37 (subjective, inward, of the peace of the 2nd jhāna), 70 = A II.210; V.206 (inward happiness. a. sukkhaŋ = niyakajjhattaŋ attano santāne ti attho DA I.183 cp. DhsA 169, 338, 361); S I.70, 169; II..27 (kathaŋ kathī hoti is in inward doubt), 40 (sukhaŋ dukkhaŋ); III.180 (id.); IV.1 sg. (āyatanāni), 139, 196; V.74 (ṭhitaŋ cittaŋ ajjhattaŋ susaṇṭhitaŋ suvimuttaŋ a mind firm, inwardly well planted, quite set free), 110, 143, 263, 297, 390; A I.40 (rūpasaññī), 272 (kāmacchanda etc.); II.158. (sukhadukkhaŋ), 211; III.86 (cetosamatha), 92 (vūpasantacitta); IV.32 (sankhittaŋ), 57 (itthindriyaŋ), 299 (cittaŋ), 305 (rūpasaññī), 360 (cetosamatha), 437 (vūpasantacitta); V 79 sq., 335 sq. (sati); It 39 (cetosamatha inward peace), 80, 82, 94; J I.045 (chātajjhatta with hungry insides); V.338 (id.); Ps I.76 (cakkhu etc.); Dhs 161 (= attano jātaŋ DhsA 169), 204, 1044; Pug 59; Vbh 1 sq. (khandhā), 228 (sati), 327 (paññā), 342 (arū´pasaññī). -- adv. °ŋ inwardly, personally (in contrast--pair ajjhattaŋ vā bahiddhā vā; see also cpd. °bahiddhā) A I.284; II.171; IV.305; V.61; Sn 917 (= upajjhayassa vā ā ācariyassa vā te guṇā assū ti Nd1 350).
--ārammaṇa a subjective object of thought Dhs 1047. --cintin thought occupied with internal things Sn 174, 388. --bahiddhā inside & outside, personal--external, mutual, interacting S II.252 sq.; III.47; IV.382; Nd2 15; Dhs 1049 etc. (see also bahiddhā). --rata with inward joy D II.107 = S V.263 = Dh 362 = Ud 64 (+ samāhita); Th 1, 981; A IV.312; DhA IV.90 (= gocarɔ ajjhatta--sankhātāya kammaṭṭhāna--bhāvanāya rata). --rūpa one's own or inner form Vin III.113 (opp. bahiddhā--rūpa & ajjh°--bah° r.). --saññojana an inner fetter, inward bond A I.63 sq.; Pug 22; Vbh 361. --santi inner peace Sn 837 (= ajjhattānaŋ rāgādīnaŋ santibhāva SnA 545; cp. Nd1 185). --samuṭṭhāna originating from within J I.207 (of hiri; opp. bahiddhā°).

Ajjhattika (adj.) [ajjhatta + ika], personal, inward (cp. Dhs trsl. 207 & Nd1 346: ajjhattikaŋ vuccati cittaŋ); opp. bāhira outward (q. v.). See also āyatana. -- M I.62; S I.73 (°ā rakkhā na bāhirā); IV.7 sq. (āyatanāni); V.101 (anga); A I.16 (anga); II.164 (dhātuyo); III.400 (āyatanāni); V.52 (id.); It 114 (id.), 9 (anga); Kh IV. (= KhA 82); J IV.402 (bāhira--vatthuŋ ayācitvā ajjhattikassa nāmaŋ gaṇhati); Dhs 673, 751; Vbh 13, 67, 82 sq., 119, 131, 392 sq.

Ajjhapara S V.218: substitute v. l. accasara (q. v.).

[adhi + ā + *prāpta] 1. having reached, approached, coming near to J II.450; VI.566 (p; C. attano santikaŋ patta). -- 2. having fallen upon, attacked J II.59; V.198 (p; C. sampatta) -- 3. attained, found, got Sn 1134 (= adhigacchi Nd2); J III.296 (p. C. sampatta); V.158 (ajjhāpatta; C. sampatta).

Ajjhabhavi 3rd sg. aor. of adhibhavati to conquer, overpower, overcome S I.240 (prohib. mā vo kodho ajjhabhavi); J II.336. Cp. ajjhabhu & ajjhobhavati.

Ajjhabhāsi 3rd sg. aor. of adhibhāseti to address S IV.117 (gāthāhi); Kh V. = Sn p. 46 (gāthāya); PvA 56, 90.

Ajjhabhu (3rd sg. aor. of adhibhavati (q. v.) to overcome, conquer It 76 (dujjayaŋ a. he conquered him who is hard to conquer; v. l. ajjhabhi for ajjhabhavi). Cp. ajjhabhavi.

Ajjhayana (nt.) [adhi + i] study (learning by heart) of the Vedas Miln 225. See also ajjhena.

Ajjhavodahi 3rd sg. aor. of ajjhodahati [Sk. adhyavadhāti] to put down J V.365 (= odahi, ṭhapesi C.). Kern, Toev. s. v. proposes reading ajjhavādahi (= Sk. avādhāt).

Ajjhāgāre (adv.) [adhi + agāre, loc. of agāra] at home, in one's own house A I.132 = It 109; A II.70.

Ajjhācarati [adhi (or ati?) + ā + car] 1. to conduct oneself according to Vin II.301; M I.523; Miln 266. -- 2. to flirt with (perhaps to embrace) J IV.231 (aññam--aññaŋ). pp. ajjhāciṇṇa. See also accāvadati & aticarati.

Ajjhācāra [to adhi (ati?) + ā + car] 1. minor conduct (conduct of a bhikkhu as to those minor rules not included in the Pārājika's or Saŋghādisesa's) Vin I.63 (see note in Vin. Texts, I.184. -- 2. flirtation Vin III.128 (in the Old Cy as expln of avabhāsati). -- 3. sexual intercourse J I.396; V.327 (°cara v. l. for ajjhāvara); Miln 127 (an°).

Ajjhāciṇṇa [pp. of ajjhācarati] habitually done Vin II.80 sq., 301.

Ajjhājīva [adhi (ati?) + ā + jīv] too rigorous or strenuous a livelihood M II.245 (+ adhipāṭimokkha).

Ajjhāpajjati [adhi + ā + pad] to commit an offence, to incur, to become guilty of (acc.) Vin IV.237. pp. ajjhāpanna (q. v.).

Ajjhāpatti (f.) [abstr. to ajjhāpajjati] incurring guilt Dhs 299 (an°).

Ajjhāpana1

Ajjhāpana1 (nt.) [fr. Caus. II. of ajjheti] teaching of the sacred writ, instruction Miln 225.

Ajjhāpana2

Ajjhāpana2 (nt.) [ā + jhāpana fr. kṣā] burning, conflagration J VI.311.

Ajjhāpanna [pp. of adhi + āpajjati] become guilty of offence D I.245; III.43; S II.270; A IV.277, 280; V.178, 181. an° guiltless, innocent Vin I.103; D III.46; S II.194, 269; A V.181; Miln 401. For all passages except A IV.277, 280, cp. ajjhopanna.

Ajjhāpīḷita [adhi + ā + pīḷita] harassed, overpowered, tormented PvA 180 (khuppipāsāya by hunger & thirst).

Ajjhābhava [cp. Sk. adhyābhava] excessive power, predominance J II.357.

Ajjhābhavati [adhi + ā + bhū, in meaning of abhi + bhu] to predominate J II.357.

Ajjhāyaka [cp. Sk. adhyāyaka, cp. ajjhayana] (a brahmin) engaged in learning the Veda (mantajjhāyaka J VI.209; SnA 192), a scholar of the brahmanic texts, a studious, learned person D I.88, 120; III.94; A I.163; III.223; Sn 140 (°kula: thus for ajjhāyakula Fsb.); Th 1, 1171; J I.3; VI.201, 498; DA I.247.

Ajjhāruha (& °rūha) (adj.) [to adhi + ā + ruh] growing up over, overwhelming A III.63 sq. = S V.96; J III.399.

Ajjhārūḷha (adj.) [pp. of adhi + ā + ruh] grown up or high over J III.399.

Ajjhārūhati [adhi + ārohati cp. atyārohati] to rise into the air, to climb over, spread over S I.221 = Nett 173 (= ajjhottharati SA; cp. Mrs. Rh. D. Kindred Sayings I.285).

Ajjhāvadati see accāvadati.

Ajjhāvara [fr. adhi + ā + var] surrounding; waiting on, service, retinue J V.322, 324, 326, 327 (expld at all passages by

parisā). Should we read ajjhācara? Cp. ajjhācāra.

Ajjhāvasatar [n. ag. to ajjhāvasati] one who inhabits D I.63 (agāraŋ).

Ajjhāvasati [adhi + ā + vas] to inhabit (agāraŋ a house; i. e. to be settled or live the settled life of a householder) D II.16; M I.353; Vin IV.224; J I.50; Pug 57; Miln 348. -- pp. ajjhāvuttha (q. v.).

Ajjhāvuttha [cp. Sk. adhyuṣita; pp. of ajjhāvasati] inhabited, occupied (of a house) Vin II.210; J I.145; II.333; PvA 24 (°ghara); fig. (not) occupied by SnA 566 (= anosita).

Ajjhāsaya [fr. adhi + ā + śri, orig. hanging on, leaning on, BSk. however adhyāśaya Divy 586] intention, desire, wish, disposition, bent D II.224 (adj.: intent on, practising); J I.88, 90; II.352; V.382; DhsA 314, 334; PvA 88, 116, 133 (adj. dān° intent on giving alms), 168; Sdhp 219, 518. Freq. in phrase ajjhāsayânurūpa according to his wish, as he wanted PvA 61, 106, 128.

Ajjhāsayatā (f.) [abstr. to ajjhāsaya] desire, longing PvA 127 (uḷār° great desire for c. loc.).

Ajjhāsita [pp. of adhi + ā + śri] intent on, bent on Miln 361 (jhān°). Cp. ajjhosita & nissita.

Ajjhiṭṭha [pp. of ajjhesati] requested, asked, invited Vin I.113 (an° unbidden); D II.289 (Buddhaghosa and text read ajjhitta); Sn p. 218 (= ajjhesita Nd2 16); J VI.292 (= āṇatta C.); DhA IV.100 (v. l. abhijjhiṭṭha). See also an°.

Ajjhupagacchati [adhi + upa + gam] to come to, to reach, obtain; to consent to, agree, submit Th 2, 474 (= sampaṭicchati ThA 285); J II.403; Miln 300; pp. ajjhupagata (q. v.).

Ajjhupagata [pp. of ajjhupagacchati] come to, obtained, reached A V.87, cp. 210; V.187 sq.

Ajjhupagamana (nt.) [adhi + upa + gam] consent, agreement, justification Vin II.97, 104.

Ajjhupaharati [adhi + upa + hṛ; cp. upaharati] to take (food) to oneself J II.293 (aor. ajjhupāhari = ajjhohari C.).

Ajjhupekkhati [adhi + upa + ikṣ; cp. BSk. adhyupekṣati] 1. to look on A I.257; Miln 275. -- 2. to look on intently or with care, to oversee, to take care of A IV.45 (kaṭṭhɔaggi, has to be looked after); PvA 149 (sisaŋ colaŋ vā). -- 3.
to look on indifferently to be indifferent, to neglect Vin II.78 = III.162, cp. J I.147; M I.155; II.223; A III.194, 435; J V.229; DhA IV.125.

Ajjhupekkhana (nt.) & °ā (f.) [abstr. from ajjhupekkhati] care, diligence, attention Ps I.16; II.119; Vbh 230 sq.; DhA IV.3.

Ajjhupekkhitar [n. ag. to ajjhupekkhati] one who looks on (carefully), one who takes care or controls, an overseer, caretaker S V.69 (sādhukaŋ), 324 (id.), 331 sq.; Vbh 227.

Ajjhupeti [cp. Sk. abhyupeti; adhi + upa + i] to go to meet, to receive J IV.440.

Ajjheti [Sk. ādhyāyati, Denom. fr. adhyāya] to be anxious about, to fret, worry Sn 948 (socati +); expld at Nd1 433 by nijjhāyati, at SnA 568 by abhijjhati (gloss BB gijjhati).

Ajjhena (nt.) [Sk. adhyayana, see also ajjhayana] study (esp. of the Vedas) M III.1; J II.327 (as v. l. to be preferred to ajjhesanā); III.114 (= japa); V.10 (pl. = vede); VI.201 = 207; Vbh 353; SnA 314 (mantɔ).
--kujja (°kūta v. l.?) a hypocrite, a pharisee Sn 242; cp. SnA 286.

Ajjhesati (adhi + iṣ; cp. BSk. adhyeṣate Divy 160] to request, ask, bid DhA IV.18; aor. ajjhesi Vin II.200; pp. ajjhiṭṭha & ajjhesita (q. v.), with which cp. pariyiṭṭha & °esita.

Ajjhesanā (f.) [see ajjhesati] request, entreaty Vin I.6 = D II.38 = S I.138; J II.327 (better v. l. ajjhena).

Ajjhesita [pp. of ajjhesati; cp. ajjhiṭṭha] requested, asked, bidden Nd2 16 (= ajjhiṭṭha).

Ajjhokāsa [adhi + okāsa] the open air, only in loc. ajjhokāse in the open Vin I.15; S I.212; DhA IV.100.

Ajjhogāḷha [pp. of ajjhogāhati] plunged into, immersed; having entered M I.457; S I.201; Miln 348.

[Sk. *abhyavagāhate; adhi (= abhi) + ava + gāh] to plunge into, to enter, to go into D I.101 (vanaŋ), 222 (samuddaŋ); M I.359, 536; A III.75, 368; IV.356; V.133; Vin III.18; J I.7; Nd1 152 (ogāhati +); Miln 87 (samuddaŋ); 300 (vanaŋ). -- pp. ajjhogāḷha (q. v.). Cp. pariyogāhati.

Ajjhoṭhapeti [adhi + ava + ṭhapeti, Caus. of sthā] to bring to PvA 148 (gāmaŋ), where we should read °ṭṭhapeti.

Ajjhotthata [pp. of ajjhottharati] spread over; covered, filled; overcome, crushed, overpowered J I.363 (ajjhottaṭa), 410; V.91 (= adhipanna); DhA I.278; PvA 55; Dāvs V.5.

Ajjhottharati [adhi + ava + stṛ] to cover over, spread out, spread over, cover; to submerge, flood Vin I.111; J I.61, 72, 73; Miln 296, 336; Dh I.264; Pass. °tthariyati to be overrun with (instr.), to be smothered, to be flooded A III.92 = Pug 67; aor. ajjhotthari VvA 48 (gāmapadeso: was flooded). pp. ajjhotthata (q. v.).

Ajjhopanna (?) only found in one stock phrase, viz. gathita (q. v.) mucchita ajjhopanna with ref. to selfishness, greed, bonds of craving. The reading ajjhopanna is the lectio difficilior, but the accredited reading ajjhosāna seems to be clearer and to harmonize better with the cognate ajjhosita & ajjhosāna (n.) in the same context. The confusion between the two is old--standing and hard to be accounted for. Trenckner under v. l. to M I.162 on p. 543 gives ajjhopanna as BB (= adhi--opanna). The MSS. of Nd2 clearly show ajjhopanna as inferior reading, which may well be attributable to the very frequent SS sub<-> stitution of p for s (see Nd2 Introd. XIX.). Besides this mixture of vv. ll. with s and p there is another confusion between the vv. ll. ajjhāpanna and ajjhopanna which adds to the complication of the case. However since the evidence of a better reading between these two preponderates for ajjhopanna we may consider the o as established, and, with a little more clearness to be desired, may in the end decide for ajjhosāna (q. v.), which in this case would have been liable to change through analogy with ajjhāpanna, from which it took the ā and p. Cp. also ajjhosita. The foll. is a synopsis of readings as preferred or confused by the Ed. of the var. texts. -- 1. ajjhopanna as T. reading: M I.162, 173, 369; A I.74; II.28; III.68, 242; Md 75, 76; DA I.59; as v. l.: D I.245. <-> 2. ajjhosāna as v. l.: A I.74 (C. expls. ajjhosāya gilitvā ṭhita); Nd2 under nissita & passim; Ud 75, 76 (ajjhosanna); DA I.59 (id.). -- 3. ajjhāpanna as T. reading: D I.245; III.43, 46; S. II.194, 270: IV.332 (ajjhapaṇṇa); A V.178, 181; Nd2 under nissita; Miln 401; as v. l.: M I.162; A III.242; Ud 75, 76.

Ajjhobhavati [adhi + ava + bhu, Sk. abhi°] to overcome, overpower, destroy J II.80 (aor. ajjhobhavi = adhibhavi C.).

Ajjhomaddati [adhi + ava + mṛd] to crush down A IV.191, 193.

Ajjhomucchita [pp. adhi + ava + mūrch, cp. adhimuccita] stiffened out (in a swoon), lying in a faint (?) A III.57 sq. (v. l. ajjhomuñcïta or °muccita better: sarīre attached to her body, clinging to her b.).

Ajjholambati [adhi + ava + lamb] to hang or hold on to (acc.), to cling to S III 137; M III.164 = Nett 179, cp. Sdhp 284 & 296.

Ajjhosa = ajjhosāya, in verse only as ajjhosa tiṭṭhati to cleave or cling to S IV.73; Th 1, 98, 794.

Ajjhosati [adhi + ava + sayati, sā, to bind, pp. sita: see ajjhosita] to be bound to, to be attached, bent on; to desire, cleave to, indulge in. Fut. ajjhosissati (does it belong here?) M I.328 (c. acc. paṭhaviŋ, better as ajjhesati). grd. ajjhositabha M I.109 (+ abhinanditabba, v. l. °etabba); DhsA 5 (id.); ger. ajjhosāya (q. v.) pp. ajjhosita (q. v.).

Ajjhosāna (nt.) cleaving to (earthly joys), attachment, D II.58 sq.; III.289; M I.498 (+ abhinandana); S III.187; A I.66; II.11 (diṭṭhi°, kāma° + taṇhā). In combn. with (icchā) and mucchā at Nd2 under chanda & nissita and taṇhā (see also ajjhopanna), and at Dhs 1059 of lābha, (the expln. at DhsA 363, 370, from as to eat, is popular etym.) Nett 23 sq. (of taṇhā).

Ajjhosāya [ger. of ajjhosati, cp. BSk. adhyavasāya tiṣṭhati Divy 37, 534] being tied to, hanging on, attached to, only in phrase a. tiṭṭhati (+ abhinandati, same in Divy) M I.266; S. IV.36 sq.; 60, 71 sq.; Miln 69. See also ajjhosa.

Ajjhosita [cp. Sk. adhyavasita, from adhi + ava + sā; but sita is liable to confusion with sita = Sk. śrita, also through likeness of meaning with esita; see ajjhāsita & ajjhesita] hanging on, cleaving to, being bent on, (c. loc.) S II.94 (+ mamāyita); A II.25 (diṭṭha suta muta +); Nd1 75, 106, 163 = Nd2 under nissita; Th 2, 470 (asāre = taṇhāvasena abhiniviṭṭha ThA 284); Pv IV.84 (mayhaŋ ghare = taṇhābhinivisena abhiniviṭṭha PvA 267; v. l. BB ajjhesita, SS ajjhāsita). --an° S IV.213; V.319; Nd1 411; Miln 74 (pabbajita).

Ajjhohata [pp. of ajjhoharati] having swallowed Sdhp 610 (balisaŋ maccho viya: like a fish the fishhook).

Ajjhoharaṇa (nt.) = ajjhohāra 1. A V.324; J VI.213.

Ajjhoharaṇiya (adj.) [grd. of ajjhoharati] something fit to eat, eatable, for eating J VI.258; DhA I.284.

Ajjhoharati [Sk. abhyavaharati; adhi (= abhi) + ava + hṛ] to swallow, eat, take as food M I.245; J I.460; II.293; VI.205, 213; Miln 366; PvA 283 (aor.) --pp. ajjhohaṭa (q.v.).

Ajjhohāra [Sk. abhyavahāra] 1. taking food, swallowing, eating & drinking Vin IV.233; Miln 176, 366. -- 2. N. of a fabulous fish (swallower"; cp. timingala) J V.462.

Añcati J I.417, read añchati (see next).

Añchati [in meaning = ākaḍḍhati, which latter is also the Sk. gloss (ākārṣayati) to the Jain Prk. aŋchāvei = añQhati: see Morris, J. P. T. S. 1893, 60] to pull, drag, pull along, to turn on a lathe D II.291 (bhamakāro dīghaŋ a., where K has note: añjanto ti pi acchanto ti pi pātho) = M I.56 (vv. ll. p. 532 acch° & añj°); Th 1, 750 (añcāmi T., v.l. aññāmi). Añchati should also be read at J I 417 for udakaŋ añcanti (in expln. of udañcanī pulling the water up from a well, q. v.), where it corresponds to udakaŋ ākkaḍḍhati in the same sentence.

Añja (adv.) [orig. imper. of añjati1; cp. Sk. anjasā (instr.) quickly, Goth. anaks suddenly, lit. with a pull or jerk] pull on! go on! gee up! J I.192.

Añjati1

Añjati1 [= Sk. ṛñjati, ṛjyati to stretch, pull along, draw out, erect; cp. Sk. ṛju straight, caus. irajyati; Gr. o)re/gw; Lat. rego, rectus = erect. See also P. uju, añchati, ajjita, ānañja--ānejja]. See añja, añjaya, añjali, añjasa.

Añjati2 & Añjeti

Añjati2 & Añjeti [= Sk. añjayati, Caus. of anakti to smear etc.; cp. Sk. añji ointment, ājya butter; Lat. unguo to anoint,

unguentum ointment; Ohg. ancho = Ger. Anke butter] to smear, anoint, paint S II.281; J IV.219 (akkhīni añjetvā, v. l. BB añcitvā). Caus. II. añjāpeti DhA I.21. <-> pp. añjita (q. v.).

Añjana (nt.) [from añjati2] ointment, esp. a collyrium for the eyes, made of antimony, adj. anointed, smeary; glossy, black (cp. kaṇha II. and kāla1 note). -- 1. Vin I.203 (five kinds viz. kāḷ°, ras°, sot°, geruka, kapalla); D I.7, 12; DA I.98 (khār°); 284; DhA III.354 (akkhi° eye--salve). -- 2. glossy, jet--black J I.194; II.369; V.416. The reading añjana at A IV.468 is wrong, it should be corrected into thanamajjanamattaŋ. See also pacc°. In meaning collyrium box at Th 2, 413 (= añjana--nāḷi ThA 267); DhA II.25.
--akkhiha with anointed eyes Th 1, 960. --upapisana perfume to mix with ointment Vin I.203; II.112. --cuṇṇa aromatic powder DhsA 13. --nāḷi an ointment tube, collyrium box ThA 267. --rukkha N. of a tree ("black" tree) J I.331. --vaṇṇa of the colour of collyrium, i. e. shiny, glossy, dark, black D II.18 (lomāni); J I.138 (kesā), 194; II.369; PvA 258 (vana).

Añjanī (f.) [fr. añjana] a box for ointment, a collyrium pot Vin I.203, 204; II.135; IV.168; M II.65 = Th 1, 773.

Añjanisalākā (f.) a stick to put the ointment on with Vin I.203; II.135; J III.419.

Añjaya (adj.) [from añjati1] straight J III.12 (vv. ll. ajjava & and ājjava better?) expld by C. as ujuka, akuṭila. See also ajjava. Should we assume misreading for añjasa?

Añjali [cp. Sk. añjali, fr. añjati1] extending, stretching forth, gesture of lifting up the hands as a token of reverence (cp. E. to "tender" one's respect), putting the ten fingers together and raising them to the head (VvA 7: dasanakha--samodhāna--samujjalaŋ añjaliŋ paggayha). Only in stock phrases (a.) añjaliŋ paṇāmeti to bend forth the outstretched hands Vin II.188; D I.118; Sn 352; Sn p. 79. (b.) °ŋ paggaṇhāti to perform the a. salutation J I.54; DhA IV.212; VvA 7, 312 (sirasmiŋ on one's head); PvA 93. (c.) °ŋ karoti id. PvA 178; cp. katañjali (adj.) with raised hands Sn 1023; J I.17; PvA 50, and añjalikata id. Pv II.1220. Cp. pañjali
--kamma respectful salutation, as above A I.123; II.180; IV.130; Vv 788, 8316; DhA I.32. --karaṇīya (adj.) that is worthy of being thus honoured D III.5; A II.34; III.36; IV.13 sq.; It 88.

Añjalikā (f.) [= añjali] the raising of the hands as a sign of respectful salutation Vv 15 (expld at VvA 24 as dasanakha--samodhāna samujjalaŋ añjaliŋ sirasi paggaṇhantī guṇa--visiṭṭhānaŋ apacayānaŋ akāsiŋ).

Añjasa [Sk. āñjasa (?). Cp. ārjava = P. ajjava, see añjati1 & añjaya] straight, straightforward (of a road) D I.235; J I.5; Th 2, 99; Vv 5020 (cp. VvA 215); VvA 84 (= akuṭila); Mhvs 25, 5; Miln 217; Sdhp 328, 595. Cp. pañjasa.

Añjita [Sk. ankta & añjayita, pp. of añjeti] smeared, anointed J I.77 (su--añjitāni akkhīni); IV.421 (añjitɔakkha).

Añña (pron.) [Vedic anya, with compar. suff. ya; Goth. anpar; Ohg. andar; formation with n analagous to those with l in Gr. a)/llos (a)/ljos), Lat. alius (cp. alter), Goth. aljis Ags. elles = E. else. From demonstr. base *eno, see na1 and cp. a3] another etc. -- A. By itself: 1. other, not the same, different, another, somebody else (opp. oneself) Vin III.144 (aññena, scil. maggena, gacchati to take a different route); Sn 459, 789, 904; Dh 158 (opp. attānaŋ), 165; J I.151 (opp. attano); II.333 (aññaŋ vyākaroti give a diff. answer). -- 2. another one, a second; nt. else, further Sn 1052 (= uttariŋ nt. Nd2 17); else J I.294. aññaŋ kiñci (indef.) anything else J I.151. yo añño every other, whoever else J I.256. -- 3. aññe (pl.) (the) others, the rest Sn 189, 663, 911; Dh 43, 252, 355; J I.254. -- B. del. in correlation: 1. copulative. añña . . añña the one . . the other (. . the third etc.); this, that & the other; some . . some Vin I.15; Miln 40; etc. <-> 2. reciprocative añño aññaŋ, aññamaññaŋ, aññoññaŋ one another, each other, mutually, reciprocally (in ordinary construction & declension of a noun or adj. in sg.; cp. Gr. a)llh/lwn, allh/lous in pl.). (a.) añño aññaŋ Dh 165. (b.) aññamañña (cp. BSk. añyamañya M Vastu II.436), as pron.: n'ālaŋ aññamaññassa sukhāya vā dukkhāya vā D I.56 = S III 211. n'aññamaññassa dukkhaŋ iccheyya do not wish evil to each other Sn 148. daṇḍehi aññamaññaŋ upakkamanti (approach each other) M I.86 = Nd2 199. °ŋ agāravo viharati A III.247. dve janā °ŋ ghātayiŋsu (slew each other) J I.254. aññamaññaŋ hasanti J V.111; °ŋ musale hantvā J V.267. °ŋ daṇḍâbhigāṭena PvA 58; or adj.: aññamaññaŋ veraŋ bandhiŋsu (established mutual enmity) J II.353; °ŋ piyasaŋvāsaŋ vasiŋsu J II.153; aññamaññaŋ accayaŋ

desetvā (their mutual mistake) DhA I.57; or adv. dve pi aññamaññaŋ paṭibaddha citta ahesuŋ (in love with each other) J III.188; or °--: aññamañña--paccaya mutually dependent, interrelated Ps II.49, 58. <-> (c.) aññoñña (°--) J V.251 (°nissita); Dāvs V.45 (°bhinna). -- 3. disjunctive añña . . añña one . . the other, this one . . . that one, different, different from aññaŋ jīvaŋ . . aññaŋ sarīraŋ one is the soul . . the other is the body, i. e. the soul is different from the body D I.157; M I.430; A V.193; aññā va saññā bhavissati añño attā D I.187. Thus also in phrase aññena aññaŋ opposite, the contrary, differently, contradictory (lit. other from that which is other) Vin II.85 (paṭicarati make counter--charges); D I.57 (vyākāsi gave the opposite or contradictory reply); Miln 171 (aññaŋ kayiramānaŋ aññena sambharati). <-> anañña (1) not another, i. e. the same, self--same, identical M I.256 (= ayaŋ). -- (2) not anotber, i. e. alone, by oneself, oneself only Sn 65 (°posin; opp. paraŋ) = Nd 4, cp. Nd2 36. -- (3) not another, i. e. no more, only, alone Sn p. 106 (dve va gatiyo bhavanti anaññā: and no other or no more, only two). See also under cpds.

--ādisa different J VI.212, °tā difference PvA 243. --khantika acquiescing in diff. views, following another faith (see khantika) D I.187; M I.487. --titthiya an adherent of another sect, a non--Buddhist.; D III.115; M I.494, 512; P II.21, 32 sq., 119; III.116 sq.; IV.51, 228; V.6, 27 sq.; A I.65, 240; II.176; IV.35 sq.; Vin I.60; J I.93; II.415. --diṭṭhika having diff. views (combd. with añña--khantika) D I.187; M I.487. --neyya (an°) not to be guided by somebody else, i. e. independent in one's views, having attained the right knowledge by oneself (opp. para°) Sn 55, 213, 364. --mano (an°) (adj.) not setting one's heart upon others Vv 115 (see VvA 58). --vāda holding other views, an° (adj.) Dpvs IV.24. --vādaka one who gives a diff. account of things, one who distorts a matter, a prevaricator Vin IV.36. --vihita being occupied with something else, distracted, absent--minded Vin IV.269; DhA III.352, 381; °tā distraction, absentmindedness DhA I.181. --saraṇa (an°) not betaking oneself to others for refuge, i. e. of independent, sure knowledge S III.42 = V.154. --sita dependent or relying on others Sn 825.

Aññatama (pron. adj.) [añña + superl. suff. tama; see also aññatara] one out of many, the one or the other of, a certain, any Mhvs 38, 14.

Aññatara (pron. adj.) [Sk. anyatara, añña + compar. suff. tara, cp. Lat. alter, Goth. anpar etc.] one of a certain number, a certain, somebody, some; often used (like eka) as indef. article "a". Very frequent, e. g. Sn 35, 210; It 103; Dh 137, 157; J I.221, 253; II.132 etc. devaññatara a certain god, i. e. any kind of god S IV.180 = A IV.461.

Aññattha (adv.) [from añña = aññatra, adv. of place, cp. kattha, ettha] somewhere or anywhere else, elsewhere (either place where or whereto) J I.291; II.154; DhsA 163; DhA I.212; III.351; PvA 45; Mhvs 4, 37; 22, 14.

Aññatra (adv.) [anya + tra, see also aññattha] elsewhere, somewhere else J V.252; Pv IV.162. In compn. also = añña°, e. g. aññatra--yoga (adj.) following another discipline D I.187; M I.487. -- As prep. c. abl. (and instr.) but, besides, except, e. g. a. iminā tapo-- pakkamena D I.168; kiŋ karaṇīyaŋ a. dhammacariyāya S I.101; ko nu aññatram--ariyehi who else but the Nobles Sn 886 (= ṭhapetvā saññā--mattena SnA 555). --kiŋ aññatra what but, i. e. what else is the cause but, or: this is due to; but for D I.90 (vusitavā--mānī k. a. avusitattā); S I.29 (k. k. a. adassanā except from blindness); Sn 206 (id.).

Aññathatta (nt.) [aññathā + tta] 1. change, alteration S III.37; IV.40; A I.153; III.66; Kvu 227 (= jarā C, cp. Kvu trsl. 55 n. 2); Miln 209. -- 2. difference J I.147; It 11. -- 3. erroneous supposition, mistake Vin II.2; S III.91; IV.329. -- 4. fickleness, change of mind, doubt, wavering, M I.448, 457 (+ domanassa); J I.33 (cittaŋ); PvA 195 (cittassa).

Aññathā (adv.) [añña + thā] in a different manner, otherwise, differently S I.24; Sn 588, 757; DhsA 163; PvA 125, 133. anaññathā without mistake Vv 4418; anaññatha (nt.) certainty, truth Ps II.104 (= tatha).

--bhāva (1) a different existence A II.10; It 9 = 94; Sn 729, 740, 752; (2) a state of difference; i. e. change, alteration, unstableness D I.36; S II.274; III.8, 16, 42; Vbh 379. --bhāvin based on difference S III.225 sq.; IV.23 sq., 66 sq.; an° free from difference Vin I.36.

Aññadatthu (adv.) [lit. aññad atthu let there be anything else, i. e. be it what it will, there is nothing else, all, everything, surely] part. of affirmation = surely, all--round, absolutely (ekaŋsa--vacane nipāto DA I.111) only, at any rate D I.91; II.284; Sn 828 (na hɔ aññadatthɔ atthi pasaŋsa--lābhā, expld. SnA 541 as na hi ettha pasaŋsa--lābhato añño attho atthi, cp. also Nd1

168); Miln 133; VvA 58; PvA 97, 114.
--dasa sure--seeing, seeing everything, all pervading D I.18; III.135, 185; A II.24; III.202; IV.89, 105; It 15.

Aññadā (adv.) [añña + dā, cp. kadā, tadā, yadā] at another time, else, once S IV.285; J V.12; DhA IV.125.

Aññā (f.) [Sk. ājñā, = ā + jñā, cp. ājānāti] knowledge, recognition, perfect knowledge, philosophic insight, knowledge par excellence, viz. Arahantship, saving knowledge, gnosis (cp. on term Compend. 176 n. 3 and Psalms of Brethren introd. XXXIII.) M I.445; S I.4 (sammad°), 24 (aññāya nibbuta); II.221; V.69, 129 (diṭṭhɔeva dhamme), 133, 237; A III.82, 143, 192; V.108; It 39 sq., 53, 104; Dh 75, 96; Kh VII.11; Miln 334. -- aññaŋ vyākaroti to manifest ones Arahantship (by a discourse or by mere exclamation) Vin I.183; S II.51 sq., 120; IV.139; V.222; J I.140; II.333. See also arahatta.
--atthika desirous of higher knowledge Pv IV.114. --ārādhana the attainment of full insight M I.479. --indriya the faculty of perfect knowledge or of knowledge made perfect D III.219; S V.204; It 53; Pug 2; Dhs 362, 505, 552; Nett 15, 54, 60. --citta the thought of gnosis, the intention of gaining Arahantship S II.267; A III.437. --paṭivedha comprehension of insight Vin II.238. --vimokkha deliverance by the highest insight Sn 1105, 1107 (Nd2 19: vuccati arahatta--vimokkho).

Aññāṇa (nt.) [a + ñāṇa] ignorance; see ñāṇa 3 e.

Aññāṇaka (nt.) [Demin. of aññāṇa] ignorance Vin IV.144.

Aññāṇin (adj.) [a + ñāṇin] ignorant, not knowing DhA III.106.

Aññāta1

Aññāta1 [pp. of ājānāti, q. v.] known, recognised Sn 699. an° what is not known, in phrase anaññāta--ññassāmīɔ tɔ indriya the faculty of him (who believes): "I shall know what is not known (yet)" D III.219; S V.204; It 53; Pug 2; Dhs 296 (cp. Dhs trsl. 86); Nett 15, 54, 60, 191.
--mānin one who prides himself in having perfect knowledge, one who imagines to be in possession of right insight A III.175 sq.; Th 1, 953.

Aññāta2

Aññāta2 [a + ñāta] unknown, see ñāta.

Aññātaka1

Aññātaka1 [a + ñātaka, cp. Sk. ajñāti] he who is not a kinsman DhA I.222.

Aññātaka2

Aññātaka2 (adj.) [Demin. of aññāta2] unknown, unrecognisable, only in phrase °vesena in unknown form, in disguise J I.14; III.116; V.102.

Aññātar [n. ag. to ājānāti] one who knows, a knower of D II.286; M I.169; S I.106 (dhammassa); Kvu 561.

Aññātāvin (adj. --n.) [from ājānāti] one who has complete insight DhsA 291.
--indriya (°tāvɔ indr.) the faculty of one whose knowledge is made perfect Dhs 555 (cp. Dhs trsl. 150) and same loci as under aññindriya (see aññā).

Aññātukāma (adj.) [ā + jñātuŋ + kāma] desirous of gaining right knowledge A III.192. See ājānāti.

Aññāya [ger. of ājānāti, q. v. for detail] reeognising, knowing, in the conviction of S I.24; A III.41; Dh 275, 411.

Aññoñña see añña B 2 c.

Añhamāna [Sk. aśnāna, ppr. med. of aśnāti, aś to eat] eating, taking food; enjoying: only SS at Sn 240; all MSS at 239 have asamāna. SnA 284 expls. by āhārayamāna.

Aṭaṭa [BSk. aṭaṭa (e. g. Divy 67), prob. to aṭ roam about. On this notion cp. description of roaming about in Niraya at Nd1 405 bottom] N. of a certain purgatory or Niraya A V.173 = Sn p. 126.

Aṭaṇaka (adj.) [cp. Sk. aṭana, to aṭ] roaming about, wild J V.105 (°gāvī).

Aṭanī (f.) a support a stand inserted under the leg of a bedstead Vin IV.168; Sām. Pās. on Pāc. 14 (quoted Min. Pāt. 86 and Vin IV.357); DhA I.234; J II.387, 425, 484 supports of a seat. Morris J. P. T. S. 1884, 69 compares Marāthi aḍaṇī a three--legged stand. See also Vin Texts II.53.

Aṭala (adj.) [cp. Sk. aṭṭa & aṭṭālaka stronghold] solid, firm, strong, only in phrase aṭaliyo upāhanā strong sandals M II.155 (vv. ll. paṭaliye & agaliyo) = S I.226 (vv. ll. āṭaliyo & āṭaliko). At the latter passage Bdhgh. expls. gaṇangaṇ--ûpāhanā, Mrs. Rh. D. (Kindred Sayings I.291) trsls. "buskined shoes".

Aṭavī (f.) [Sk. aṭavī: Non--Aryan, prob. Dravidian] 1. forest, woods J I.306; II.117; III.220; DhA I.13; PvA 277. <-> 2. inhabitant of the forest, man of the woods, wild tribe J VI.55 (= aṭavicorā C.).
--rakkhika guardian of the forest J II.335. --sankhepa at A I.178 = III.66 is prob. faulty reading for v. l. °sankopa "inroad of savage tribes".

Aṭṭa1

Aṭṭa1 [cp. see aṭṭaka] a platform to be used as a watchtower Vin I.140; DA I.209.

Aṭṭa2

Aṭṭa2 [cp. Sk. artha, see also attha 5 b] lawsuit, case, cause Vin IV.224; J II.2, 75; IV.129 (°ŋ vinicchināti to judge a cause), 150 (°ŋ tīreti to see a suit through); VI.336.

Aṭṭa3

Aṭṭa3 [Sk. ārta, pp. of ardati, ṛd to dissolve, afflict etc.; cp. Sk. ārdra (= P. adda and alla); Gr. a)/rdw to moisten, a)/rda dirt. See also aṭṭīyati & aṭṭita] distressed, tormented, afflicted; molested, plagued, hurt Sn 694 (+ vyasanagata; SnA 489 ātura); Th 2, 439 (= aṭṭita ThA 270), 441 (= pīḷita ThA 271); J IV.293 (= ātura C.); Vv 809 (= attita upadduta VvA 311). Often --°: iṇaṭṭa oppressed by debt M I.463; Miln 32; chāt° tormented by hunger VvA 76; vedan° afflicted by pain Vin II.61; III.100; J I.293; sūcik° (read for sūcikaṭṭha) pained by stitch Pv III.23.
--ssara cry of distress Vin III.105; S II.255; J I.265; II.117; Miln 357; PvA 285.

Aṭṭaka [Demin. of aṭṭa1] a platform to be used as a watchhouse on piles, or in a tree Vin I.173; II.416; III.322, 372; DA I.209.

Aṭṭāna at Vin II.106 is obscure, should it not rather be read with Bdhgh as aṭṭhāna? (cp. Bdhgh on p. 315).

Aṭṭāla [from aṭṭa] a watch--tower, a room at the top of a house, or above a gate (koṭṭhaka) Th 1, 863; J III.160; V.373; Miln 1, 330; DhA III.488.

Aṭṭālaka [Sk. aṭṭālaka] = aṭṭāla; J II.94, 220, 224; VI.390, 433; Miln 66, 81.

Aṭṭita (& occasionally addita, e. g. Pv II.62; Th 2, 77, 89; Th 1, 406) [Sk. ardita, pp. of ardayati, Caus. of ardati, see aṭṭa3] pained, distressed, grieved, terrified Th 1, 157; J II.436; IV.85 (v. l. addhita); V.84; VvA 311; ThA 270; Mhvs 1, 25; 6, 21; Dpvs I.66; II.23; XIII.9; Sdhp 205. <-> See remarks of Morris J. P. T. S. 1886, 104, & 1887. 47.

Aṭṭiyati & Aṭṭiyati [Denom. fr. aṭṭa3, q. v.] to be in trouble or anxiety, to be worried, to be incommodated, usually combd. with harāyati, e. g. D I.213 (+ jigucchati); S I.131; M I.423; Pv I.102 (= aṭṭā dukkhitā PvA 48), freq. in ppr. aṭṭiyamāna harayāmāna (+ jigucchamāna) Vin II.292; J I.66, 292; It 43; Nd2 566; Ps I.159. <-> Spelling sometimes addiyāmi, e. g. Th 2, 140. -- pp. aṭṭita & addita.

Aṭṭiyana (nt.) [cp. Sk. ardana, to aṭṭiyati] fright, terror, amazement DhA II.179.

Aṭṭha1

Aṭṭha1 [Vedic aṣṭau, old dual, Idg. *octou, pointing to a system of counting by tetrads (see also nava); Av. ašta, Gr. o)ktw/, Lat. octo, Goth. ahtau = Ohg. ahto, Ger. acht, E. eight] num. card, eight, decl. like pl. of adj. in--a. A. The number in objective significance, based on natural phenomena: see cpds. °angula, °nakha, °pada, °pāda. B. The number in subjective significance. -- (1) As mark of respectability and honour, based on the idea of the double square: (a) in meaning "a couple" aṭṭha matakukkuṭe aṭṭha jīva--k. gahetvā (with 8 dead & 8 live cocks; eight instead of 2 because gift intended for a king) DhA I.213. sanghassa a salākabhattaŋ dāpesi VvA 75 = DhA III.104. a. piṇḍapātāni adadaŋ Vv 348. a. vattha--yugāni (a double pair as offering) PvA 232, a therā PvA 32. -- The highest respectability is expressed by 8 X 8 = 64, and in this sense is freq. applied to gifts, where the giver gives a higher potency of a pair (23). Thus a "royal" gift goes under the name of sabb--aṭṭhakaŋ dānaŋ (8 elephants, 8 horses, 8 slaves etc.) where each of 8 constituents is presented in 8 exemplars DhA II.45, 46, 71. In the same sense aṭṭhɔ aṭṭha kahāpaṇā (as gift) DhA II.41; aṭṭh--aṭṭhakā dibbākaññā Vv 673 (= catusaṭṭhi VvA 290); aṭṭhaṭṭhaka Dpvs VI.56. Quite conspicuous is the meaning of a "couple" in the phrase satt--aṭṭha 7 or 8 = a couple, e. g. sattaṭṭha divasā, a weck or so J I.86; J II.101; VvA 264 (saŋvaccharā years). -- (b.) used as definite measure of quantity & distance, where it also implies the respectability of the gift, 8 being the lowest unit of items that may be given decently. Thus freq. as aṭṭha kahāpaṇā J I.483; IV.138; VvA 76; Miln 291. -- In distances: a. karīsā DhA II.80; IV.217; PvA 258; a. usabhā J IV.142. <-> (c.) in combn. with 100 and 1000 it assumes the meaning of "a great many", hundreds, thousands. Thus aṭṭha sataŋ 800, Sn 227. As denotation of wealt (cp. below under 18 and 80): a--°sata--sahassa--vibhava DhA IV.7. But aṭṭhasata at S IV.232 means 108 (3 X 36), probably also at J V.377. -- aṭṭha sahassaŋ 8000 J V.39 (nāgā). The same meaning applies to 80 as well as to its use as unit in combn. with any other decimal (18, 28, 38 etc.): (a) 80 (asīti) a great many. Here belong the 80 smaller signs of a Mahāpurisa (see anuvyañjana), besides the 32 main signs (see dvattiŋsa) VvA 213 etc. Freq. as measure of riches, e. g. 80 waggon loads Pv II.75; asīti--koṭivibhava DhA III.129; PvA 196; asīti hatthɔ ubbedho rāsi (of gold) VvA 66, etc. See further references under asīti. -- (b) The foll. are examples of 8 with other decimals: 18 aṭṭhādasa (only M III.239: manopavicārā) & aṭṭhārasa (this the later form) VvA 213 (avenika--buddhadhammā: Bhagavant's qualities); as measure J VI.432 (18 hands high, of a fence); of a great mass or multitue: aṭṭhārasa koṭiyo or °koṭi, 18 koṭis J I.92 (of gold), 227; IV.378 (°dhana, riches); DhA II.43 (of people); Miln 20 (id.); a. akkhohini--sankhāsenā J VI.395. a. vatthū Vin II.204. -- 28 aṭṭhavīsati nakkhattāni Nd1 382; paṭisallāṇaguṇā Miln 140. -- 38 aṭṭhatiŋsā Miln 359 (rājaparisā). -- 48 aṭṭhacattārīsaŋ vassāni Sn 289. -- 68 aṭṭhasaṭṭhi Th 1, 1217 °sitā savitakkā, where id. p. at S I.187 however reads atha saṭṭhi--tasitā vitakkā); J I.64 (turiya--satasahassāni) <-> 98 aṭṭhanavuti (cp. 98 the age of Eli, 1 Sam. IV.15) Sn 311 (rogā, a higher set than the original 3 diseases, cp. navuti). -- (2) As number of symmetry or of an intrinsic, harmonious, symmetrical set, aṭṭha denotes, like dasa (q. v.) a comprehensive unity. See esp. the cpds. for this application. °aŋsa and °angika. Closely related to nos. 2 and 4 aṭṭha is in the geometrical progression of 2. 4. 8. 16. 32. where each subsequent number shows a higher symmetry or involves a greater importance (cp. 8 X 8 under 1 a) -- J V.409 (a. mangalena samannāgata, of Indra's chariot: with the 8 lucky signs); VvA 193 (aṭṭhahi akkhaṇehi vajjitaŋ manussabhāvaŋ: the 8 unlucky signs). In progression: J IV.3 (aṭṭha petiyo, following after 4, then foll. by 8, 16, 32); PvA 75 (a. kapparukkhā at each point of the compass, 32 in all). Further: 8 expressions of bad language DhA IV.3.

--aŋsa with eight edges, octagonal, octahedral, implying perfect or divine symmetry (see above B. 2), of a diamond D I.76 = M III.121 (maṇi veḷuriyo a.); Miln 282 (maṇiratanaŋ subhaŋ jātimantaŋ a.) of the pillars of a heavenly palace (Vimāna) J VI.127 = 173 = Vv 782 (a. sukatā thambhā); Vv 8415 (āyataŋsa = āyatā hutvā aṭṭha--soḷasadvattiŋsādi--aŋsavanto VvA 339). Of a ball of string Pv IV.328 (gulaparimaṇḍala, cp. PvA 254). Of geometrical figures in general Dhs 617. --anga (of) eight parts, eightfold,
consisting of eight ingredients or constituents (see also next and above B 2 on significance of aṭṭha in this connection), in compn. with °upeta characterised by the eight parts (i. e. the observance of the first eight of the commandments or vows, see sīla & cp. anga 2), of uposatha, the fast--day A I.215; Sn 402 (Sn A 378 expls. ekam pi divasaŋ apariccajanto aṭṭhangupetaŋ uposathaŋ upavassa); cp. aṭṭhanguposathin (adj.) Mhvs 36, 84. In BSk. always in phrase aṣṭānga--samanvāgata upavāsa, e. g. Divy 398; Sp. Av. Ś I.338, 399; also vrata Av. Ś I.170. In the same sense aṭṭhangupeta pāṭihāriyapakkha (q. v.) Sn 402, where Vv 156 has °susamāgata (expld. at VvA 72 by pānāṭipātā veramaṇī--ādīhi aṭṭhahɔ angehi samannāgata). °samannāgata endowed with the eight qualities (see anga 3), of rājā, a king D I.137 sq., of brahmassara, the supreme or most excellent voice (of the Buddha) D II.211; J I.95; VvA 217. Also in Buddh. Sk. aṣṭāngopeta svara of the voice of the Buddha, e. g. Sp. Av. Ś I.149. --angika having eight constituents, being made up of eight (intrinsic) parts, embracing eight items (see above B 2); of the uposatha (as in prec. aṭṭhangɔ uposatha) Sn 401; of the "Eightfold Noble Path" (ariyo a. maggo). (Also in BSk. as aṣṭāngika mārga, e. g. Lal. Vist. 540, cp. aṣṭāngamārgadeśika of the Buddha, Divy 124, 265); D I.156, 157, 165; M I.118; It 18; Sn 1130 (magga uttama); Dh 191, 273; Th 2, 158, 171; Kh IV.; Vin I.10; Nd2 485; DA I.313; DhA III.402. --angula eight finger--breadths thick, eight inches thick, i. e. very thick, of double thickness J II.91 (in contrast to caturangula); Mhvs 29, 11 (with sattangula). --aḍḍha (v. l. aḍḍhaṭṭha) half of eight, i. e. four (°pāda) J VI.354, see also aḍḍha1. --nakha having eight nails or claws J VI.354 (: ekekasmiŋ pāde dvinnaŋ dvinnaŋ khurānaŋ vasena C.). --nava eight or nine DhA III.179. --pada 1. a chequered board for gambling or playing drafts etc., lit. having eight squares, i. e. on each side (DA I.85: ekekāya pantiyā aṭṭha aṭṭha padāni assā ti), cp. dasapada D I.6. -- 2. eightfold, folded or plaited in eight, cross--plaited (of hair) Th 1, 772 (aṭṭhāpada--katā kesā); J II.5 (°ṭṭhapana = cross--plaiting). --padaka a small square (1/8), i. e. a patch Vin I.297; II.150. --pāda an octopod, a kind of (fabulous) spider (or deer?) J V.377; VI.538; cp. Sk. aṣṭapāda = śarabha a fabulous eight--legged animal. --mangala having eight anspicious signs J V.409 (expld. here to mean a horse with white hair on the face, tail, mane, and breast, and above each of the four hoofs). --vanka with eight facets, lit. eight--crooked, i. e. polished on eight sides, of a jewel J VI.388. --vidha eightfold Dhs 219.

Aṭṭha2

Aṭṭha2 see attha.

Aṭṭhaka (adj.) [Sk. aṣṭaka] -- 1. eightfold Vin I.196 = Ud 59 (°vaggikāni); VvA 75 = DhA III.104 (°bhatta). -- 2. °ā (f.) the eight day of the lunar month (cp. aṭṭhamī), in phrase rattīsu antarɔaṭṭhakāsu in the nights between the eighths, i. e. the 8th day before and after the full moon Vin I.31, 288 (see Vin Texst I.130n); M I.79; A I.136; Miln 396; J I.390. -- 3. °ŋ (nt.) an octad Vv 672 (aṭṭh° eight octads = 64); VvA 289, 290. On sabbaṭṭhaka see aṭṭha B 1 a. See also antara.

Aṭṭhama (num. ord.) [Sk. aṣṭama, see aṭṭha1] the eighth Sn 107, 230 (cp. KhA 187), 437. -- f. °ī the eighth day of the lunar half month (cp. aṭṭhakā) A I.144; Sn 402; Vv 166 (in all three pass. as pakkhassa cātuddasī pañcadasī ca aṭṭhamī); A I.142; Sn 570 (ito atthami, scil. divase, loc.).

Aṭṭhamaka = aṭṭhama the eighth. -- 1. lit. Miln 291 (att° self--eighth). -- 2. as tt. the eighth of eight persons who strive after the highest perfection, reckoned from the first or Arahant. Hence the eighth is he who stands on the lowest step of the Path and is called a sotāpanna (q. v.) Kvu 243--251 (cp. Kvu trsl. 146 sq.); Nett 19, 49, 50; Ps II.193 (+ sotāpanna).

Aṭṭhāna (nt.) [ā + ṭṭhāna] stand, post; name of the rubbing--post which, well cut & with incised rows of squares, was let into the ground of a bathing--place, serving as a rubber to people bathing Vin II.105, 106 (read aṭṭhāne with BB; cp. Vin II.315).

Aṭṭhi°1

Aṭṭhi°1 [= attha (aṭṭha) in compn. with kar & bhū, as freq. in Sk. and P. with i for a, like citti--kata (for citta°), angi--bhūta (for anga°); cp. the freq. combn. (with similar meaning) manasi--kata (besides manasā--k.), also upadhikaroti and others. This combn. is restricted to the pp and der. (°kata & °katvā). Other explns. by Morris J. P. T. S. 1886, 107; Windisch, M. & B. 100], in combn. with katvā: to make something one's attha, i. e. object, to find out the essence or profitableness or value of anything, to recognise the nature of, to realise, understand, know. Nearly always in stock phrase aṭṭhikatvā manasikatvā D II.204; M I.325, 445; S I.112 sq. = 189, 220; V.76; A II.116; III.163; J I.189; V.151 (: attano atthikabhāvaŋ katvā atthiko hutvā sakkaccaŋ suṇeyya C.); Ud 80 (: adhikicca, ayaŋ no attho adhigantabbo evaŋ sallakkhetvā tāya desanāya atthikā hutvā C.); Sdhp 220 (°katvāna).

Aṭṭhi2

Aṭṭhi2 (nt.) [Sk. asthi = Av. asti, Gr. o)/steon, o)/strakon, a)stra/galos; Lat. os (*oss); also Gr. o)/zos branch Goth. asts] <-> 1. a bone A I.50; IV.129; Sn 194 (°nahāru bones & tendons); Dh 149, 150; J I.70; III.26, 184; VI.448 (°vedhin); DhA III.109 (300 bones of the human body, as also at Suśruta III.5); KhA 49; PvA 68 (°camma--nahāru), 215 (gosīs°); Sdhp 46, 103. -- 2. the stone of a fruit J II.104.
--kankala [Sk. °kankāla] a skeleton M I.364; cp. °sankhalika. --kadali a special kind of the plantain tree (Musa Sapientum) J V.406. --kalyāṇa beauty of bones DhA I.387. --camma bones and skin J II.339; DhA III.43; PvA 68 --taca id. J II.295. --maya made of bone Vin II.115. --miñjā marrow A IV.129; DhA I.181; III.361; KhA 52. --yaka (T. aṭṭhīyaka) bones & liver S I.206. --sankhalikā [B. Sk. °śakalā Sp. Av. Ś I.274 sq., see also aṭṭhika°] a chain of bones, i. e. a skeleton DhA III.479; PvA 152. --sanghāṭa conjunction of bones, i. e. skeleton Vism 21; DhA II.28; PvA 206. --sañcaya a heap of bones It 17 = Bdhd 87. --saññā the idea of bones (cp. aṭṭhika°) Th 1, 18. --saṇṭhāna a skeleton Sdhp 101.

Aṭṭhika1

Aṭṭhika1 (nt.) [fr. aṭṭhi] 1. = aṭṭhi 1 a bone M III.92; J I.265, 428; VI.404; PvA 41. -- 2 = aṭṭhi 2 kernel, stone DhA II.53 (tāl°); Mhvs 15, 42.
--sankhalikā a chain of bones, a skeleton A III.324 see also under kaṭaṭṭhika. --saññā the idea of a skeleton S V.129 sq.; A II.17; Dhs 264.

Aṭṭhika2

Aṭṭhika2 at PvA 180 (sūcik°) to be read aṭṭita (q. v.) for aṭṭika.

Aṭṭhita1

Aṭṭhita1 see ṭhita.

Aṭṭhita2

Aṭṭhita2 [ā + ṭhita] undertaken, arrived at, looked after, considered J II.247 (= adhiṭṭhita C.).

Aṭṭhita3

Aṭṭhita3 see atthika.

Aṭṭhilla at Vin II.266 is expld. by Bdhgh on p. 327 by gojanghaṭṭika, perhaps more likely = Sk. aṣṭhīlā a round pebble or stone.

Aḍḍha1 (& addha) [etym. uncertain, Sk. ardha] one half, half; usually in compn. (see below), like diyaḍḍha 1 1/2 (°sata 150)

PvA 155 (see as to meaning Stede, Peta Vatthu p. 107). Note. aḍ̤ḍ̤ha is never used by itself, for "half" in absolute position upaḍ̤ḍ̤ha (q. v.) is always used.

--akkhika with furtive glance ("half an eye") DhA IV.98. --aṭṭha half of eight, i. e. four (cp. aṭṭhaḍ̤ḍ̤ha) S II.222 (°ratana); J VI.354 (°pāda quadruped; v. l. for aṭṭhaḍ̤ḍ̤ha). --aḷhaka 1/2 an aḷhaka (measure) DhA III.367. --uḍ̤ḍ̤ha [cp. Mahārāṣṭrī form cauṭṭha = Sk. caturtha] three and a half J I.82; IV.180; V.417, 420; DhA I.87; Mhvs 12, 53. --ocitaka half plucked off J I.120. --karīsa (--matta) half a k. in extent VvA 64 (cp. aṭṭha--karīsa). --kahāpaṇa 1/2 kahāpaṇa A V.83. --kāsika (or °ya) worth half a thousand kāsiyas (i. e. of Benares monetary standard) Vin I.281 (kambala, a woollen garment of that value; cp. Vin Texts II.195); II.150 (bimbohanāni, pillows; so read for aḍ̤ḍ̤hakāyikāni in T.); J V.447 (a°--kāsigaṇikā for a--°kāsiya° a courtezan who charges that price, in phrase a°--k°--gaṇikā viya na bahunnaŋ piyā manāpā). --kumbha a half (--filled) pitcher Sn 721. --kusi (tt. of tailoring) a short intermediate cross--seam Vin I.287. --kosa half a room, a small room J VI.81 (= a° kosantara C.). --gāvuta half a league J VI 55. --cūḷa (°vāhā vīhi) 1/2 a measure (of rice) Miln 102, perhaps misread for aḍ̤ḍ̤hāḷha (āḷha = āḷhaka, cp. A III.52), a half āḷha of rice. --tiya the third (unit) less half, i. e. two and a half VvA 66 (māsā); J I.49, 206, 255 (°sata 250). Cp. next. --teyya = °tiya 2 1/2 Vin IV.117; J II.129 (°sata); DA I.173 (v. l. BB for °tiya); DhA I.95 (°sata), 279; PvA 20 (°sahassa). --telasa [cp. BSk. ardhatrayodaśa] twelve and a half Vin I 243, 247; D II.6 (°bhikkhusatāni, cp. tayo B 1 b); DhA III.369. --daṇḍaka a short stick M I.87 = A I.47; II.122 = Nd2 604 = Miln 197. --duka see °ruka. --nāḷika (--matta) half a nāḷi--measure full J VI.366. --pallanka half a divan Vin II.280. --bhāga half a share, one half Vv 136 (= upaḍ̤ḍ̤habhāga VvA 61); Pv I.115. --maṇḍala semi--circle, semi circular sewing Vin I.287. --māna half a māna measure J I.468 (m. = aṭṭhannaŋ nāḷinaŋ nāmaŋ C.). --māsa half a month, a half month, a fortnight Vin III.254 (ūnak°); A V.85; J III.218; VvA 66. Freq. in acc. as adv. for a fortnight, e. g. Vin IV.117; VvA 67; PvA 55. --māsaka half a bean (as weight or measure of value, see māsaka) J I.111. --māsika halfmonthly Pug 55. --muṇḍaka shaven over half the head (sign of loss of freedom) Mhvs 6, 42. --yoga a certain kind of house (usually with pāsāda) Vin I.58 = 96, 107, 139, 239, 284; II.146. Acc. to Vin T. I.174 "a gold coloured Bengal house" (Bdhgh), an interpretation which is not correct: we have to read supaṇṇa vankageha "like a Garuḷa bird's crooked wing", i. e. where the roof is bent on one side. --yojana half a yojana (in distance) J V.410; DA I.35 (in expln. of addhāna--magga); DhA I.147; II.74. --rattā midnight A III.40Q (°aŋ adv. at m.); Vv 8116 (°rattāyaŋ adv. = aḍ̤ḍ̤harattiyaŋ VvA 315); J I.264 (samaye); IV.159 (id.). --ratti = °rattā VvA 255, 315 (= majjhimayāma--samaya); PvA 155. --ruka (v. l. °duka) a certain fashion of wearing the hair Vin II.134; Bdhgh expln. on p. 319: aḍ̤hadukan ti udare lomarāji--ṭhapanaŋ "leaving a stripe of hair on the stomach". --vivata (dvāra) half open J V.293.

Aḍ̤ḍ̤ha2

Aḍ̤ḍ̤ha2 (adj.) [Sk. āḍhya fr. ṛddha pp. of ṛdh, ṛdhnote & ṛdhyate (see ijjhati) to thrive cp. Gr. a)/lqomai thrive, Lat. alo to nourish. Cp. also Vedic iḍ̤ā refreshment & P. iddhi power. See also āḷhiya] rich, opulent, wealthy, well--to--do; usually in combn. with mahaddhana & mahābhoga of great wealth & resources (foll. by pahūta--jātarūparajata pahūta vittūpakaraṇa etc.). Thus at D I.115, 134, 137; III.163; Pug 52; DhA I.3; VvA 322; PvA 3, 78 etc. In other combn. Vv 314 (°kula); Nd2 615 (Sakka = aḍ̤ḍ̤ho mahaddhano dhanavā); DA I.281 (= issara); DhA II.37 (°kula); Sdhp 270 (satasākh°), 312 (guṇ°), 540 sq. (id.), 561.

Aḍ̤ḍ̤haka (adj.) wealthy, rich, influential J IV.495; Pv II.82 (= mahāvibhava PvA 107).

Aḍ̤ḍ̤hatā (f.) [abstr. to aḍ̤ḍ̤ha] riches, wealth, opulence Sdhp 316.

Aṇa [Sk. ṛṇa; see etym. under iṇa, of which aṇa is a doublet. See also āṇaṇya] debt, only in neg. anaṇa (adj.) free from debt Vin I.6 = S I.137, 234 = D II.39; Th 2, 364 (i. e. without a new birth); A II.69; J V.481; ThA 245.

Aṇu (adj.) [Sk. aṇu; as to etym. see Walde Lat. Wtb. under ulna. See also āṇi] small, minute, atomic, subtle (opp. thūla, q. v.) D I.223; S I.136; V.96 (°bīja); Sn 299 (anuto aṇuŋ gradually); J III.12 (= appamattaka); IV.203; Dhs 230, 617 (= kisa); ThA 173; Miln 361. Note aṇu is freq. spelt anu, thus usually in cpd. °matta.

--thūla (aṇuŋthūla) fine and coarse, small & large Dh 31 (= mahantañ ca khuddakañ ca DhA I.282), 409 = Sn 633; J IV.192; DhA IV.184. --matta of small size, atomic, least Sn 431; Vbh 244, 247 (cp. M III.134; A II.22); Dpvs IV.20. The spelling is anumatta at D I.63 = It 118; Dh 284; DA I.181; Sdhp 347. --sahagata accompanied by a minimum of, i. e.

residuum Kvu 81, cp. Kvu trsl. 66 n. 3.

Aṇuka (adj.) = aṇu Sn 146, KhA 246.

Aṇḍa (nt.) [Etym. unknown. Cp. Sk. aṇḍa] 1. an egg Vin III.3; S II.258; M I.104; A IV.125 sq. -- 2. (pl.) the testicles Vin III.106. -- 3. (in camm°) a water--bag J I.249 (see Morris J. P. T. S. 1884, 69).
--kosa shell of eggs Vin III.3 = M I.104; A IV.126, 176. --cheda(ka) one who castrates, a gelder J IV.364, 366. --ja 1. born from eggs S III.241 (of snakes); M I.73; J II.53 = V.85; Miln 267. -- 2. a bird J. V.189. --bhārin bearing his testicles S II.258 = Vin III.100. --sambhava the product of an egg, i. e. a bird Th 1, 599. --hāraka one who takes or exstirpates the testicles M I.383.

Aṇḍaka1

Aṇḍaka1 (nt.) = aṇḍa, egg DhA I.60; III.137 (sakuṇ°).

Aṇḍaka2

Aṇḍaka2 (adj.) [Sk.? prob. an inorganic form; the diaeresis of caṇḍaka into c° aṇḍaka seems very plausible. As to meaning cp. DhsA 396 and see Dhs trsl. 349, also Morris J. P. T. S. 1893, 6, who, not satisfactorily, tries to establish a relation to ard, as in aṭṭaQ] only used of vācā, speech: harsh, rough, insolent M I.286; A V.265, 283, 293 (gloss kaṇṭakā); J III.260; Dhs 1343, cp. DhsA 396.

Aṇṇa (food, cereal). See passages under aparaṇṇa & pubbaṇṇa.

Aṇṇava (nt.) [Sk. arṇa & arṇava to ṛ, ṛṇoti to move, Idg. *er to be in quick motion, cp. Gr. o)/rnumi; Lat. orior; Goth. rinnan = E. run; Ohg. runs, river, flow.] 1. a great flood (= ogha), the sea or ocean (often as mah°, cp. BSk. mahārṇava, e. g. Jtm 3175) M I.134; S I.214; IV.157 (mahā udak°); Sn 173 (fig. for saŋsāra see SnA 214), 183, 184; J I.119 (°kucchi), 227 (id.); V.159 (mah°); Mhvs 5, 60; 19, 16 (mah°). -- 2. a stream, river J III. 521; V.255.

Aṇha [Sk. ahna, day, see ahan] day, only as --° in apar°, pubb°, majjh°, sāy°, q. v.

Atakkaka (adj.) [a + takka2] not mixed with buttermilk J YI.21.

Ataccha (nt.) [a + taccha2] falsehood, untruth D I.3; J VI.207.

Ati (indecl.) [sk. ati = Gr. e)/ti moreover, yet, and; Lat. et and, Goth. ip; also connected with Gr. ata/r but, Lat. at but (= over, outside) Goth. appan] adv. and prep. of direction (forward motion), in primary meaning "on, and further", then "up to and beyond". I. in abstr. position adverbially (only as ttg.): in excess, extremely, very (cp. II.3) J VI.133 (ati uggata C. = accuggata T.), 307 (ati ahitaŋ C. = accāhitaŋ T.).
II. as prefix, meaning. -- 1. on to, up to, towards, until); as far as: accanta up to the end; aticchati to go further, pass on; atipāta "falling on to"; attack slaying; atimāpeti to put damage on to, i. e. to destroy. -- 2. over, beyond, past, by, trans--; with verbs: (a.) trs. atikkamati to pass beyond, surpass; atimaññati to put one's "manas" over, to despise; atirocati to surpass in splendour. (b.) intr. atikkanta passed by; atikkama traversing; aticca transgressing; atīta past, gone beyond. -- Also with verbal derivations: accaya lapse, also sin, transgression ("going over"); atireka remainder, left over; atisaya overflow, abundance; atisāra stepping over, sin. -- 3. exceedingly, in a high or excessive degree either very (much) or too (much); in nominal compn. (a), rarely also in verbal compn. see (b). -- (a) with nouns & adj.: °āsanna too near; °uttama the very highest; °udaka too much water; °khippa too soon; °dāna excessive alms giving; °dāruṇa very cruel; °dīgha extremely long; °dūra too near; deva a super--god °pago too early; °bālha too much; °bhāra a too heavy load; °manāpa very lovely; °manohara very charming; °mahant too great; °vikāla very inconvenient; °vela a very long time; °sambādha too tight, etc. etc. <-> (b.) with verb: atibhuñjati to eat excessively.

III. A peculiar use of ati is its'function in reduplication--compounds, expressing "and, adding further, and so on, even more, etc." like that of the other comparing or contrasting prefixes a (ā), anu, ava, paṭi, vi (e. g. khaṇḍâkhaṇḍa, seṭṭhânuseṭṭhi, chiddâvacchidda, angapaccanga, cuṇṇavicuṇṇa). In this function it is however restricted to comparatively few expressions and has not by far the wide range of ā (q. v.), the only phrases being the foll. viz. cakkâticakkaŋ mañcâtimañcaŋ bandhati to heap carts upon carts, couches upon couches (in order to see a procession) Vin IV.360 (Bdhgh); J II.331; IV.81; DhA IV.61. --devâtideva god upon god, god and more than a god (see atideva); mānâtimāna all kinds of conceit; vankâtivanka crooked all over J I.160. -- IV. Semantically ati is closely related to abhi, so that in consequence of dialectical variation we frequently find ati in Pāli, where the corresp. expression in later Sk. shows abhi. See e. g. the foll. cases for comparison: accuṇha ati--jāta, °pīḷita °brūheti, °vassati, °vāyati, °veṭheti.
Note The contracted (assimilation--) form of ati before vowels is acc-- (q. v.). See also for adv. use atiriva, ativiya, atīva.

Ati--ambila (adj.) [ati + ambila] too sour DhA II.85.

Ati--arahant [ati + arahant] a super--Arahant, one who surpasses even other Arahants Miln 277.

Ati--issara (adj.) very powerful(?) J V.441 (°bhesajja, medicin).

Ati--uṇha (adj.) too hot PvA 37 (°ātapa glow). See also accuṇha (which is the usual form).

Ati--uttama (adj.) by far the best or highest VvA 80.

Ati--udaka too much water, excess of water DhA I.52.

Ati--ussura (adj.) only in loc. °Q (adv.) too soon after sunrise, too early VvA 65 (laddhabhattatā eating too early).

Ati--eti [ati + i] to go past or beyond, see ger. aticca and pp. atīta.

Atikata (pp.) more than done to, i. e. retaliated; paid back in an excessive degree A I.62.

Atikaddhati [ati + kaḍḍhati] to pull too hard, to labour, trouble, drudge Vin III.17.

Atikaṇha (adj.) [ati + kaṇha] too black Vin IV.7.

Atikaruṇa (adj.) [ati + karuṇa] very pitiful, extremely miserable J I.202; IV.142; VI.53.

Atikassa (ger.) [fr. atikassati ati + kṛṣ; Sk. atikṛṣya] pulling (right) through J V.173 (rajjuŋ, a rope, through the nostrils; v. l. BB. anti°).

Atikāla [ati + kāla] in instr. atikālena adv. in very good time very early Vin I.70 (+ atidivā).

Atikkanta [pp. of atikamati] passed beyond, passed by, gone by, elapsed; passed over, passing beyond, surpassing J II.128 (tīṇi saŋvaccharāni); DhA III.133 (tayo vaye pas<-> sed beyond the 3 ages of life); PvA 55 (māse °e after the lapse of a month), 74 (kati divasā °ā how many days have passed).
--mānusaka superhuman It 100; Pug 60; cp. BSk. atikrānta--mānuṣyaka M Vastu III.321.

Atikkantikā (f.) [Der. abstr. fr. prec.] transgressing, overstepping the bounds (of good behaviour), lawlessness Miln 122.

Atikkama [Sk. atikrama] going over or further, passing beyond, traversing; fig. overcoming of, overstepping, failing against, transgression Dh 191; Dhs 299; PvA 154 (katipayayojan°), 159 (°caraṇa sinful mode of life); Miln 158 (dur° hard to overcome); Sdhp 64.

Atikkamaṇaka (adj.) [atikkamaṇa + ka] exceeding J I.153.

Atikkamati [ati + kamati] (1) to go beyond, to pass over, to cross, to pass by. (2) to overcome, to conquer, to surpass, to be superior to. -- J IV.141; Dh 221 (Pot. °eyya, overcome); PvA 67 (maggena: passes by). grd. atikkamanīya to be overcome D II.13 (an°); SnA 568 (dur°). ger. atikkamma D II.12 (surpassing); It 51 (māradheyyaŋ, passing over), cp. vv. ll. under adhigayha; and atikkamitva going beyond, overcoming, transcending (J IV.139 (samuddaŋ); Pug 17; J I.162 (raṭṭhaŋ having left). Often to be trsl. as adv. "beyond", e. g. pare beyond others PvA 15; Vasabhagāmaŋ beyond the village of V. PvA 168. -- pp. atikkanta (q. v.).

Atikkameti [Caus. of atikkamati] to make pass, to cause to pass over J I.151.

Atikkhippaŋ (adv.) [ati + khippa] too soon Vin II.284.

Atikhaṇa (nt.) [ati + khaṇa(na)] too much digging J II.296.

Atikhāta (nt.) = prec. J II.296.

Atikhiṇa (adj.) [ati + khīṇa] in cāpâtikhīṇa broken bow (?) Dh 156 (expld. at DhA III.132 as cāpāto atikhīṇā cāpā vinimmuttā).

Atiga (--°) (adj.) [ati + ga] going over, overcoming, surmounting, getting over Sn 250 (sanga°); Dh 370 (id.); Sn 795 (sīma°, cp. Nd1 99), 1096 (ogha°); Nd1 100 (= atikkanta); Nd2 180 (id.).

Atigacchati [ati + gacchati] to go over, i. e. to overcome, surmount, conquer, get the better of, only in pret. (aor.) 3rd sg. accagā (q. v. and see gacchati 3) Sn 1040; Dh 414 and accagamā (see gacchati 2) Vin II.192; D I.85; S II.205; DA I.236 (= abhibhavitvā pavatta). Also 3rd pl. accaguŋ It 93, 95.

Atigāḷeti [ati + gāḷeti, Caus. of galati, cp. Sk. vi--gālayati] to destroy, make perish, waste away J VI.211 (= atigālayati vināseti C. p. 215). Perhaps reading should be atigāḷheti (see atigāḷhita.

Atigāḷha (adj.) [ati + gāḷha 1] very tight or close, intensive J I.62. Cp. atigāḷhita.

Atigāḷhita [pp. of atigāḷheti, Denom. fr. atigāḷha; cp. Sk. atigāhate to overcome] oppressed, harmed, overcome, defeated, destroyed J V.401 (= atipīḷita C.).

Atighora (adj.) [ati + ghora] very terrible or fierce Sdhp 285.

Aticaraṇa (nt.) [fr. aticarati] transgression PvA 159.

Aticarati [ati + carati] 1. to go about, to roam about Pv II.1215; PvA 57. -- 2. to transgress, to commit adultery J I.496. Cp. next.

Aticaritar [n. ag. of. aticarati] one who transgresses, esp. a woman who commits adultery A II.61 (all MSS. read aticaritvā); IV.66 (T. aticarittā).

Aticariyā (f.) [ati + cariyā] transgression, sin, adultery D III.190.

Aticāra [from aticarati] transgression Vv 158 (= aticca cāra VvA 72).

Aticārin (adj. n.) [from aticarati] transgressing, sinning, esp. as f. aticārinī an adulteress S II.259; IV.242; D III.190; A III.261; Pv II.1214; PvA 151 (v. l. BB), 152; VvA 110.

Aticitra (adj.) [ati + citra] very splendid, brilliant, quite exceptional Miln 28.

Aticca (grd.) [ger. of ati + eti, ati + i] 1. passing beyond, traversing, overcoming, surmounting Sn 519, 529, 531. Used adverbially = beyond, in access, more than usual, exceedingly Sn 373, 804 (= vassasataŋ atikkamitvā Nd1 120). -- 2. failing, transgressing, sinning, esp. committing adultery J V,424; VvA 72,

Aticchati [*Sk. ati--ṛcchati, ati + ṛ, cp. aṇṇava] to go on, only occurring in imper. aticchatha (bhante) "please go on, Sir", asking a bhikkhu to seek alms elsewhere, thus refusing a gift in a civil way. [The interpretation given by Trenckner, as quoted by Childers, is from ati + 'iṣ "go and beg further on". (Tr. Notes 65) but this would entail a meaning like "desire in excess", since iṣ does not convey the notion of movement] J III.462; DhA IV.98 (T. aticcha, vv. ll. °atha); VvA 101; Miln 8. -- Caus. aticchāpeti to make go on, to ask to go further J III.462. <-> Cp. icchatā.

Aticchatta [ati + chatta] a "super"--sunshade, a sunshade of extraordinary size & colours DhsA 2.

Atitāta (adj.) [ati + jāta, perhaps ati in sense of abhi, cp. abhijāta] well--born, well behaved, gentlemanly It 14 (opp. avajāta).

Atitarati [ati + tarati] to pass over, cross, go beyond aor. accatari S IV.157 = It 57 (°āri).

Atituccha (adj.) [ati + tuccha] very, or quite empty Sdhp 430.

Atituṭṭhi (f.) [ati + tuṭṭhi] extreme joy J I.207.

Atitula (adj.) [ati + tula] beyond compare, incomparable Th 1, 831 = Sn 561 (= tulaŋ atīto nirupamo ti attho SnA 455).

Atitta (adj.) [a + titta] dissatisfied, unsatisfied J I.440; Dh 48.

Atittha (nt.) [a + tittha] "that which is not a fordingplace". i. e. not the right way, manner or time; as °wrongly in the wrong way J I.343; IV.379; VI.241; DhA III.347; DA I.38.

Atithi [Sk. atithi of at = at, see aṭati; orig. the wanderer, cp. Vedic atithin wandering] a guest, stranger, newcomer D I.117 (= āgantuka--navaka pāhuṇaka DA I.288); A II.68; III.45, 260; J IV.31, 274; V.388; Kh VIII.7 (= nɔ atthi assa ṭhiti yamhi vā tamhi vā divase āgacchatī ti atithi KhA 222); VvA 24 (= āgantuka).

Atidāna (nt.) [ati + dāna] too generous giving, an excessive gift of alms Miln 277; PvA 129, 130.

Atidāruṇa (adj.) [Sk. atidāruṇa, ati + dāruṇa] very cruel, extremely fierce Pv III.73.

Atiditthi (f.) [ati + diṭṭhi] higher doctrine, super knowledge (?) Vin I.63 = II.4 (+ adhisīla; should we read adhi--diṭṭhi?)

Atidivā (adv.) [ati + divā] late in the day, in the afternoon Vin I.70 (+ atikālena); S I.200; A III.117.

Atidisati [ati + disati] to give further explanation, to explain in detail Miln 304.

Atidīgha (adj.) [ati + dīgha] too long, extremely long J IV. 165; Pv II.102; VvA 103 (opp. atirassa).

Atidukkha [ati + dukkha] great evil, exceedingly painful excessive suffering PvA 65; Sdhp 95. In atidukkhavāca PvA

15 ati belongs to the whole cpd., i. e. of very hurtful speech.

Atidūra (adj.) [ati + dūra] very or too far Vin I.46; J II.154; Pv II.965 = DhA III.220 (vv. ll. suvidūre); PvA 42 (opp. accāsanna).

Atideva [ati + deva] a super god, god above gods, usually Ep. of the Buddha S I.141; Th 1, 489; Nd2 307 (cp. adhi°); Miln 277. atidevadeva id. Miln 203, 209. devâtideva god over the gods (of the Buddha) Nd2 307 a.

Atidhamati [ati + dhamati] to beat a drum too hard J I.283; pp. atidhanta ibid.

Atidhātatā [ati + dhāta + ta] oversatiation J II.193.

Atidhāvati [ati + dhāvati 1] to run past, to outstrip or get ahead of S III.103; IV.230; M III.19; It 43; Miln 136; SnA 21.

Atidhonacārin [ati + dhonacārin] indulging too much in the use of the "dhonas", i. e. the four requisites of the bhikkhu, or transgressing the proper use or normal application of the requisites (expln. at DhA III.344, cp. dhona) Dh 240 = Nett 129.

Atināmeti [BSk. atināmayati, e. g. Divy 82, 443; ati + nāmeti] to pass time A I.206; Miln 345.

Atiniggaṇhāti [ati + niggaṇhāti] to rebuke too much J VI.417.

Atinicaka (adj.) [ati + nīcaka] too low, only in phrase cakkavāḷaŋ atisambādhaŋ Brahmaloko atinīcako the World is too narrow and Heaven too low (to comprehend the merit of a person, as sign of exceeding merit) DhA I.310; III.310 = VvA 68.

Atineti [ati + neti] to bring up to, to fetch, to provide with Vin II.180 (udakaŋ).

Atipaṇḍita (adj. [ati + paṇḍita] too clever DhA IV.38.

Atipaṇḍitatā (f.) [abstr. of atipaṇḍita] too much cleverness DhA II.29.

Atipadāna (nt.) [ati + pa + dāna] too much alms--giving Pv II.943 (= atidāna PvA 130).

Atipapañca [ati + p.] too great a delay, excessive tarrying J I.64; II.93.

Atipariccāga [ati + pariccāga] excess in liberality DhA III.11.

Atipassati [ati + passati; cp. Sk. anupaśyati] to look for, catch sight of, discover M III.132 (nāgaŋ).

Atipāta [ati + pat] attack, only in phrase pāṇâtipāta destruction of life, slaying, killing, murder D I.4 (pāṇātipātā veramaṇī, refraining from killing, the first of the dasasīla or decalogue); DA I.69 (= pāṇavadha, pāṇaghāta); Sn 242; Kh II. cp. KhA 26; PvA 28, 33 etc.

Atipātin (adj. --n.) one who attacks or destroys Sn 248; J VI.449 (in war nāgakkhandh° = hatthikkhande khaggena chinditvā C.); PvA 27 (pāṇ°).

Atipāteti [Denom. fr. atipāta] to destroy S V.453; Dh 246 (v. l. for atimāpeti, q. v.). Cp. paripāteti.

Atipīṇita (adj.) [ati + pīṇita] too much beloved, too dear, too lovely DhA V.70.

Atipīḷita [ati + pīḷita, cp. Sk. abhipīḍ̤ita] pressed against, oppressed, harassed, vexed J V.401 (= atigāḷhita).

Atippago (adv.) [cp. Sk. atiprage] too early, usually elliptical = it is too early (with inf. carituŋ etc.) D I.178; M I.84; A IV.35.

Atibaddha [pp. of atibandhati; cp. Sk. anubaddha] tied to, coupled J I.192 = Vin IV.5.

Atibandhati [ati + bandhati; cp. Sk. anubandhati] to tie close to, to harness on, to couple J I.191 sq. -- pp. atibaddha q. v.

Atibahala (adj.) [ati + bahala] very thick J VI.365.

Atibāḷha (adj.) [ati + bāḷha] very great or strong PvA 178; nt. adv. °ŋ too much D I.93, 95; M I.253.

Atibāheti [ati + bāheti, Caus. to bṛh1; cp. Sk. ābṛhati] to drive away, to pull out J IV.366 (= abbāheti).

Atibrahmā [ati + brahmā] a greater Brahma, a super--god Miln 277; DhA II.60 (Brahmuṇā a. greater than B.).

Atibrūheti [ati + brūheti, bṛh2, but by C. taken incorrectly to brū; cp. Sk. abhi--bṛṇhayati] to shout out, roar, cry J V.361 (= mahāsaddaŋ nicchāreti).

Atibhagini--putta [ati + bh.--p.] a very dear nephew J I.223.

Atibhāra [ati + bhāra] too heavy a load Miln 277 (°ena sakaṭassa akkho bhijjati).

Atibhārita (adj.) [ati + bhārita] too heavily weighed, overloaded Vtn IV.47.

Atibhāriya (adj.) too serious DhA I.70.

Atibhuñjati [ati + bhuñjati] to eat too much, to overeat Miln 153.

Atibhutta (nt.) [ati + bhutta] overeating Miln 135.

Atibhoti [ati + bhavati, cp. Sk. atibhavati & abhibhavati] to excel, overcome, to get the better of, to deceive J I.163 (= ajjhottharati vañceti C.).

Atimaññati [Sk. atimanyate; ati + man] to despise, slighten, neglect Sn 148 (= KhA 247 atikkamitvā maññati); Dh 365, 366; J II.347; Pv I.76 (°issaŋ, v. l. °asiŋ = atikkamitvā avamaññiŋ PvA 37); PvA 36; Sdhp 609.

Atimaññanā (f.) [abstr. to prec., cp. atimāna] arrogance, contempt, neglect Miln 122.

Atimanāpa (adj.) [ati + manāpa] very lovely PvA 77 (+ abhirūpa).

Atimanorama (adj.) [ati + manorama] very charming J I.60.

Atimanohara (adj.) [ati + manohara] very charming PvA 46.

(adj.) [ati + manda] too slow, too weak Sdhp 204, 273, 488.

Atimamāyati [ati + mamāyati, cp. Sk. atīmamāyate in diff. meaning = envy] to favour too much, to spoil or fondle J II.316.

Atimahant (adj.) [ati + mahant] very or too great J I.221; PvA 75.

Atimāna [Sk. atimāna, ati + māna] high opinion (of oneself), pride, arrogance, conceit, M I.363; Sn 853 (see expln. at Nd1 233), 942, 968; J VI.235; Nd1 490; Miln 289. Cp. atimaññanā.

Atimānin (adj.) [fr. atimāna] D II.45 (thaddha +); Sn 143 (an°) 244; KhA 236.

Atimāpeti [ati + māpeti, Caus. of mī, mināte, orig. meaning "to do damage to"] to injure, destroy, kill; only in the stock phrase pāṇaŋ atimāpeti (with v. l. atipāteti) to destroy life, to kill D I.52 (v. l. °pāteti) = DA I.159 (: pāṇaŋ hanati pi parehi hanāpeti either to kill or incite others to murder); M I.404, 516; S IV.343; A III.205 (correct T. reading atimāteti; v. l. pāteti); Dh 246 (v. l. °pāteti) = DhA III.356 (: parassa jīvitindriyaŋ upacchindati).

Atimukhara (adj.) [ati + mukhara] very talkative, a chatterbox J I.418; DhA II.70. atimukharatā (f. abstr.) ibid.

Atimuttaka [Sk. atimuktaka] N. of a plant, Gaertnera Racemosa Vin II.256 = M I.32; Miln 338.

Atimuduka (adj.) [ati + muduka] very soft, mild or feeble J I.262.

Atiyakkha (ati + yakkha] a sorcerer, wizard, fortuneteller J VI.502 (C.: bhūtavijjā ikkhaṇīka).

Atiyācaka (adj.) [ati + yācaka] one who asks too much Vin III.147.

Atiyācanā (f.) [ati + yācanā] asking or begging too much Vin III.147.

Atirattiŋ (adv.) [ati + ratti; cp. atidivā] late in the night, at midnight J I.436 (opp. atipabhāte).

Atirassa (adj.) [ati + rassa] too short (opp. atidīgha) Vin IV.7; J VI.457; VvA 103.

Atirājā [ati + rājā] a higher king, the greatest king, more than a king DhA II.60; Miln 277.

Atiriccati [ati + riccati, see ritta] to be left over, to remain Sdhp 23, 126.

Atiritta (adj.) [pp. of ati + rlc, see ritta] left over, only as neg. an° applied to food, i. e. food which is not the leavings of a meal, fresh food Vin I.213 sq, 238; II.301; IV.82 sq., 85.

Atiriva (ati--r--iva) see ativiya.

Atireka (adj.) [Sk. atireka, ati + ric, rinakti; see ritta] surplus, too much; exceeding, excessive, in a high degree; extra Vin I.255; J I.72 (°padasata), 109; 441 (in higher positions); Miln 216; DhsA 2; DhA II.98.
--cīvara an extra robe Vin I.289. --pāda exceeding the worth of a pāda, more than a pāda, Vin III.47.

Atirekatā (f.) [abstr. to prec.] excessiveness, surplus, excess Kvu 607.

Atirocati [ati + ruc] to shine magnificently (trs.) to outshine, to surpass in splendour D II.208; Dh 59; Pv II.958; Miln 336 (+ virocati); DhA I.446 (= atikkamitvā virocati); III.219; PvA 139 (= ativiya virocati).

Ativankin (adj.) [ati + vankin] very crooked J I.160 (vankâtivankin crooked all over; cp. ati III.).

Ativaṇṇati [ati + vaṇṇati] to surpass, excel D II.267.

Ativatta [pp. of ativattati: Sk. ativṛtta] passed beyond, surpassed, overcome (act. & pass.), conquered Sn 1133 (bhava°); Nd2 21 (= atikkanta, vītivatta); J V.84 (bhaya°); Miln 146, 154.

Ativattati [ati + vṛt, Sk. ativartate] to pass, pass over, go beyond; to overcome, get over; conquer Vin II.237 (samuddo velaŋ nɔ); S II.92 (saŋsāraŋ); IV.158 (id.) It 9 (saŋsāraŋ) = A II.10 = Nd2 172a; Th 1, 412; J I.58, 280; IV.134; VI.113, 114; PvA 276. -- pp. ativatta (q. v.).

Ativattar1

Ativattar1 [Sk. *ativaktṛ, n. ag. to ati--vacati; cp. ativākya] one who insults or offends J V.266 (isīnaŋ ativattāro = dharusavācāhi atikkamitvā vattāro C.).

Ativattar2

Ativattar2 [Sk. *ativartṛ, n. ag. to ati--vattati] one who overcomes or is to be overcome Sn 785 (svātivattā = durativattā duttarā duppatarā Nd1 76).

Ativasa (adj.) [ati + vasa fr. vas] being under somebody's rule, dependent upon (c. gen.) Dh 74 (= vase vattati DhA II.79).

Ativassati [ati + vassati, cp. Sk. abhivarṣati] to rain down on, upon or into Th 1, 447 = Vin II.240.

Ativākya (nt.) [ati + vac, cp. Sk. ativāda, fr. ati + vad] abuse, blame, reproach Dh 320, 321 (= aṭṭha--anariyavohāra--vasena pavattaŋ vītikkama--vacanaŋ DhA IV.3); J VI.508.

Ativāta [ati + vāta] too much wind, a wind which is too strong, a gale, storm Miln 277.

Ativāyati [ati + vāyati] to fill (excessively) with an odour or perfume, to satiate, permeate, pervade Miln 333 (+ vāyati; cp. abhivāyati ibid 385).

Ativāha [fr. ati + vah, cp. Sk. ativahati & abhivāha] carrying, carrying over; a conveyance; one who conveys, i. e. a conductor, guide Th 1, 616 (said of sīla, good character); J V.433. -- Cp. ativāhika.

Ativāhika [fr. ativāha] one who belongs to a conveyance, one who conveys or guides, a conductor (of a caravan) J V.471, 472 (°purisa).

Atikāla (adj.) [ati + vikāla] at a very inconvenient time, much too late D I 108 (= suṭṭhu vikāla DA I.277).

Ativijjhati [Sk. atividhyati, ati + vyadh] to pierce, to enter into (fig.), to see through, only in phrase paññāya ativijjha (ger.) passati to recognise in all details M I.480; S V.226; A II.178.

Ativiya (adv.) [Sk. atīva] = ati + iva, orig. "much--like" like an excess = excessive--ly. There are three forms of this expression, viz. (1) ati + iva in contraction atīva (q. v.); -- (2) ati + iva with epenthetic r: atiriva D II.264 (v. l. SS. atīva); Sn 679, 680, 683; SnA 486; <-> (3) ati + viya (the doublet of iva) = ativiya J I.61, 263; DhA II.71 (a. upakāra of great service); PvA 22, 56, 139.

Ativisā (f.) [Sk. ativiṣā] N. of a plant Vin I.201; IV.35.

Ativissaṭṭha (adj.) [ati + vissaṭṭha] too abundant, in °vākya one who talks too much, a chatterbox J V.204.

Ativissāsika (adj.) [ati + vissāsika] very, or too confidential J I.86.

Ativissuta (adj.) [ati + vissuta] very famous, renowned Sdhp 473.

Ativeṭheti [ati + veṣṭ, cp. Sk. abhiveṣṭate] to wrap over, to cover, to enclose; to press, oppress, stifle Vin II.101; J V.452 (--ativiya veṭheti piḷeti C.).

Ativela (adj.) [ati + vela] excessive (of time); nt. adv. °ŋ a very long time; excessively D I.19 (= atikālaŋ aticiran ti attho DA I.113); M I.122; Sn 973 (see expln. at Nd1 504); J III.103 = Nd1 504.

Atilīna (adj.) [ati + līna] too much attached to worldly matters S V.263.

Atilūkha (adj.) [ati + lūkha] too wretched, very miserable Sdhp 409.

Atiloma (adj.) [ati + loma] too hairy, having too much hair J VI.457 (opp. aloma).

Atisañcara (°cāra?) [ati + sañcāra] wandering about too much Miln 277.

Atisaṇha (adj.) [ati + saṇha] too subtle DhA III.326.

Atisanta (adj.) [ati + santa1] extremely peaceful Sdhp 496.

Atisambādha (adj.) [ati + sambādha] too tight, crowded or narrow DhA I.310; III.310 = VvA 68; cp. atinīcaka. <-> f. abstr. atisambādhatā the state of being too narrow J I.7.

Atisaya [cp. Sk. atiśaya, fr. ati + śī] superiority, distinction, excellence, abundance VvA 135 (= visesa); PvA 86; Dāvs II.62.

Atisayati [ati + śī] to surpass, excel; ger. atisayitvā Miln 336 (+ atikkamitvā).

Atisara (adj.) [fr. atisarati; cp. accasara] transgressing, sinning J IV.6; cp. atisāra.

Atisarati [ati + sṛ] to go too far, to go beyond the limit, to overstep, transgress, aor. accasari (q. v.) Sn 8 sq. (opp. paccasari; C. atidhāvi); J V.70 and atisari J IV.6. <-> ger. atisitvā (for *atisaritvā) D I.222; S IV.94; A I.145; V.226, 256; Sn 908 (= Nd1 324 atikkamitvā etc.).

Atisāyaŋ (adv.) [ati + sāyaŋ] very late, late in the evening J V.94.

Atisāra [fr. ati + sṛ, see atisarati. Cp. Sk. atisāra in diff. meaning but BSk. atisāra (sâtisāra) in the same meaning) going too far, overstepping the limit, trespassing, false step, slip, danger Vin I.55 (sâtisāra), 326 (id.); S I.74; M III.237; Sn 889 (atisāraŋ diṭṭhiyo = diṭṭhigatāni Nd1 297; going beyond the proper limits of the right faith), J V.221 (dhamm°), 379; DhA I.182; DhsA 28. See also atisara.

Atisithila (adj.) [ati + sithila] very loose, shaky or weak A III.375.

Atisīta (adj.) [ati + sīta] too cold DhA II.85.

Atisītala (adj.) [ati + sītala] very cold J III.55.

Atihaṭṭha (adj.) [ati + haṭṭha] very pleased Sdhp 323.

Atiharati [ati + hṛ] to carry over, to bring over, bring, draw over Vin II.209; IV.264; S I.89; J I.292; V.347. <-> Caus. atiharāpeti to cause to bring over, bring in, reap, collect, harvest Vin II.181; III.18; Miln 66; DhA IV.77. <-> See also atihita.

Atihita [ati + hṛ, pp. of atiharati, hita unusual for hata, perhaps through analogy with Sk. abhi + dhā] brought over (from the field into the house), harvested, borne home Th 1, 381 (vīhi).

Atihīna (adj.) [ati + hīna] very poor or destitute A IV.282, 287; 323 (opp. accogāḷha).

Atihīḷeti [ati + hīḍ] to despise J IV.331 (= atimaññati C.).

Atīta (adj.--n.) [Sk. atīta, ati + ita, pp. of i. Cp. accaya & ati eti] 1. (temporal) past, gone by (cp. accaya 1) (a) adj. atītaŋ addhānaŋ in the time which is past S III.86; A IV.219; V.32. -- Pv II.1212 (atītānaŋ, scil. attabhāvāuaŋ, pariyanto na dissati); khaṇâtīta with the right moment past Dh 315 = Sn 333; atītayobbana he who is past youth or whose youth is past Sn 110. -- (b) nt. the past: atīte (loc.) once upon a time J I.98 etc. atītaŋ āhari he told (a tale of) the past, i. e. a Jātaka J I.213, 218, 221 etc. -- S I.5 (atītaŋ nânusocati); A III.400 (a. eko anto); Sn 851, 1112. In this sense very frequently combd. with or opposed to anāgata the future & paccuppanna the present, e. g. atītânāgate in past & future S II.58; Sn 373; J VI.364. Or all three in ster. combn. atītɔ--anāgata--paccuppanna (this the usual order) D III.100, 135; S II.26, 110, 252; III.19, 47, 187; IV.4 sq.; 151 sq.; A I.264 sq., 284; II.171, 202; III.151; V.33; It 53; Nd2 22; but also occasionally atīta paccuppanna anāgata, e. g. PvA 100. -- 2. (modal) passed out of, having overcome or surmounted, gone over, free from (cp. accaya 2) S I.97 (maraṇaŋ an° not free from death), 121 (sabbavera--bhaya°); A II.21; III.346 (sabbasaŋyojana°); Sn 373 (kappa°), 598 (khaya°, of the moon = ūnabhāvaŋ atīta Sn A 463); Th 1, 413 (c. abl.) -- 3. (id.) overstepping, having transgressed or neglected (cp. accaya 3) Dh 176 (dhammaŋ).
--aŋsa the past (= atīta koṭṭhāse, atikkantabhavesū ti attho ThA 233) D II.222; III.275; Th 2, 314. --ārammaṇa state of mind arising out of the past Dhs 1041.

Atīradassin (adj.--n.) [a + tīra + dassin] not seeing the shore J I.46; VI.440; also as atīradassanī (f.) J V.75 (nāvā). Cp. D I 222.

Atīva (indecl.) [ati + iva, see also ativiya] very much, exceedingly J II.413; Mhvs 33, 2 etc.

Ato (adv.) [Sk. ataḥ] hence, now, therefore S I.15; M I.498; Miln 87; J V.398 (= tato C.).

Atoṇa [etym.?) a class of jugglers or acrobats(?) Miln 191.

Atta1

Atta1 [ā + d + ta; that is, pp. of ādadāti with the base form reduced to d. Idg *d--to; cp. Sk. ātta] that which has been taken up, assumed. atta--daṇḍa, he who has taken a stick in hand, a violent person, S I.236; IV.117; Sn 630, 935; Dh 406. Attañjaha, rejecting what had been assumed, Sn 790. Attaŋ pahāya Sn 800. The opp. is niratta, that which has not been assumed, has been thrown off, rejected. The Arahant has neither atta nor niratta (Sn 787, 858, 919), neither assumption nor rejection, he keeps an open mind on all speculative theories. See Nd I.82, 90, 107, 352; II.271; SnA 523; DhA IV.180 for the traditional exegesis. As legal t. t. attādānaŋ ādīyati is to take upon oneself the conduct, before the Chapter, of a legal point already raised. Vin II.247 (quoted V.91).

Atta2

Atta2 see attan.

Atta3

Atta3 [Sk. akta, pp. of añjati] see upatta.

Attan (m.) & atta (the latter is the form used in compn.) [Vedic ātman, not to Gr. a)\nemos = Lat. animus, but to Gr. a)tmo/s steam, Ohg. ātum breath, Ags. aepm]. -- I. Inflection. (1) of attan-- (n. stem); the foll. cases are the most freq.: acc. attānaŋ D I.13, 185; S I.24; Sn 132, 451. -- gen. dat. attano Sn 334, 592 etc., also as abl. A III.337 (attano ca parato ca as regards himself and others). -- instr. abl. attanā S I.24; Sn 132, 451; DhA II.75; PvA 15, 214 etc. On use of attanā see below III.1 C. -- loc. attani S V.177; A I.149 (attanī metri causa); II.52 (anattani); III.181; M I.138; Sn 666, 756, 784; Vbh 376 (an°). -- (2) of atta-- (a--stem) we find the foll. cases: acc. attaŋ Dh 379. -- instr. attena S IV.54. -- abl. attato S I.188; Ps I.143; II.48; Vbh 336.

Meanings. 1. The soul as postulated in the animistic theories held in N India in the 6th and 7th cent. B. C. It is described in the Upanishads as a small creature, in shape like a man, dwelling in ordinary times in the heart. It escapes from the body in sleep or trance; when it returns to the body life and motion reappear. It escapes from the body at death, then continues to carry on an everlasting life of its own. For numerous other details see Rh. D. Theory of Soul in the Upanishads J R A S 1899. Bt. India 251--255. Buddhism repudiated all such theories, thus differing from other religions. Sixteen such theories about the soul D I.31. Seven other theories D I.34. Three others D I.186/7. A 'soul' according to general belief was some thing permanent, unchangeable, not affected by sorrow S IV.54 = Kvu 67; Vin I.14; M I.138. See also M I.233; III.265, 271; S II.17, 109; III.135; A I.284; II.164, 171; V.188; S IV.400. Cp. ātuman, tuma, puggala, jīva, satta, pāṇa and nāma--rūpa.

2. Oneself, himself, yourself. Nom. attā, very rare. S I.71, 169; III.120; A I.57, 149 (you yourself know whether that is true or false. Cp. Manu VIII.84. Here attā comes very near to the European idea of conscience. But conscience as a unity or entity is not accepted by Buddhism) Sn 284; Dh 166, 380; Miln 54 (the image, outward appearance, of oneself). Acc. attānaŋ S I.44 (would not give for himself, as a slave) A I.89; Sn 709. Acc. attaŋ Dh 379. Abl. attato as oneself S I.188; Ps I.143; II.48; Vbh 336. Loc. attani A I.149; III.181; Sn 666, 784. Instr. attanā S I.57 = Dh 66; S I.75; II.68; A I.53; III.211; IV.405; Dh 165. On one's own account, spontaneously S IV.307; V.354; A I.297; II.99, 218; III.81; J I.156; PvA 15, 20. In composition with numerals attadutiya himself and one other D II.147; °catuttha with himself as fourth M I.393; A III.36; °pañcama Dpvs VIII.2; °sattama J I.233; °aṭṭhama VvA 149 (as atta--naṭṭhama Vv 3413), & °aṭṭhamaka Miln 291.

anattā (n. and predicative adj.) not a soul, without a soul. Most freq. in combn. with dukkha & anicca -- (1) as noun: S III.141 (°anupassin); IV.49; V.345 (°saññin); A II.52 = Ps II.80 (anattani anattā; opp. to anattani attā, the opinion of the micchādiṭṭhigatā sattā); Dh 279; Ps II.37, 45 sq. (°anupassanā), 106 (yaŋ aniccañ ca dukkhañ ca taŋ anattā); DhA III. 406 (°lakkhaṇa). -- (2) as adj. (pred.): S IV.152 sq.; S IV.166; S IV.130 sq., 148 sq.; Vin I.13 = S III.66 = Nd2 680 Q 1; S III.20 sq.; 178 sq., 196 sq.; sabbe dhammā anattā Vin V.86; S III.133; IV.28, 401.

--attha one's own profit or interest Sn 75; Nd2 23; J IV.56, 96; otherwise as atta--d--attha, e. g. Sn 284. --atthiya looking after one's own needs Th 1, 1097. --âdhipaka master of oneself, self--mastered A I.150. --adhipateyya selfdependence, self--reliance, independence A I.147. --âdhīna independent D I.72. --ânudiṭṭhi speculation about souls S III.185; IV.148; A III.447; Sn 1119; Ps I.143; Vbh 368; MilnQ 146. --ânuyogin one who concentrates his attention on himself Dh 209; DhA III.275. --ânuvāda blaming oneself A II.121; Vbh 376. --uññā self--humiliation Vbh 353 (+ att--avaññā). --uddesa relation to oneself Vin III.149 (= attano atthāya), also °ika ibid. 144. --kata self--made S I.134 (opp. para°). --kāma love of self A II.21; adj. a lover of "soul", one who cares for his own soul S I.75. --kāra individual self, fixed individuality, oneself (cp. ahaŋkāra) D I.53 (opp. para°); A III 337 (id.) DA I.160; as nt. at J V.401 in the sense of service (self--doing", slavery) (attakārāni karonti bhattusu). --kilamatha self--mortification D III.113; S IV.330; V.421; M III.230. --garahin self--censuring Sn 778. --gutta selfguarded Dh 379. --gutti watchfulness as regards one's self, self--care A II.72. --ghañña self--destruction Dh 164. --ja proceeding from oneself Dh 161 (pāpa). --ñū knowing oneself A IV.113, cp. D III.252. --(n)tapa self--mortifying, self--vexing D III.232 = A II.205 (opp. paran°); M I.341, 411; II.159; Pug 55, 56. --daṇḍa see atta1. --danta selfrestrained, self--controlled Dh 104, 322. --diṭṭhi speculation concerning the nature of the soul Nd1 107; SnA 523, 527. --dīpa relying on oneself, independent, founded on oneself (+ attasaraṇa, opp. añña°) D II.100 = III.42; S V.154; Sn 501 (= attano guṇe eva attano dīpaŋ katvā SnA 416). --paccakkha only in instr. °ena by or with his own presence, i. e. himself J

V.119. --paccakkhika eye--witness J V.119. --paccatthika hostile to oneself Vin II.94, 96. --paṭilābha acquisition of a personality D I.195 (tayo: oḷārika, manomaya, arūpa). --paritāpana self--chastisement, mortification D III.232 = A II.205; M I.341; PvA 18, 30. --parittā charm (protection) for oneself Vin II.110. --paribhava disrespect for one's own person Vbh 353. --bhāva one's own nature (1) person, personality, individuality, living creature; form, appearance [cp. Dhs trsl. LXXI and BSk. ātmabhāva body Divy 70, 73 (°pratilambha), 230; Sp. Av. Ś I.162 (pratilambha), 167, 171] Vin II.238 (living beings, forms); S V.442 (bodily appearance); A I.279 (oḷārika a substantial creature); II.17 (creature); DhA II.64, 69 (appearance); SnA 132 (personality). -- (2) life, rebirth A I.134 sq.; III.412; DhA II.68; PvA 8, 15, 166 (atītā °ā former lives). °ŋ pavatteti to lead a life, to live PvA 29, 181. Thus in cpd. paṭilābha
assumption of an existence, becoming reborn as an individual Vin II.185; III.105; D III.231; M III.46; S II.255, 272, 283; III.144; A II.159, 188; III.122 sq. -- (3) character, quality of heart Sn 388 (= citta SnA 374); J I.61. --rūpa "of the form of self", self--like only in instr. °ena as adv. by oneself, on one's own account, for the sake of oneself S IV.97; A II.120. --vadha self--destruction S II.241; A II.73. --vāda theory of (a persistent) soul D III.230; M I.66; D II.58; S II.3, 245 sq.; III.103, 165, 203; IV.1 sq., 43 sq., 153 sq.; Ps I.156 sq.; Vbh 136, 375. For var. points of an "attavādic" doctrine see Index to Saŋyutta Nikāya. --vyābādha personal harm or distress self--suffering, one's own disaster (opp. para°) M I 369; S IV.339 = A I.157; A II.179. --vetana supporting oneself, earning one's own living Sn 24. --sañcetanā self--perception, self--consciousness (opp. para°) D III.231; A II.159. --sambhava originating from one's self S I.70; A IV.312; Dh 161 (pāpa); Th 1, 260. --sambhūta arisen from oneself Sn 272. --sammāpaṇidhi thorough pursuit or development of one's personality A II.32; Sn 260, cp. KhA 132. --saraṇa see °dipa. --sukha happiness of oneself, self--success Dpvs I.66, cp. II.11. --hita personal welfare one's own good (opp. para°) D III.233; A II.95 sq. --hetu for one's own sake, out of self--consideration Sn 122; Dh 328.

Attaniya (adj.) [from attā] belonging to the soul, having a soul, of the nature of soul, soul--like; usually nt. anything of the nature of soul M I.138 = Kvu 67; M I.297; II.263; S III.78 (yaŋ kho anattaniyaŋ whatever has no soul), 127; IV.54 = Nd2 680 F; S IV.82 = III.33 = Nd2 680 Q 3; S IV.168; V.6; Nd2 680 D. Cp. Dhs trsl. XXXV ff.

Attamana [atta1 + mano, having an up raised mind. Bdhgh's expln. is saka--mano DA I.255 = attā + mano. He applies the same expln. to attamanatā (at Dhs 9, see Dhs trsl. 12) = attano manatā mentality of one's self] delighted, pleased, enraptured D I.3, 90 (an°); II.14; A III.337, 343; IV.344; Sn 45 = Dh 328 (= upaṭṭhita--satt DhA IV.29); Sn 995; Nd2 24 (= tuṭṭha--mano haṭṭha--mano etc.); Vv 14; Pug 33 (an°); Miln 18; DA I.52; DhA I.89 (an°--dhātuka displeased); PvA 23, 132; VvA 21 (where Dhpāla gives two explns, either tuṭṭhamano or sakamano).

Attamanatā (f.) [abstr. to prec.] satisfaction, joy, pleasure, transport of mind M I.114; A I.276; IV.62; Pug 18 (an°); Dhs 9, 86, 418 (an°); PvA 132; VvA 67 (an°).

Attāṇa (adj.) [a + tāṇa] without shelter or protection J I.229; Miln 148, 325; ThA 285.

Attha1

Attha1 (also aṭṭha, esp. in combns mentioned under 3) (m. & nt.) [Vedic artha from ṛ, arti & ṛṇoti to reach, attain or to proceed (to or from), thus originally result (or cause), profit, attainment. Cp. semantically Fr. chose, Lat. causa] 1. interest, advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well--being M I.111 (atthassa ninnetar, of the Buddha, bringer of good); S IV.94 (id.); S I.34 (attano a. one's own welfare), 55 (id.) 86, 102, 126 = A II.46 (atthassa patti); S I.162 (attano ca parassa ca); II.222 (id.); IV.347 (°ŋ bhañjati destroy the good or welfare, always with musāvādena by lying, cp. attha--bhañjanaka); A I.61 (°ŋ anubhoti to fare well, to have a (good) result); III.364 (samparāyika a. profit in the future life); A V.223 sq. (anattho ca attho ca detriment & profit); It 44 (v. l. attā better); Sn 37, 58 (= Nd2 26, where the six kinds of advantages are enumd. as att° par° ubhay°, i. e. advantage, resulting for oneself, for others, for both; diṭṭhadhammik° samparāyik° param° gain for this life, for a future life, and highest gain of all, i. e. Arahantship); Sn 331 (ko attho supitena what good is it to sleep = na hiQ sakkā supantena koci attho papuṇituŋ SnA 338; cp. ko attho supinena te Pv II.61); PvA 30 (atthaŋ sādheti does good, results in good, 69 (samparāyikena atthena). -- dat. atthāya for the good, for the benefit of (gen.); to advantage, often eombd. with hitāya sukhāya, e. g. D III.211 sq.; It 79. -- Kh VIII.1 (to my benefit); Pv I.43 (= upakārāya PvA 18), II.129 (to great advantage). See also below 6.

Sometimes in a more concrete meaning = riches, wealth, e. g. J I.256 (= vaḍḍhiŋ C.); III.394 (id.); Pv IV.14 (= dhanaŋ PvA 219). -- Often as --°: att°, one's own wellfare, usually combd. with par° and ubhay° (see above) S II.29; V.121; A I.158, 216; III.63 sq.; IV.134; Sn 75 (att-aṭṭha, v. l. attha Nd2), 284 (atta--d--attha); uttam° the highest gain, the very best thing Dh 386 (= arahatta DhA IV.142); Sn 324 (= arahatta SnA 332); param° id. Nd2 26; sad° one's own weal D II.141; M I.4; S II.29; V.145; A I.144; sāttha (adj.) connected with advantage, beneficial, profitable (of the Dhamma; or should we take it as "with the meaning, in spirit"? see sāttha) D I.62; S V.352; A II.147; III.152; Nd2 316. -- 2. need, want (c. instr.), use (for = instr.) S I.37 (°jāta when need has arisen, in need); J I.254; III.126, 281; IV.1; DhA I.398 (nɔ atthi etehɔ attho I have no use for them); VvA 250; PvA 24 (yāvadattha, adj. as much as is needed, sufficient = anappaka). -- 3. sense, meaning, import (of a word), denotation, signification. In this application attha is always spelt aṭṭha in cpds. aṭṭh--uppatti and aṭṭha--kathā (see below). On term see also Cpd. 4. -- S III.93 (atthaŋ vibhajati explain the sense); A I.23 (id.), 60 (nīt° primary meaning, literal meaning; neyy° secondary or inferred meaning); II.189 (°ŋ ācikkhati to interpret); Sn 126 (°ŋ pucchita asked the (correct) sense, the lit. meaning), 251 (°ŋ akkhāti); Th 1, 374; attho paramo the highest sense, the ultimate sense or intrinsic meaning It 98, cp. Cpd. 6, 81, 223; Miln 28 (paramatthato in the absolute sense); Miln 18 (atthato according to its meaning, opp. vyañjanato by letter, orthographically); DhA II.82; III.175; KhA 81 (pad° meaning of a word); SnA 91 (id.); PvA 15 (°ŋ vadati to explain, interpret), 16, 19 (hitatthadhammatā "fitness of the best sense", i. e. practical application), 71. Very frequent in Commentary style at the conclusion of an explained passage as ti attho "this is the meaning", thus it is meant, this is the sense, e. g. DA I.65; DhA IV.140, 141; PvA 33, etc. --4.Contrasted with dhamma in the combn. attho ca dhammo ca it (attha) refers to the (primary, natural) meaning of the word, while dhamma relates to the (interpreted) meaning of the text, to its bearing on the norm and conduct; or one might say they represent the theoretical and practical side of the text (pāḷi) to be discussed, the "letter" and the "spirit". Thus at A I.69; V.222, 254; Sn 326 (= bhāsitatthañ ca pāḷidhammañ ca SnA 333); It 84 (duṭṭho atthaŋ na jānāti dhammaŋ na passati: he realises neither the meaning nor the importance); Dh 363 (= bhāsitatthañ cɔ eva desanādhammañ ca); J II.353; VI.368; Nd2 386 (meaning & proper nature); Pv III.96 (but expld. by PvA 211 as hita = benefit, good, thus referring it to above 1). For the same use see cpds. °dhamma, °paṭisambhidā, esp. in adv. use (see under 6) Sn 430 (yenɔ atthena for which purpose), 508 (kena atthena v. l. BB for T attanā), J I.411 (atthaŋ vā kāraṇaŋ vā reason and cause); DhA II.95 (+ kāraṇa(; PvA 11 (ayaŋ hɔ ettha attho this is the reason why). -- 5. (in very wide application, covering the same ground as Lat. res & Fr. chose): (a) matter, affair, thing, often untranslatable and simply to be given as "this" or "that" S II.36 (ekena--padena sabbo attho vutto the whole matter is said with one word); J I.151 (taŋ atthaŋ the matter); II.160 (imaŋ a. this); VI.289 (taŋ atthaŋ pakāsento); PvA 6 (taŋ atthaŋ pucchi asked it), 11 (visajjeti explains it), 29 (vuttaŋ atthaŋ what had been said), 82 (id.). -- (b) affair, cause, case (cp. aṭṭa2 and Lat. causa) Dh 256, 331; Miln 47 (kassa atthaŋ dhāresi whose cause do you support, with whom do you agree?). See also alamattha. -- 6. Adv. use of oblique cases in the sense of a prep.: (a) dat. atthāya for the sake of, in order to, for J I.254 dhanɔ atthāya for wealth, kim° what for, why?), 279; II.133; III.54; DhA II.82; PvA 55, 75, 78. --
(b) acc. atthaŋ on account of, in order to, often instead of an infinitive or with another inf. substitute J I.279 (kim°); III.53 (id.); I.253; II.128; Dpvs VI.79; DhA I.397; PvA 32 (dassan° in order to see), 78, 167, etc. -- (c) abl. atthā J III.518 (pitu atthā = atthāya C.). -- (d) loc. atthe instead of, for VvA 10; PvA 33; etc.

anattha (m. & nt.) 1. unprofitable situation or condition, mischief, harm, misery, misfortune S I.103; II.196 (anatthāya saŋvattati); A IV.96 (°ŋ adhipajjati) It 84 (°janano doso ill--will brings discomfort); J I.63, 196; Pug 37; Dhs 1060, 1231; Sdhp 87; DA I.52 (anatthajanano kodho, cp. It 83 and Nd2 420 Q2); DhA II.73; PvA 13, 61, 114, 199. -- 2. (= attha 3) incorrect sense, false meaning, as adj. senseless (and therefore unprofitable, no good, irrelevant) A V.222, 254 (adhammo ca); Dh 100 (= aniyyānad°īpaka DhA II.208); Sn 126 (expld. at SnA 180 as ahitaŋ).

--akkhāyin showing what is profitable D III.187. --attha riches J VI.290 (= atthabhūtaŋ atthaŋ C.). --antara difference between the (two) meanings Miln 158. At Th 1, 374, Oldenberg's reading, but the v. l. (also C. reading) atthandhara is much better = he who knows the (correct) meaning, esp. as it corresponds with dhamma--dhara (q. v.). --abhisamaya grasp of the proficient S I.87 (see abhisamaya). --uddhāra synopsis or abstract of contents ("matter") of the Vinaya Dpvs V.37. --upaparikkhā investigation of meaning, (+ dhamma--savanna) M III.175; A III.381 sq.; IV.221; V.126. --uppatti (aṭṭh°) sense, meaning, explanation, interpretation J I.89; DA I.242; KhA 216; VvA 197, 203 (cp. pāḷito) PvA 2, 6, 78; etc. --kāma (adj.) (a) well--wishing, a well--wisher, friend, one who is interested in the welfare of others (cp. Sk. arthakāma, e. g. Bhagavadgīta II.5: gurūn arthakāman) S I.140, 197, 201 sq.; A III.143; D III.164 (bahuno janassa a., + hitakāmo); J I.241; Pv IV.351; Pv A 25; SnA 287 (an°). <-> (b) one who is interested in his own gain or good, either in good or bad sense (= greedy) S I.44; PvA 112. <-> --kathā (aṭṭha°) exposition of the sense, explanation, commentary J V.38, 170; PvA 1, 71, etc. freq. in

N. of Com. --kara beneficial, useful Vin III.149; Miln 321. --karaṇa the business of trying a case, holding court, giving judgment (v. l. aṭṭa°) D II.20; S I.74 (judgment hall?). --kavi a didactic poet (see kavi) A II.230. --kāmin = °kāma, well--wishing Sn 986 (devatā atthakāminī). --kāraṇā (abl.) for the sake of gain D III.186. --kusala clever in finding out what is good or profitable Sn 143 (= atthacheka KhA 236). --cara doing good, busy in the interest of others, obliging S I.23 (narānaŋ = "working out man's salvation"). --caraka (adj.) one who devotes himself to being useful to others, doing good, one who renders service to others, e. g. an attendant, messenger, agent etc. D I.107 (= hitakāraka DA I.276); J II.87; III.326; IV.230; VI.369. --cariyā useful conduct or behaviour D III.152, 190, 232; A II.32, 248; IV.219, 364. --ñu one who knows what is useful or who knows the (plain or correct) meaning of something (+ dhammaññū) D III.252; A III.148; IV.113 sq. --dassin intent upon the (moral) good Sn 385 (= hitânupassin SnA 373). --dassimant one who examines a cause (cp. Sk. arthadarśika) J VI.286 (but expld. by C. as "saṇha--sukhuma--pañña" of deep insight, one who has a fine and minute knowledge). --desanā interpretation, exegesis Miln 21 (dhamm°). --dhamma "reason and morality", see above n0. 3. °anusāsaka one who advises regarding the meaning and application of the Law, a professor of moral philosophy J II.105; DhA II.71. --pada a profitable saying, a word of good sense, text, motto A II.189; III.356; Dh 100. --paṭisambhidā knowledge of the meaning (of words) combd. with dhamma° of the text or spirit (see above n0. 3) Ps I.132; II.150; Vbh 293 sq. --paṭisaŋvedin experiencing good D III.241 (+ dhamma°); A I.151; III.21. --baddha expecting some good from (c. loc.) Sn 382. --bhañjanaka breaking the welfare of, hurting DhA III.356 (paresaŋ of others, by means of telling lies, musāvādena). --majjha of beautiful waist J V.170 (= sumajjhā C.; reading must be faulty, there is hardly any connection with attha; v. l. atta). --rasa sweetness (or substance, essence) of meaning (+ dhamma°, vimutti°) Nd2 466; Ps II.88, 89. --vasa "dependence on the sense", reasonableness, reason, consequence, cause D II.285; M I.464; II.120; III.150; S II.202; III.93; IV.303; V.224; A I.61, 77, 98; II.240; III.72, 169, 237; Dh 289 (= kāraṇa DhA III.435); It 89; Sn 297; Ud 14. --vasika sensible It 89; Miln 406. --vasin bent on (one's) aim or purpose Th 1, 539. --vādin one who speaks good, i. e. whose words are doing good or who speaks only useful speech, always in combn. with kāla° bhūta° dhamma° D I.4; III.175; A I.204; II.22, 209; Pug 58; DA I.76 (expld. as "one who speaks for the sake of reaping blessings here and hereafter"). --saŋvaṇṇanā explanation, exegesis PvA 1. --saŋhita connected with good, bringing good, profitable, useful, salutary D I.189; S II.223; IV.330; V.417; A III.196 sq., 244; Sn 722 (= hitena saŋhitaŋ SnA 500); Pug 58. --sandassana determination of meaning, definition Ps I.105. --siddhi profit, advantage, benefit J I.402; PvA 63.

Attha2

Attha2 (nt.) [Vedic asta, of uncertain etym.] home, primarily as place of rest & shelter, but in P. phraseology abstracted from the "going home", i. e. setting of the sun, as disappearance, going out of existence, annihilation, extinction. Only in acc. and as °-- in foll phrases: atthangacchati to disappear, to go out of existence, to vanish Dh 226 (= vināsaŋ natthibhāvaŋ gacchati DhA III.324), 384 (= parikkhayaŋ gacchati); pp. atthangata gone home, gone to rest, gone, disappeared; of the sun (= set): J I.175 (atthangate suriye at sunset); PvA 55 (id.) 216 (anatthangate s. before sunset) fig. Sn 472 (atthagata). 475 (id.); 1075 (= niruddha ucchinna vinaṭṭha anupādi--sesāya nibbāna--dhātuyā nibbuta); It 58; Dhs 1038; Vbh 195. --atthagatatta (nt. abstr.) disappearance SnA 409. --atthangama (atthagama passim) annihilation, disappearance; opposed to samudaya (coming into existence) and synonymous with nirodha (destruction) D I.34, 37, 183; S IV.327; A III.326; Ps II.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Vbh 105. --atthagamana (nt.) setting (of the sun) J I.101 (suriyass'atthagamanā at sunset) DA I.95 (= ogamana). -- attha--gāmin, in phrase udayɔ atthagāmin leading to birth and death (of paññā): see udaya. --atthaŋ paleti = atthangacchati (fig.) Sn 1074 (= atthangameti nirujjhati Nd2 28). -- Also atthamita (pp. of i) set (of the sun) in phrase anatthamite suriye before sunset (with anatthangamite as v. l. at both pass.) DhA I.86; III.127. -- Cp. also abbhattha.

Attha3

Attha3 pres. 2nd pl. of atthi (q. v.).

Atthata [pp. of attharati] spread, covered, spread over with (--°) Vin I.265; IV.287; V.172 (also °an); A III.50; PvA 141.

Atthatta (nt.) [abstr. fr. attha1] reason, cause; only in abl. atthattā according to the sense, by reason of, on account of PvA 189 (--°).

Atthara [fr. attharati] a rug (for horses, elephants etc.) D I.7.

Attharaka [= atthara] a covering J I.9; DA I.87. -- f. °ikā a layer J I.9; V.280.

Attharaṇa (nt.) [fr. attharati] a covering, carpet, cover, rug Vin II.291; A II.56; III.53; Mhvs 3, 20; 15, 40; 25, 102; ThA 22.

Attharati [ā + stṛ] to spread, to cover, to spread out; stretch, lay out Vin I.254; V.172; J I.199; V.113; VI.428; Dh I.272. -- pp. atthata (q. v.). -- Caus. attharāpeti to caused to be spread J V.110; Mhvs 3, 20; 29, 7; 34, 69.

Atthavant (adj.) [cp. Sk. arthavant] full of benefit S I.30; Th 1, 740; Miln 172.

Atthāra [cp. Sk. āstāra, fr. attharati] spreading out Vin V.172 (see kaṭhina). atthāraka same ibid.; Vin II.87 (covering).

Atthi [Sk. asti, 1st sg. asmi; Gr. ei)mi/--e)sti/; Lat. sum--est; Goth. im--ist; Ags. eom--is E. am--is] to be, to exist. <-> Pres. Ind. 1st sg. asmi Sn 1120, 1143; J I.151; III.55, and amhi M I.429; Sn 694; J II.153; Pv I.102; II.82. <-> 2nd sg. asi Sn 420; J II.160 (ɔsi); III.278; Vv 324; PvA 4. -- 3rd sg. atthi Sn 377, 672, 884; J I.278. Often used for 3rd pl. (= santi), e. g. J I.280; II.2; III.55. -- 1st pl. asma [Sk. smaḥ] Sn 594, 595; asmase Sn 595, and amha Sn 570; J II.128. 2nd pl. attha J II.128; PvA 39, 74 (āgatɔ attha you have come). <-> 3rd pl. santi Sn 1077; Nd2 637 (= saŋvijjanti atthi upalabbhanti); J II.353; PvA 7, 22 -- Imper. atthu Sn 340; J I.59; III.26. -- Pot. 1st sg. siyā [Sk. syām] Pv II.88, and assaŋ [Cond. used as Pot.] Sn 1120; Pv I.125 (= bhaveyyaŋ PvA 64). -- 2nd sg. siyā [Sk. syāḥ] Pv II.87. -- 3rd sg. siyā [Sk. syāt] D II.154; Sn 325, 1092; Nd2 105 (= jāneyya, nibbatteyya); J I.262; PvA 13, and assa D I.135, 196; II.154; A V.194; Sn 49, 143; Dh 124, 260; Pv II.324; 924. -- 1st pl. assu PvA 27. <-> 3rd pl. assu [cp. Sk. syuḥ] Sn 532; Dh 74; Pv IV.136 (= bhaveyyuŋ PvA 231). -- Aor. 1st sg. āsiŋ [Sk. āsaŋ] Sn 284; Pv I.21 (= ahosiŋ PvA 10); II.34 (= ahosiŋ PvA 83). -- 3rd sg. āsi [Sk. āsīt] Sn 994. -- 3rd āsuŋ [cp. Sk. Perf. āsuḥ] Pv II.321, 133 (ti pi pāṭho for su). <-> Ppr. *sat only in loc. sati (as loc. abs.) Dh 146; J I.150, 263, santa Sn 105; Nd2 635; J I.150 (loc. evaŋ sante in this case); III.26, and samāna (q. v.) J I.266; IV.138.
--bhāva state of being, existence, being J I.222, 290; II.415; DhA II.5; IV.217 (atthibhāva vā natthibhāva vā whether there is or not).

Atthika (adj.) [cp. Sk. arthika] 1. (to attha1) profitable, good, proper. In this meaning the MSS show a variance of spelling either atthika or aṭṭhika or aṭṭhita; in all cases atthika should be preferred D I.55 (°vāda); M II.212 (aṭṭhita); A III.219 sq. (idaŋ atthikaŋ this is suitable, of good avail; T aṭṭhitaŋ, vv. ll. as above); Sn 1058 (aṭṭhita; Nd2 20 also aṭṭhita, which at this pass. shows a confusion between aṭṭha and a--ṭhita); J V.151 (in def. of aṭṭhikatvā q. v.); Pug 69, 70 (T aṭṭhika, aṭṭhita SS; expld. by Pug A V.4 by kalyāṇāya). -- 2. (to attha1 2) desirous of (--°), wanting, seeking for, in need of (c. instr.) A II.199 (uday° desirous of increase); Sn 333, 460, 487 (puññ°), 987 (dhan° greedy for wealth); J I.263 (rajj° coveting a kingdom); V.19; Pv II.228 (bhojan° in need of food); IV.11 (kāraṇ°), 121 (khiḍḍ° for play), 163 (puññ°); PvA 95 (sasena a. wanting a rabbit), 120; DA I.70 (atthikā those who like to). --anatthika one who does not care for, or is not satisfied with (c. instr.) J V.460; PvA 20; of no good Th 1, 956 ("of little zeal" Mrs. Rh. D.).
--bhāva (a) usefulness, profitableness Pug A V.4. (b) state of need, distress PvA 120.

Atthikavant (adj.) [atthika + vant] one who wants something, one who is on a certain errand D I.90 (atthikaŋ assa atthī ti DA I.255).

Atthitā (f.) [f. abstr. fr. atthi cp. atthibhāva] state of being, existence, being, reality M I.486; S II.17 (°añ c° eva natthitañ ca to be and not to be); III.135; J V.110 (kassaci atthitaŋ vā natthitaŋ vā jānāhi see if there is anybody or not); DhsA 394. -- Often in abl. atthitāya by reason of, on account of, this being so DhA III.344 (idamatthitāya under this condition) PvA 94, 97, 143.

Atthin (adj.) (--°) [Vedic arthin] desirous, wanting anything; see mant°, vād°.

Atthiya (adj.) (--°) [= atthika] having a purpose or end S III.189 (kim° for what purpose?); A V.1 sq. (id.), 311 sq.; Th 1, 1097 (att° having one's purpose in oneself), 1274; Sn 354 (yad atthiyaŋ on account of what).

Atra (adv.) [Sk. atra] here; atra atra here & there J I.414 = IV.5 (in expln. of atriccha).

Atraja (adj.) [Sk. *ātma--ja, corrupted form for attaja (see attā) through analogy with Sk. atra "here". This form occurs only in J and similar sources, i. e. popular lore] born from oneself, one's own, appl. to sons, of which there are 4 kinds enumd., viz. atraja khettaja, dinnaka, antevāsika p. Nd2 448. -- J I.135; III.103 = Nd1 504; J III.181; V.465; VI.20; Mhvs 4, 12; 13, 4; 36, 57.

Atriccha (adj.) [the popular etym. suggested at JA IV.4 is atra atra icchamāna desiring here & there; but see atricchā] very covetous, greedy, wanting too much J I.414 = IV.4; III.206.

Atricchā (f.) [Sk. *atṛptyā, a + tṛpt + yā, influenced by Desid. titṛpsati, so that atricchā phonetically rather corresponds to a form *a.--tṛpsyā (cch = psy, cp. P. chāta Sk. psāta). For the simple Sk. tṛpti see titti (from tappati2). According to Kern, but phonetically hardly justifiable it is Sk. atīccha = ati + icchā "too much desire", with r in dissolution of geminated tt, like atraja for attaja. See also atriccha adj. and cp. J.P.T.S. 1884, 69] great desire, greed, excessive longing, insatiability J IV.5, 327.

Atricchatā (f.) [see atricchā] excessive lust J. III.222.

Atha (indecl.) [Sk. atha, cp. atho] copulative & adversative part. 1. after positive clauses, in enumerations, in the beginning & continuation of a story: and, and also, or; and then, now D II.2; III.152, 199 (athâparaŋ etad avoca); M I.435; Sn 1006, 1007, 1017; Sn p. 126 (athâparaŋ etad avoca: and further, something else); Dh 69, 119, 377; J II.158; Pv II.64; PvA 3, 8 (atha na and not), 70. -- 2. after negative clauses: but M I.430; Sn 990, 1047; Dh 85, 136, 387; PvA 68. Often combd. with other part., e. g. atha kho (pos. & neg.) now, and then; but, rather, moreover Vin I.1; D I.141, 167, 174; A V.195; PvA 79, 221, 251. na--atha kho na neither--nor PvA 28. atha kho pana and yet D I.139. atha ca pana on the other hand J I.279. atha vā or (after prec. ca), nor (after prec. na) Sn 134; Dh 140, 271; Pv I.41; II.14. athā vā pi Sn 917, 921.

Athabbaṇa [Vedic atharvan; as regards etym. see Walde, Lat. Wtb. under ater] (1) the Atharva Veda DA I.247 = SnA 447 (°veda). -- (2) one who is familiar with the (magic formulas of the) Atharvaveda J VI.490 (sâthabbaṇa=sahatthivejja, with the elephant--healer or doctor). See also āthabbaṇa.

Atho (indecl.) [Sk. atho, atha + u] copulative and adversative part.: and, also, and further, likewise, nay S I.106; Sn 43, 155, 647; Dh 151, 234, 423; J I.83; II.185; IV.495; It 106; Kh VIII.7; Pv IV.315; PvA 251 (atho ti nipātamattaŋ avadhāraṇ--atthe vā). Also combd. with other part., like atho pi Sn 222, 537, 985; Pv II.320; KhA 166.

Ada (adj.) (--°) [to ad, see adeti, cp. °ga, °ṭha, °da etc.] eating S IV.195 (kiṭṭhâda eating corn); J II.439 (vantâda = vantakhādaka C.).

Adaka (adj.) = ada J V.91 (purisâdaka man--eater).

Adana (nt.) [from adeti] eating, food J V.374 (v.l. modana).

Adasaka (adj.) see dasā.

Adāsa [prob. = adaŋsa, from ḍasati to bite, cp. dāṭhā tooth; lit meaning "toothless" or "not biting"] a kind of bird J IV.466.

Adiṭṭhā [a + diṭṭhā, ger. of *dassati] not seeing, without seeing J IV.192 (T. adaṭṭhā, v. l. BB na diṭṭhā, C. adisvā); V.219.

Adinna (pp.) [a + dinna] that which is not given, freq. in phrase adinn'ādāna (BSk. adattādāna Divy 302) seizing or grasping that whieh is not given to one, i. e. stealing, is the 2nd of the ten qualifications of bad character or sīla (dasa--sīla see

sīla II.). Vin I.83 (°ā veramaṇī); D I.4 (= parassa haraṇaŋ theyyaŋ corikā ti vuttaŋ hoti DA I.71); III.68 sq., 82, 92, 181 sq.; M I.361; It 63; Kh II., cp. KhA 26. -- adinnādāyin he who takes what is not given, a thief; stealing, thieving (cp. BSK. adattādāyika Divy 301, 418) Vin I.85; D I.138; Sdhp 78.

Adu (or ādu) (indecl.) [perhaps identical with aduŋ, nt. of pron. asu] part. of affirmation: even, yea, nay; always in emphatic exclamations Vv 622 (= udāhu VvA 258; v. l. SS. ādu) = Pv IV.317 (ādu) = DhA I.31 (T. ādu, v. l. adu); Vv 631 (v. l. ādu); J V.330 (T. ādu, C. adu; expld. on p. 331 fantastically as aduñ ca aduñ ca kammaŋ karohī ti). See also ādu.

Aduŋ nt. of pron. asu.

Adūsaka (adj.) [a + dūsaka] innocent J V.143 (= nirapa<-> rādha C.); VI.84, 552. f. adūsikā Sn 312.

Adūsiya = adūsaka J V.220 (= anaparādha C.).

Adeti [Sk. ādayati, Caus. of atti, ad to eat, 1st sg. admi = Gr. e)/dw, Lat. edo; Goth. itan = Ohg. ezzan = E. eat] to eat. Pres. ind. ademi etc. J V.31, 92, 197, 496; VI.106. pot. adeyya J V.107, 392, 493.

Adda1

Adda1 [cp. Sk. ārdraka] ginger J I.244 (°singivera).

Adda2 & Addā

Adda2 & Addā 3rd sg. aor. of *dassati; see *dassati 2. a.

Adda3

Adda3 (adj.) [Sk. ārdra, from ṛdati or ardati to melt, cp. Gr. a)/rdw to moisten, a)\rda dirt; see also alla] wet, moist, slippery J IV.353; VI.309; Miln 346.
--âvalepana "smeared with moisture", i. e. shiny, glittering S IV.187 (kūṭāgāra); M I.86=Nd2 1996 (upakāriyo). See also addha2.
The reading allâvalepana occurs at Nd2 40 (=S iv. 187), and is perhaps to be preferred. The meaning is better to be given as "newly plastered."

Addakkhi 3rd sg. aor. of *dassati; see *dassati 1 b.

Addasā 3rd sg. aor. of *dassati; see *dassati 2 a.

Addā & Addāyanā at Vbh 371 in def. of anādariya is either faulty writing, or dial. form or pop. etym. for ādā and ādāyana; see ādariya.

Addāyate [v. denom. fr. adda] to be or get wet, fig. to be attached to J IV.351. See also allīyati.

Addi [Sk. ardri] a mountain Dāvs II.13.

Addita (pp.) [see aṭṭita which is the more correct spelling] afflicted, smarted, oppressed J I.21; II.407; III.261; IV.295; V.53, 268; Th 1, 406; Mhvs 1, 25; PvA 260; Sdhp 37, 281.

Addha1

Addha1 (num.) [= aḍḍha, q. v.] one half, half (°--) D I.166 (°māsika); A II.160 (°māsa); J I.59 (°yojana); III. 189 (°māsa).

Addha2

Addha2 (adj.) [= adda3, Sk. ārdra] soiled, wet; fig. attached to, intoxicated with (cp. sineha) M II.223 (na anaddhabhūtaŋ attānaŋ dukkhena addhabhāveti he dirties the impure self with ill); S III.1 (addhabhūto kāyo impure body); J VI.548 (°nakha with dirty nails, C. pūtinakha).

Addhan (in cpds. addha°) [Vedic adhvan, orig. meaning "stretch, length", both of space & time. -- Cases: nom. addhā, gen. dat. addhuno, instr. addhunā, acc. addhānaŋ, loc. addhani; pl. addhā. See also addhāna] 1. (of space) a path, road, also journey (see cpds. & derivations); only in one ster. phrase J IV.384 = V.137 (pathaddhuno paṇṇarase va cando, gen. for loc. °addhani, on his course, in his orbit; expld. at IV.384 by ākāsa--patha--sankhātassa addhuno majjhe ṭhito and at V.137 by pathaddhagato addha--pathe gaganamajjhe ṭhito); Pv III.31 (pathaddhani paṇṇarase va cando; loc. same meaning as prec., expld. at PvA 188 by attano pathabhūte addhani gaganatala--magge). This phrase (pathaddhan) however is expld. by Kern (Toev. s. v. pathaddu) as "gone half--way", i. e. on full--moon--day. He rejects the expln. of C. -- 2. (of time) a stretch of time, an interval of time, a period, also a lifetime (see cpds.); only in two standard applications viz. (a) as mode of time (past, present & future) in tayo addhā three divisions of time (atita, anāgata, paccuppanna) D III.216; It 53, 70. (b) in phrase dīghaŋ addhānaŋ (acc.) a very long time A II.1, 10 (dighaŋ addhānaŋ saŋsāraŋ); Sn 740 (dīghaŋ addhāna saŋsāra); Dh 207 (dīghaŋ addhāna socati); J I.137. gen. dīghassa addhuno PvA 148 (gatattā because a long time has elapsed), instr. dīghena addhunā S I.78; A II.118; PvA 28.
--āyu duration of life A II.66 (dīghaŋ °ŋ a long lifetime. --gata one who has gone the road or traversed the space or span of life, an old man [cp. BSk. adhvagata M Vastu II.150], always combd. with vayo anuppatto, sometimes in ster. formula with jiṇṇa & mahallaka Vin II.188; D I.48 (cp. DA I.143); M I.82; Sn pp. 50, 92; PvA 149. --gū [Vedic adhvaga] a wayfarer, traveller, journeyman Th 255 = S I.212 (but the latter has panthagu, v. l. addhagū); J III.95 (v. l. patthagu = panthagu); Dh 302.

Addhā (adv.) [Vedic addhā, cp. Av. azdā certainty] part. of affirmation and emphasis: certainly, for sure, really, truly D I.143; J I.19 (a. ahaŋ Buddho bhavissāmi) 66 (a. tvaŋ Buddho bhavissasi), 203, 279; III.340; V.307, 410 (C. expln. differs) Sn 47, 1057; Nd2 30 = Ps II.21 (ekaŋsa--vacanaŋ nissaŋsaya--vacanaŋ etc.) addhā hi J IV. 399; Pv IV.15 2.

Addhaneyya (adj.) = adhaniya 2, lasting J V.507 (an°).

Addhaniya (adj.) [fr. addhan] 1. belonging to the road, fit for travelling (of the travelling season) Th 1, 529. <-> 2. belonging to a (long) time, lasting a long period, lasting, enduring D III.211; J I.393 (an°) VI.71. See also addhaneyya.

Addhariya [Vedic adhvaryu fr. adhvara sacrifice] a sacrificing priest, N. of a class of Brahmins D I.237 (brāhmaṇa).

Addhāna (nt.) [orig. the acc. of addhan, taken as nt. from phrase dīghaŋ addhānaŋ. It occurs only in acc. which may always be taken as acc. of addhan; thus the assumption of a special form addhāna would be superfluous, were it not for later forms like addhāne (loc.) Miln 126; PvA 75 v. l. BB, and for cpds.] same meaning as addhan, but as simplex only used with reference to time (i. e. a long time, cp. VvA 117 addhānaŋ = ciraŋ). Usually in phrase atītaŋ (anāgataŋ etc.) addhānaŋ in the past (future etc.), e. g. D I.200; S I.140; A V.32; Miln 126 (anāgatamaddhāne for °aŋ); PvA 75 (v. l. addhāne). dīghaŋ addhānaŋ Pv I.105. Also in phrase addhānaŋ āpādeti to make out the length of time or period, i. e. to live out one's lifetime S IV.110; J II.293 (= jīvitaddhānaŋ āpādi āyuŋ vindi C).
--daratha exhaustion from travelling DA I.287. --magga a (proper) road for journeying, a long road between two towns, high road D I.1, 73, 79; M I.276 (kantār°); DA I.35 (interpreted as "addhayojanaŋ gacchissāmī ti bhuñjitabban ti ādi vacanato addha--yojanam pi addhāna maggo hoti", thus taken to addha "half", from counting by 1/2 miles); VvA 40, 292. Cp. also antarāmagga. --parissama "fatigue of the road", i. e. fatigue from travelling VvA 305. --vemattatā difference of time or period Miln 285 (+ āyuvemattatā).

Addhika [fr. addhan] a wanderer, wayfarer, traveller DA I.298 (= pathāvin), 270; PvA 78, 127 (°jana people travelling). Often combd. with kapaṇa beggar, tramp, as kapaṇaddhikā (pl.) tramps and travellers (in which connection also as °iddhika, q. v.), e. g. J I.6 (v. l. °iddhika 262; DhA II.26.

Addhita at Pv II.62 is to be corrected to aṭṭita (sic v. l. BB).

Addhin (adj.) (--°) [fr. addhan] belonging to the road or travelling, one who is on the road, a traveller, in gataddhin one who has performed his journey (= addhagata) Dh 90.

Addhuva see dhuva.

Adrūbhaka see dubbha.

Advejjhatā see dvejjhatā.

Adha° in cpds. like adhagga see under adho.

Adhamma see dhamma.

Adhama (adj.) [Vedic adhama = Lat. infimus, superl. of adho, q. v.] the lowest (lit. & fig.), the vilest, worst Sn 246 (narâdhama), 135 (vasalâdhama); Dh 78 (purisa°); J III.151 (miga°); V.394 (uttamâdhama), 437 (id.), 397; Sdhp 387.

Adhara (adj.) [Vedic adhara, compar. of adho] the lower J III.26 (adharoṭṭha the l. lip).

Adhi [Vedic adhi; base of demonstr. pron. a° + suffix--dhi, corresponding in form to Gr. e)/n--qa "on this" = here, cp. o(/qi where, in meaning equal to adv. of direction Gr. de/ (toward) = Ohg. zuo, E. to].
A. Prep. and pref. of direction & place: (a) as direction denoting a movement towards a definite end or goal = up to, over, toward, to, on (see C 1 a). -- (b) as place where (prep. c. loc. or abs.) = on top of, above, over, in; in addition to. Often simply deictic "here" (e. g.) ajjhatta = adhi + ātman "this self here" (see C 1 b).
B. adhi is freq. as modification pref., i. e. in loose compn. with n. or v. and as first part of a double prefixcpd. , like ajjhā° (adhi + ā), adhippa° (adhi + pra), but never occurs as a fixed base, i. e. as 2nd part of a pref.<-> cpd., like ā in paccā° (prati + ā), paryā° (pari + ā) or ava in paryava° (pari + ava) or ud in abhyud° (abhi + ud), samud° (sam + ud). As such (i. e. modification) it is usually intensifying, meaning "over above, in addition, quite, par excellence, super"--(adhideva a super--god, cp. ati--deva), but very often has lost this power & become meaningless (like E. up in "shut up, fill up, join up etc), esp. in double pref.--cpds. (ajjhāvasati "to dwell here--in" = āvasati "to dwell in, to inhabit") (see C 2). -- In the explns of P. Commentators adhi is often (sometimes far--fetchedly) interpreted by abhibhū "overpowering" see e. g. C. on adhiṭṭhāti & adhiṭṭhita; and by virtue of this intens. meaning we find a close relationship between the prefixes ati, adhi and abhi, all interchanging dialectically so that P. adhi often represents Sk. ati or abhi; thus adhi > ati in adhikusala, °kodhita, °jegucha, °brahmā; adhi > abhi in adhippatthita, °pātcti, °ppāya, °ppeta, °bādheti, °bhū, °vāha. Cp. also ati IV.
C. The main applications of adhi are the foll.: 1. primary meaning (in verbs & verb derivations): either direction in which or place where, depending on the meaning of the verb determinate, either lit. or fig. -- (a) where to: adhiyita (adhi + ita) "gone on to or into" = studied; ajjhesita (adhi + esita) "wished for"; °kata "put to" i. e. commissioned; °kāra commission; °gacchati "to go on to & reach it" = obtain; °gama attainment; °gaṇhāti to overtake = surpass, °peta (adhi + pra + ita) "gone in to" = meant, understood; °pāya sense meaning, intention; °bhāsati to speak to = address; °mutta intent upon; °vacana "saying in addition" = attribute, metaphor, cp. Fr. sur--nom; °vāsāna assent, °vāseti to dwell in, give in = consent. -- (b) where: °tiṭṭhati (°ṭṭhāti) to stand by = look after, perform; °ṭṭhāna place where; °vasati to inhabit; °sayana "lying in", inhabiting. -- 2. secondary meaning (as emphatic modification): (a) with nouns or adjectives: adhi--jeguccha very detestable; °matta "in an extreme measure", °pa supreme lord; °pacca lordship; °paññā higher, additional wisdom; °vara the very best; °sīla thorough character or morality. -- (b) with verbs (in double pref.--cpds.); adhi + ava: ajjhogāheti plunge into; ajjhoṭhapeti to bring down to (its destination); °otthata covered completely; °oharati to swallow right down. adhi + ā: ajjhappatta having reached (the end); ajjhapīḷita quite

overwhelmed; °āvuttha inhabited; °ārūhati grown up over; °āsaya desire, wish (cp. Ger. n. Anliegen & v. daranliegen). adhi + upa: ajjhupagacchati to reach, obtain; °upeti to receive; °upekkhati "to look all along over" = to superintend adhi + pra: adhippattheti to long for, to desire.
Note. The contracted (assimilation--)form of adhi before vowels is ajjh-- (q. v.).

Adhika (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extraordinary, superior, Pug 35; VvA 80 (= anadhivara, visiṭṭha); DA I.141, 222; Dpvs V.32 (an°); DhA III.238; KhA 193 (= anuttara); Sdhp 337, 447. -- compar. adhikatara DhA II.7; III.176; nt. °ŋ as adv. extraordinarily PvA 86 (= adhimattaŋ). In combn. with numerals adhika has the meaning of "in addition, with an additional, plus" (cp. ādi + ādika, with which it is evidently confounded, adhika being constructed in the same way as ādika, i. e. preceding the noun--determination), e. g. catunahutâdhikāni dve yojana--sahassāni 2000 + 94 (= 294 000) J I.25; sattamāsâdhikāni sattavassāni 7 years and 7 months J V.319; paññāsâdhikāni pañca vassa--satani 500 + 50 (= 550) PvA 152. See also sâdhika.

Adhikata (adj.) [adhi + kata; cp. Sk. adhikṛta] 1. commissioned with, an overseer, Pv II.927 (dāne adhikata = ṭhapita PvA 124). -- 2. caused by Miln 67 (kamma°). <-> 3. affected by something, i. e. confused, puzzled, in doubt Miln 144 (+ vimātijāta).

Adhikaraṇa (nt.) [adhi + karaṇa] 1. attendance, supervision, management of affairs, administration PvA 209. <-> 2. relation, reference, reason, cause, consequence D II.59 (--°: in consequence of); S II.41; V.19. Esp. acc. °ŋ as adv. (--°) in consequence of, for the sake of, because of, from M I.410 (rūpâdhikaraṇaŋ); S IV.339 (rāga°); Miln 281 (mudda° for the sake of the royal seal, orig. in attendance on the r. s.). Kimâdhikaraṇaŋ why, on account of what J IV.4 (= kiŋkāraṇaŋ) yatvâdhikaraṇaŋ (yato + adhi°) by reason of what, since, because (used as conj.) D I.70 = A I.113 = II.16 = D III.225. -- 3. case, question, cause, subject of discussion, dispute. There are 4 sorts of a. enumd. at var. passages, viz. vivāda° anuvāda° āpatta° kicca° "questions of dispute, of censure, of misconduct, of duties" Vin II.88; III.164; IV.126, 238; M II.247. <-> Often ref.: Vin II.74; S IV.63 = V.346 (dhamma° a question of the Dh.); A I.53 (case), 79; II.239 (vūpasanta); V.71, 72; Pug 20, 55; DhA IV.2 (°ssa uppamassa vūpasama), adhikaraṇaŋ karoti to raise a dispute M I.122 °ŋ vūpasameti to settle a question or difficulty Vin II.261.
--kāraka one who causes dispute discussions or dissent Vin IV.230 (f. °ikā); A III.252. --samatha the settlings of questions that have arisen. There are seven rules for settling cases enumd. at D III.254; M II.247; A I.99; IV.144.

Adhikaraṇika [fr. adhikaraṇa] one who has to do with the settling of disputes or questions, a judge A V.164, 167.

Adhikaraṇī (f.) [to adhikaraṇa 1, orig. meaning "serving, that which serves, i. e. instrument"] a smith's anvil J III.285; Dāvs III.16 sq.; DhsA 263.

Adhikāra [cp. Sk. adhikāra] attendance, service, administration, supervision, management, help Vin I.55; J I.56; VI.251; Miln 60, 115, 165; PvA 124 (dāna°; cp. Pv II.927); DhA II.41.

Adhikārika (adj.) (--°) [to adhikāra] serving as, referring to Vin III.274 (Bdhgh).

Adhikuṭṭanā (f.) [adhi + koṭṭanā or koṭṭana] an executioner's block Th 2, 58; cp. ThA 65 (v. l. kuḍḍanā, should prob. be read koṭṭana); ThA 287.

Adhikusala (adj.) [adhi + kusala] in °ā dhammā "items of higher righteousness" D III.145.

Adhikodhita (adj.) [adhi + kodhita] very angry J V.117.

Adhigacchati [adhi + gacchati] to get to, to come into possession of, to acquire, attain, find; fig. to understand D I.229 (vivesaŋ) M I.140 (anvesaŋ nɔ âdhigacchanti do not find); S I.22 (Nibbānaŋ); II.278 (id.); A I.162 (id.); Dh 187, 365; It 82 (santiŋ); Th 2, 51; Pug 30, 31; Pv I.74 (nibbutiŋ = labhati PvA 37); III.710 (amataŋ padaŋ). opt. adhigaccheyya D I.224

(kusalaŋ dhammaŋ); M I.114 (madhu--piṇḍikaŋ); Dh 61 and adhigacche Dh 368. ger. °gantvā D I.224; J I.45 (ānisaŋse); and °gamma Pv I.119 (= vinditvā paṭilabhitvā PvA 60). grd. °gantabba It 104 (nibbāna). cond. °gacchissaŋ Sn 446. 1st aor. 3 sg. ajjhagā Sn 225 (= vindi paṭilabhi KhA 180); Dh 154; Vv 327; 3 pl. ajjhagū J I.256 (vyasanaŋ) & ajjhāgamuŋ S I.12. 2nd aor. 3 sg. adhigacchi Nd1 457. <-> pp. adhigata (q. v.).

Adhigaṇhāti [adhi + gaṇhāti] to surpass, excel S I.87 = DA I.32; D III.146; S IV.275; A III.33; It 19. Ger. adhigayha Pv II.962 = DhA III.219 (v. l. BB at both pass. atikkamma); & adhiggahetvā It 20. -- pp. adhiggahīta (q. v.).

Adhigata [pp. of adhigacchati] got into possession of, conquered, attained, found J I.374; VvA 135.

Adhigatavant (adj.--n.) [fr. adhigata] one who has found or obtained VvA 296 (Nibbānaŋ).

Adhigama [fr. adhigacchati] attainment, acquisition; also fig. knowledge, information, study (the latter mainly in Miln) D III.255; S II.139; A II.148; IV.22, 332; V.194; J I.406; Nett 91; Miln 133, 215, 358, 362, 388; PvA 207.

Adhigameti [adhi + gameti, Caus. of gacchati] to make obtain, to procure PvA 30.

Adhiggahīta [pp. of adhigaṇhāti] excelled, surpassed; overpowered, taken by (instr.), possessed J III.427 (= anuggahīta C.); V.102; VI.525 = 574; It 103; Miln 188, 189; Sdhp 98.

Adhiciṇṇa only at S III.12, where v. l. is aviciṇṇa, which is to be preferred. See viciṇṇa.

Adhicitta (nt.) [adhi + citta] "higher thought", meditation, contemplation, nsually in combn. with adhisīla and adhipaññā Vin I.70; D III.219; M I.451; A I.254, 256; Nd1 39 = Nd2 689 (°sikkhā); Dh 185 (= aṭṭha--samāpattisankhāta adhika--citta DhA III.238).

Adhiceto (adj.) [adhi + ceto] lofty--minded, entranced Th 1, 68 = Ud 43 = Vin IV.54 = DhA III.384.

Adhicca1

Adhicca1 [ger. of adhi + eti, see adhīyati] learning, studying, learning by heart J III.218, 327 = IV.301; IV.184 (vede = adhīyitvā C.), 477 (sajjhāyitvā C.); VI.213; Miln 164.

Adhicca2

Adhicca2 (°--) [Sk. *adhṛtya, a + *dhicca, ger. of dhṛ, cp. dhāra, dhāraṇa 3, dhāreti 4] unsupported, uncaused, fortuitous, without cause or reason; in foll. phrases: °āpattika guilty without intention M I.443; °uppatti spontaneous origin DhsA 238; °laddha obtained without being asked for, unexpectedly Vv 8422 = J V.171 = VI.315 (expld. at J V.171 by ahetunā, at VI.316 by akā<-> raṇena) °samuppanna arisen without a cause, spontaneous, unconditioned D I.28 = Ud 69; D III.33, 138; S II.22--23 (sukhadukkhaŋ); A III.440 (id.); Ps I.155; DA I.118 (= akāraṇa°).

Adhicca3

Adhicca3 (adj.) [= adhicca 2 in adj. function, influenced by, homonym abhabba] without a cause (for assumption), unreasonable, unlikely S V.457.

Adhijeguccha (nt.) [adhi + jeguccha] intense scrupulous regard (for others) D I.174, 176.

Adhiṭṭhaka (adj.) (--°) [fr. adhiṭṭhāti] bent on, given to, addicted to J V.427 (surā°).

[Sk. adhitiṣṭhati, adhi + sthā] 1. to stand on J III.278 (ger. °āya); DhA IV.183 (ger. °hitvā); fig. to insist on Th 1, 1131 (aor. °āhi). -- 2. to concentrate or fix one's attention on (c. acc.), to direct one's thoughts to, to make up one's mind, to wish Vin I.115 (inf. °ṭhātuŋ), 297 (id.), 125 (grd. °ṭhātabba) J I.80 (aor. °ahi); III.278; IV.134 (v. l. ati° C. expls. abhibhavitvā tiṭṭhati); DhA I.34; IV.201 (ger. °hitvā); PvA 23 (aor. °ṭhāsi) 171 (id.), 75 (ger. °hitvā). On adhiṭṭheyya see Cpd. 209, n. 2; 219, n. 1. -- 3. to undertake, practice, perform, look after, to celebrate S II.17; A I.115 sq.; J I.50; PvA 209 (ger. °ṭhāya). -- pp. adhiṭṭhita (q. v.).

Adhiṭṭhāna (nt.) [fr. adhi + sthā] 1. decision, resolution, self--determination, will (cp. on this meaning Cpd. 62) D III.229 (where 4 are enumd., viz. paññā°, sacca° cāga° upasama°); J I.23; V.174; Ps I.108; II.171 sq., 207; DhsA 166 (cp. Dhs. trsl. 44). -- 2. mentioned in bad sense with abhinivesa and anusaya, obstinacy, prejudice and bias M I.136; III.31, 240; S II.17; III.10, 135, 194. -- As adj. (--°) applying oneself to, bent on A III.363. -- 3. looking after, management, direction, power Miln 309 (devānaŋ); PvA 141 (so read for adhitaṭṭhāna). [adiṭṭhāna as PvA 89, used as explanatory for āvāsa, should perhaps be read adhiṭṭhāna in the sense of fixed, permanent, abode].

Adhiṭṭhāyaka (adj.) (--°) superintending, watching, looking after, in kamma° Mhvs 5, 175; 30, 98; kammanta° DhA I.393.

Adhiṭṭhita (adj.) [pp. of adhiṭṭhāti] 1. standing on (c. loc.), esp. with the idea of standing above, towering over Vv 6330 (hemarathe a. = sakalaŋ ṭhānaŋ abhibhavitvā ṭhita VvA 269). -- (a) looked after, managed, undertaken, governed Vin I.57; S V.278 (svɔâdhiṭṭhita); PvA 141 (kammanta). -- (b) undertaking, bent on (c. acc.) Sn 820 (ekacariyaŋ).

Adhideva [adhi + deva] a superior or supreme god, above the gods M II.132; A IV.304; Sn 1148; Nd2 307b, 422 a. Cp. atideva.

Adhipa [Sk. adhipa, abbrev. of adhipati] ruler, lord, master J II.369; III.324; V.393; Pv II.86 (jan° king); Dāvs III.52; VvA 314.

Adhipaka (adj.) (--°) [fr. prec.] mastering, ruling or governed, influenced by (cp. adhipati) A I.150 (atta° loka° dhamma°).

Adhipajjati [adhi + pajjati] to come to, reach, attain A IV.96 (anatthaŋ); pp. adhipanna.

Adhipaññā (f.) [adhi + paññā] higher wisdom or knowledge, insight (cp. jhāna & paññā); usually in combn. with adhicitta & adhisīla Vin I.70; D I.174; III.219 (°sikkhā); A I.240; II.92 sq., 239; III.106 sq., 327; IV.360; Nd1 39 (id.); Ps I.20, 25 sq., 45 sq., 169; II.11, 244; Pug 61.

Adhipatati [adhi + patati] to fly past, vanish J IV.111 (= ativiya patati sīghaŋ atikkamati C.). -- Caus. adhipāteti (q. v.) in diff. meaning. Cp. also adhipāta.

Adhipatana (nt.) [fr. adhipatati] attack, pressing ThA 271.

Adhipati (n.--adj.) [adhi + pati, cp. adhipa] 1. ruler, master J IV.223; Vv 811; Miln 388; DhA I.36 (= seṭṭha). <-> 2. ruling over, governing, predominant; ruled or governed by Vbh 216 sq. (chandaŋ adhipatiŋ katvā making energy predominant); DhsA 125, 126 (atta° autonomous, loka° heteronomous, influenced by society). See alṣo Dhs. trsl. 20 & Cpd. 60.

Adhipateyya (nt.) A I.147; III 33 = S IV.275 is probably misreading for ādhipateyya.

Adhipatthita [pp. adhi + pattheti, cp. Sk. abhi + arthayati] desired, wished, begged for D I.120.

Adhipanna [cp. Sk. abhipanna, adhi + pad] gone into, affected with, seized by (--°), a victim of (c. loc.) S I.72, Th 2, 345

(kāmesu); Sn 1123 (taṇhā° = taṇhânugata Nd2 32); Dh 288; J III.38, 369; IV.396; V.91, 379 (= dosena ajjhotthaṭa); VI.27.

Adhipāṭimokkha (nt.) [adhi + pāṭimokkha] the higher, moral, code Vin V.1 (pāṭim° +); M II.245 (+ ajjhājīva).

Adhipāta1

Adhipāta1 [adhipāteti] splitting, breaking, only in phrase muddhā° head--splitting Sn 988 sq., 1004, 1025 (v. l. Nd2 °vipāta).

Adhipāta2

Adhipāta2 [from adhipatati = Sk. atipatati, to fly past, flit] a moth Sn 964. Expld. at Nd1 484 as "adhipātikā ti tā uppatitvā khādanti taŋkāraṇā a. vuccanti"; Ud 72 (expld. by C. as salabhā).

Adhipatikā (f.) [fr. adhipāta2] a moth, a mosquito Nd1 484 (see adhipāta2).

Adhipāteti [Caus. fr. adhipatati, cp. Sk. abhipātayati & P. atipāteti] to break, split J IV.337 (= chindati). At Ud 8 prob. to be read adhibādheti (v. l. avibādeti. T. adhipāteti).

Adhippagharati [adhi + ppa + gharati] to flow, to trickle ThA 284.

Adhippāgā 3 sg. aor. of adhippagacchati to go to J V.59.

Adhippāya [adhi + ppa + i; Sk. abhiprāya] 1. intention, wish desire S I.124; V.108; A II.81; III.363 (bhoga°); V.65; J I.79, 83; Sdhp 62. As adj. (--°) desiring PvA 226 (hass° in play = khiḍ̤ḍ̤atthika). -- 2. sense, meaning, conclusion, inference (cp. adhigama) Miln 148; PvA 8, 16, 48, 131 (the moral of a story). --adhippāyena (instr.) in the way of, like PvA 215 (kīḷ for fun).

Adhippāyosa [adhi + pāyosa] distinction, difference, peculiarity, special meaning M I 46; S III.66; IV.208; A I.267; IV.158; V.48 sq.

Adhippeta [Sk. abhipreta, adhi + ppa + i, lit. gone into, gone for; cp. adhippāya] 1. desired, approved of, agreeable D I.120; II.236; VvA 312, 315. -- 2. meant, understood, intended as J III.263; PvA 9, 80, 120, 164.

Adhippetatta (nt.) [abstr. fr. adhippeta] the fact of being meant or understood as, in abl. °ā with reference to, as is to be understood of VvA 13; PvA 52.

Adhibādheti [adhi + bādheti, cp. Sk. abhibādhayati] to vex, oppress, gore (to death) Ud 8 (T. adhipāteti, v. l. avibādeti).

Adhibrahmā [adhi + Brahmā, cp. atibrahmā] a superior Brahmā, higher than Brahmā M II.132.

Adhibhavati [adhi + bhavati, cp. Sk. & P. abhibhavati] to overcome, overpower, surpass S IV.185 sq. (cp. adhibhū); A V.248, 282 (°bhoti); J II.336; V.30. -- aor. adhibhavi J II.80. 3. pl. adhibhaŋsu S IV.185. See also ajjhabhavi & ajjhabhū pp. adhibhūta (q. v.).

Adhibhāsati [adhi + bhāsati] to address, to speak to; aor. ajjhabhāsi Vin II.195; S I.103; IV.117; Sn p. 87; PvA 56, 90.

Adhibhū (adj.) (--°) [fr. adhi + bhū, cp. adhibhavati & Sk. adhibhū] overpowering, having power over; master, conqueror, lord S IV.186 (anadhibhū not mastering. For adhibhūta the v. l. abhi° is to be preferred as more usual in this connection, see abhibhū); Sn 684 (miga°; v. l. abhi°).

Adhibhūta [cp. adhibhū & adhibhūta] overpowered S IV.186.

Adhimatta (adj.) [adhi + matta of mā] extreme, exceeding, extraordinary; nt. adv. °ŋ extremely M I.152, 243; S IV. 160; A II.150; IV.241; J I.92; Pug 15; Miln 146, 189, 274, 290; Pv II.36 (= adhikataraŋ PvA 86); DhA II.85; cp. PvA 281.

Adhimattata (nt.) [abstr. fr. prec.] preponderance A II.150; DhsA 334 (cp. Dhs. trsl. 200).

Adhimana (n.--adj.) [adhi + mano] (n.) attention, direction of mind, concentration Sn 692 (adhimanasā bhavātha). <-> (adj.) directing one's mind upon, intent (on) J IV.433 (= pasannacitta); V.29 (an°; v. l. °māna).

Adhimāna [adhi + māna] undue estimate of oneself M II.252; A V.162 sq.

Adhimānika (adj.) [fr. adhimāna] having undue confidence in oneself, conceited A V.162, 169, 317; DhA III.111.

Adhimuccati [Pass. of adhi + muc] 1. to be drawn to, feel attached to or inclined towards, to indulge in (c. loc.) S III.225; IV.185; A IV.24, 145 sq., 460; V.17; Pug 63. <-> 2. to become settled, to make up one's mind as to (with loc.), to become clear about Vin I.209 (aor. °mucci); D I.106; S I.116 (pot. °mucceyya); It 43; DA I.275. <-> 3. to take courage, to have faith Sn 559; Miln 234; DA I.214, 316; J IV.272; V.103; DhA I.196; III.258; IV.170. <-> 4. of a spirit, to possess, to enter into a body, with loc. of the body. A late idiom for the older anvāvisati. J IV.172; V.103, 429; DhA I.196; III.258; IV.170. <-> pp. adhimuccita and adhimutta. -- Caus. adhimoceti to incline to (trs.); to direct upon (with loc.) S V.409 (cittaŋ devesu a.).

Adhimuccana (nt.) [fr. adhi + muc] making up one's mind, confidence DhsA 133, 190.

Adhimuccita & Adhimucchita (pp.) [either adhi + muc or mūrch; it would seem more probable to connect it with the former (cp. adhimuccati) and consider all vv. ll. °mucchita as spurious; but in view of the credit of several passages we have to assume a regular analogy--form °mucchita, cp. mucchati and see also J.P.T.S. 1886, 109] drawn towards, attached to, infatuated, indulging in (with loc.) M II.223 (an°); S I.113; Th 1, 732 (v. l. °muccita), 923 (cch), 1175; J II.437 (cch); III.242; V.255 (kāmesu °mucchita, v. l. °muccita). Cp. ajjhomucchita.

Adhimuccitar [n. ag. of adhimuccati] one who determines for something, easily trusting, giving credence A III.165 (v. l. °mucchitā).

Adhimutta (adj.) [pp. of adhimuccati, cp. BSk. adhimukta. Av. Ś I.8, 112; Divy 49, 302 etc.] intent upon (--° or with loc. or acc.), applying oneself to, keen on, inclined to, given to Vin I.183; A V.34, 38; Dh 226; Sn 1071, 1149 (°citta); Nd2 33; J I.370 (dān°) Pug 26; PvA 134 (dān°).

Adhimutti (f.) [adhi + mutti] resolve, intention, disposition D I.174; A V.36; Ps I.124; Miln 161, 169; Vbh 340, 341; DA I.44, 103; Sdhp 378.

Adhimuttika (adj.) [= adhimutta] inclined to, attached to, bent on S II.154, 158; It 70; Vbh 339 sq. + tā (f.) inclination D I.2.

Adhimokkha [fr. adhi + muc] firm resolve, determination, decision M III.25 sq.; Vbh 165 sq., 425; DhsA 145, 264. See Dhs. trsl. 5; Cpd. 17, 40, 95.

Adhiyita see adhīyati.

Adhiroha [fr. adhi + ruh] ascent, ascending; in dur° hard to ascend Miln 322.

Adhivacana (nt.) [adhi + vacana] designation, term, attrîbute, metaphor, metaphorical expression D II.62; M I.113, 144, 460; A II.70, 124; III.310; IV.89, 285, 340; It 15, 114; Sn p. 218; J I.117; Nd2 34 = Dhs 1306 (= nāma sankhā paññatti etc.); Vbh 6; PvA 63. See on term Dhs. trsl. 340.
--patha "process of synonymous nomenclature" (Mrs. Rh. D.) D II.68; S III.71; Dhs 1306; DhsA 51.

Adhivattati [adhi + vattati] to come on, proceed, issue, result S I.101; A II.32.

Adhivattha (adj.) [pp. of adhivasati] inhabiting, living in (c. loc.) Vin I.28; S I.197; J I.223; II.385; III.327; PvA 17. The form adhivuttha occurs at J VI.370.

Adhivara (adj.) [adhi + vara] superb, excellent, surpassing Vv 163 (an° unsurpassed, unrivalled; VvA 80 = adhika, visiṭṭha).

Adhivāsa [fr. adhi + vas] endurance, forbearance, holding out; only as adj. in dur° difficult to hold out Th 1, 111.

(adj.) [fr. adhivāsa] willing, agreeable, enduring, patient Vin IV.130; M I.10, 526; A II.118; III.163; V.132; J III.369 (an°); IV.11, 77.

Adhivāsana (nṭ.) [fr. adhi + vas] 1 assent A III.31; DhA I.33. -- 2. forbearance, endurance M I.10; J II.237; III.263; IV.307; V.174.

Adhivāsanatā (f.) [abstr. fr. adhivāsana] patience, endurance, Dhs 1342; Vbh 360 (an°).

Adhivāseti [Caus. of adhivasati, cp. BSk. adhivāsayati in meaning of 3] 1. to wait for (c. acc.) J I.254; II.352; III.277. -- 2. to have patience, bear, endure (c. acc.) D II.128, 157; J I.46; III.281 (pahāre); IV.279, 407; V.51, 200; VvA 336, 337. -- 3. to consent, agree, give in Vin I.17; D I.109 (cp. DA I.277); S IV.76; DhA I.33; PvA 17, 20, 75 and freq. passim. -- Caus. adhivāsāpeti to cause to wait J I.254.

Adhivāha [fr. adhi + vah; cp. Sk. abhivahati] a carrier, bearer, adj. bringing S IV.70 (dukkha°); A I.6; Th 1, 494.

Adhivāhana (nt.--adj.) [fr. adhi + vah] carrying, bringing, bearing Sn 79; f. °ī Th 1, 519.

Adhivimuttatta (nt.) = adhivimokkhatta & adhimutti, i. e. propensity, the fact of being inclined or given to J V.254 (T. kāmādhivimuttitā, v. l. °muttata).

Adhivimokkhatta (nt.) = adhimokkha; being inclined to DhsA 261.

Adhivutti (f.) [adhi + vutti, fr. adhi + vac, cp. Sk. abhivadati] expression, saying, opinion; only in tt. adhivuttipada (v. l. adhimutti--p. at all passages) D I.13 (expld. by adhivacana--pada DA I.103); M II.228; A V.36.

Adhivuttha see adhivattha.

Adhisayana (nt.--adj.) [fr. adhiseti] lying on or in, inhabiting PvA 80 (mañcaŋ).

Adhisayita [pp. of adhiseti] sat on, addled (of eggs) Vin III.3; S III.153.

Adhisīla (nt.) [adhi + sīla] higher morality, usually in threefold set of adhicitta--sikkha, adhipaññā° adhisïla° Vin I.70; D I.174; III.219; A III.133; IV.25; DhA I.334; PvA 207. See also adhicitta, sikkhā & sīla.

Adhiseti [adhi + seti] to lie on, sit on, live in, to follow, pursue Dh 41; Sn 671 (= gacchati C.) -- pp. adhisayita.

Adhīna (adj.) (--°) [cp. Sk. adhīna] subject, dependent D I.72 (atta° & para°); J IV.112; DA I.217; also written ādhīna J V.350. See also under para.

Adhīyati & adhiyati [Med. of adhi + i, 1st sg. adhīye taken as base in Pāli] to study, lit. to approach (cp. adhigacchati); to learn by heart (the Vedas & other Sacred Books) Vin I.270; S I.202 (dhammapadāni); J IV.184 (adhīyitvā), 496 (adhīyamāna); VI.458; DhA III.446 (adhīyassu). -- ger. adhīyitvā J IV.75; adhiyānaŋ J V.450 (= sajjhāyitvā C.) & adhicca: see adhicca 2; pp. adhiyita D I.96.

Adhunā (adv.) [Vedic adhunā] just now, quite recently D II.208; Vin II.185 (kālakata); Miln 155; Dāvs II.94.
--āgata a new comer M I.457; J II.105. --âbhisitta newly or just anointed D II.227. --uppanna just arisen D II.208, 221.

Adhura (nt.) [a + dhura, see dhura 2] irresponsibility, indifference to oblihations J IV.241.

Adho (adv.) [Vedic adhaḥ; compar. adharaḥ = Lat. inferus, Goth. undar, E. under, Ind. *n̊dher--; superl. adhamaḥ = Lat. infimus] below, usually combd. or contrasted with uddhaŋ "above" and tiriyaŋ "across", describing the 3 dimensions. -- uddhaŋ and adho above and below, marking zenith & nadir. Thus with uddhaŋ and the 4 bearings (disā) and intermediate points (anudisā) at S I.122; III.124; A IV.167; with uddhaŋ & tiriyaŋ at Sn 150, 537, 1055, 1068. Expld. at KhA 248 by heṭṭhā and in detail (dogmatically & speculatively) at Nd2 155. For further ref. see uddhaŋ. The compn. form of adho before vowels is adh°.
--akkhaka beneath the collar--bone Vin IV.213. --agga with the points downward (of the upper row of teeth) J v.156 (+ uddh° expld. by uparima--danta C.). --kata turned down, or upside down J I.20; VI.298. --gata gone by, past. Adv. °ŋ since (cp. uddhaŋ adv. later or after) J VI.187 (ito māsaŋ adhogataŋ since one month ago). --gala (so read for T. udho°) down the throat PvA 104. --mukha head forward, face downward, bent over, upturned Vin II.78; M I.132, 234: Vv 161 (= heṭṭhā mukha VvA 78). --bhāga the lower part (of the body) M I.473; DhA I.148. --virecana action of a purgative (opp. uddha° of an emetic) D I.12; DA I.98 (= adho dosānaŋ nīharaṇaŋ); DhsA 404. --sākhaŋ (+ uddhamūlaŋ) branches down (& roots up, i. e. uprooted) DhA I.75. --sira (adj.) head downward J IV.194. --siraŋ (adv.) with bowed head (cp. avaŋsiraŋ) J VI.298 (= siraŋ adhokatvā heṭṭhāmukho C.). --sīsa (adj.) head first, headlong J I.233; v.472 (°ka).

An-- form of the neg. prefix a--before vowels. For negatives beginning with an° see the positive.

Ana-- negative prefix, contained in anappameyya, (Th 1, 1089), anamatagga & anabhava. See Vinaya Texts II.113.

Anajjhiṭṭha (adj.) [an + ajjhiṭṭha] uncalled, unbidden, unasked Vin I.113; Pv I.123 (T. anabbhita, v. l. anijjhiṭṭha; J III.165 has anavhāta; Th 2, 129 ayācita; PvA 64 expls. by anavhāta).

Vedic aniti & anati] to breathe KhA I.124 (in def. of bāla); DA I.244 (read ananti for aṇanti). Cp. pāṇa.

Anabhāva [ana + bhāva] the utter cessation of becoming. In the oldest Pali only in adj. form anabhāvaŋ kata or gata. This again found only in a string of four adjectives together expressing the most utter destruction. They are used at Vin III.3 of bad qualities, at S II.63 of certain wrong opinions, at M I.487; S IV.62 = v.527 of the khandas, at M I.331 of the Mental Intoxications (Āsavas), at A IV.73 of certain tastes, of a bad kamma A I.135, of evil passions A I.137, 184, 218; II.214 of pride A II.41, of craving A II.249, of the bonds A IV.8. In the supplement to the Dīgha (D III.326) and in the Iti--vuttaka (p. 115) a later idiom, anabhāvaŋ gameti, cause to perish, is used of evil thoughts. Bdhgh (quoted Vin III.267) reports as v. l. anubhāva. Cp. Nd I.90; and Nd2 under pahīna.

Anabbhita (adj.) [an + abbhita] not restored, not to be restored Vin IV.242; Pv I.123 (where reading prob. faulty & due to a gloss; the id. p. at Th 2, 129 has ayācita & at J III.165 anavhāta; PvA 64 expls. by anavhāta, v. l. anabbhita).

Anabhuṇṇatatā (f.) [an + abbhuṇṇata + tā] the state of not being erect, i. e. hanging down J v.156.

Anabhijjhā (f.) [an + abhijjhā] absence of covetousness or desire D III.229, 269; Dhs 32, 35, 277.

Anabhijjhālū (adj.) [an + abhijjhālū] not greedy or covetous D III.82; Pug 40.

Anabhijjhita (adj.) [an + abhijjhita] not desired Sn 40 (cp. Nd2 38); Vv 474 (= na abhikankhita VvA 201).

Anabhinandati etc. see abhi° etc.

Anabhirata (adj.) [an + abhirata] not taking delight in J I.61 (naccâdisu).

Anabhirati (f.) [an + abhirati] not delighting in, dissatisfaction, discontent D I.17 (+ paritassanā); III.289; J III. 395; DA I.111.

Anabhiraddha (adj.) [an + abhiraddha] in anger Vin IV.236.

Anabhiraddhi (f.) [an + abhiraddhi] anger, wrath D I.3 (= kopassɔetaŋ adhivacanaŋ DA I.52).

Anabhisambhuṇamāna (adj.) [ppr. med. of an + abhisambhuṇāti] not obtaining, unable to get or keep up D I.101 (= asampāpuṇanto avisahamāno vā DA I.268).

Anamatagga (adj.) [ana (= a neg.) + mata (fr. man) + aggā (pl.). So Dhammapāla (avidit--agga ThA 289); Nāṇakitti in Ṭīkā on DhsA 11; Trenckner, Notes 64; Oldenberg, Vin. Texts II.114. Childers takes it as an + amata + agga, and Jacobi (Erzähl. 33 and 89) and Pischel (Gram. § 251) as a + namat (fr. nam) + agga. It is Sanskritized at Divy 197 by anavarāgra, doubtless by some mistake. Weber, Ind. Str. III.150 suggests an + āmrta, which does not suit the context at all]. Ep. of Saṃsāra "whose beginning and end are alike unthinkable", i. e., without beginning or end. Found in two passages of the Canon: S II.178, 187 sq. = III.149, 151 = v.226, 441 (quoted Kvu 29, called Anamatagga--pariyāya at DhA II.268) and Th 2, 495, 6. Later references are Nd2 664; PvA 166; DhA I.11; II.13, 32; Sdhp 505. [Cp. anāmata and amatagga, and cp. the English idiom "world without end". The meaning can best be seen, not from the derivation (which is uncertain), but from the examples quoted above from the Saṃyutta. According to the Yoga, on the contrary (see e. g., Woods, Yoga--system of Patañjali, 119), it is a possible, and indeed a necessary quality of the Yogī, to understand the beginning and end of Saṃsāra].

Anamha (adj.) [according to Morris J.P.T.S. 1884, 70 = ana--mha "unlaughing" with ana = an (cp. anabhāva & anamatagga) and mha from smi, cp. vimhayati = Sk. vismayati] being in consternation or distress, crying J III. 223 (°kāle = ārodana--kāle C.).

Anaya [a + naya] misfortune, distress Miln 277, usually combd. with vyasana (as also in BSk, e. g. Jtm 215) Vin II.199; S IV.159; A v.156; Miln 292; VvA 327; Sdhp 362.

Anariya (adj.) [an + ariya, see also anāriya] not Aiyan, ignoble, low Vin I.10; D III.232 (°vohāra, 3 sets of 4; the same at Vin v.125); Sn 664, 782 (°dhamma); Pug 13. -- See ariya.

Anala (adj.) [an + ala] 1. not sufficient, not enough; unable, impossible, unmanageable M I.455; J II.326 = IV. 471. -- 2. dissatisfied, insatiate J v.63 (= atitta C.). <-> 3. °ŋ kata dissatisfied, satiated, S I.15 (kāmesu).

Anavaya (adj.) [derivation doubtful. See Trenckner Pali Misc. 65] not lacking, complete in (loc.), fulfilling D I.88 (= anūna paripūra--kārin DA I.248); A III.152 (= samatta paripuṇṇa AA quoted by Tr. on Miln 10).

Anavosita (adj.) [an + avosita; or ana + avosita = avusita?] unfulfilled, undone Th 1, 101.

Anasana (nt.) [an + asana, cp. Sk. an--aśana] not eating, fasting, hunger D III.75 & in same context at Sn 311 (= khudā SnA 324).

Anasitvāna [ger. of an + aśati] without eating, fasting J IV.371.

Anasuyyaŋ [Sk. anasūyan, ppr. of an + asūyati] not grumbling J III.27 (v. l. for anusuyyaŋ T.).

Anasuropa [an + asuropa] absence of abruptness Dhs 1341.

Anasūyaka (adj.) [Sk. anasūyaka, cp. usūya] not grumbling, not envious J II.192.

Anassaka (adj.) either an--assaka or a--nassaka (q. v.).

Anassana (nt.) [a + nassana, naś; cp. Sk. naśana] imperishableness, freedom from waste J IV.168.

Anassāvin (adj.) [an + assāvin; cp. assāva + āsava] not intoxicated, not enjoying or finding pleasure in Sn 853 (sātiyesu a. = sātavatthusa kāmaguṇesu taṇhasanthavavirahita SnA 549).

Anassāsika (adj.) [an + assāsa + ika; cp. Sk. āśvāsana & BSk. anāśvāsika Divy 207] not consoling, discouraging, not comforting M I.514; S II.191.

Anassuŋ 1st sq, pret. of anusūyati (= Sk. anvaśruvaŋ) I have heard M I.393.

Anāgata (adj.) [an + āgata] not come yet, i. e. future. On usual combn. with atīta: see this. D III.100 sq., 134 sq., 220, 275; M III.188 sq.; S I.5; II.283; A III.100 sq., 400; Sn 318, 373, 851; It 53; J IV.159; VI.364; Dhs 1039, 1416.

Anāgamana (nt.) [an + āgamana] not coming, not returning J I 203, 264.

Anāgāmitā (f.) [anāgāmin + tā] the state or condition of an Anāgāmin S v.129, 181, 285; A III.82; v.108, 300 sq.; Sn p. 140 = A III.143; It 1 sq., 39, 40.

Anāgāmin (adj.--n.) [an + āgāmin] one who does not return, a Never--Returner, as tt. designating one who has attained the 3rd stage out of four in the breaking of the bonds (Saŋyojanas) which keep a man back from Arahantship. So near is the Anāgāmin to the goal, that after death he will be reborn in one of the highest heaven and there obtain Arahantship, never returning to rebirth as a man. But in the oldest passages referring to these 4 stages, the description of the third does not use the word anāgāmin (D I.156; II.92; III.107; M II.146) and anāgāmin does not mean the breaking of bonds, but the cultivation of certain specified good mental habits (S III.168, the anatta doctrine; S v.200--2, the five Indriyas; A I.64, 120, cultivation of good qualities, II 160; v.86, 171 = S 149). We have only two cases in the canon of any living persons being called anāgāmin. Those are at S v.177 and 178. The word there means one who has broken the lower five of the ten bonds, & the individuals named are laymen. At D II.92 nine others, of
whom eight are laymen, are declared after their death to have reached the third stage (as above) during life, but they are not called anāgāmins. At It 96 there are only 3 stages, the worldling, the Anāgāmin, and the Arahant; and the Saŋyojanas are not referred to. It is probable that already in the Nikāya period the older, wider meaning was falling into disuse. The Abhidhamma books seem to refer only to the Saŋyojana explanation; the commentaries, so far as we know them, ignore any other. See Ps II.194; Kv. Tr. 74; Dhs. Tr. 302 n; Cp. 69.
 --phala fruition of the state of an Anāgāmin; always in combn. sotāpatti° sakadāgāmi° anāgāmi° arahatta° Vin I.293; II.240; IV.29; D I.229; II.227, 255; S III.168; v.411; A I.23, 44; III.272 sq.; IV.204, 276, 372 sq. --magga the path of one who does not return (in rebirths) Nd2 569b.

Anāgāra & Anāgāriyā see agāra & agāriyā.

Anāghāta [an + āghāta] freedom from anger or ill--will Vin II.249.

Anācāra [an + ācāra] misconduct, immorality J II.133; III. 276; adj. anācārin Pug 57.

Anājāniya (adj.) [an + ājāniya] of inferior race, not of good blood M I.367.

Anādara [an + ādara] (a) (m) disrespect PvA 257. -- (b.) (adj.) disrespectful Sn 247 (= ādaravirahita SnA 290).

Anādaratā (f.) [abstr. fr. anādara] want of consideration, in expln. of dovacassatā at Dhs 1325 = Vbh 359 = Pug 30 (where reading is anādariyatā).

Anādariya (nt.) [fr. anādara] disregard, disrespect Vin I.176; IV.113 (where expld. in extenso); Dhs 1325 = dug 20 = Vbh 359.

Anādā [ger. of an + ādiyati] without taking up or on to oneself Vin IV.120 (= anādiyitvā C.).

Anādāna (adj.) [an + ādāna] free from attachment (opp. sādāna) A II.10 = It 9 = 109 = Nd2 172a; Sn 620, 741, 1094; Nd2 41 (where as nt. = taṇha); Dh 352 (= khandhādisu niggahaṇa DhA IV.70), 396, 406, 421.

Anāditvā [ger. of an + ādiyati] not taking up, not heeding J IV.352 (v. l. for T. anādiyitvā).

Anādiyitvā [ger. of an + ādiyati, Sk. anādāya] without assuming or taking up, not heeding Vin IV.120; J IV.352; DhA I.41. See also ādiyati.

Anānu-- represents the metrically lengthened from of ananu<-> (an + anu), as found e. g. in the foll. cpds.: °tappaŋ (ppr.) not regretting J v.492; °puṭṭha questioned Sn 782 (= apucchita SnA 521); °yāyin not following or not defiled by evil Sn 1071 (expld. at Nd2 42 by both avedhamāna (?) avigacchamāna & by arajjamāna adussamāna); °loma not fit or suitable D II.273 (v. l. anu°).

Anāpāthagata (adj.) [an + āpātha + gata] not fallen into the way of (the hunter), escaped him M I.174.

Anāpāda (adj.) [an + āpāda] unmarried (of a woman) J IV.178 (āpāda = apādāna C.; aññehi akata--pariggahā).

Anāpucchā see āpucchati.

Anābādha (adj.) [an + ābādha] safe and sound VvA 351.

Anāmata (adj.) [an + amata the ā being due to metrical lengthening] not affected by death, immortal J II.56 (= asusāna--ṭṭhāna C.); DhA II.99.

Anāmanta (°--) [an + āmanta] without asking or being asked; in °kata unasked, unpermitted, uninvited J VI.226; °cāra living uninvited Vin v.132; A III.259.

Anāmaya (adj.) [an + āmaya] free from illness, not decaying, healthy Vv 1510 (= aroga VvA 74), 177.

Anāmasita (adj.) [an + āmasita, pp. of āmassati] not touched, virgin-- VvA 113 (°khetta).

Anāmassa (adj.) [grd. of an + āmassati, Sk. āmaśya] not to be touched J II 360 (C. anāmāsitabba).

Anāyatana (nt.) [an + āyatana] nonexertion, not exerting oneself, sluggishness, indolence J v.121 (°sīla = dussīla C.).

Anāyasa (adj.) [an + āya + sa, or should we read anāyāsa?] void of means, unlucky, unfortunate Vv 845 (= natthi ettha āyo sukhan ti anāyasaŋ VvA 335).

Anāyāsa (adj.) [an + āyāsa] free from trouble or sorrow, peaceful Th 1, 1008.

Anārambha [an + ārambha] that which is without moil and toil Sn 745 (= nibbāna SnA 507).

Anārādhaka (adj.) [an + ārādhaka] one who fails, unsuccessful Vin I.70.

Anāriya (adj.) [doublet of anariya] not Aryan, ignoble, Sn 815 (v. l. SS. anariya).

Anālamba (adj.) [an + ālamba] without support (from above), unsuspended, not held Sn 173 (+ appatiṭṭha; expld. at SnA 214 by heṭṭhā patiṭṭhâbhāvena upari ālambhāvena ca gambhīra).

Anālaya [an + ālaya] aversion, doing away with Vin I.10 (taṇhāya).

Anāḷhiya & Anāḷhika (adj.) [an + ālhiya, Sk. āḍhya, see also addhaQ] not rich, poor, miserable, destitute, usually combd. with daḷidda M I.450; II.178 (v. l. BB. anāḷiya); A III.352 sq. (vv. ll. BB. anāḷhika), 384; J v.96.

Anāvaṭa (°--) [an + āvaṭa] not shut; in °dvāratā (f.) not closing the door against another, accessibility, openhand edness D III.191.

Anāvattin (adj.--n.) [an + āvattin] one who does not return, almost syn. with anāgāmin in phrase anāvatti--dhamma, one who is not destined to shift or return from one birth to another, D I.156 (cp. DA I.313); III.132; Pug 16 sq., 62.

Anāvasūraŋ (adv.) [an + ava + sūra = suriya, with ava lengthened to āva in verse] as long as the sun does not set, before sun--down J v.56 (= anatthangata--suriyaŋ C.) cp. Sk. utsūra.

Anāvāsa (adj.--n.) [an + āvāsa] uninhabited, an uninhabited place Vin II.22, 33; J II.77.

Anāvikata etc. see āvikata.

Anāvila (adj.) [an + āvila] undisturbed, unstained, clean, pure D I.84 (= nikkaddama DA I.226); III.269, 270; Sn 637 (= nikkilesa SnA 469 = DhA IV.192); Th 2, 369 (āvilacitta +); Dh 82, 413; ThA 251; Sdhp 479.

Anāvuttha (adj.) [an + āvuttha, pp. of āvasati] not dwelt in D .II50.

Anāsaka (adj.) [an + āsaka] fasting, not taking food S IV.118. f. °ā [cp. Sk. anāśaka nt.] fasting, abstaining from food Dh 141 (= bhatta--paṭikkhepa DhA III.77).

Anāsakatta (nt.) [abstr. of anāsaka] fasting Sn 249 (= abhojana SnA 292).

Anāsava (adj.) [an + āsava] free from the 4 intoxications (see āsava) Vin II.148 = 164; D III.112; Sn 1105, 1133; Dh 94, 126, 386; Nd2 44; It 75; Pug 27, Dhs 1101, 1451; Vbh 426; Th 1, 100; Pv II.615; VvA 9. See āsava and cp. nirāsava.

Anāsasāna (adj.) [an + āsasāna] not longing after anything Sn 369 (SnA 365 however reads anāsayāna & has anāsasāna as v. l. Cp. also vv. ll. to āsasāna. Expld by kañci rūpâdi--dhammaŋ nâsiŋsati SnA 365.

Anāhāra (adj.) [an + āhāra] being without food M I.487; Sn 985.

Anikkaḍḍhanā (f.) [a + nikkaḍḍhanā] not throwing out or expelling J III.22.

Anikkasāva (adj.) [a + nikkasāva, cp. nikasāva] not free from impurity, impure, stained Dh 9 = Th 1, 969 = J II.198 = v.50; DhA I.82 (= rāgâdīhi kasāvehi sakasāva).

Anikhāta (adj.) [a + nikhāta, pp. of nikhanati] not dug into, not dug down, not deep J VI.109 (°kūla; C. agambhīrā).

Anigha see nigha1 see nigha1 and īgha.

Anicchā (f.) [an + icchā] dispassion S v.6; adj. °a without desires, not desiring Sn 707.

Aniñjana (nt.) [an + iñjana] immobility, steadfastness Ps I.15.

Aniñjita (adj.) [an + iñjita] immoveable, undisturbed, unshaken Th 1, 386.

Aniṭṭhangata see niṭṭhā2.

Aniṭṭhita see niṭṭhita.

Anitthi (f.) [an + itthi] a woman lacking the characteristics of womanhood, a woman ceasing to be a woman, "nonwoman" J II.126 (compd with anadī a river without water; interpreted by ucchiṭṭh--itthi).

Anindi-- [the compn. form of nindā] in °ḷocana (with) faultless eyes J VI.265.

Anindita (adj.) [a + nindita] blameless, faultless J IV.106 (°angin of blameless body or limbs).

Anibbisaŋ [ppr. of nibbisati, q. v.] not finding Th 1, 78 = Dh 153 (= taŋ ñāṇaŋ avindanto DhA III.128).

Animisa (adj.) [Ved. animeṣa, cp. nimisati] not winking, waking, watchful Dāvs v.26 (nayana).

Aniyata (adj.) [a + niyata] not settled, uncertain, doubtful Vin I.112; II.287; D III.217.

Aniyamita (adj.) [pp. of a + niyameti] indefinite (as tt. g.) VvA 231.

Anila [from an, cp. Sk. aniti to breathe, cp. Gr. a)/nemos wind; Lat. animus breath, soul, mind] wind J IV.119 (°patha air, sky); Miln 181; VvA 237; Sdhp 594.

Anirākata (adj.) [a + nirākata] see nirankaroti.

Anissara (adj.) [an + issara] without a personal ereator Th 1, 713.

Anissukin (adj.) [an + issukin, see also an--ussukin] not hard, not greedy, generous D III.47 (+ amaccharin; v. l. anussukin); SnA 569 (see under niṭṭhurin).

Anīka (nt.) [Ved. anīka face, front, army to Idg. *ogu̯ (see), cp. Gr. o)/mma eye, Lat. oculus, see also Sk. pratīka and P. akkhi] army, array, troops (orig. "front", i. e. of the battle--array) Vin IV.107 (where expld. in detail); Sn 623 (bala° strong in arms, with strong array i. e. of khanti, which precedes; cp. SnA 467).

--agga a splendid army Sn 421 (= balakāya senāmukha SnA 384). --ṭṭha a sentinel, royal guard D III.64, 148; J v.100; VI.15 ("men on horseback", horseguard); Miln 234, 264. --dassana troop--inspection D I.6 (aṇīka° at DA I.85, q. v. interpretation); Vin IV.107 (senābyūha +).

Anīgha see nigha1 see nigha1 and cp. īgha.

Anīti (f.) [an + īti] safety, soundness, sound condition, health A IV.238; Miln 323 (abl. °ito).

Anītika (adj.) [fr. anīti] free from injury or harm, healthy, secure Vin II.79 = 124 (+ anupaddava); III.162; S IV.371; Sn 1137 (ītī vuccanti kilesā etc. Nd2 48); Miln 304.

Anītiha (adj.) [an + ītīha, the latter a cpd. der. fr. iti + ha = saying so and so, cp. itihāsa & itihītihaŋ] not such and such, not based on hearsay (itiha), not guesswork or (mere) talk A II.26; Th 1, 331 (cp. M I.520); Sn 1053 (= Nd2 49, 151); J I.456; Nett 166 (cp. It 28).

Anu1

Anu1 (indecl.) [Vedic anu, Av. anu; Gr. a)/nw to a)/na along, up; Av. ana, Goth. ana, Ohg. ana, Ags. on, Ger. an, Lat. an (in anhelare etc.)] prep. & pref. -- A. As prep. anu is only found occasionally, and here its old (vedic) function with acc. is superseded by the loc. <-> Traces of use w. acc. may be seen in expressions of time like anu pañcāhaŋ by 5 days, i. e. after (every) 5 days (cp. ved. anu dyūn day by day); a. vassaŋ for one year or yearly; a. saŋvaccharaŋ id. -- (b) More freq. w. loc. (= alongside, with, by) a. tīre by the bank S IV.177; pathe by the way J v.302; pariveṇiyaŋ in every cell Vin I.80; magge along the road J v.201; vāte with the wind J II.382.

B. As pref.: (a) General character. anu is freq. as modifying (directional) element with well--defined meaning ("along"), as such also as 1st component of pref.--cpds., e. g. anu + ā (anvā°), anu + pra (anuppa°), + pari, + vi, + saŋ. -- As base, i. e. 2nd part of a pref.--cpd. it is rare and only found in combn sam--anu°. The prefix saŋ is its nearest relation as modifying pref. The opp. of anu is paṭi and both are often found in one cpd. (cp. °loma, °vāta). (b) Meanings. I. With verbs of motion: "along towards". -- (a) the motion viewed from the front backward = after, behind; esp. with verbs denoting to go, follow etc. E. g. °aya going after, connexion; °āgacch° follow, °kkamati follow, °dhāvati run after, °patta received, °parivattati move about after, °bandhati run after, °bala rear--guard, °bhāsati speak after, repeat, °vāda speaking after, blame, °vicarati roam about °viloketi look round after (survey), °saŋcarati proceed around etc. -- (b) the motion viewed from the back forward = for, towards an aim, on to, over to, forward. Esp. in double pref.--cpds. (esp. with °ppa°), e. g. anu--ādisati design for, dedicate °kankhin longing for, °cintana care for, °tiṭṭhati look after, °padinna given over to, °pavecchati hand over, °paviṭṭha entered into, °pasaŋkamati go up to, °rodati cry for, °socati mourn for. -- II. Witb verbs denoting a state or condition: (a) literal: along, at, to, combined with. Often resembling E. be-- or Ger. be--, also Lat. ad-- and con--. Thus often transitiving or simply emphatic. E. g. °kampā com--passion, °kiṇṇa be--set, °gaṇhāti take pity on, °gāyati be--singen, °jagghati laugh at, belaugh, °ddaya pity with, °masati touch at, °yuñjati order along, °yoga devotion to, °rakkhati be--guard, °litta be--smeared or an--ointed, °vitakheti reflect over, °sara con--sequential; etc. -- (b) applied: according to, in conformity with. E. g. °kūla being to will, °chavika befitting, °ñāta permitted, al--lowed, °mati con- sent, a--greement, °madati ap--preciate, °rūpa = con--form, °vattin acting according to, °ssavana by hearsay, °sāsati ad--vise, com--mand etc. -- III. (a) (fig.) following after = second to, secondary, supplementary, inferior, minor, after, smaller; e. g. °dhamma lesser morality, °pabbajā discipleship, °pavattaka ruling after, °bhāga after--share, °majjha mediocre, °yāgin assisting in sacrifice, °vyañjana smaller marks, etc.; cp. paṭi in same sense. -- (b) distributive (cp. A. a.) each, every, one by one, (one after one): °disā in each direction, °pañcāhaŋ every 5 days, °pubba one after the other. -- IV. As one of the contrasting (--comparative) prefixes (see remarks on ati & cp. ā3) anu often occurs in reduplicative cpds. after the style of khuddânukhuddaka "small and still smaller", i. e. all sorts of small items or whatever is small or insignificant. More freq. combns. are the foll.: (q. v. under each heading) padânupadaŋ, pubbânupubbaka, ponkhânuponkhaŋ, buddhânubuddha, vādânuvāda, seṭṭhânuseṭṭhi. -- V. As regards dialectical differences in meanings of prefixes, anu is freq. found in Pāli where the Sk. variant presents apa (for ava), abhi or ava. For P. anu = Sk. (Ved.) apa see anuddhasta; = Sk. abhi see anu--gijjhati, °brūheti, °sandahati; = Sk. ava see anu--kantati, °kassati2, °kiṇṇa, °gāhati, °bujjhati °bodha, °lokin, °vajja.

Note (a) anu in compn. is always contracted to °ânu°, never elided like adhi = °dhi or abhi = °bhi. The rigid character of this rule accounts for forms isolated out of this sort of epds. (like mahânubhāva), like ānupubbikathā (fr. *pubbānupubba°), ānubhāva etc. We find ānu also in combn. with an-- under the influence of metre. -- (b) the assimilation (contracted) form of anu before vowels is anv°.

Anu2

Anu2 (adj.) subtile; freq. spelling for aṇu, e. g. D I.223 Sdhp 271, 346 (anuŋ thūlaŋ). See aṇu.

Anukankhin (adj.) [fr. anu + kānkṣ] striving after, longing for J v.499 (piya°).

Anukantati [anu + kantati2] to cut Dh 311 (hatthaŋ = phāleti DhA III.484).

Anukampaka & °ika (adj.) [fr. anukampati] kind of heart, merciful, compassionate, full of pity (--° or c. loc.) D III.187; S I.105 (loka°), 197; v.157; A IV.265 sq.; It 66 (sabba--bhūta°); Pv I.33 (= kārunika PvA 16), 53 (= atthakāma, hitesin PvA 25), 88; II.14 (= anuggaṇhataka PvA 69), 27; ThA 174; PvA 196 (satthā sattesu a.).

Anukampati [anu + kampati] to have pity on, to commiserate, to pity, to sympathise with (c. acc.) S I.82, 206; v.189. Imper. anukampa Pv II.16 (= anuddayaŋ karohi PvA 70) & anukampassu Pv III.28 (= anuggaṇha PvA 181). Med. ppr. anukampamāna Sn 37 (= anupekkhamāna anugayhamāna Nd2 50); PvA 35 (taŋ), 62 (pitaraŋ), 104. -- pp. anukampita (q. v.).

Anukampana (nt.) [fr. last] compassion, pity PvA 16, 88.

Anukampā (f.) [abstr. fr. anukampati] compassion, pity, mercy D I.204; M I.161; II.113; S I.206; II.274 (loka°); IV.323; v.259 sq.; A I.64, 92; II.159; III.49; IV.139; Pug 35. -- Often in abl. anukampāya out of pity, for the sake of D III.211 (loka° out of compassion for all mankind, + atthaya hitāya); J III.280; PvA 47, 147.

Anukampita (adj.) [pp. of anukampati] compassioned, gratified, remembered, having done a good deed (of mercy) Pv III.230.

Anukampin (adj.) [cp. anukampaka] compassionate, anxious for, commiserating. Only in foll. phrases: hita° full of solicitude for the welfare of S v.86; Sn 693; Pv III.76. sabbapāṇa--bhūta--hita° id. S IV.314; A II.210; III.92; IV.249; Pug 57, 68. sabba--bhūta° S I.25, 110; A II.9; It 102.

Anukaroti [anu + kṛ] to imitate, "to do after" A I.212; J I.491; II.162; DhA IV.197. -- ppr. anukabbaŋ Vin II.201 (mamâ°). -- Med. anukubbati S I.19 = J IV.65. <-> See also anukubba. On anvakāsi see anukassati 2.

Anukassati [anu + kassati, kṛṣ] 1. [Sk. anukaṛṣati] to draw after, to repeat, recite, quote D II.255 (silokaŋ). -- 2. [Sk. ava--kaṛṣati] to draw or take of, to remove, throw down, Th 1, 869 (aor. anvakāsi = khipi, chaḍḍesi C.).

Anukāma (adj.) [anu + kāma] responding to love, loving in return J II.157.

Anukāra [cp. anukaroti] imitation Dpvs v.39.

Anukārin (adj.) imitating Dāvs v.32.

Anukiṇṇa [pp. of anu + kirati] strewn with, beset with, dotted all over Pv IV.121 (bhamara--gaṇa°).

Anukubba (adj.) (--°) [= Sk. anukurvat, ppr. of anukaroti] "doing correspondingly" giving back, retaliating J II.205

(kicca°).

Anukubbati see anukaroti.

Anukula freq. spelling for anukūla.

Anukulaka (adj.) = anukula Sdhp 242 (iccha° according to wish).

Anukūla (adj.) [anu + kūla, opp. paṭikūla] favourable, agreeable, suitable, pleasant VvA 280; spelt anukula at Sdhp 297, 312.
--bhava complaisance, willingness VvA 71. --yañña a propitiative sacrifice D I.144 (expld. at DA I.302 as anukula° = sacrifice for the propagation of the clan).

Anukkaṇṭhati [an + ukkaṇṭhati] not to be sorry or not to lack anything, in ppr. °anto J v.10; and pp. °ita without regret or in plenty PvA 13.

Anukkaṇṭhana (nt.) [an + ukkaṇṭhana] having no lack anything, being contented or happy J VI.4.

Anukkama [to anukkamati] 1. order, turn, succession, going along; only in instr. anukkamena gradually, in due course or succession J I.157, 262, 290; VvA 157; PvA 5, 14, 35 etc. -- 2. that which keeps an animal in (regular) step, i. e. a bridle M I.446; Sn 622 (sandānaŋ saha°).

Anukkamati [anu + kram] 1. to follow, go along (a path = acc.) A v.195; It 80 (maggaŋ). -- 2. to advance (not with Morris J P T S. 1886, 111 as "abandon") S I.24, Th 1, 194.

Anukkhipati [anu + khipati] to throw out Cp. XI.6 (vaṭṭaŋ).

Anukkhepa [anu + khepa, see anukkhipati] compensation Vin I.285.

Anukhaṇati [anu + khaṇati] to dig after or further J v.233.

Anukhuddaka (adj.) [anu + khuddaka] in cpd. khudda° whatever there is of minor things, all less important items Vin II.287 = D II.154 = Miln 142; Miln 144.

Anuga (--°) (adj.--suff.) [fr. anu + gam] following or followed by, going after, undergoing, being in or under, standing under the influence of Sn 332 (vasa° in the power of), 791 (ejā° = abhibhūta Sn 527), 1095 (Māra<-> vasa° = abhibhuyya viharanti Nd2 507); It 91 (ejā°); J III.224 (vasa° = vasavattin C.); Mhvs 7, 3.

Anugacchati [anu + gacchati] to go after, to follow, to go or fall into (w. acc.) KhA 223; PvA 141 (°gacchanto); aor. °gamāsi Vin I.16, & anvagā Mhvs 7, 10; 3rd pl. anvagū Sn 586 (vasaŋ = vasaŋ gata SnA 461). Pass. anugammati, ppr. anugammamāna accompanied or followed by, surrounded, adorned with J I.53; v.370. <-> pp. anugata (q. v.).

Anugata (adj.) [pp. of anugacchati] gone after, accompanied by, come to; following; fig. fallen or gone into, affected with (--°), being a victim of, suffering M I.16; D III.85, 173 (parisā); A II.185 (sota°, v. l. anudhata); J II.292 (samudda°); v.369; Nd2 32 (taṇhā°); PvA 102 (nāmaŋ mayhaŋ a. has been given to me), 133 (kammaphala°).

Anugati (f.) (--°) [fr. anu + gam] following, being in the train of, falling under, adherence to, dependence on S I.104 (vas° being in the power). Usually in cpd. diṭṭhânugati a sign (lit. belonging to) of speculation Vin II.108; S II.203; Pug 33; DhA IV.39.

Anugama [fr. anu + gam] following after, only as adj. in dur° difficult to be followed J IV.65.

Anugāmika (adj.) going along with, following, accompanying; resulting from, consequential on Kh VIII.8 (nidhi, a treasure acc. a man to the next world); J IV.280 (°nidhi); Miln 159 (parisā); PvA 132, 253 (dānaŋ nāma °aŋ nidānan ti).

Anugāmin (adj.) [fr. anugacchati] following, attending on; an attendant, follower SnA 453 (= anuyutta).

Anugāyati [anu + gāyati] to sing after or to, recite (a magic formula or hymn) praise, celebrate D I.104, 238; Sn 1131 (anugāyissaŋ); Miln 120.

Anugāhati [anu + gāhati] to plunge into, to enter (acc.) Sdhp 611.

Anugijjhati [anu + gijjhati] to be greedy after, to covet Sn 769 (cp. Nd1 12); J III.207; IV.4 (= giddhā gathitā hutvā allīyanti C.). pp. °giddhā (q. v.). Cp. abhigijjhati.

Anugiddha [pp. of anugijjhati] greedy after, hankering after, desiring, coveting Sn 86 (anânu°), 144, 952; Th 1, 580.

Anuggaṇha (adj.) [cp. anuggaha] compassionate, ready to help PvA 42 °sīla.

Anuggaṇhataka (adj.) [= anugganha] compassionate, commiserating, helping PvA 69 (= anukampaka).

Anuggaṇhana (nt.) anuggaha1 DhsA 403.

[anu + gaṇhāti] to have pity on, to feel sorry for, to help, give protection D I.53 (vācaŋ; cp. DA I.160: sārato agaṇhaṇto); J II.74; Nd2 50 (ppr. med. °gayhamāna = anukampamāna); Pug 36; PvA 181 (imper. anuggaṇha = anukampassu). pp. anuggahīta (q. v.).

Anuggaha1

Anuggaha1 [anu + grah] "taking up", compassion, love for, kindness, assistance, help, favour, benefit S II.11; III.109; IV.104; v.162; A I.92, 114; II.145; IV.167; v.70; It 12, 98; J I.151; v.150; Pug 25; PvA 145; ThA 104.

Anuggaha2

Anuggaha2 (adj.) [an + uggaha] not taking up Sn 912 (= na gaṇhāti Nd1 330).

Anuggahīta (& °ita) [pp. of anuggaṇhāti] commiserated, made happy, satisfied M I.457; S II.274; III.91; IV.263; A III.172; J III.428.

Anuggāhaka (adj.) [fr. anuggaha] helping, assisting S III.5; V.162; Miln 354 (nt. = help).

Anugghāṭeti [an + ugghāṭeti] not to unfasten or open (a door) Miln 371 (kavāṭaŋ).

Anugghāta [an + ugghāta] not shaking, a steady walk J VI.253.

Anugghātin (adj.) [fr. last] not shaking, not jerking, J VI.252; Vv 53 (read °ī for i); VvA 36.

Anughāyati [anu + ghāyati1] to smell, snuff, sniff up Miln 343 (gandhaŋ).

Anucankamati [anu + cankamati] to follow (along) after, to go after D I.235; M I.227; Th 1, 481, 1044; Caus. °āpeti

M I.253, cp. Lal. Vist. 147, 3; M Vastu I.350.

Anucankamana (nt.) [fr. anucankamati] sidewalk J I.7.

Anucarati [anu + cariti] to move along, to follow; to practice; pp. anuciṇṇa & anucarita (q. v.)

Anucarita (--°) [pp. of anucarati] connected with, accompanied by, pervaded with D I.16, 21 (vīmaŋsa° = anuvicarita DA I.106); M I.68 (id.); Miln 226.

Anuciṇṇa (pp.) [pp. of anucarati] 1. pursuing, following out, practising, doing; having attained or practised Vin II.203 = It 86 (pamādaŋ); J I 20 (v.126); Th 1, 236; 2, 206; Dpvs IV.9. -- 2. adorned with, accompanied by, connected with J IV.286.

Anucintana (nt.) [fr. anucinteti] thinking, upon, intention, care for PvA 164.

Anucinteti [anu + cinteti] to think upon, to meditate, consider S I.203 (v. l. for anuvicinteti).

Anuccangin see anujjangin.

(adj.) [anu + chavi + ka] "according to one's skin", befitting, suitable, proper, pleasing, fit for, J I.58, 62, 126, 218; II.5; IV.137, 138; Miln 358; DhA I.203, 390; II.55, 56; VvA 68, 78; PvA 13, 26 (= kappiya), 66, 81, 286. anucchaviya at Vin II.7 (an°); III.120 (id. + ananulomika); Miln 13.

Anucchiṭṭha (adj.) [see ucchiṭṭha] (food) that is not thrown away or left over; untouched, clean (food) J III.257; DhA II.3 (vv. ll. anucciṭṭha).

Anujagghati [anu + jagghati] to laugh at, deride, mock D I.91; DA I.258 (cp. sañjagghati ibid 256).

Anujavati [anu + javati] to run after, to hasten after, to follow J VI.452 (= anubandhati).

Anujāta (adj.) [anu + jāta] "born after" i. e. after the image of, resembling, taking after; esp. said of a son (putta), resembling his father, a worthy son It 64 (atijāta +, opp. avajāta); Th 1, 827 (fig. following the example of), 1279; J VI.380; DhA I.129; Dāvs II.66.

Anujānāti [anu + jānāti] 1. to give permission, grant, allow Vin IV.225; A II.197; Pv IV.167; PvA 55, 79, 142. -- 2. to advise, prescribe Vin I.83; II.301: Sn 982. <-> grd. anuññeyya that which is allowed A II.197; pp. anuññāta (q. v.) Caus. anujānāpeti J I.156.

Anujīvati [anu + jīvati] to live after, i. e. like (acc.), to live for or on, subsist by J IV.271 (= upajīvati, tassânubhāvena jīvitaŋ laddhaŋ (C.). -- pp. anujīvata (q. v.).

Anujīvita (nt.) [pp. of anujīvati] living (after), living, livelihood, subsistence, life Sn 836 (= jīvitaŋ SnA 545).

Anujīvin (adj.--n.) [fr. anujīvati] living upon, another, dependent; a follower, a dependant A I.152; III.44; J III.485; Dāvs v.43.

Anujju (adj.) [an + ujju] not straight, crooked, bent, in cpds. °angin (anujjangin) with (evenly) bent limbs, i. e. with perfect limbs, graceful f. °ī Ep. of a beautiful woman J v.40 (= kañcana--sannibha--sarīrā C.); VI.500 (T. anuccangī, C. aninditā agarahitangī); °gāmin going crooked i. e. snake J IV.330; °bhūta not upright (fig. of citta) J v.293.

Anujjuka = anujju J III.318.

Anujjhāna (nt.) [anu + jhāna] meditation, reflection, introspection Miln 352 (°bahula).

Anuññāta (adj.) [pp. of anujānāti] permitted, allowed; sanctioned, given leave, ordained D I.88; J I.92; II.353, 416; Pv I.123 (na a. = ananuññāta at id. p. Th 2, 129; expld. at PvA 64 by ananumata); Pug 28; DA I.247, 248, 267; PvA 12, 81.

Anuññātatta (nt.) [abstr. to anuññāta] being permitted, permission J II.353.

Anuṭṭhaka (adj.) [fr. an + uṭṭhahati] not rising, not rousing oneself, inactive, lazy Th 1, 1033.

Anuṭṭhahati [anu + ṭhahati = °thāti, see °tiṭṭhati] to carry out, look after, practise do J v.121. -- pp. anuṭṭhita (q. v.).

Anuṭṭhahāna (adj.) [ppr. of an + uṭṭhahati] one who does not rouse himself, not getting up, inactive Dh 280 (= anuṭṭhahanto avāyāmanto DhA III.409).

Anuṭṭhātar [n. ag. to an + uṭṭhahati] one without energy or zeal Sn 96 (niddāsīlin sabhāsīlin +) SnA 169 (= viriya--tejavirahita).

Anuṭṭhāna (nt.) [an + uṭṭhāna] "the not getting up", inactivity, want of energy Dh 241 (sarīra--paṭijagganaŋ akaronto DhA III.347).

Anuṭṭhita [pp. of anuṭṭhati = anutiṭṭhati] practising, effecting or effected, come to, experienced, done D II.103; S IV. 200; A III.290 sq.; IV.300; J II.61; Miln 198; PvA 132 (cp. anugata).

Anuṭṭhubhati [formally Sk. anuṣṭobhati, but in meaning = *anuṣṭīvati; anu + ṭṭhubhati, the etym. of which see under niṭṭhubhati] to lick up with one's saliva DA I.138.

Anuṭṭhurin v. l. at SnA 569, see niṭṭhurin.

Anuḍasati [anu + ḍasati] to bite J VI.192.

Anuḍahati [anu + ḍahati] to burn over again, burn thoroughly, fig. to destroy, consume J II.330; VI.423. Pass. °ḍayhati J v.426. -- Also spelt °dahati, e. g. at S IV. 190 = v.53; Th 2, 488.

Anuḍahana (nt.) [fr. anuḍahati] conflagration, burning up, consumption J v.271; ThA 287 (d).

Anuṇṇata (adj.) [uṇṇata] not raised, not elated, not haughty, humble Sn 702 (care = uddhaccaŋ nâpajjeyya SnA 492).

Anutappati [anu + tappati1; Sk. anutapyate, Pass. of anutapati] to be sorry for, to regret, repent, feel remorse J I.113; IV.358; v.492 (ppr. an--anutappaŋ); Dh 67, 314; Pv II.942; DhA II.40. grd. anutappa to be regretted A I.22, 77; III.294, and anutāpiya A III.46 (an°).

Anutāpa [fr. anu + tāpa] anguish, remorse, conscience Vv 405 (= vippaṭisāra VvA 180); DhsA 384.

Anutāpin (adj.) [fr. anutāpa] repenting, regretting Th 2, 57, 190; Vv 21; VvA 115.

Anutāpiya grd. of anutappati, q. v.

Anutāḷeti [anu + taḷeti] to beat J II.280.

Anutiṭṭhati [anu + tiṭṭhati see also anuṭṭhahati] to look after, to manage, carry on J v.113 (= anugacchati); PvA 78.

Anutīre (adv.) [anu + tīre, loc. of tīra] along side or near the bank (of a river) Sn 18 (= tīra--samīpe SnA 28). Cp. anu A b.

Anuttara (adj.) [an + uttara] "nothing higher", without a superior, incomparable, second to none, unsurpassed, excellent, preeminent Sn 234 (= adhikassa kassaci abhāvato KhA 193), 1003; Dh 23, 55 (= asadisa appaṭibhāga DhA I.423); Pv IV.35 2 (dhamma); Dhs 1294; DA I.129; PvA 1, 5, 6, 18, etc.

Anuttariya (nt.) [abstr. fr. anuttara] preeminence, superiority, excellency; highest ideal, greatest good. They are mentioned as sets of 3 (viz. dassana°, paṭipadā°, vimutti°) at D III.219, or of 6 (viz. dassana°, savana°, lābha°, sikkhā°, pāricariyā°, anussata°) at D III.250, 281; A I.22; III.284, 325 sq., 452; Ps I.5. Cp. M I.235; A v.37. See also ānuttariya.

Anuttāna (adj.) [an + uttāna] not (lying) open, not exposed; fig. unexplained, unclear J VI.247.

Anutthunā (f.) [fr. anutthunāti] wailing, crying, lamenting Nd1 167 (= vācāpalāpa vippalāpa etc.).

Anutthunāti [anu + thunati (thunāti); anu + stan] to wail, moan, deplore, lament, bewail D III.86; Sn 827 (cp. Nd1 167); Dh 156; J III.115; v.346, 479; DhA III.133; PvA 60 (wrongly applied for ghāyati, of the fire of conscience).

Anutrāsin (adj.) [an + utrāsin] not terrified, at ease Th 1, 864.

Anuthera [anu + thera] an inferior Thera, one who comes next to the elder Vin II.212 (therânutherā Th. & next in age).

Anudadāti [anu + dadāti] to concede, grant, admit, fut. anudassati Miln 276, 375.

Anudayati (to sympathise with) see under anuddā.

Anudassita [pp. of anudasseti] manifested Miln 119.

Anudahati see anuḍahati.

Anudiṭṭha [pp. of anudisati] pointed out, appointed, dedicated, nt. consecration, dedication J v.393 (anudiṭṭha = asukassa nāma dassatī ti C.); Pv I.107 (= uddiṭṭha PvA 50).

Anudiṭṭhi (f.) [anu + diṭṭhi] an "after--view", sceptical view, speculation, heresy D I.12; M II.228; S III.45 sq.; Th 1, 754; Miln 325; DA I.103. attânudiṭṭhi (q. v.) a soul--speculation.

Anudisati [anu + disati] to point out, direct, bid, address PvA 99 (aor. anudesi + anvesi). -- pp. anudiṭṭha (q. v.).

Anudisā (f.) [anu + disā] an intermediate point of ihe compass, often collectively for the usual 4 intermediate points D I.222; S I.122; III.124.

Anudīpeti [anu + dīpeti] to explain Miln 227 (dhammâdhammaŋ).

Anudūta [anu + dūta] a person sent with another, a travelling companion Vin II.19, 295; DhA II.76, 78.

Anudeva see anvadeva.

Anuddayatā (f.) [abstr. to anuddayā] sympathy with (--°) compassion, kindness, favour, usually as par° kindness to or sympathy with other people S II.218; v.169 (T. anudayatā); A III.184; It 72; Vbh 356.

Anuddayā (& anudayā) (f.) [anu + dayā] compassion, pity, mercy, care Vin II.196; S I.204; II.199; IV.323; A II.176; III.189; Pug 35 (anukampā); J I.147, 186, 214; PvA 70, 88, 181 (= anukampā). In compn anudaya° e. g. °sampanna full of mercy J I.151, 262; PvA 66.

Anuddā (f.) [contracted form of anuddayā] = anuddayā Dhs 1056, where also the other abstr. formations anuddāyanā & anuddāyitattaŋ "care, forbearance & consideration"; DhsA 362 (anudayatī ti anuḍḍā).

Anuddhaŋseti [anu + dhaŋseti] to spoil, corrupt, degrade Vin IV.148 (expln. here in slightly diff. meaning = codeti vā codāpeti vā to reprove, scold, bring down); It 42. Usually in ster. phrase rāgo cittaŋ a. lust degrades the heart Vin III.111; M I.26; S I.186; A I.266; II.126; III. 393 sq. -- pp. anuddhasta (q. v.).

Anuddhata (adj.) [an + uddhata] not puffed up, not proud, unconceited calm, subdued Sn 850 (= uddhacca--virahita SnA 549, cp. anuṇṇata); It 30; Dh 363 (= nibbutacitta DhA IV.93); Vv 648; Pug 59.

Anuddharin (adj.) [an + uddharin] not proud Sn 952 (= anussukin SnA 569) see niṭṭhurin.

Anuddhasta (adj.) [anu + dhasta, pp. of anuddhaŋseti, cp. Sk. apadhvasta] spoilt, corrupt, degraded M I.462 (citta); A II.126 (id.).

Anudhamma [anu + dhamma] 1. in compn. with dhamma as dhammânudhamma to be judged as a redupl. cpd. after the manner of cpds. mentioned under anu IV. & meaning "the Law in all its parts, the dhamma and what belongs to it, the Law in its fullness". For instances see dhamma C. IV. Freq. in phrase dh°--ânudh°--paṭipanna "one who masters the completeness of the Dh.", e. g. S II.18; III.163; It 81; Ps II.189. -- 2. conformity or accordance with the Law, lawfulness, relation, essence, consistency, truth; in phrase dhammassa (c°) anudhammaŋ vyākaroti to explain the truth of the Dh. Vin I.234; D I.161; M I.368, 482; S II.33; III.6; IV.51; V.7. See further M III.30; Sn 963 (cp. Nd1 481 for exegesis). Also in cpd. °cārin living according to the Dhamma, living in truth S II.81, 108; A II.8; Dh 20 (cp. DhA I.158); Vv 317; Sn 69 (see Nd2 51).

Anudhammatā (f.) [abstr. to anudhamma) lawfulness, conformity to the Dhamma A II.46; Ps I.35, 36.

Anudhāreti [anu + dhāreti] to hold up DA I.61 (chattaŋ), cp. J 1.53, dhariyamāna.

Anudhāvati [anu + dhāvati] to run after, to chase, follow, persecute, pursue M I.474; S I.9; Dh 85; Th 1, 1174; Miln 253, 372.

Anudhāvin (adj.--n.) [fr. anudhāvati] one who runs after S I.9, 117.

Anunadī (--tire) along the bank of the river S IV.177 should be read anu nadītīre (= anu prep. c. loc.; see under anu A).

Anunamati [anu + namati] to incline, bend (intrs.), give way Miln 372 (of a bow).

Anunaya [fr. anuneti] "leading along", friendliness, courtesy, falling in with, fawning D III.254 (°saŋyojana); A IV.7 sq. (id.) M I.191; Dhs 1059; Vbh 145; Nett 79; combd. w. opp. paṭigha (repugnance) at Miln 44, 122, 322.

Anunayana (nt.) [fr. anuneti] fawning DhsA 362.

Anunāsika (adj.) [anu + nāsā + ika] nasal; as tt. g. the sound ŋ; in °lopa apocope of the nasal ŋ VvA 114, 253, 275, 333.

Anunīta (adj.) [pp. of anuneti] led, induced S IV.71; Sn 781.

Anunetar [n. ag. fr. anuneti] one who reconciles or conciliates Ps II.194 (netā vinetā anunetā).

Anuneti [anu + neti] to conciliate, appease, win over, flatter S I.232 (ppr. anunayamāna); pp. anunīta (q. v.).

Anupa see anūpa.

Anupakampati [anu + pakampati] to shake, move, to be unsteady Th 1, 191 = Ud 41.

Anupakkama [an + upakkama] not attacking, instr. °ena not by attack (from external enemies) Vin II.195.

Anupakkuṭṭha (adj.) [an + upak°] blameless, irreproachahle D I.113; Vin IV.160; Sn p. 115; DA I.281.

Anupakkhandati [anu + pa + khandati] to push oneself forward, to encroach on D I.122 (= anupavisati DA I.290); ger. anupakhajja pushing oneself in, intruding Vin II.88 (= antopavisati), 213; IV.43 (= anupavisati); M I.151, 469; S III.113; Vism 18.

Anupakhajjati [den. fr. anupakhajja, ger. of anupakkhandati] to encroach, intrude Vin V.163.

Anupagacchati [anu + pa + gacchati] to go or return into (c. acc.) D I.55 (anupeti +).

Anupaghāta [an + upaghāta] not hurting Dh 185 (anūpa° metri causa; expld. by anupahananañ cɔeva anupaghātanañ ca DhA III.238).

Anupacita (adj.) [anu + pa + cita, pp. of anupacināti] heaped up, accumulated ThA 56.

Anupacināti [an + upacināti] not to observe or notice J V.339 (= anoloketi C.; v. l. anapaviṇāti).

Anupajagghati [anu + pa + jagghati] to laugh at, to deride, mock over A I.198 (v. l. anusaŋ°).

Anupajjati [anu + pad] to follow, accompany J IV.304. <-> pp. anupanna (q. v.).

Anupañcāhaŋ (adv.) [anu + pañcā + ahaŋ] every five days PvA 139 (+ anudasāhaŋ).

Anupaññatti (f.) [anu + paññatti] a supplementary regulation or order Vin II.286; V.2 sq.

Anupaṭipāti (f.) [anu + paṭipāti] succession; as adv. in order, successively DA I.277 (kathā = anupubbikathā); DhA III.340 (anupaṭipāṭiyā = anupubbena); Vism 244.

Anupaṭṭhita (adj.) [anu + pa + ṭhita] setting out after, following, attacking J V.452.

Anupatati [anu + patati] 1. to follow, go after, J VI.555 anupatiyāsi Subj.). -- 2. to fall upon, to befall, attack Vin III.106 = M I.364; S I.23 (read °patanti for °patatanti) = Dh 221 (dukkhā); Th 1, 41 = 1167 (of lightning). <-> pp. anupatita (q. v.). Cp. also anupāta & anupātin.

Anupatita [pp. of anupatati] "befallen", affected with, oppressed by (--°) S II.173 (dukkha°); III.69 (id.); Sn 334 (pamāda°).

Anupatitatta (nt.) [abstr. of anupatita] the fact of being attacked by, being a victim of (--°) SnA 339.

Anupatta (anuppatta) [pp. of anupāpuṇāti; cp. Sk. anuprāpta] (having) attained, received, got to (c. acc), reached D I.87--111; II 2; It 38; Sn 027, 635; Dh 386, 403; Pv IV.166; PvA 59 (dukkhaŋ), 242. In phrase addhagata vayo--anuppatta having reached old age, e. g. Vin II.188; D I.48; Sn pp. 50, 92; PvA 149.

Anupatti (anuppatti) (f.) [anu + patti] attainment, accomplishment, wish, desire (fulfilled), ideal S I.46, 52.

Anupathe at J V.302 should be read as anu pathe by the way at the wayside; anu to be taken as prep. c. loc. (see anu A). C. explns. as janghamagga--mahāmaggānaŋ antare.

Anupada [cp. Sk. anupadaŋ adv., anu + pada] 1. the "afterfoot", i. e. second foot a verse, also a mode of reciting, where the second foot is recited without the first one Vin IV.15 (cp. 355); Miln 340 (anupadena anupadaŋ katheti). -- 2. (adj.) (following) on foot, at every, step, continuous, repeated, in °dhamma--vipassanā uninterrupted contemplation M III.25; °vaṇṇanā word--by--word explanation DhsA 168. As nt. adv. °ŋ close behind, immediately after (c. gen.) J II.230 (tassânupadaŋ agamāsi); VI.422. Esp. freq. in combn. padânupadaŋ (adv.) foot after foot, i. e. in the footsteps, immediately behind J III. 504; VI.555; DhA I.69; II.38.

Anupadātar (anuppadātar) [n. ag. of anupadeti] one who gives, or one who sets forth, effects, designs D I.4 (cp. DA I.74); A II.209.

Anupadāna (anuppadāna) (nt.) [anu + pa + dāna, cp. anupadeti] giving, administering, furnishing, the giving of (--°) D I.12 (cp. DA I.98; both read anuppādāna); J III.205; Miln 315.

Anupadinna (anuppadinna) [pp. of anupadeti] given, handed over, furnished, dedicated Pv I.512.

Anupadeti (anuppadeti) [anu + pa + dadāti] to give out, give as a present, hand over; to design, set forth, undertake S III.131 (Pot. anuppadajjuŋ); M I.416 (Pot. anupadajjeyya. see dadāti I.3); Miln 210 (°deti). fut. °dassati (see dadāti I.1); D III.92; S IV.303 (v. l. SS for T. anusarissati); A III.43; Sn 983. ger. °datvā SnA 35. inf. °dātuŋ A I.117. pp. °dinna (q. v.).

Anupaddava (adj.) [an + upaddava] free from danger, uninjured, safe Vin II.79 = 124 (+ anītika); III.162; Dh 338; DhA IV.48; PvA 250 (expln. for siva).

Anupadhāreti [an + upadhār°] to disregard, to heed not, to neglect DhA IV.197; VvA 260.

Anupadhika (adj.) [an + upadhi + ka] free from attachment (see upadhi) Vin I 36 (anupadhīka); D. III 112 (anupadhika opp. to sa--upadhika); Sn 1057 (anūpadhīka T., but Nd2 anūpadhika. with ū for u metri causa).

[pp. of anupajjati] gone into, reached, attained Sn 764 (māradheyya°).

Anupabandhati (anuppa°) [anu + pa + bandhati] to follow immediately, to be incessant, to keep on (without stopping), to continue Miln 132. -- Caus. °āpeti ibid.

Anupabandhanatā (anuppa°) (f.) [abstr. to prec.] nonstopping, not ceasing Miln 132.

Anupabandhanā (anuppa°) (f.) [abstr. fr. anupabandhati] continuance, incessance, Pug 18 = Vbh 357 (in exegesis of upanāha).

Anupabbajjā (f.) [anu + pabbajjā, cp. BSk. anupravrajati Divy 61] giving up worldly life in imitation of another S V.67 = It 107.

Anupaya (adj.) [an + upaya] unattached, "aloof" S I.181 (akankha apiha +).

Anuparigacchati [anu + pari + gacchati] to walk round and round, to go round about (c. acc.) Vin III.119; S I.75 (ger. °gamma); Sn 447 (aor. °pariyagā = parito parito agamāsi Sn A 393); J IV.267.

Anuparidhāvati [anu + pari + dhāvati] to run up & down or to move round & round (cp. anuparivattati) S. III.150 (khīlan).

Anupariyāti [auu + pari + yāti] to go round about, to go about, to wander or travel all over (c. acc.) Vin II.111; S I.102, 124; Th 1, 1235 (°pariyeti), 1250 (id. to search); Pv III.34 (= anuvicarati); Miln 38; PvA 92 (°yāyitvā, ger.) 217.

Anupariyāya (adj) [adjectivised ger. of anupariyāti] going round, encircling, in °patha the path leading or going round the city D II.83 = S IV 194 = A V.195; A IV.107.

Anuparivattati [anu + pari + vṛt] to go or move round, viz. 1. to deal with, be engaged in, perform, worship Vin III.307 (ādiccaŋ); D I.240; PvA 97. -- 2. to meet Miln 204 (Devadatto ca Bodhisatto ca ekato anuparivattanti). -- 3. to move round & round, move on and on, keep on rolling (c. acc.), evolve S. III.150 (anuparidhāvati +) Miln 253 (anudhāvati + kāyan).

Anuparivatti (f.) (--°) [anu + parivatti] dealing with, occupation, connection with S III.16.

Anuparivāreti [anu + pari + vāreti] to surround, stand by, attend on (c. acc.) Vin I.338; M I.153; DhA 1.55.

Anupariveṇiyaŋ [anu + pariveṇiyaŋ = loc. of pariveṇi] should be written anu pariveṇiyaŋ ("in every cell, cell by cell"), anu here functioning as prep. c. loc. (see anu A) Vin I.80, 106.

Anuparisakkati [anu + pari + sakkati] to move round, to be occupied with, take an interest in (c. acc.) S IV.312 (v.l. °vattati).

Anuparisakkana (nt.) [fr. anuparisakkati] dealing with, interest in S IV.312 (v.l. °vattana).

Anupariharati [anu + pari + harati] to surround, enfold, embrace M I.306.

Anupalitta (adj.) [an + upalitta] unsmeared, unstained, free from taint M I.319, 386 (in verse); as °ūpalitta in verse of Sn & Dh: Sn 211 (= lepānaŋ abhāvā SnA 261), 392, 468, 790, 845; Dh 353.

Anupavajja (adj.) [grd. of an + upavadati] blameless, without fault, Miln 391.

Anupavattaka (anuppa°) (adj.) to anupavatteti] one who succeeds (another) King or Ruler in the ruling of an empire (cakkaŋ) Miln 342, 362; SnA 454. See also anuvattaka.

Anupavatteti (anuppa°) [anu + pa + vatteti, fr. vṛt] to keep moving on after, to continue rolling, with cakkaŋ to wield supreme power after, i.e. in succession or imitation of a predecessor S I.191; Miln 362. See also anuvatteti.

Anupavāda [an + upavāda] not blaming or finding fault, abstaining from grumbling or abuse Dh 185 (anūpa° in metre; expld at DhA III.238 as anupavādanañ c'eva anupavādāpanañ ca "not scolding as well as not inciting others to grumbling"); adj. °vādaka Pug 60, & °vādin M I.360.

Anupaviṭṭha (anuppa°) [pp. of anupavisati] entered, gone or got into, fallen into (c. acc.) Miln 270, 318 sq., 409 (coming for shelter); PvA 97, 152 (Gangānadiŋ a. nadī: flowing into the G.).

Anupaviṭṭhatā (f.) [abstr. to anupaviṭṭha] the fact of having entered Miln 257.

Anupavisati [anu + pa + visati] to go into, to enter Dh I.290; VvA 42 (= ogāhati). -- pp. °paviṭṭha (q.v.) <-> Caus. °paveseti (q.v.).

Anupavecchati (anuppa°) [see under pavecchati] to give, give over to, offer up, present, supply Vin I.221 (°pavacchati); D I.74 (= pavesati DA I.218); II.78; M I.446; III.133; A II.64; III.26 (v.l. °vacch°); J V.394; Sn 208 (v.l. °vacch°); SnA 256 (= anupavesati); PvA 28.

Anupaveseti [anu + pa + vis, cp. BSk. anupraveśayati Divy 238] to make enter, to give over, to supply SnA 256 (= °pavecchati).

Anupasankamati1

Anupasankamati1 [anu + pa + saŋkamati] to go along up to (c. acc.) PvA 179.

Anupasankamati2

Anupasankamati2 [an + upasank°] not to go to. not to approach DhA II.30 (+ apayirupāsati).

Anupasaṇṭhapanā (f.) [an + upasaṇṭhapanā] not stopping, incessance, continuance Pug 18 (but id. p. at Vbh 357 has anusansandanā instead); cp. anupabandhanā.

Anupassaka (adj.) [fr. anupassati] observing, viewing, contemplating Th 1, 420.

Anupassati [anu + passati] to look at, contemplate, observe Sn 477; Ps I.57, 187; Sn A 505.

Anupassanā (f.) [abstr. of anupassati, cf. Sk. anudarśana] looking at, viewing, contemplating, consideration, realisation S V.178 sq., Sn p. 140; Ps I.10, 20, 96; II.37, 41 sq., 67 sq.; Vbh 194. See anicca°, anatta°, dukkha°.

Anupassin (--°) (adj.) [fr. anupassati] viewing, observing, realising S II.84 sq., V.294 sq., 311 sq., 345, Dh 7, 253; Sn 255, 728; Ps I.191 sq.; Vbh 193 sq., 236; Sdhp 411.

Anupahata1

Anupahata1 [anu + pa + hata, pp. of anu + pa + han] thrown up, blown up Miln 274.

Anupahata2

Anupahata2 (adj.) [an + upahata] not destroyed, not spoilt DhA II.33 (°jivhapasāda).

Anupāta [of anupatati] attack in speech, contest, reproach A I.161 (vāda°).

Anupātin (adj.) [fr. anupāta] 1. following, indulging in J III.523 (khaṇa°). -- 2. attacking, hurting J V.399.

Anupādaŋ (adv.) [anu + pāda] at the foot Vism 182 (opp. anusīsaŋ at the head).

Anupādā [ger. of an + upādiyati = anupādāya] anupādāniya, anupādāya, anupādiyāna, anupādiyiṭvā see upādiyati.

Anupādāna & Anupādi see upādāna & upādi.

Anupāpita [pp. of anupāpeti] having been lead to or made to reach, attained, found Miln 252.

Anupāpuṇāti (anuppā°) [anu + pāpuṇāti] to reach, attain, get to, find S I.105; ger. anuppatvāna Pv II.924 (= °pāpuṇitvā PvA 123). -- pp. anupatta (q. v.). -- Caus. anupāpeti (q. v.).

Anupāpeti [Caus. of anupāpuṇāti] to make reach or attain, to lead to, to give or make find J VI.88; Cp. XI. 4 (aor. anupāpayi); Miln 276. -- pp. anupāpita (q. v.).

Anupāya [an + upāya] wrong means J I.256; Sdhp 405.

Anupāyāsa see upāyāsa.

Anupālaka (adj.) [anu + pālaka] guarding, preserving Sdhp 474.

Anupālana (nt.) [fr. anupāleti] maintenance, guarding, keeping Dpvs III.2.

Anupāleti [anu + pāleti] to safeguard, warrant, maintain Miln 160 (santatiŋ).

Anupāhana (adj.) [an + upāhana] without shoes J VI.552.

Anupiya (anuppiya) (adj) [anu + piya] flattering, plessant, nt. pleasantness, flattery, in °bhāṇin one who flatters I) III.185; J II.390; V.360; and °bhāṇitar id. Vbh 352.

Anupīḷaŋ at PvA 161 is to be read anuppīḷan at PvA 161 is to be read anuppīḷan (q. v.).

Anupucchati [anu + pucchati] to ask or inquire after (c. acc.) Sn 432, 1113. -- pp. anupuṭṭha (q. v.).

Anupuṭṭha [pp. of anupucchati] asked Sn 782 (= pucchita SnA 521).

Anupubba (adj.) [anu + pubba] following in one's turn, successive, gradual, by and by, regular Vin II.237 (mahāsamuddo a°--ninno etc.); D I.184; Sn 511; J V.155 (regularly formed, of ūrū). Cases adverbially: anupubbena (instr.) by and by, in course of time, later, gradually Vin I.83; Dh 239 (= anupaṭipāṭiyā DhA III.340); Pug 41, 64; J II.2, 105; III.127; Miln 22; PvA 19. anupubbaso (abl. cp. Sk. anupūrvaśaḥ) in regular order Sn 1000. <-> In compn. both anupubba° & anupubbi° (q. v.).
--kāraṇa gradual performance, graded practice M I.446. --nirodha successive passing away, fading away in regular succession, i. e. in due course. The nine stages of this process are the same as those mentioned under °vihāra, & are enumd. as such at D III.266, 290; A IV.409, 456; Ps I.35. --vihāra a state of gradually ascending stages, by means of which the highest aim of meditation & trance is attained, viz. complete cessation of all consciousness. These are 9 stages, consisting of the 4 jhānas, the 4 āyatanāni & as the crowning phrase "saññā--vedayitanirodha" (see jhāna1). Enumd. as such in var. places, esp. at the foll.: D II.156; III.265, 290; A IV.410; Nd2 under jhāna; Ps I.5; Miln 176. --sikkhā regular instruction or study (dhammavinaye) M I.479; III.1 (+ °kiriyā °paṭipadā).

Anupubbaka (adj.) = anupubba, in cpd. pubbânupubbaka all in succession or in turn, one by one (on nature of this kind of cpd. see anu B IV.) Vin I.20 (°ānaŋ kulānaŋ puttā the sons of each clan, one by one).

Anupubbata (nt.) [fr. anupubba] acting in turn, gradation, succession Vv 6414 (= anukūla kiriyā i. e. as it pleases VvA 280) cp. ānupubbatā.

Anupubbi--kathā (f.) [anupubba + kathā, formation like dhammi--kathā] a gradual instruction, graduated sermon, regulated exposition of the ever higher values of four subjects (dāna--kathā, sīla°, sagga°, magga°) i. e. charity, righteousness, the heavens, and the Path. Bdhgh. explains the term as anupubbikathā nāma dānânantaraŋ sīlaŋ sīlânantaro saggo saggânantaro maggo ti etesaŋ dīpana--kathā" (DA I.277). Vin I.15, 18; II.156, 192; D I.110; II.41; M I.379; J I.8; VvA 66, 197, 208; DA I.308; DhA I.6; Miln 228. -- The spelling is frequently ānupubbikathā (as to lengthening of anu see anu Note (a)), e. g. at D I.110; II.41; M I.379; J I.8; Miln 228.

Anupekkhati [anu + pekkhati] 1. to concentrate oneself on, to look carefully A III.23. -- 2. to consider, to show consideration for, Nd2 50 (ppr. °amāna = anukampamāna). -- Caus. anupekkheti to cause some one to consider carefully Vin II.73.

Anupekkhanatā (f.) [abstr. fr. anupekkhana, see anupekkhatī] concentration (of thought) Dhs 8, 85, 284, 372.

Anupeti [anu + pa + i] to go into D I.55 (+ anupagacchati) S III.207; DA I.165.

Anupeseti [anu + pa + iṣ] to send forth after Miln 36.

Anuposathikaŋ see anvaḍḍhamāsaŋ.

Anuposiya (adj.) [grd. of anu + puṣ] to be nourished or fostered Sdhp 318.

Anuppa° in all combns. of anu + ppa see under headings anupa°.

Anuppadajjuŋ (S III.131) see anupadeti.

Anuppanna (°uppāda, °uppādeti) see uppanna etc.

Anuppīḷa (adj.) [an + uppīḷa] not molested, not oppressed (by robbers etc.) not ruined, free from harm J III.443; V.378; VvA 351; PvA 161.

Anupharaṇa (nt.) [anu + pharaṇa] flashing through, pervading Miln 148.

Anuphusīyati [anu + phusīyati, cp. Sk. pruṣāyati, Caus. of pruṣ] to sprinkle, moisten, make wet J V.242 (himaŋ; C. pateyya).

Anubajjhati at PvA 56 is faulty reading for anubandhati at PvA 56 is faulty reading for anubandhati (q. v.).

Anubaddha [pp. of anubandhati] following, standing behind (piṭṭhito) D I.1, 226.

Anubandha [anu + bandh] bondage M III.170; It 91.

Anubandhati [anu + bandhati] to follow, run after, pursue J I.195; II.230; VI.452 (= anujavati); PvA 56 (substitute for anubajjhanti!), 103, 155. aor. °bandhi J II.154, 353; III.504; PvA 260 (= anvāgacchi). ger. °bandhitvā J I.254. grd. °bandhitabba M I.106. -- pp. anubaddha (q. v.).

Anubandhana (nt.) [fr. anubandhati] that which connects or follows, connection, consequence J VI.526 (°dukkha).

Anubala (nt.) [anu + bala] rear--guard, retinue, suite, in °ŋ bhavati to accompany or follow somebody Miln 125.

Anubujjhati [anu + bujjhati, Med. of budh, cp. Sk. avabudhyate] to remember, recollect J III.387 (with avabujjhati in prec. verse).

Anubujjhana (nt.) [fr. anubujjhati] awakening, recognition Ps I.18 (bujjhana +).

Anubuddha [pp. of anu + bodhati] 1. awakened (act. & pass.), recognised, conceived, seen, known D II.123 (°ā ime dhammā); S I.137 (dhammo vimalenɔ ânubuddho) II.203; IV.188; A II.1; III.14; IV.105; SnA 431. In phrase buddhânubuddha (as to nature of cpd. see anu B IV.) either "fully awakened (enlightened)" or "wakened by the wake" (Mrs. Rh. D.) Th 1, 679 = 1246. -- 2. a lesser Buddha, inferior than the Buddha DA I.40. Cp. buddhânubuddha.

Anubodha [anu + budh] awakening; perception, recognition, understanding S I.126 (?) = A V.46 (anubodhiŋ as aor. of anubodhati?); Pug 21; Miln 233. Freq. in compn. ananubodha (adj.) not understanding, not knowing the truth S II.92; III.261; V.431; A II.1; IV.105; Dhs 390, 1061; VvA 321 (= anavabodha) and duranubodha (adj.) hard to understand, difficult to know D I.12, 22; S I.136.

Anubodhati [anu + budh] to wake up, to realise, perceive, understand; aor. anubodhiŋ A V.46 (?) = S I.126 (anubodhaŋ). -- Caus. °bodheti to awaken, fig. to make see to instruct J VI.139 (°ayamāna) -- pp. anubuddha (q. v.).

Anubodhana (nt.) [fr. anubodhati] awakening, understanding, recognition Ps I.18 (bodhana +).

Anubbajati [anu + vraj] to go along, wander, follow, tread (a path) J IV.399 (maggaŋ = pabbajati C.).

Anubbata (adj.) [Vedic anuvrata, anu + vata] subject to the will of another, obedient, faithful, devoted J III.521; VI.557.

Anubbillāvitatta see ubbill°.

Anubyañjana see anuvyañjana.

Anubrūhita [pp. of anubrūheti] strengthened with (--°), full of Ps I.167.

Anubrūheti [brūheti] to do very much or often, to practice, frequent, to be fond of (c. acc.), foster S I.178 (anubrūhaye); M III.187 (id., so read for manu°), Th 2, 163 (°ehi); Cp. III.12 (saŋvegaŋ anubrūhayiŋ aor.); J III.191 (suññāgāraŋ). Often in phrase vivekaŋ anubrūheti to devote oneself to detachment or solitude, e.g. J I.9 (inf. °brūhetuŋ); III.31 (°brūhessāmi), Dh 75 (°brūhaye = °brūheyya vaḍ̤ḍ̤heyya DhA II.103). -- pp. anubrūhita (q.v.) Cp. also brūhana.

Anubhaṇanā (f.) [anu + bhaṇana] talking to, admonition, scolding Vin II.88 (anuvadanā +).

Anubhavati & Anubhoti [anu + bhavati] to come to or by, to undergo, suffer (feel), get, undertake, partake in, experience D I.129; II.12 (°bhonti); M II.204; A I.61 (atthaŋ °bhoti to have a good result); J VI.97 (°bhoma); Pv I.1011 (°bhomi vipākaŋ); PvA 52 (°issati = vedissati); Sdhf 290. Esp. freq. with dukkhaŋ to suffer pain, e.g. PvA I.1110 (°bhonti); PvA 43, 68, 79 etc. (cp. anubhavana). -- ppr. med. °bhavamāna J I.50; aor. °bhavi PvA 75 (sampattiŋ); ger. °bhavitvā J IV.1; PvA 4 (sam<-> pattiŋ), 67 (dukkhaŋ), 73 (sampattiŋ); grd. °bhaviyāna (in order to receive) Pv II.85 (= anubhavitvā PvA 109). <-> Pass. anubhūyati & °bhavīyati to be undergone or being experienced; ppr. °bhūyamāna PvA 8, 159 (mayā a. = anubhūta), 214 (attanā by him) & °bhavīyamāna PvA 33 (dukkhaŋ). -- pp. anubhūta (q.v.).

Anubhavana (nt.) [fr. anubhavati] experiencing, suffering; sensation or physical sensibility (cf. Cpd. 229, 2321) Nett 28 (iṭ̤ṭhânit̤ṭh--ânubhavana--lakkhanā vedanā "feeling is characterised by the experiencing of what is pleasant and unpleasant"); Miln 60 (vedayita--lakkhaṇā vedanā anubhavana--lakkhaṇā ca); PvA 152 (kamma--vipāka°). Esp. in combn. with dukkha° suffering painful sensations, e.g. at J IV.3; Miln 181; DhA IV.75; PvA 52.

Anubhāga [anu + bhāga] a secondary or inferior part, (after--)share, what is left over Vin II.167.

Anubhāyati [anu + bhāyati] to be afraid of J VI.302 (kissa nvɔ ânubhāyissaŋ, so read for kissânu°).

Anubhāva [fr. anubhavati] orig. meaning "experience, concomitance" and found only in cpds. as --°, in meaning "experiencing the sensation of or belonging to, experience of, accordance with", e.g. maha° sensation of greatness, rājâ° s. belonging to a king, what is in accordance with kingship, i. e. majesty. Through preponderance of expressions of distinction there arises the meaning of anubhāva as "power, majesty, greatness, splendour etc." & as such it was separated from the 1st component and taken as ānubhāva with ā instead of a, since the compositional character had obliterated the character of the a. As such (ānubhāva abs.) found only in later language. -- (1) anubhāva (--°): mahānubhāva (of) great majesty, eminence, power S I.146 sq.; II.274; IV.323; Sn p. 93; Pv II.112; PvA 76. deva° of divine power or majesty D II.12; devatā° id. J I.168; dibba° id. PvA 71, 110. rājā° kingly splendour, pomp D I.49; J IV 247; PvA 279 etc. --anubhāvena (instr. --°) in accordance with, by means of J II.200 (angavijjā°); PvA 53 (iddh°), 77 (kamma°), 148 (id.), 162 (rāja°), 184 (dāna°), 186 (puñña°). yathânubhāvaŋ (adv.) in accordance with (me), as much as (1 can); after ability, according to power S I.31; Vv 15 (= yathābalaŋ VvA 25). -- (2) ānubhāva majesty power, magnificence, glory, splendour J V.10, 456; Pv II.811; VvA 14; PvA 43, 122, 272. See also ānu°.

Anubhāvatā (f.) [= anubhāva + tā] majesty, power S I.156 (mahâ°).

Anubhāsati [anu + bhāsati] to speak after, to repeat D I.104; Miln 345; DA I.273.

Anubhūta [pp. of anubhavati] (having or being) experienced, suffered, enjoyed PvA II.1218. nt. suffering, experience J I.254; Miln 78, 80.

Anubhūyamānatta (nt.) [abstr. fr. ppr. Pass. of anubhavati] the fact of having to undergo, experiencing PvA 103.

Anuma (--dassika) see anoma°.

Anumagge at J V.201 should be read anu magge along the road, by the way; anu here used as prep. c. loc. (see anu A b).

Anumajjati [anu + majjati] 1. to strike along, to stroke, to touch DA I.276 (= anumasati). -- 2. to beat, thresh, fig. to thresh ont J VI.548; Miln 90. -- Pass. anumajjīyati Miln 275 (cp. p. 428).

Anumajjana (nt.) [abstr. fr. anumajjati] threshing out, pounding up (Dhs. trsl. 11), always used with ref. to the term vicāra (q.v.) Miln 62; DhsA 114; DA I.63, 122.

Anumajjha (adj.) [anu + majjha] mediocre, without going to extremes J IV.192; V.387.

Anumaññati [anu + maññati] to assent, approve, give leave Th 1, 72. -- pp. anumata (q.v.).

Anumata [pp. of anumaññati] approved of, given consent to, finding approval, given leave D I.99 (= anuññāta DA I.267); J V.399 (= muta); Miln 185, 212, 231, 275; PvA 64 (= annuññāta).

Anumati (f.) [from anumaññati] consent, permission, agreement, assent, approval Vin II.294, 301, 306; D. I.137, 143; Dpvs IV.47, Cf. V.18; DA I.297; VvA 17, PvA 114.

Anumatta see aṇu°.

Anumasati [anu + masati] to touch D I.106 (= anumajjati DA I.276).

Anumāna [fr. anu + man] inference Miln 330 (naya +), 372, 413; Sdhp 74.

Anumitta [anu + mitta] a secondary friend, a follower. acquaintance J V.77.

Anumināti [cf. Sk. anumāti, anu + mināti from mi, Sk. minoti, with confusion of roots mā & mi] to observe, draw an inference M I.97; PvA 227 (°anto + nayaŋ nento). See also anumīyati.

Anumīyati [Sk. anumīyate, Pass. of anu + mā, measure, in sense of Med.] to observe, conclude or infer from S III.36. Cp. anumināti.

Anumodaka (adj.) [fr. anumodati] one who enjoys, one who is glad of or thankful for (c. acc.) Vin V.172; PvA 122; Sdhf 512.

Anumodati [anu + modati] to find satisfaction in (acc.), to rejoice in, be thankful for (c. acc.), appreciate, benefit from, to be pleased, to enjoy Vin II.212 (bhattagge a. to say grace after a meal); S II.54; A III.50 (°modanīya); IV.411; Dh 177 (ppr. °modamāna); It 78; Pv II.919 (dānaŋ °modamāna = enjoying, gladly receiving); 1,54 (anumodare = are pleased; pitisomanassajātā honti PvA 27); J II.112; PvA 19, 46, 81, 201) imper. modāhi); Sdhp. 501 sq. -- pp. anumodita (q.v.).

Anumodana (nt.) [fr. anumodati] "according to taste", i.e. satisfaction, thanks, esp. after a meal or after receiving gifts = to say grace or benediction, blessing, thanksgiving. In latter sense with dadāti (give thanks for = loc.), karoti (= Lat. gratias agere) or vacati (say or tell thanks): °ŋ datvā PvA 89; °ŋ katvā J I.91; DhA III.170, 172; VvA 118; PvA 17, 47; °ŋ vatvā VvA 40 (pānīyadāne for the gift of water), 295, 306 etc. °ŋ karoti also "to do a favour" PvA 275. Cp. further DhA I.198 (°gāthā verses expressing thanks, benediction); II.97 (Satthāraŋ °ŋ yāciŋsu asked his blessing); PvA 23 (°atthaŋ in order to thank), 26 (id.), 121, 141 (katabhatta°), 142; Sdhp 213, 218, 516.

Anumodita [pp. of anumodati] enjoyed, rejoiced in PvA 77.

Anummatta (adj.) [an + ummatta] not out of mind, sane, of sound mind Miln 122; Sdhp 205.

Anuyanta at A V.22 is doubtful reading (v.l. anuyutta). The meaning is either "inferior to, dependent on, a subject of, a vassal" or "attending on". The explanation may compare Sk. anuyātaŋ attendance [anu + yā, cp. anuyāyin] or Sk. yantṛ ruler [yam], in which latter case anu--yantṛ would be "an inferior ruler" and P. yanta would represent the n. a.g. yantā as a--stem. The v. l. is perhaps preferable as long as other passages with anuyanta are not found (see anuyutta 2).

Anuyāgin (adj) [fr. anu + yaj] offering after the example of another D I.142.

Anuyāta [pp. of anuyāti] gone through or after, followed, pursued S II.105 (magga); A V.236; It 29; Miln 217.

[anu + yā] 1. to go after, to follow J VI.49 (fut. °yissati), 499 (yāyantaŋ anuyāyati = anugacchati C). -- 2. to go along by, to go over, to visit Miln 391 (°yāyati). -- pp. anuyāta (q. v.). See also anusaŋyāyati.

Anuyāyin (adj.) [cp. Sk. anuyāyin, anu + yā] going after, following, subject to (gen.) Sn 1017 (anânuyāyin); J VI.309; Miln 284.

Anuyuñjanā (f.) (& °yuñjana nt.) [abstr. fr. anuyuñjati] application or devotion to (--°) Miln 178; VvA 346 (anuyujjanaŋ wrong spelling?)

Anuyuñjati [anu + yuñjati] 1. to practice, give oneself up to (acc.), attend, pursue S I.25, 122 (°yuñjan "in loving self--devotion" Mrs. Rh. D.); III.154; IV.104, 175; Dh 26 (pamādaŋ = pavatteti DhA I.257), 247 (surāmeraya--pānaŋ = sevati bahulīkaroti DhA III.356); PvA 61 (kammaṭṭhāQaŋ). -- 2. to ask a question, to call to account, take to task Vin II.79;

Vv 335; ppr. Pass. °yuñjiyamāna PvA 192. -- pp. anuyutta (q. v.). -- Caus. anuyojeti "to put to", to address, admonish, exhort DhA IV.20.

Anuyutta [pp. of anuyuñjati] 1. applying oneself to, dealing with, practising, given to, intent upon D I.166, 167; III. 232 = A II.205 (attaparitāpanɔ ânuyogaŋ a.); S III.153; IV.104; Sn 663 (lobhaguṇe), 814 (methunaŋ = samāyutta SnA 536), 972 (jhān°); Pug 55; PvA 163 (jāgariya°), 206. -- 2. following, attending on; an attendant, inferior, vassal, in expression khattiya or rājā anuyutta a prince royal or a smaller king (see khattiya 3 b) A V.22 (v l. for T. anuyanta, q. v.); Sn 553 (= anugāmin, sevaka SnA 453).

Anuyoga [Sk. anuyoga, fr. anu + yuj] 1. application, devotion to (--°), execution, practice of (--°); often combd. with anuyutta in phrase °anuyogaŋ anuyutta = practising, e. g. Vin I.190 (maṇḍanɔ ânuyogaŋ anuyutta); D III.113 (attakilamath ɔ ânuyogaŋ a.); A II.205 (attaparitāpanɔ ânuyogaŋ a.). -- As adj. (--°) doing, given to, practising (cp. anuyutta). D I.5; III.107; M I.385; S I.182; III.239; IV.330; V.320; A I.14; III.249; IV.460 sq.; V. 17 sq., 205; J I.90 (padhānɔ ânuyogakiccaŋ); Vv 8438 (dhamma°); Miln 348; DA I. 78, 104. -- 2. invitation, appeal, question (cp. anuyuñjati 2) Miln 10 (ācariyassa °ŋ datvā).

Anuyogavant (adj.) [anuyoga + vant] applying oneself to, full of application or zeal, devoted PvA 207.

Anuyogin (adj.) [fr. anuyoga] applying oneself to, devoted to (--°) Dh 209 (atta° given to oneself, self--concentrated).

Anurakkhaka (adj.) [fr. anurakkhati, cp. °rakkhin] preserving, keeping up J IV.192 (vaŋsa°); VI.1 (id.).

Anurakkhaṇa (nt.) & °ā (f.) [abstr. fr. anurakkhati] guarding, protection, preservation D III.225 sq.; A II.16 sq.; J I.133; Pug 12; Dpvs IV.24 (adj.); VvA 32 (citta°); Sdhp 449.

Anurakkhati [anu + rakkhati] to guard, watch over (acc.), preserve, protect, shield Sn 149; Dh 327; J I.46; Pug 12. -- ppr. med.° rakkhamāna(ka) as adj. Sdhp 621.

Anurakkhā (f.) [= anurakkhaṇā] guarding, protection, preservation S IV.323 (anuddayā a. anukampā).

Anurakkhin (adj.) [fr. anurakkhati] guarding, preserving, keeping J V.24.

Anurakkhiya (adj.) [f. anurakkhati] in dur° difficult to guard Vin III.149.

Anurañjita [pp. of anu + rañjeti, Caus. of rañj] illumined, brighterted, beautified Bu I.45 (byāmapabhā° by the shine of the halo); VvA 4 (sañjhātapa° for sañjhāpabhā°).

Anuratta (adj.) pp. of anu + rañj] attached or devoted to, fond of, faithful Th 2, 446 (bhattāraŋ); J I.297; Miln 146.

Anuravati [anu + ravati] to resound, to sound after, linger (of sound) Miln 63.

Anuravanā (f.) [abstr. fr. anuravati] lingering of the sound, resounding Miln 63.

Anuraho (adv.) [anu + raho] in secret, face to face, private M I.27.

Anurujjhati [Sk. anurudhyate, Pass. of anu + rudh] to conform oneself to, have a regard for, approve, to be pleased A IV.158; Dhs A 362. -- pp. anuruddha (q. v.).

Anuruddha [pp. of anurujjhati] enggaged in, devoted to; compliant or complied with, pleased S IV.71, (anānuruddha).

Anurūpa (adj.) [anu + rūpa] suitable, adequate, seeming, fit, worthy; adapted to, corresponding, conform with (--°) J

I.91; VI.366 (tad°); PvA 61 (ajjhāsaya° according to his wish), 128 (id.) 78, 122, 130, 155; etc. Cp. also paṭirūpa in same meaning.

Anurodati [anu + rodati] to cry after, cry for J III.166 = Pv I.127 (dārako candaŋ a.).

Anurodha [fr. anu + rudh] compliance, consideration satisfaction (opp. virodha) S I.111; IV.210; Sn 362; Dhs 1059; Vbh 145; DhsA 362.

Anulapanā (f.) [anu + lapanā, lap] scolding, blame, accusation Vin II.88 (spelt anullapanā; combd. with anuvadana & anubhaṇanā).

Anulitta (adj.) [cp. Sk. anulipta, pp. of anulimpati] anointed, besmeared J I.266; PvA 211.

Anulimpati [anu + limpati] to anoint, besmear, Miln 394 (°limpitabba). Caus. °limpeti in same meaning Miln 169, and °lepeti Milm 169 (grd. °lepanīya to be treated with ointment). -- pp. anulitta (q. v.).

Anulimpana (nt.) [fr. anulimpati] anointing Miln 353, 394.

Anulepa [fr. anu + lip] anointing Miln 152.

Anulokin (adj.) [fr. anu + loketi, cp. Sk. & P. avalokin & anuviloketi] looking (up) at, seeing (--°) M I.147 (sīsa°).

Anuloma (adj.) [Sk. anu + loma] "with the hair or grain", i. e. in natural order, suitable, fit, adapted to, adaptable, straight forward D II.273 (anānuloma, q. v.) S IV.401; Ps II.67, 70; DhA II.208. -- nt. direct order, state of fitting in, adaptation Miln 148.
--ñāṇa insight of adaptation (cp. Cpd. 66, 68) DhA II.208. --paṭiloma in regular order & reversed, forward & backward (Ep. of paṭiccasamuppāda, also in BSk.) Vin I.1; A IV.448.

Anulomika (& °ya) (adj.) [fr. anuloma] suitable, fit, agreeable; in proper order, adapted to (--°) Vin II.7 (an°); III.120 (an° = ananucchaviya); IV.239; A I.106; III.116 sq.; It 103 (sāmaññassa°); Sn 385 (pabbajita°); KhA 243 (ananulomiya); DhsA 25; Sdhp 65.

Anulometi [v. denom. fr. anuloma] to conform to, to be in accordance with Miln 372.

Anuḷāratta (nt.) [abstr. fr. an + uḷāra] smallness, littleness, insignificance VvA 24.

Anuvajja (adj.) [grd. of anu + vadati, cp. anuvāda & Sk. avavadya] to be blamed, censurable, worthy of reproach Sn p. 78 (an° = anuvādavimutta SnA 396).

Anuvattaka (adj.) [fr. anuvatteti] 1. = anupavattaka (q. v.) Th 1, 1014 (cakka°). -- 2. following, siding with (--°) Vin IV.218 (ukkhittânuvattikā f.).

Anuvattati [Sk. anuvartati, anu + vattati] 1. to follow, imitate, follow one's example (c. acc.), to be obedient D II.244; Vin II.309 (Bdhgh.); IV.218; J I.125, 300; DA I.288; PvA 19. -- 2. to practice, execute Pv IV. 712. -- Caus. °vatteti (q. v.).

Anuvattana (nt.) [abstr. fr. anuvattati] complying with, conformity with (--°), compliance, observance, obedience J I.367 (dhamma°); V.78.

Anuvattin (adj.) [fr. anuvattati] following, acting according to or in conformity with (--°), obedient J II.348 (f. °inī); III.319 (id.); Dh 86 (dhamma°); Vv 155 (vasa° = anukūlabhāvena vattana sīla VvA 71); DhA II.161.

Anuvatteti [anu + vatteti] = anupavatteti (q. v.) Th 1, 826 (dhammacakkaŋ: "after his example turn the wheel" Mrs. Rh. D.).

Anuvadati [Sk. ava°; anu + vadati] to blame, censure, reproach Vin II.80, 88. -- grd. anuvajja (q. v.).

Anuvadanā (f.) [fr. anuvadati] blaming, blame, censure Vin II.88 (anuvāda +).

Anuvasati [anu + vasati] to live with somebody, to dwell, inhabit J II.421. Caus. °vāseti to pass, spend (time) J VI.296. -- pp. °vuttha (q. v.).

Anuvassaŋ (adv.) [anu + vassa] for one rainy season; every rainy season or year, i. e. annually C. on Th 1, 24.

Anuvassika (adj.) [fr. anuvassaŋ] one who has (just) passed one rainy season Th 1, 24 ("scarce have the rains gone by" Mrs. Rh. D.; see trsl. p. 29 n. 2).

Anuvāceti [anu + Caus. of vac] to say after, to repeat (words), to recite or make recite after or again D I.104 (= tehi aññesaŋ vācitaŋ anuvācenti DA I.273); Miln 345. Cp. anubhāseti.

Anuvāta1

Anuvāta1 [anu + vā to blow] a forward wind, the wind that blows from behind, a favourable wind; °ŋ adv. with the wind, in the direction of the wind (opp. paṭivātaŋ). A I.226 (°paṭivātaŋ); Sdhp 425 (paṭivāta°). In anuvāte (anu + vāte) at J II.382 "with the wind, facing the w., in front of the wind" anu is to be taken as prep. c. loc. & to be separated from vāte (see anu A b.).

Anuvāta2

Anuvāta2 [anu + vā to weave (?) in analogy to vāta from vā to blow] only in connection with the making of the bhikkhus'garments (cīvara) "weaving on, supplementary weaving, or along the seam", i. e. hem, seam, binding Vin I.254, 297; II.177; IV.121 (aggala +); PvA 73 (anuvāte appabhonte since the binding was insufficient).

Anuvāda [fr. anuvadatī, cp. Sk. anuvāda in meaning of "repetition"] 1. blaming, censure, admonition Vin II.5, 32; A II.121 (atta°, para°); Vbh 376. -- 2. in combn. vādânuvāda: talk and lesser or additional talk, i. e. "small talk" (see anu B IV.) D I.161; M I.368.
--adhikaraṇa a question or case of censure Vin II.88 sq.; III.164 (one of the 4 adhikaraṇāni, q. v.).

Anuvāsana (nt.) [fr. anuvāseti] an oily enema, an injection Miln 353.

Anuvāseti [anu + vāseti, Caus. of vāsa3 odour, perfume] to treat with fragrant oil, i. e. to make an injection or give an enema of salubrious oil Miln 169; grd. °vāsanīya ibid.; pp. °vāsita Miln 214.

Anuvikkhitta (adj.) [anu + vi + khitta, pp. of anu + vikkhipati] dispersed over S V.277 sq. (+ anuvisaṭa).

Anuvigaṇeti [anu + vi + gaṇeti] to take care of, regard, heed, consider Th 1, 109.

Anuvicarati [anu + vi + carati] to wander about, stroll roam through, explore D I.235; J II.128; III.188; PvA 189 (= anupariyāti). -- Caus. °vicāreti to think over (lit. to make one's mind wander over), to meditate, ponder (cp. anuvicinteti); always combd. with anuvitakketi (q. v.) A I.264 (cetasā), III.178 (dhammaŋ cetasā a.). -- pp. anuvicarita (q. v.).

Anuvicarita [pp. of anuvicāreti] reflected, pondered over, thought out S III.203 (manasā); DA I.106 (= anucarita).

Anuvicāra [anu + vicāra, cf. anuvicāreti] meditation, reflexion, thought Dhs 85 (= vicāra).

Anuvicinaka [fr. anu + vicināti] one who examines, an examiner Miln 365.

Anuvicinteti [anu + vi + cinteti] to think or ponder over, to meditate D II.203; S I 203 (yoniso °cintaya, imper. "marshall thy thoughts in ordered governance" Mrs. Rh. D.; v. l. anucintaya); Th 1, 747; Dh 364; It 82 (dhammaŋ °ayaŋ); J III.396; IV.227; V.223 (dhammaŋ °cintayanto).

Anuvicca [ger. of anuvijjati, for the regular from anuvijja prob. through influence of anu + i (anu--v--icca for anvicca), cf. anveti & adhicca; & see anuvijjati] having known or found out, knowing well or thoroughly, testing, finding out M I.301, 361 (v. l. °vijja); A II.3, 84; V.88; Dh 229 (= jānitvā DhA III.329); Sn 530 (= anuviditvā SnA 431); J I.459 (= jānitvā C.); III.426; Pug. 49.
--kāra a thorough investigation, examination, test Vin I.236 (here spelt anuvijja) = M I.379 (= °viditvā C.) = A IV.185.

Anuvijjaka [fr. anuvijja, ger. of anuvijjati] one who finds out, an examiner Vin V.161.

Anuvijjati [anu + vid, with fusion of Vedic vetti to know, and Pass. of vindati to find (= vidyate)] to know thoroughly, to find out, to trace, to come to know; inf. °vijjitiŋ J III.506; ger. °viditvā Sn A 431, also °vijja & vicca (see both under anuvicca); grd. ananuvejja not to be known, unfathomable, unknowable M I.140 (Tathāgato ananuvejjo). -- Caus. anuvijjāpeti to make some one find out J V.162. -- pp. anuvidita (q. v.).

Anuvijjhati [anu + vyadh] 1. to pierce or be pierced, to be struck or hurt with (instr.) J VI.439 -- 2. to be affected with, to fall into, to incur DhA III.380 (aparādhaŋ). -- pp. anuviddha (q. v.).

Anuvitakketi [anu + vi + takketi] to reflect, think, ponder over, usually combd with anuvicāreti D I.119; III.242; S V.67 = It 107 (anussarati +); A III.383.

Anuvidita [pp. of anuvijjati] found out, recognised; one who has found out or knows well Sn 528, 530 (= anubuddha Sn A 431). Same in B.Sk., e.g. M Vastu III.398.

Anuviddha (adj.) [pp. of anuvijjhati] pierced, intertwined or set with (--°) VvA 278.

Anuvidhīyati [cf. Sk. anuvidhīyate & adj. anuvidhāyin; Pass. of anu + vi + dhā, cf. vidahati] to act in conformity with, to follow (instruction) M II.105 = Th 1, 875; S IV.199; J II.98; III.357.

Anuvidhīyanā (f.) [abstr. fr. anuvidhīyati] acting according to, conformity with M I.43.

Anuviloketi [anu + vi + loketi; B.Sk. anuvilokayati] to look round at, look over, survey, muster M I.339; Sn p. 140; J I.53; Miln 7 (lakaŋ), 21 (parisaŋ), 230.

Anuvivaṭṭa [anu + vivaṭṭa] an "after--evolution", devolution; as part of a bhikkhuɔs dress: a sub--vivaṭṭa (q. v.) Vin I.287 (vivaṭṭa +).

Anuvisaṭa (anu + visaṭa, pp. of anu + vi + sṛ] spread over S V.277 sq.; J IV.102.

Anuvuttha [pp. of anuvasati, cf. Sk. anūṣita] living with, staying, dwelling J II.42 (cira°); V.445 (id.).

Anuvejja (adj.) in an° see anuvijjati.

Anuvyañjana & anubyañjana (e. g. Vin IV.15; J I.12) (nt.) [anu + vyañjana] accompanying (i. e. secondary) attribute, minor or inferior characteristic, supplementary or additional sign or mark (cf. mahāpurisa--lakkhaṇa) Vin I.65 (abl. anuvyañjanaso "in detail"); M III.126; S IV.168; A IV.279 (abl.); V.73 sq.; Pug 24, 58; Miln 339; VvA 315; DhsA 400.
--gāhin taking up or occupying oneself with details, taken up with lesser or inferior marks D I.70 (cf. MVastu III.52); III.225; S IV.104; A I.113; II.16, 152 sq.; Dhs 1345 (cf. Dhs trsl. 351).

Anusaŋyāyati [anu + saŋ + yāyati] to traverse; to go up to, surround, visit (acc.) M I.209 (Bhagavantaŋ °itvā), J IV.214 (v.l. anuyāyitvā). See also anuyāti and anusaññāti.

Anusaŋvacchara (adj.) [anu + saŋv°] yearly DhA I.388 (nakkhattaŋ). Usually nt. °ŋ as adv. yearly, every year J I.68; V.99. On use of anu in this combn. see anu A a.

Anusañcarati [anu + saŋ + carati] to walk along, to go round about, to visit M I.279; S V.53, 301; J I.202; III.502; PvA 279 (nagaraŋ). -- pp. anusañcarita (q. v.).

Anusañcarita [pp. of anusañcarati] frequented, visited, resorted to Miln 387.

Anusañceteti [anu + saŋ + ceteti] to set ones mind on, concentrate, think over, meditate Pug 12.

Anusaññāti [either anu + saŋ + jñā (jānāti) or (preferably) = anusaŋyāti as short form of anusaŋyāyati, like anuyāti > anuyāyati of anu + saŋ + yā, cf. Sk. anusaŋyāti in same meaning] to go to, to visit, inspect, control; ppr. med. °saññāyamāna Vin III.43 (kammante); inf. °saññātuŋ A I.68. (janapade).

Anusaṭa [Sk. anusṛta, pp. of anu + sṛ] sprinkled with (--°), bestrewn, scattered Vv 53 (paduma° magga = vippakiṇṇa VvA 36).

Anusatthar [n. ag. to anu + sās, cf. Sk. anuśāsitṛ & P. satthar] instructor, adviser J IV.178 (ācariya +). Cp. anusāsaka.

Anusatthi (f.) [Sk. anuśāsti, anu + śās, cp. anusāsana] admonition, rule, instruction J I.241; Miln 98, 172, 186 (dhamma°), 225, 227, 347.

Anusandati [Vedic anusyandati, anu + syad] to stream along after, to follow, to be connected with. Thus to be read at Miln 63 for anusandahati (anuravati +; of sound), while at A IV.47 the reading is to be corrected to anusandahati.

Anusandahati [anu + saŋ + dhā, cf. Vedic abhi + saŋ + dhā] to direct upon, to apply to A IV.47 sq. (cittaŋ samāpattiyā; so to be read with v. l. for anusandati); Miln 63 (but here prob. to be read as anusandati, q.v.).

Anusandhanatā (f.) [= anusandhi] application, adjusting Dhs 8 (cittassa).

Anusandhi (f.) [fr. anu + saŋ + dhā] connection, (logical) conclusion, application DA I.122 (where 3 kinds are enumd., viz. pucchā°, ajjhāsayā°, yathā°); Nett 14 (pucchato; Hard., in Index "complete cessation"?!). Esp. freq. in (Jātaka) phrase anusandhiŋ ghaṭeti "to form the connection", to draw the conclusion, to show the application of the story or point out its maxim J I.106; 308; DhA II.40, 47; etc.

Anusampavankatā (f.) [anu + saŋ + pavankatā; is reading correct?] disputing, quarrelling(?) Vin II.88 (under anuvādâdhikaraṇa).

Anusaya [anu + śī, seti Sk. anuśaya has a diff. meaning] (see Kvu trsl. 234 n. 2 and Cpd. 172 n. 2). Bent, bias, proclivity, the persistance of a dormant or latent disposition, predisposition, tendency. Always in bad sense. In the oldest texts the word usually occurs absolutely, without mention of the cause or direction of the bias. So Sn. 14 = 369, 545; M. III.31; S. III.130,

IV.33, V.28 236; A. I.44; II.157; III.74, 246, 443. Or in the triplet obstinacy, prejudice and bias (adhiṭṭhānâbhinivesânusayā) S. II.17; III.10, 135, 161; A. V.III. Occasionally a source of the bias is mentioned. Thus pride at S. I.188; II.252 ff., 275; III.80, 103, 169, 253; IV.41, 197; A I.132, IV.70 doubt at M. I.486 -- ignorance lust and hatred at S IV.205, M III.285. At D III.254, 282; S V.60; and A IV.9. we have a list of seven anusaya's, the above five and delusion and craving for rebirth. Hence--forward these lists govern the connotation of the word; but it would be wrong to put that connotation back into the earlier passages. Later references are Ps I.26, 70 ff., 123, 130, 195; II.36, 84, 94, 158; Pug 21; Vbh 340, 383, 356; Kvu 405 ff. Dpvs I.42.

Anusayita [pp. of anuseti, anu + śī] dormant, only in combn. dīgharatta° latent so long Th 1, 768; Sn 355, 649. Cp. anusaya & anusayin.

Anusayin (adj.) [fr. anusaya] D II.283 (me dīgharatta°), "for me, so long obsessed (with doubts)". The reading is uncertain.

Anusarati [anu + sṛ] to follow, conform oneself to S IV. 303 (phalaŋ anusarissati BB, but balaŋ anupadassati SS perhaps to be preferred). -- Caus. anusāreti to bring together with, to send up to or against Miln 36 (aññamaññaŋ a. anupeseti).

Anusavati at S II.54 (āsavā na a.; v. l. anusayanti) & IV. 188 (akusalā dhammā na a.; v. l. anusenti) should preferably be read anusayati: see anuseti 2.

Anusahagata (adj.) having a residuum, accompanied by a minimum of . . S III.130; Kvu 81, see aṇu°.

Anusāyika (adj.) [fr. anusaya] attached to one, i. e. inherent, chronic (of disease) M II.70 (ābādha, v. l. BB anussāyika); DhA I.431 (roga).

Anusāra [fr. anu + sṛ] "going along with", following, conformity. Only in obl. eases (--°) anusārena (instr.) in consequence of, in accordance with, according to J I.8; PvA 187 (tad), 227; and anusārato (abl.) id. Sdhp 91.

Anusārin (--°) (adj.) [fr. anu + sarati] following, striving after, acting in accordance with, living up to or after. Freq. in formula dhammânusārin saddhânusārin living in conformity with the Norm & the Faith D III.254; M I.142, 479; S III.225; V.200 sq.; A I.74; IV.10; Pug 15. -- Cp. also S I.15 (bhavasota°); IV.128 (id.); J VI.444 (paṇḍitassa° = veyyāvaccakara C.); Sdhp 528 (attha°).

Anusāreti see anusarati.

Anusāsaka [fr. anusāsati] adviser, instructor, counsellor J II.105; Miln 186, 217, 264. Cp. anusatthar.

Anusāsati [Vedic anuśāsati, anu + sās] 1. to advise, admonish, instruct in or give advice upon (c. acc.) to exhort to Vin I.83; D I.135; II.154; Dh 77, 159 (aññaŋ); J VI.368; cp. I.103; Pv II.68; PvA 148. -- grd. anusāsiya Vin I.59; and °sāsitabba DhA III.99. -- Pass °sāsiyati Vin II.200; Miln 186. -- 2. to rule, govern (acc.) ādminister to (dat.) S I.236 = Sn 1002 (paṭhaviŋ dhammenam--anusāsati, of a Cakkavattin); J II.2; VI.517 (rajjassa = rajjaŋ C., i. e. take care of) DA I.246 (read °sāsantena); PvA 161 (rajjaŋ). -- pp. anusiṭṭha (q. v.); cp. anusatthar, anusatthi & ovadati.

Anusāsana (nt.) [Vedic anuśāsana, fr. anu + śās] advice, instruction, admonition D III.107; A I.292 (°pāṭihāriya, cp. anusāsanī); Miln 359.

Anusāsanī (f.) [fr. anusāsati, cp. anusāsana] instruction, teaching, commandment, order S V.108; A II.147; III.87; V.24 sq., 49, 338; J V.113; Th 2, 172, 180; Pv III.76; ThA 162; VvA 19, 80, 81.
--pāṭihāriya (anusāsani°) the miracle of teaching, the wonder worked by the commandments (of the Buddha) Vin II.200; D I.212, 214; III.220; A I.170; V.327; J III.323; Ps II.227 sq.

Anusikkhati [Vedic anuśikṣati; anu + Desid. of śak] to learn of somebody (gen.); to follow one's example, to imitate Vin II.201 (ppr. med. °amāna); S I.235; A IV. 282, 286, 323; Sn 294 (vattaŋ, cp. RV III.59, 2: vratena śikṣati), 934; J I.89; II.98; III.315; V.334; VI.62; Th 1, 963; Miln 61. -- Caus anusikkhāpeti to teach [= Sk. anuśikṣayati] Miln 352.

Anusikkhin (adj.) [fr. anusikhati] studying, learning M I. 100; Dh 226 (ahoratta° = divā ca rattiñ ca tisso sikkhā sikkhamāna DhA III.324).

Anusiṭṭha (Vedic anuśiṣṭa, pp. of anusāsati] instructed, admonished, advised; ordered, commanded M II.96; J I.226; Pv II.811; Miln 284, 349.

Anusibbati [anu + sibbati, siv to sew] to interweave Vin III.336 (introd. to Sam. Pās.).

Anusuṇāti [anu + śru] to hear; pret. anassuŋ [Sk. anvaśruvaŋ] I heard M I.333.

Anusumbhati [anu + sumbhati (sobhati); śubh or (Vedic) śumbh] to adorn, embellish, prepare J VI.76.

Anusuyyaŋ [cp. Sk. anasūyaŋ] reading at J III.27, see anasuyyaŋ.

Anusuyyaka (adj.) [an + usuyyaka] not envious, not jealous Sn 325 (= usuyyāvigamena a. SnA 332); J II.192 (v. l. anussuyyaka); V.112.

Anuseṭṭhi [anu + seṭṭhi] 1. an under--seṭṭhi (banker, merchant) J V.384 (see anu B III. a.). -- 2. in redupl. cpd. seṭṭhânuseṭṭhi (see anu B IV) "bankers & lesser bankers", i. e. all kinds of well--to--do families J VI.331.

Anuseti [anu + seti. cp. Sk. anuśayate or° śete, from śī] to "lie down with", i. e. (1) trs. to dwell on, harp on (an idea) S II.65; III.36; IV.208. -- 2. (of the idea) to obsess, to fill the mind persistently, to lie dormant & be continually cropping up. M I.40, 108, 433; S II.54 (so read with SS for anusavanti) IV.188; A I.283; III.246; Pug 32, 48. -- pp. anusayita (q. v.).

Anusocati [anu + socati] to mourn for, to bewail Sn 851 (atītaŋ na a.; cp. Nd1 222); Pv I.127; II.68; PvA 95.

Anusocana (nt.) [abstr. fr. anusocati] bewailing, mourning PvA 65.

Anusota° [anu + sota, in °ŋ as adv. or acc. to expln. under anu A a.] in anusotaŋ (adv.) along the stream or current, down--stream A II.12; J I.70 (opp. paṭisotaŋ against the stream); PvA 169 (Gangāya a. āgacchanto).
--gāmin "one who follows the stream", i. e. giving way to ones inclinations, following ones will A II.5, 6 (opp. paṭi°); Sn. 319 (= sotaŋ anugacchanto Sn A 330); Pug 62.

Anussati (f.) [Sk. anusmṛti, fr. anu + smṛ, cp. sati] remembrance, recollection, thinking of, mindfulness. A late list of subjects to be kept in mind comprises six anussati--ṭṭhānāni, viz. Buddha°, Dhamma°, Sangha°, sīla°, cāga°, devatā°, i. e. proper attention to the Buddha, the Doctrines, the Church, to morality, charity, the gods. Thus at D III.250, 280 (cp. A I.211); A III.284, 312 sq., 452; V.329 sq.; Ps I.28. Expanded to 10 subjects (the above plus ānāpāna--sati, maraṇa--sati, kāyagatā--sati, upasamânussati) at A I.30, 42 (cp. Lal. Vist 34). For other references see D I.81; S V.67 = It 107 (anussaraṇa at latter pass.); A III.284, 325, 452. Ps I.48, 95, 186; Pug 25, 60; Dhs 14, 23, 1350 (anussati here to be corr. to asati, see Dhs. trsl. 351); Sdhp. 225, 231, 482. See also anuttariya (anussat--ânuttariya).

Anussada (adj.) [an + ussada without haughtiness Sn 624 (vv. ll. anusaddha & anussuda; Sn A 467 expln. by taṇhā ussadâbhāva) = Dh 400 (which pass. has anussuta; v.l. K.B. anussada; DhA IV.165 expls. with taṇhā--ussāvâbhāva, vv. ll. °ussada°); It 97 (vv. ll. anussata & anussara).

Anussaraṇa (nt.) [abstr. to anussarati] remembrance, memory, recollection It 107 (= anussati at id. p. S V.67); PvA 25,

29.

Anussarati [Vedic anusmarati, anu + smṛ] to remember, recollect, have memory of (acc.), bear in mind; be aware of D II.8, 53, 54 (jātito etc.); S III.86 sq. (pubbenivāsaŋ); V.67 (dhammaŋ a. anuvitakketi), 303 (kappasahassaŋ); A I.25, 164 (pubbenivāsaŋ), 207 (Tathāgataŋ, Dhammaŋ etc.); III.285 (id.), 323 (nivāsaŋ), 418; V.34, 38, 132, 199, 336 (kalyāṇamitte); It 82 (dhammaŋ), 98 (pubbenivāsaŋ); J I.167; II.111; Dh 364; Pv I.59; Pug 60; Sdhp 580, 587; DA I.257; KhA 213; DhA II.84; IV.95; PvA 29, 53, 69, 79, 107. -- pp. anussarita (see anussaritar). -- Caus anussarāpeti to remind someone, to call to mind J II.147.

Anussaritar [n. ag. to anussarita, pp. of anussarati] one who recollects or remembers S V.197, 225 (saritar +); A V.25, 28.

Anussava [anu + sava fr. śru, cp. Vedic śravas nt.] hearsay, report, tradition M I.520; II.211; S II.115; IV.138; A I.26; J I.158 (with ref. to part. kira = annussav'atthe nipāto; so also at VvA 322, cf. anussavana); II.396, 430 (id.); IV.441; instr. °ena from hearsay, by report A II.191 (cf. itihītihaŋ).

Anussavana (nt.) [anu + savana fr. śru] = anussava PvA 103 (kira--saddo anussavane, from hearsay).

Anussavika (adj.) [fr. anussava] "belonging to hearsay", traditional; one who is familiar with tradition or who learns from hearsay M I.520; II.211. Cp. anussutika.

Anussāvaka [fr. anussāveti] one who proclaims or announces, a speaker (of a kammavācā) Vin I.74.

Anussāvana (nt.) & °ā (f.) [fr. anussāveti] a proclamation Vin I.317, 340; V.170, 186, 202 sq.

Anussāvita [pp. of anussāveti] proclaimed, announced Vin I.103.

Anussāveti [anu + sāveti, Caus. of śru, cp. B.Sk. anuśrāvayati "to proclaim aloud the guilt of a criminal" AvŚ. I.102; II.182] to cause to be heard or sound; to proclaim, utter, speak out Vin I.103 (°ssāviyamāna ppr. Pass.); II.48 (saddaŋ a.). -- pp. anussāvita.

Anussuka (adj.) [an + ussuka] free from greed Dh 199; cf. anussukin v. l. D III.47, also anissukin and apalāsin.

Anussukita [an + ussuk°] VvA 74 & anussukin Pug 23 = anussuka.

Anussuta1

Anussuta1 (adj.) [an + ussuta, ud + sṛ] free from lust Dh 400 (= ussāvâvena anussuta C.). See also anussada.

Anussuta2

Anussuta2 [anu + suta, pp. of śru] heard of; only in cpd. ananussuta unheard of S II.9; Pug 14.

Anussutika (adj.) [fr. anu + śru, cp. anussavika] according to tradition or report, one who goes by or learns from hearsay DA I.106, 107.

Anussuyyaka see anusuyyaka.

Anuhasati [anu + hasati] to laugh at, to ridicule DA I.256.

Anuhīrati [for °hariyati, anu + hṛ] to be held up over, ppr. anuhīramāna D II.15 (vv. ll. v. l. anubhiram°; glosses B. K. anudhāriyam°, cp. Trenckner, Notes 79).

Anūna (adj.) [Vedic anūna, an + ūna] not lacking, entire, complete, without deficiency J VI 273; Dpvs V.52; Miln 226; DA I.248 (+ paripūra, expld by anavaya).

Dpvs IV.34.

Anūnatā (f.) [abstr. fr. anūna] completeness Cp. III.611.

Anūpa (adj.) [Vedic anūpa, anu + ap: see āpa, orig. alongside of water] watery, moist; watery land, lowland J. IV.358 (anopa T; anupa C. p. 359), 381 (°khetta); Miln 129 (°khetta).

Anūpaghāta [metrically for anupa°] not killing, not murdering. Dh 185 (= anupahananañ cɔeva anupaghātanañ ca DhA III.238).

Anūpadhika for anu° in metre Sn 1057, see upadhi.

Anūpanāhin (adj.) [an + upanāhin, with ū metri causa] not bearing ill--will, not angry with J IV.463.

Anūpama at It 122 is metric reading for anupama at It 122 is metric reading for anupama (see upama).

Anūpalitta (adj.) [an + upalitta, with ū in metre] free from taint, unstained, unsmeared Sn 211, 392, 468, 790, 845; Dh 353; cf. Nd1 90 and DhA IV.72.

Anūpavāda [an + upavāda, with metrically lengthened u] not grumbling, not finding fault Dh 185 (= anupavādanañ cɔ eva anupavadāpanañ ca DhA III.238).

Anūhata (adj.) [pp. of an + ūhaññati, ud + han] not rooted out, not removed or destroyed Th 1, 223 = Nd2 974; Dh 338 (= asamucchinna DhA IV.48).

Aneka (adj.) (usually °--) [an + eka] not one, i. e. many, various; countlcss, numberless It 99 (saŋvaṭṭakappā countless aeons); Sn 688 (°sākhā); Dh 153 (°jātisāra); J IV.2; VI.366.
--pariyāyena (instr.) in many ways Vin I.16; Sn p. 15. --rūpa various, manifold Sn 1049, 1079, 1082; Nd2 54 (= anekavidha). --vidha manifold Nd2 54; DA I.103. --vihita various, manifold D I.12, 13, 178; It 98; Pug 55; DA I.103 (= anekavidha).

Anekaŋsā (f.) [an + ekaŋsā] doubt Nd2 1.

Anekaŋsikatā (f.) [abstr. fr. anekaŋsa + kata] uncertainty, doubtfulness Miln 93.

AneQa (adj.) [an + ejā] free from desires or lust D II.157; Sn 920, 1043, 1101, 1112; It 91 (opp. ejânuga Nd1 353 = Nd2 55; Dh 414 (= taṇhāya abhāvena DhA IV. 194), 422; Pv IV.135 (nittaṇha PvA 230).

Anedha (adj.) [an + edha] without fuel J IV.26 (=anindhana).

Aneḷa (adj.) [an + eḷa = ena, see neḷa & cp. BSk. eḍa (mūka); Vedic anena] faultless, pure; only in foll. cpds.: °gala free from the dripping or oozing of impurity (thus expld. at DA I.282, viz. elagalana--virahita), but more likely in lit. meaning "having a pure or clear throat" or, of vācā speech:
"clearly enunciated" (thus Mrs. Rh. D. at Kindred Sayings I.241) Vin I.197 = D I.114 = S I.189; A II.51, 97; III.114, 195. Cp.

also M Vastu III. 322. -- °mūga same as prec. "having a clear throat", i. e. not dumb, fig. clever, skilled D III.265; Sn 70 (= alālāmukha SnA 124), cp. Nd2 259.

Aneḷaka (adj.) [cp. BSk. aneḍ̤aka, e. g. Av. Ś. I.187, 243; M Vastu I.339; III.322] = aneḷa, pure, clear M II.5; J VI.529.

Anesanā (f.) [an + esanā] impropriety S II.194; J II.86; IV.381; Miln 343, 401; DA I.169; DhA IV.34; Sdhp 392, 427.

Ano-- is a frequent form of compn. an--ava, see ava.

Anoka (nt.) [an + oka] houselessness, a houseless state, fig freedom from worldliness or attachment to life, singleness S V.24 = A V.232 = Dh 87 (okā anokaŋ āgamma). <-> adj. homeless, free from attachment S I.176; Dh 87 (= anālaya DhA II.162); Sn 966 (adj.; expld at Nd1 487 by abhisankhāra--sahagatassa viññāṇassa okāsaŋ na karoti, & at SnA 573 by abhisankhāra--viññānɔ ādīnaŋ anokāsabhūta).
sārin living in a houseless state, fig. being free from worldly attachment S III.10 = Nd1 197; Sn 628 (= anālaya--cārin SnA 468); Ud 32; Dh 404 (v. l. anokka°); DhA IV.174 (= anālaya--cārin); Miln 386.

Anogha in anogha--tiṇṇa see ogha.

Vv 354 (= VvA 161, where classed with yodhikā bandhujīvakā).

Anojagghati at D I.91 is v. l. for anujagghati.

Anojā (f.) [*Sk. anujā] a kind of shrub or tree with red flowers J VI.536 (korandaka +); usually in cpd. anojapuppha the a. flower, used for wreaths etc. J I.9 (°dāma, a garland of a flowers); VI.227 (id.); DhA II.116 (°cangoṭaka).

Anottappa (nt.) [an + ottappa] recklessness, hardness D III.212; It 34 (ahirika +); Pug 20; Dhs 365. Cp. anottāpin.

Anottāpin & Anottappin (adj.) [fr. anottappa] not afraid of sin, bold, reckless, shameless D III.252, 282 (pp; ahirika); Sn 133 (p; ahirika +); It 27, 115 (anatāpin anottappin, vv. ll. anottāpin); Pug 20, 24.

Anodaka (adj.) [an + udaka] without water, dry J I.307; DhA I.52; Sdhp 443.

Anodissaka (adj.) [an + odissa + ka] unrestricted, without exception, general, universal; only in cpd. °vasena universally, thoroughly (with ref. to mettā) J I.81; II 146; VvA 97 (in general; opp. odissaka--vasena). See also Mrs. Rh. D. Psalms of the Brethren p. 5 n. 1.

Anonamati [an + onamati] not to bend, to be inflexible, in foll. expressions: anonamaka (nt.) not stooping DhA II.136; auonamanto (ppr.) not bending D II.17 = III. 143; anonami--daṇ̤ḍa (for anonamiya°) an inflexible stick Miln 238 (anoṇami° T, but anonami° vv. ll., see Miln 427).

Anopa see anūpa.

Anoma (adj.) (only °--) [an + oma] not inferior, superior, perfect, supreme, in foll. cpds.
--guṇa supreme virtue DA I.288. --dassika of superior beauty Vv 207, VvA 103 (both as v. l.; T. anuma°); Vv 437. --dassin one who has supreme knowledge; of unexcelled wisdom (Name of a Buddha) J I.228. --nāma of perfect name S I.33 ("by name the Peerless" Mrs. Rh. D.), 235; Sn 153, 177 (cp. SnA 200). --nikkama of perfect energy Vv 6427 (= paripuṇṇa--viriyatāya a. VvA 284). --pañña of lofty or supreme wisdom (Ep. of the Buddha) Sn 343, 352 (= mahāpañña SnA 347); Th 2, 522 (= paripuṇṇa--pañña ThA 296), DhA I.31. --vaṇṇa of excellent colour Sn 686 J VI.202. --viriya of supreme exertion or energy Sn 353.

Anomajjati [anu + ava + majjati, mṛj] to rub along over, to stroke, only in phrase gattāni pāṇinā a. to rub over one's limbs with the hand M I.80, 509; S V.216.

Anorapāra (adj.) [an + ora + pāra] having (a shore) neither on this side nor beyond Miln 319.

Anoramati [an + ava + ram] not to stop, to continue J III.487; DhA III.9 (ger. °itvā continually).

Anovassa (nt.) [an + ovassa; cp. Sk. anavavarṣana] absence of rain, drought J V.317 (v. l. BB for anvāvassa T.; q. v.).

Anovassaka (adj.) [an + ovassaka] sheltered from the rain, dry Vin II.211; IV.272; J I.172; II.50; III.73; DhA II. 263; ThA 188.

Anosita (adj.) [an + ava + sita, pp. of sā] not inhabited (by), not accessible (to) Sn 937 (= anajjhositaŋ Nd1 441; jarādīhi anajjhāvutthaŋ ṭhānaŋ SnA 566).

Anta1

Anta1 [Vedic anta; Goth. andeis = Ohg. anti = E. end; cp. also Lat. antiae forehead (: E. antler), and the prep. anti opposite, antika near = Lat. ante; Gr. a)nti/ & a)/nta opposite; Goth., Ags. and; Ger. ant--; orig. the opposite (i. e. what stands against or faces the starting--point)]. 1. end, finish, goal S IV.368 (of Nibbāna); Sn 467; J II.159. antaŋ karoti to make an end (of) Sn 283, 512; Dh 275, cp. antakara, °kiriyā. -- loc. ante at the end of, immediately after J I.203 (vijay°). -- 2. limit, border, edge Vin I.47; Dh 305 (van°); J III.188. -- 3. side: see ekamantaŋ (on one side, aside). -- 4. opposite side, opposite, counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, principle" (in tayo & cattāro antā; or does it belong to anta2 2. in this meaning? Cp. ekantaŋ extremely, under anta2): dve antā (two extremes) Vin I.10; S II.17; III.135. ubho antā (both sides) Vin I.10; S II.17; J I.8; Nd1 109. eko, dutiyo anto (contrasts) Nd1 52. As tayo antā or principles(?), viz. sakkāya, s.--samudaya, s.--nirodha D III.216, cp. A III. 401; as cattāro, viz. the 3 mentioned plus s.--nirodhagāmini--paṭipadā at S III.157. Interpreted by Morris as "goal" (J P T S. 1894, 70). -- Often pleonastically, to be expld as a "pars pro toto" figure, like kammanta (q. v.) the end of the work, i. e. the whole work (cp. E. sea--side, country--side); vananta the border of the wood = the woods Dh 305; Pv II.310 (expld by vana PvA 86; same use in BSk., vanânta e. g. at Jtm VI.21; cp. also grāmânta Av. Ś. I.210); suttanta (q. v.), etc. Cp. ākāsanta J VI.89 & the pleonastic use of patha. --ananta (n.) no end, infinitude; (adj.) endless, corresponds either to Sk. anta or antya, see anta2.
--ânanta end & no end, or finite and endless, D I.22; DA I.115. --ânantika (holding views of, or talking about) finiteness and infinitude D I.22 (see expln. at DA I.115); S III.214, 258 sq.; Ps I.155. --kara putting an end to, (n.) a deliverer, saviour; usually in phrase dukkhassɔa. (of the Buddha) M I.48, 531; A II.2; III.400 sq.; Th 1, 195; It 18; Sn 32, 337, 539; Pug 71. In other combn. A II.163 (vijjāyɔ); Sn 1148 (pañhānɔ). -- --kiriyā putting an end to, ending, relief, extirpation; always used with ref. to dukkha S IV.93; lt 89; Sn 454, 725; DhA IV.45. --gata = antagū Nd2 436 (+ koṭigata). --gāhikā (f.), viz. diṭṭhi, is an attribute of micchādiṭṭhi, i. e. heretical doctrine. The meaning of anta in this combn. is not quite clear: either "holding (wrong) principles (goals, Morris)", viz. the 3 as specified above 4 under tayo antā (thus Morris J P T S. 1884, 70), or "taking extreme sides, i. e. extremist", or "wrong, opposite (= antya, see anta2)" (thus Kern, Toev. s. v.) Vin I.172; D III.45, 48 (an°); S I.154; A I.154; II.240; III.130; Ps I.151 sq. --gū one
who has gone to the end, one who has gone through or overcome (dukkha) A IV.254, 258, 262; Sn 401 (= vaṭṭadukkhassa antagata); 539. --ruddhi at J VI.8 is doubtful reading (antaruci?). --vaṭṭi rimmed circumference J III.159. --saññin being conscious of an end (of the world) D I.22, cp. DA I 115.

Anta2

Anta2 (adj.) [Vedic antya] 1. having an end, belonging to the end; only in neg. ananta endless, infinite, boundless (opp. antavant); which may be taken as equal to anta1 (corresp. with Sk. anta (adj.) or antya; also in doublet anañca, see ākāsɔ ânañca and viññāṇɔânañca); D I.23, 34 = D III.224, 262 sq.; Sn 468 (°pañña); Dh 179, 180 (°gocara having an unlimited range of mental vision, cp. DhA III.197); J I.178. -- 2. extreme, last, worst J II.440 (C. hīna, lāmaka); see also anta1 4. -- acc. as adv. in

ekantaŋ extremely, very much, "utterly" Dh 228 etc. See eka.

Anta3

Anta3 (nt.) [Vedic āntra, contr. fr. antara inner = Lat. interus, Gr. e)/ntera intestines] the lower intestine, bowels, mesentery It 89; J I.66, 260 (°vaddhi--maŋsa etc.); Vism 258; DhA I.80.
--gaṇṭhi twisting of the bowels, lit. "a knot in the intestines" Vin I.275 (°ābādha). --guṇa [see guṇa2 = gula1] the intestinal tract, the bowels S II.270; A IV.132; Kh III. = Miln 26; Vism 42; KhA 57. --mukha the anus J IV.402. --vaṭṭi = °guṇa Vism 258.

Antaka [Vedic antaka] being at the end, or making an end, Ep. of Death or Māra Vin I.21; S I.72; Th 2, 59 (expld by ThA 65 as lāmaka va Māra, thus taken = anta2); Dh 48 (= maraṇa--sankhāto antako DhA II.366), 288 (= maraṇa DhA III.434).

Antamaso (adv.) [orig. abl. of antama, *Sk. antamaśah; cp. BSk. antaśah as same formation fr. anta, in same meaning ("even") Av. Ś. I.314; Divy 161] even Vin III. 260; IV.123; D I.168; M III.127; A V.195; J II.129; DA I.170; SnA 35; VvA 155.

Antara (adj.) [Vedic antara, cp. Gr. e)/ntera = Sk. antra (see anta3), Lat. interus fr. prep. inter. See also ante & anto]. Primary meanings are "inside" and "in between"; as adj. "inner"; in prep. use & in cpds. "inside, in between". Further development of meaning is with a view of contrasting the (two) sides of the inside relation, i. e. having a space between, different from; thus nt. antaraŋ difference.
I. (Adj.--n) 1. (a) inner, having or being inside It 83 (tayo antarā malā three inward stains); esp. as --° in cpds. āmis° with greed inside, greedy, selfish Vin I.303; dos° with anger inside, i. e. angry Vin II.249; D III.237; M I.123; PvA 78 (so read for des°). Abl. antarato from within It 83. (b) in between, distant; dvādasa yojan° antaraŋ ṭhānaŋ PvA 139 139. -- 2. In noun--function (nt.): (a). spatial: the inside (of) Vv 361 (pītantara a yellow cloak or inside garment = pītavaṇṇa uttariya VvA 116); Dāvs I.10 (dīpɔ antara--vāsin living on the island); DhA I.358 (kaṇṇa--chidd° the inside of the ear; VvA 50 (kacch° inner room or apartment). Therefore also "space in between", break J V.352 (= chidda C.), & obstacle, hindrance, i. g. what stands in between: see cpds. and antara--dhāyati (for antaraŋ dhāyati). -- (b). temporal: an interval of time, hence time in general, & also a specified time, i. e. occasion. As interval in Buddhantaraŋ the time between the death of one Buddha and the appearance of another, PvA 10, 14, 21, 47, 191 etc. As time: It 121 (etasmiŋ antare in that time or at this occasion); Pv I.1011 (dīghaŋ antaraŋ = dīghaŋ kālaŋ PvA 52); PvA 5 (etasmiŋ antare at this time, just then). As occasion: J V.287; Pug 55 (eḷaka--m--antaraŋ occasion of getting rain). S I.20, quoted DA I.34, (mañ ca tañ ca kiŋ antaraŋ what is there between me and you?) C. expls. kiŋ kāraṇā. Mrs. Rh. D. in trsln. p. 256 "of me it is and thee (this talk) -- now why is this"; J VI.8 (assa antaraŋ na passiŋsu they did not see a diff. in him). -- 3. Phrases: antaraŋ karoti (a) to keep away from or at a distance (trs. and intrs.), to hold aloof, lit. "to make a space in between" M III.14; J. IV.2 (°katvā leaving behind); Pug A 231 (ummāraŋ a. katvā staying away from a threshold); also adverbially: dasa yojanāni a. katvā at a distance of 10 y. PvA 139. -- (b.) to remove, destroy J VI.56 (v. l. BB. antarāyaŋ karoti).
II. In prep. use (°--) with acc. (direction) or loc. (rest): inside (of), in the midst of, between, during (cp. III. use of cases). (a.) w. acc.: antaragharaŋ paviṭṭha gone into the house Miln 11. -- (b.) w. loc.: antaraghare nisīdanti (inside the house) Vin II.213; °dīpake in the centre of the island J I.240; °dvāre in the door J V.231; °magge on the road (cp. antarāmagge) PvA 109; °bhatte in phrase ekasmiŋ yeva a. during one meal J I 19 = DhA I.249; °bhattasmiŋ id. DhA IV.12; °vīthiyan in the middle of the road PvA 96. °satthīsu between the thighs Vin II.161 (has antarā satthīnaŋ) = J I.218.
III. Adverbial use of cases, instr. antarena in between D I.56; S IV.59, 73; J I.393; PvA 13 (kāl° in a little while, na kālantarena ib. 19). Often in combn. antarantarena (c. gen.) right in between (lit. in between the space of) DhA I.63, 358. -- loc. antare in, inside of, in between (--° or c. gen. KhA 81 (sutt° in the Sutta); DhA III.416 (mama a.); PvA 56, 63 (rukkh°). Also as antarantare right inside, right in the middle of (c. gen.) KhA 57; DhA I.59 (vanasaṇḍassa a.). -- abl. antarā (see also sep. article of antarā) in combn. antarantarā from time to time, occasionally; successively time after time Sn p. 107; DhA II.86; IV.191; PvA 272.
IV. anantara (adj.) having or leaving nothing in between i. e. immediately following, incessant, next, adjoining J IV.139; Miln 382 (solQ; DhA I.397; PvA 63 (tadantaraŋ immediately hereafter), 92 (immed. preceding), 97 (next in caste). See also abbhantara.

--atīta gone past in the meantime J II.243. --kappa an intermediary kappa (q. v.) D I 54. --kāraṇa a cause of impediment, hindrance, obstacle Pug A 231 --cakka "the intermediate round", i. e. in astrology all that belongs to the intermediate points of the compass Miln 178. --cara one who goes in between or inside, i. e. a robber S IV.173. --bāhira (adj.) inside & outside J I.125. --bhogika one who has power (wealth, influence) inside the kings dominion or under the king, a subordinate chieftain (cp. antara--raṭṭha) Vin III.47 --raṭṭha an intermediate kingdom, rulership of a subordinate prince J V.135. --vāsa an interregnum Dpvs V.80. --vāsaka "inner or intermediate garment", one of the 3 robes of a Buddhist bhikkhu (viz. the sanghāṭī, uttarāsanga & a.) Vin I.94, 289; II.272. Cf. next. --sāṭaka an inner or lower garment [cp. Sk. antarīya id.], under garment, i. e. the one between the outer one & the body VvA 166 (q. v.).

Antaraŋsa [B.Sk. antarâŋsa; antara + aŋsa] "in between the shoulders", i. e. the chest J V.173 = VI.171 (phrase lohitakkho vihatɔ antaraŋso).

Antaraṭṭhaka (adj.) [antara + aṭṭhaka] only in phrases rattisu antaraṭṭhakāsu and antaraṭṭhake hima--pātasamaye (in which antara functions as prep. c. loc., according to antara II. b.) i. e. in the nights (& in the time of the falling of snow) between the eighths (i. e. the eighth day before & after the full moon: see aṭṭhaka2). First phrase at Vin I.31, 288; III 31; second at M I.79 (cp. p. 536 where Trenckner divides anta--raṭṭhaka); A I.136 (in nom.); J I.390; Miln 396.

Antaradhāna (nt.) [fr. antaradhāyati] disappearance A I.58 (saddhammassa); II.147; III.176 sq.; Miln 133; Dhs 645, 738, 871. Cp. °dhāyana.

Antaradhāyati [antara + dhāyati] to disappear Sn 449 (°dhāyatha 3rd sg. med.); Vv 8128 (id.); J I.119 = DhA I.248; DhA IV.191 (ppr. °dhāyamāna & aor. dhāyi) PvA 152, 217, (°dhāyi), 245; VvA 48. -- ppr. antarahita (q. v.). -- Caus. antaradhāpeti to cause to disappear, to destroy J I.147; II.415; PvA 123.

Antaradhāyana (nt.) [fr. antaradhāyati] disappearance DhA IV.191. (v. l. °adhāna).

Antarayati [cp. denom. fr. antara] to go or step in between, ger. antaritvā (= antarayitvā) J I.218.

Antarahita (adj.) [pp. of antaradhāyati] 1. disappeared, gone, left D I.222. M I.487. Miln 18. PvA 245. -- 2 in phrase anantarahitāya bhūmiyā (loc) on the bare soil (lit. on the ground with nothing put in between it & the person lying down, i. e. on an uncovered or unobstructed ground) Vin I.47; II.209; M II.57.

Antarā (adv.) [abl. or adv. formation fr. antara; Vedic antarā.] prep. (c. gen. acc. or loc.), pref. (°--) and adv. "in between" (of space & time), midway, inside; during, meanwhile, between. On interpretation of term see DA I.34 sq. -- (1). (prep.) c. acc. (of the two points compared as termini; cp. B.Sk. antarā ca Divy 94 etc.) D I.1 (antarā ca Rājagahaŋ antarā ca Nāḷandaŋ between R. and N.). -- c. gen. & loc. Vin II.161 (satthīnaŋ between the thighs, where id. p. at J I.218 has antara--satthīsu); A II.245 (satthīnaŋ. but v. l. satthimhi). -- (2) (adv.) meanwhile Sn 291, 694; It 85; Dh 237. -- occasionally Miln 251. -- (3). (pref.) see cpds.
--kathā "in between talk, talk for pastime, chance conversation, D II.1, 8, 9; S I.79; IV.281; A III.167; Sn p. 115; DA I.49 and freq. passim. --gacchati to come in between, to prevent J VI.295. --parinibbāyin an Anāgāmin who passes away in the middle of his term of life in some particular heaven D III.237; A I.233; Pug 16. --magge (loc.) on the road, on the way J I.253; Miln 16; DhA II.21; III.337; PvA 151, 258, 269, 273 (cp. antara°). --maraṇa premature death DhA I.409; PvA 136. --muttaka one who is released in the meantime Vin II.167.

Antarāpaṇa (nt.) [antarā + paṇa "in between the shopping or trading"] place where the trading goes on, bazaar J I.55; VI.52; Miln 1, 330; DhA I.181.

Antarāya1

Antarāya1 [antara + aya from i, lit. "coming in between"] obstacle, hindrance, impediment to (--°); prevention, bar; danger,

accident to (--). There are 10 dangers (to or from) enumd. at Vin I.112, 169 etc., viz. rāja°, cora°, aggi°, udaka°, manussa°, amanussa°, vāḷa°, siriŋsapa°, jīvita°, brahmacariya°. In B.Sk. 7 at Divy 544, viz. rājā--caura--manuṣy--amanuṣya--vyāḍ--agny--udakaŋ. -- D I.3, 25, 26; A III.243, 306; IV.320; Sn 691, 692; Dh 286 (= jīvit° DhA III.431); J I.62, 128; KhA 181; DhA II 52; VvA 1 = PvA 1 (hat° removing the obstacles) --antarāyaŋ karoti to keep away from, hinder, hold back, prevent, destroy Vin I.15; J VI.171; Vism 120; PvA 20.
  --kara one who causes impediments or bars the way, an obstructor D I.227; S I.34; A I.161; Pv IV.322.

Antarāya2

Antarāya2 (adv.) [dat. of antara or formation fr. antara + ger. of i?) in the meantime Sn 1120 (cp Nd2 58) = antarā Sn A 603.

Antarāyika (adj.) [fr. antarāya] causing an obstacle, forming an impediment Vin I.94 = II.272; M I.130; S II.226; ThA 288.

Antarāyikin (adj.--n.) [cp. antarāyika] one who meets with an obstacle, finding difficulties Vin IV.280 (an° = asati antarāye).

Antarāḷa (nt.) [Sk antarāla] interior, interval Dāvs I.52; III.53 (nabh°).

Antarika (adj.) [fr. antara] "being in between", i. e. <-> 1. intermediate, next, following: see an°. -- 2. distant, lying in between PvA 173 (aneka--yojan° ṭhāna). See also f. antarikā. -- 3. inside: see antarikā. --anantarika with no interval, succeeding, immediately following, next Vin II.165, 212 (ān°); IV.234.

Antarikā (f.) [abstr. fr. antarika] "what lies in between or near", i. e. -- 1. the inside of Vin IV.272 (bhājan°). <-> 2. the neighbourhood, region of (--°), sphere, compass Vin III.39 (ur°, angul°); J I.265 (yakkhassa sīm° inside the yś sphere of influence). -- 3. interval, interstice Vin II.116 (sutt° in lace); A I.124 (vijj° the interval of lightning).

Antalikkha (nt.) [Vedic antarikṣa = antari--kṣa (kṣi), lit. situated in between sky and earth] the atmosphere or air D II.15; A III.239; IV.199; Sn 222, 688; Dh 127 = Miln 150 = PvA 104; Pv I.31 (= vehāyasa--saññita a. PvA 14); KhA 166.
  --ga going through the air A I.215. --cara walking through the air Vin I.21; D I.17; S I.111; J V.267; DA I.110.

Antavant (ādj.) [anta1 + °vant] having an end, finite D I.22, 31, 187; Ps I.151 sq.; 157; Dhs 1099, 1117, 1175; Miln 145. --anantavant endless, infinite A V.193 (loka). See also loka.

Anti (indecl.) [Vedic anti = Lat ante, Gr. a)nti/, Goth. and; Ags. and--, Ger. ant--, ent--] adv. & prep. c. gen.: opposite, near J V.399 (tavɔ antiŋ āgatā, read as tavɔ anti--m--āgatā; C. santikaŋ), 400, 404; VI.565 (sāmikassɔ anti = antike C.). -- Cp. antika.

Antika (adj.--n.) --1. [der fr. anti] near KhA 217; nt. neighbourhood Kh VIII.1. (odak°); J VI.565 (antike loc. = anti near). -- 2. [der fr. anta = Sk. antya] being at the end, final, finished, over S I.130 (purisā etad--antikā, v. l. SS antiyā: men are (to me) at the end for that, i. e. men do not exist any more for me, for the purpose of begetting sons.

Antima (adj.) [Cp. superl. of anta] last, final (used almost exclusively with ref. to the last & final reincarnation; thus in combn. with deha & sarīra, the last body) D II.15; Dh 351; It 50 (antimaŋ dehaŋ dhāreti), 53 (id.); Vv 512; Sn 478 (sarīraŋ antimaŋ dhāreti) 502; Miln 122, 148; VvA 106 (sarīrɔ antima--dhārin); Sdhp 278.
  --dehadhara one who wears his last body It 101 (dhāra T, °dhara v. l.); VvA 163. --dhārin = prec. S I.14, 53 (+ khīṇāsava); II.278; It 32, 40; Sn 471. --vatthu "the last thing", i. e. the extreme, final or worst (sin) Vin I. 121, 135, 167, 320. --sarīra the last body; (adj.) having ones last rebirth S I.210 (Buddho a°--sarīro); A II.37; Sn 624; Dh 352, 400; DhA IV.166 (= koṭiyaŋ ṭhito attabhāvo).

Ante° (pref.) [Sk. antaḥ, with change of --aḥ to --e, instead of the usual --o, prob. through interpreting it as loc. of anta] near, inside, within; only in foll. cpds.: °pura (nt.) "inner town", the king's palace, esp. its inner apartments, i. e. harem [Sk. antaḥpura, cp. also P. antopura] Vin I.75, 269; A V.81; J II.125; IV.472; Miln 1; PvA 23, 81, 280; °purikā harem woman DhsA 403; °vāsika one who lives in, i. e. lodges or lives with his master or teacher, a pupil Vin I.60; III.25; S I.180; IV.136; J I. 166; II.278; III.83, 463; PvA 12; VvA 138; °vāsin = °vāsika Vin III.66; D I.1, 45, 74, 78, 88, 108, 157; M III.116; DA I.36.

Anto (indecl.) [Sk. antaḥ; Av antarə Lat. inter, Oir. etar between, Ohg. untar; Idg. *entar, compar. of *en (in) = inner, inside] prep. inside, either c. acc. denoting direction = into, or c. loc. denoting place where = in. As prefix (°--) in, within, inside, inner (see cpds.) (1.) prep. c. acc. anto nivesanaŋ gata gone into the house J I.158; anto jālaŋ pavisati go into the net DhA III.175; anto gāmaŋ pavisati to go into the village DhA II.273; anto nagaraŋ pavisati DhA II.89; PvA 47. -- (2) c. loc. anto gabbhe J II.182; gāme DhA II.52; gehe DhA II.84; nadiyaŋ J VI.278; nivesane J II.323; vasse in the rainy season J IV.242; vimānasmiŋ Pv I.101; sattāhe inside of a week PvA 55. --koṭisanthāra "house of the Golden Pavement" J IV.113. --gadha (°gata? Kern Toev.) in phrase °hetu, by inner reason or
by reason of its intensity PvA 10; VvA 12. --jana "the inside people", i. e. people belonging to the house, the family (= Lat. familia) D III.61 (opp. to servants); A I.152; J VI.301; DA I.300. --jāla the inside of the net, the net DhA IV.41. --jālikata "in--netted", gone into the net D I.45; DA I.127. --nijjhāna inner conflagration PvA 18. --nimugga altogether immersed D I.75; A III.26. --parisoka inner grief Ps I.38. --pura = antepura J I.262. --mano "turning ones mind inside", thoughtful, melancholy Vin III.19. --bhavika being inside Miln 95. --rukkhatā being among trees J I.7. --vasati to inhabit, live within S IV.136. --vaḷañjanaka (parijana) indoorpeople J V.118. --vassa the rainy season (lit. the interval of the r. s.) VvA 66. --vihāra the inside of the V. DhA I.50 (°âbhimukhī turning towards etc.), --samorodha barricading within Dhs 1157 (so read for anta°, cp. Dhs. trsl. 311). --soka inner grief Ps I.38.

Andu [cp. Sk. andu, andū & anduka] a chain, fetter Vin I.108 = III.249 (tiṇ°); D I.245; J I.21 (°ghara prisonhouse); DhA IV.54 (°bandhana).

Andha (adj.) [Vedic andha, Lat. andabata (see Walde, Lat. Wtb. s. v.), other etym. doubtful] 1. (lit.) blind, blinded, blindfolded J I.216 (dhūm°); Pv IV.148; PvA 3. -- dark, dull, blinding M III.151 (°andhaŋ adv. dulled); Sn 669 (Ep. of timisa, like Vedic andhaŋ tamaḥ); DhA II.49 (°vana dark forest). -- 2. (fig.) mentally blinded, dull of mind, foolish, not seeing D I.191 (+ acakkhuka), 239 (°veṇi, reading & meaning uncertain); A I.128; Th 2, 394 (= bāla ThA 258). See cpds. °karaṇa, °kāra, °bāla, °bhūta.
--ākula blinded, foolish Vv 849 (= paññācakkhuno abhāvena VvA 337). --karaṇa blinding, making blind, causing bewilderment (fig.), confusing It 82 (+ acakkhukaraṇa); Miln 113 (pañha, + gambhīra). --kāra blindness (lit. & fig), darkness, dullness, bewilderment Vin I.16; D II.12; A I.56; II.54; III.233; J III.188; Th 1, 1034; Dh 146; Sn 763; Vv 214 (= avijj° VvA 106); Pug 30; Dhs 617; DA I.228; VvA 51, 53, 116, 161; PvA 6; Sdhp 14, 280. --tamo deep darkness (lit. & fig.) S V.443; It 84 (v. l.; T. andhaŋ tamaŋ); J VI.247. --bāla blinded by folly, foolish, dull of mind, silly J I.246, 262; VI.337; DhA II.43, 89; III.179; VvA 67; PvA 4, 264. --bhūta blinded (fig.), mentally blind, not knowing, ignorant S IV.21; A II.72; J VI.139 (spelled °būta); Dh 59, 174 (= paññā--cakkhuno abhāvena DhA III.175). --vesa "blind form", disguise J III.418.

Andhaka [fr. andha] "blind fly", i. e. dark or yellow fly or gad--fly Sn 20 (= kāṇa--makkhikānaŋ adhivacanaŋ SnA 33).

Anna (nt.) [Vedic anna, orig. pp. of adati to eat] "eating", food, esp. boiled rice, but includes all that is eaten as food, viz. odana, kummāsa, sattu, maccha, maŋsa (rice, gruel, flour, fish, meat) Nd1 372 = 495. Anna is spelt aṇṇa in combns aparɔ aṇṇa and pubbɔ aṇṇa. Under dhañña (Nd2 314) are distinguished 2 kinds, viz. raw, natural cereals (pubbɔ aṇṇaŋ: sāli, vīhi, yava, godhūma, kangu, varaka, kudrūsaka) and boiled, prepared food (aparɔ aṇṇaŋ: sūpeyya curry). SnA 378 (on Sn 403) expls. anna by yāgubhattâdi. -- D I.7; A I.107, 132; II.70, 85, 203; Sn 82, 240, 403, 924; J III.190; Pug 51; Sdhp 106, 214.
--āpa food & water Sdhp 100. --da giving food Sn 297. --pāna food & water, eating & drinking, to eat & to drink Sn 485, 487; Pv I.52, 82; KhA 207, 209; PvA 7, 8, 30, 31, 43.

Annaya in dur° see anvaya.

Anvakāsi 3rd sg. aor. of anukassati 2: drew out, removed, threw down Th 1, 869 (= khipi, chaḍ̤ḍ̤esi C.).

Anvakkhara (adj.) [anu + akkhara] "according to the syltable", syll. after syll., also a mode of reciting by syllables Vin IV.15, cp. 355. Cp. anupadaŋ.

Anvagā 3rd sg. aor. of anugacchati Mhvs 7, 10. Also in assim. form annagā J V.258.

Anvagū 3rd pl. aor. of anugacchati S I.39; Sn 586.

Anvaḍ̤ḍ̤hamāsaŋ (adv.) [anu + aḍ̤ḍ̤ha + māsa] every fortnight, twice a month M II.8; Vin IV.315 (= anuposathikaŋ); DhA I.162; II.25.

Anvattha (adj.) [anu + attha] according to the sense, answering to the matter, having scnse ThA 6 (°saññābhāva).

Anvadeva (adv.) [anva--d--eva with euphonic d.; like sammad--eva corresponding to Sk. anvag--eva] behind, after, later D I.172; M III.172; S V.1 (spelt anudeva); A I.11; V. 214; It 34.

Anvaya (n.--adj.) [Vedic anvaya in diff. meaning; fr. anu + i, see anveti & anvāya] 1. (n.) conformity, accordance D II. 83 = III.100; M I.69 (dhamm° logical conclusion of); S II.58; D III.226 (anvaye ñāṇaŋ); Pv II.113 (tassa kammassa anvāya, v. l. BB anvaya & anvāya; accordingly, according to = paccayā PvA 147); PvA 228 (anvayato, adv. in accordance). -- 2. (adj.) following, having the same course, behaving according to, consequential, in conformity with (--°) D I.46 (tad°); M I.238 (kāyo citt° acting in conformity to the mind, obeying the mind); Sn 254 (an° inconsistent); It 79 (tass°). -- dur° spelt durannaya conforming with difficulty, hard to manage or to find out Dh 92 (gati = na sakkā paññāpetuŋ DhA II.173); Sn 243, 251 (= duviññāpaya SnA 287 dunneyya ibid. 293).

Anvayatā (f.) [abstr. to anvaya] conformity, accordance M I.500 (kāy° giving in to the body).

Anvahaŋ (adv.) [anu + aha] every day, daily Dāvs IV.8.

Anvāgacchati [anu + ā + gacchati] 1. to go along after, to follow, run after, pursue; aor. anvāgacchi Pv. IV.56 (= anubandhi PvA 260). -- 2. to come back again J I.454 (ger. °gantvāna). -- pp. anvāgata (q. v.).

Anvāgata [pp. of anvāgacchati] having pursued, attained; endowed with Th 1, 63; J IV.385; V.4.

Anvādisati [anu + ā + disati] to advise, dedicate, assign; imper. °disāhi Pv II.26 (= uddissa dehi PvA 80); III.28 (= ādisa PvA 181).

Anvādhika (adj.) [derivation uncertain] a tailoring term. Only at Vin I.297. Rendered (Vinaya Texts II.232) by 'half and half'; that is a patchwork, half of new material, half of old. Bdhgh's note (see the text, p. 392) adds that the new material must be cut up.

Anvāmaddati [anu + ā + maddati] to squeeze, wring J III. 481 (galakaŋ anvāmaddi wrung his neck; vv. ll. anvānumaṭ̤ṭi & anvāvamaddi; C. gīvaŋ maddi).

Anvāya [ger. of anveti; cp. anvaya] undergoing, experiencing, attaining; as prep. (c. acc.) in consequence of, through, after D I.13 (ātappaŋ by means of self--sacrifice), 97 (saŋvāsaŋ as a result of their cohabitation); J I.56 (buddhiŋ), 127 (piyasaŋvāsaŋ), 148 (gabbhaparipākaŋ). Often in phrase vuddhiŋ anvāya growing up, e. g. J I.278; III. 126; DhA II.87.

Anvāyika (adj.--n.) [fr. anvāya] following; one who follows, a companion D III.169; Nd2 59; J III.348.

Anvārohati [anu + ā + rohati] to go up to, visit, ascend J IV.465 (aor. anvāruhi).

Anvāvassa at J V.317 should be read with v. l. BB as anovassa absence of rain.

Anvāviṭṭha [pp. of anvāvisati] possessed (by evil spirits) S I.114.

Anvāvisati [anu + ā + visati] to go into, to take possession of, to visit M I.326; S I.67; Miln 156. -- pp. anvāviṭṭha (q. v.). Cp. adhimuccati.

Anvāsatta [pp. of anu + ā + sañj, cp. anusatta = Sk. anusakta] clung on to, befallen by (instr.), attached to A IV.356 (v. l. anvāhata), cp. Ud 35 (anvāsanna q. v.). See also foll.

Anvāsattatā (f.) [abstr. fr. anvāsatta] being attacked by, falling a prey to (instr.), attachment to DhA I.287 (in same context as anvāsatta A IV.356 & anvāsanna Ud 35).

Anvāsanna [pp. of anu + ā + sad] endowed with, possessed of, attacked by, Ud 35 (doubtfull; v. l. ajjhāpanna), = A IV.356 which has anvāsatta.

Anvāssavati [anu + ā + savati, sru] to stream into, to attack, befall D I.70; A III.99; Pug 20, 58.

Anvāhata [pp. of anu + ā + han] struck, beaten; perplexed Dh 39 (°cetasa).

Anvāhiṇḍati [anu + ā + hiṇḍati] to wander to (acc.) A IV.374, 376 [BSk. same, e. g. Divy 68 etc.].

Anveti [cp. anu + eti, from i] to follow, approach, go with Sn 1103 (= anugacchati anvāyiko hoti Nd2 59); Dh 1 (= kāyikaŋ . . . dukkhaŋ anugacchati DhA I.24), 2, 71, 124; perhaps at Pv II.620 (with v. l. BB at PvA 99) for anvesi (see anvesati; expld. by anudesi = was anxious for, helped, instructed).

Anvesa [from next] seeking, searching, investigation, M I.140 (°ŋ nɔ âdhigacchanti do not find).

Anvesati [anu + esati] to look, for search, seek S I.112 (ppr. anvesaŋ = pariyesamāna C.); Cp III.117 (ppr. anvesanto). -- aor. anvesi [Sk. anveṣi fr. icchati] Pv II.620 (? perhaps better with v. l. PvA 99 as anventi of anveti).

Anvesin [anu--esin] (adj.) striving after, seeking, wishing for Sn 965 (kusala°).

Anha [Vedic ahan] see pubbanha, majjhanha, sāyanha. Cp. aha.

Apa° [Vedic apa; Idg. *apo = Gr. a)po/, Av. apa, Lat. ab from *ap (cp. aperio); Goth. af, Ger. Qb, Ags. E. of. <-> A compar. form fr. apa is apara "fQther away"] Welldefined directional prefix, meaning "away from, off". Usually as base--prefix (except with ā), & very seldom in compn. with other modifying prefixes (like sam, abhi etc.). <-> 1. apa = Vedic apa (Idg. *apo): apeti to go away = Gr. a)/peimi, Lat. abeo, Goth. afiddja; apeta gone away, rid; °kaḍḍhati to draw away, remove; °kamati walk away; °gacchati go away; °nidhāti put away (= a)potiqhmi, abdo); °nudati push away; °neti lead away; °vattati turn away (= āverto); °sakkati step aside; °harati take away. <-> 2. apa = Vedic ava (Idg. *aue; see ava for details). There exists a widespread confusion between the two preps. apa & ava, favoured both by semantic (apa = away, ava = down, cp. E. off) & phonetic affinity (p softened to b, esp. in BB Mss., & then to v, as b > v is frequent, e. g. bya° > vya° etc.). Thus we find in Pāli apa where Vedic and later literary Sk. have ava in the foll. instances: apakanti, °kassati, °kirati, °gata, °cāra, °jhāyati, °thaṭa, °dāna, °dhāreti, °nata, °nāmeti, °nīta, °lekhana, °loketi, °vadati.

Apakaḍḍhati [apa + kaḍḍhati, cp. Sk. apa--karṣati] to draw away, take off, remove D I.180; III.127; DhA II.86. <->

Caus. apakaḍḍhāpeti J I.342; IV.415; Miln 34. -- Cp. apakassati; & see pakattheti.

Apakata [pp. of apakaroti] put off, done away, in ājīvik âpakata being without a living M I.463 (the usual phrase being °apagata); Miln 279 (id.). At It 89 the reading of same phrase is ājīvikā pakatā (v. l. ā° vakatā).

Apakataññu (adj.) [a + pa + kataññu] ungrateful Vin II.199.

Apakantati [apa + kantati, Sk. ava + kṛntati] to cut off Th 2, 217 (gale = gīvaŋ chindati ThA 178; Kern, Toev. corrects to kabale a.).

Apakaroti [apa + karoti, cp. Sk. apakaroti & apakṛta in same meaning] to throw away, put off; hurt, offend, slight; possibly in reading T. apakiritūna at Th 2, 447 (q. v.). -- pp. apakata (q. v.). Cp. apakāra.

Apakassati [Sk. apa-- & ava--karṣati, cp. apakaḍḍhati] to throw away, remove Sn 281 (v.l. BB & SnA ava°; expld. by niddhamati & nikkaḍḍhati SnA 311). --ger. apakassa Sn II.198 = Miln 389. See also apakāsati.

Apakāra & °ka [cf. Sk. apakāra & apakaroti] injury, mischief; one who injures or offends DhA III.63; Sdhp 283.

Apakāsati at Vin II.204 is to be read as apakassati and interpreted as "draw away, distract, bring about a split or dissension (of the Sangha)". The v. l. on p. 325 justifies the correction (apakassati) as well as Bdhgh's expln. "parisaŋ ākaḍḍhanti". -- Cp. A III.145 & see avapakāsati. The reading at the id. p. at A V.74 is avakassati (combd. w. vavakassati, where Vin II.204 has avapakāsati), which is much to be preferred (see vavakassati).

Apakiritūna at Th 2, 447 T (reading of C. is abhi°) is explained ThA 271 to mean apakiritvā chaḍḍetvā throwing away, slighting, offending. The correct etym = Sk. avakirati (ava + kṛ2 to strew, cast out) in sense "to cast off, reject", to which also belongs kirāta in meaning "cast off" i. e. man of a so--called low tribe. See also avakirati 2.

Apakkamati [cp. Sk. apakramati, apa + kram] to go away, depart, go to one side J III.27; Sdhp 294. -- aor. apakkami Pv IV.75; ger. apakkamitvā PvA 43, 124, & apakkamma Pv II.928.

Apagacchati [apa + gam] to go away, turn aside DhA I.401 (°gantvā). -- pp. apagata (q. v.).

Apagata [pp. of apagacchati] 1. gone, gone away from (c. abl.), removed; deceased, departed It 112; PvA 39, 63 (= peta), 64 (= gata). -- 2. (°--) freq. as prefix, meaning without, lit. having lost, removed from; free from Vin II.129 (°gabbhā having lost her foetus, having a miscarriage); J I.61 (°vattha without clothes); PvA 38 (°soka free from grief), 47 (°lajja not shy), 219 (°viññāṇa without feeling). -- Cp. apakata.

Apagabbha (adj.) [a + pa + gabbha] not entering another womb, i. e. not destined to another rebirth Vin III.3.

Apagama [Sk. apagama] going away, disappearance Sdhp 508.

Apanga (apānga) [Sk. apānga] the outer corner of the eye J III.419 (asitâpangin black--eyed); IV.219 (bahi°). Spelt avanga at Vin II.267, where the phrase avangaŋ karoti, i. e. expld. by Bdhgh. ibid p. 327 as "avangadese adhomukhaŋ lekhaŋ karonti". According to Kern, Toev. 20, Bdhgh's expln is not quite correct, since avanga stands here in the meaning of "a coloured mark upon the body" (cp. PW. apānga).

Apacaya [fr. apa + ci] falling off, diminution (opp. ācaya gathering, heaping up), unmaking, esp. loss (of wordliness), decrease (of possibility of rebirth Vin II.2 = III.21 = IV.213; cp. J III.342; S II.95 (kāyassa ācayo pi apacayo pi); A IV.280 = Vin II.259 (opp. ācaya); J III.342 (sekho °ena na tappati); Vbh 106, 319, 326, 330. --gāmin going towards decrease, "making for the undoing of rebirth" (Dhs trsl. 82) A V.243, 277; Dhs 277, 339, 505, 1014;

Vbh 12, 16 sq.; Nett 87 (cp. Kvu 156).

Apacāyati [fr. apa--ci, cp. cināti & cayati, with diff. meaning in Sk.; better expld. perhaps as denom. fr. *apacāya in meaning of apacāyana, cp. apacita] to honour, respect, pay reverence D I.91 (pūjeti +); J III.82. <-> Pot. apace (for apaceyya, may be taken to apacināti 2) A IV.245; ThA 72 (here to apacināti 1). -- pp. apacita (q. v.).

Apacāyana (nt.) [abstr. fr. apa + cāy, which is itself a der. fr. ci, cināti] honouring, honour, worship, reverence J I.220; V.326; DA I.256 (°kamma); VvA 24 (°ŋ karoti = añjalikaŋ karoti); PvA 104 (°kara, adj.), 128 (+ paricariya).

Apacāyika (adj.) [fr. *apacāya, cp. B.Sk. apacāyaka MVastu I.198; Divy 293] honouring, respecting J IV.94 (vaddha°, cp. vaddhâpacāyin); Pv II.7 8 (jeṭṭha°); IV.324 (id.). In B.Sk. the corresp. phrase is jyeṣṭhâpacayaka.

Apacāyin (adj.) [fr. *apacāya; cp. apacāyika] honouring, paying homage, revering Sn 325 (vaddha° = vaddhānaŋ apaciti karaṇena SnA 332) = Dh 109; J I.47, 132, 201; II.299; V.325; Miln 206; Sdhp 549.

Apacāra [fr. apa + car, cp. Sk. apa & abhi--carati] falling off, fault, wrong doing J VI.375.

Apacita [pp. of apacayati or apacināti] honoured, worshipped, esteemed Th 1, 186; J II.169; IV.75; Vv 510 (= pūjita VvA 39); 3511 (cp. VvA 164); Miln 21.

Apaciti (f.) [Vedic apaciti in diff. meaning, viz. expiation] honour, respect, esteem, reverence Th 1, 589; J I.220; II.435; III.82; IV.308; VI.88; Miln 180, 234 (°ŋ karoti), 377 (pūjana +); SnA 332 (°karaṇa). Cp. apacāyana.

Apacināti [apa + cināti] 1. [in meaning of Sk. apacīyate cp. P. upaciyyati Pass. of upacināti] to get rid of, do away with, (cp. apacaya), diminish, make less S III.89 (opp. ācināti); Th 1, 807; J IV.172 (apacinethɔ eva kāmāni = viddhaŋseyyatha C.). Here belong prob. aor. 3rd pl. apaciyiŋsu (to be read for upacciŋsu) at J VI. 187 (akkhīni a. "the eyes gave out") and Pot. pres. apace ThA 72 (on v.40). -- 2. [= apacayati] to honour, esteem; observe, guard Vin I.264 (apacinayamāna cīvaraŋ (?) v. l apacitiyamāna; trsl. guarding his claim is, Vin Texts); M I.324 (see detail under apaviṇāti) Th 1, 186 (grd. apacineyya to be honoured); J V.339 (anapacinanto for T. anupacinanto, v. l. anapavinati). -- pp. apacita (q.v.).

Apacca [Vedic apatya nt.; der. fr. apa] offspring, child D I.90 (bandhupāda° cp. muṇḍaka), 103 (id.); S I.69 (an°) Sn 991; DA I.254.

Apaccakkha (adj.) [a + paṭi + akkha] unseen; in instr. f. apaccakkhāya as adv. without being seen, not by direct evidence Miln 46 sq.

Apacchapurima (adj.) [a + paccha + purima] "neither after nor before", i. e. at the same time, simultaneous J III.295.

Apajaha (adj.) [a + pajaha] not giving up, greedy, miserly A III.76 (v. l. apānuta; C. expls. (a)vaḍḍhinissita mānatthaddha).

Apajita (nt.) [pp. of apa + ji] defeat Dh. 105.

Apajjhāyati [apa + jhāyati1; cp. Sk. abhi--dhyāyati] to muse, meditate, ponder, consider M I.334 (nijjhāyati +); III.14 (id.).

Apaññaka (adj.) = apañña, ignorant Dpvs VI.29.

Apaṭṭhapeti [Caus. fr. apa--tiṭṭhati, cp. Sk. apa + sthā to stand aloof] to put aside, leave out, neglect J IV.308; V.236.

Apaṇṇaka (adj.) [a + paṇṇaka; see paṇṇaka; Weber Ind. Str. III.150 & Kuhn, Beitr. p. 53 take it as *a--praśna--ka] certain, true, absolute M I.401, 411; A V.85, 294, 296; J I.104 (where expld as ekaŋsika aviruddha niyyānika).

Apannṇakatā (f.) [abstr. of apaṇṇaka] certainty, absoluteness S IV.351 sq.

Apatacchika only in khārāpatācch° only in khārāpatācch° (q. v.) a kind of torture.

Apattha1

Apattha1 (adj.) [Sk. apāsta, pp. of apa + as2] thrown away Dh 149 (= chaḍḍita DhA III.112).

Apattha2

Apattha2 2nd pl. pret. of pāpunāti (q. v.).

Apatthaṭa = avatthaṭa covered Th 1, 759.

Apatthita & Apatthiya see pattheti.

Apadāna (nt.) 1. [= Sk. apadāna] removing, breaking off, D III.88. -- 2. [= Sk. avadāna cp. ovāda] advice, admonition, instruction, morals Vin II.4 (an° not taking advice), 7 (id.) M I.96; A V.337 sq. (saddhā°) Th 1, 47. -- 3. legend, life history. In the title Mahāpadāna suttanta it refers to the 7 Buddhas. In the title Apadānaŋ, that is 'the stories', it refers almost exclusively to Arahants. The other, (older), connotation seems to have afterwards died out. See Dialogues II.3. -- Cp. also pariyāpadāna.

Apadisa [fr apa + diś] reference, testimony, witness DhA II.39.

Apadisati [apa + disati] to call to witness, to refer to, to quote Vin III.159; J I.215; III.234; IV.203; Miln 270; DhA II.39; Nett 93.

Apadesa [cp. Sk. apadeśa] 1. reason, cause, argument M I.287 (an°). -- 2. statement, designation PvA 8. -- 3. pretext J III.60; IV.13; PvA 154. Thus also apadesaka J VI.179.

Apadhāreti [Caus. of apa + dhṛ, cp. Sk. ava--dhārayati, but also BSk. apadhārayati Divy 231] to observe, request, ask ThA 16.

Apanata [pp. of apanamati] "bent away", drawn aside, in ster. combn. abhinata + apanata ("strained forth & strained aside" Mrs Rh. D. Kindred S. p. 39) M I.386; S I.28.

Apanamati [semantically doubtful] to go away Sn 1102 (apanamissati, v. l. apalām° & apagam°; expld at Nd2 60 by vajissati pakkhamissati etc. -- pp. apanata (q. v.) <-> Caus. apanāmeti.

Apanāmeti [Caus. fr. apanamati] 1. to take away, remove M I.96 = A I.198 (kathaŋ bahiddhā a. carry outside); Kh VIII.4 (= aññaŋ ṭhānaŋ gameti KhA 220). -- 2. [= Sk. ava--namati] to bend down, lower, put down Vin II.208 (chattaŋ); S I.226 (id.); J II.287 (id., v. l. apanetvā); D I.126 (hatthaŋ, for salute).

[apa + ni + dhā, cp. Vedic apadhā hiding--place; Sk. apadadhāti = Gr. a)poti(qhmi = Lat. abdo "do away"] to hide, conceal Vin IV.123 (°dheti, °dheyya, °dhessati); PvA 215 (°dhāya ger.). -- pp. apanihita. -- Caus. apanidhāpeti to induce somebody to conceal Vin IV.123.

Apanihita [pp. of apanidahati] concealed, in abstr. °ttaŋ (nt.) hiding, concealing, theft PvA 216.

Apanīta [Sk. apanīta, pp. of apa + nī, see apaneti & cp. also onīta = apanīta] taken away or off. removed, dispelled PvA 39.

Apanudati & Apanudeti [apa + nud, cp. Vedic apanudati & Caus. Sk. apanodayati] to push or drive away, remove, dispel; pres. apanudeti Miln 38. aor. apānudi Pv I.86 (= apanesi PvA 41); II.314 (= avahari aggahesi PvA 86); Dāvs I.8. ger. apanujja D II.223. See also der. apanudana.

Apanudana & Apanūdana (nt.) [Sk. apanodana, fr. apanudati] taking or driving away, removal Vin II.148 = J I.94 (dukkha°); Sn 252 (id.); PvA 114 (id.).

Apanuditar [n. ag. fr. apanudati, Sk. apanoditṛ] remover, dispeller D III.148.

Apaneti [apa + nī] to lead away, take or put away, remove J I.62, 138; II.4, 155 (aor. apānayi) III.26; Miln 188, 259, 413; PvA 41, 74, 198 (= harati) Sdhp 63. Pass. apanīyati S I.176. -- pp. apanīta (q. v.).

Apapibati [apa + pibati] to drink from something J II.126 (aor. apāpāsi).

Apabbūhati & Apabyūhati [apa + vi + ūh] to push off, remove, scrape away A III.187 (apaviyūhitvā, vv. ll. °bbūhitvā); J I.265 (paŋsuŋ). -- Caus. °byūhāpeti to make remove or brush J IV.349 (paŋsuŋ).

Apabyāma see apavyāma.

Apamāra [Sk. apasmāra] epilepsy Vin I.93. Cp. apasmāra.

Apamārika (adj.) [cp. Sk. apasmārin] epileptic Vin IV.8, 10, 11.

Apayāti [Sk. apayāti, apa + yā] to go away J VI.183 (apāyāti metri causa; expld. by C. as apagacchati palāyati). -- Caus. apayāpeti [Sk. apayāpayati] to make go, drive away, dismiss M III.176; S II.119.

Apayāna (nt.) [Sk. apayāna, fr. apayāti] going away, retreat D I.9 (opp. upa°); DA I.95.

Apara (adj.) [Vedic apara, der. fr. apa with compar. suffix --ra = Idg. *aporos "further away, second"; cp. Gr. a)pwte/rw farther, Lat. aprilis the second month (after March, i. e. April). Goth. afar = after] another, i. e. additional, following, next, second (with pron. inflexion, i. e. nom. pl. apare) D III.190 (°pajā another, i. e. future generation); Sn 791, 1089 (nɔ); J I.59 (aparaŋ divasaŋ on some day following); III.51 (apare tayo sahāyā "other friends three", i. e. three friends, cp. similarly Fr. nous autres Franc˚ais); IV.3 (dīpa); PvA 81 (°divase on another day), 226; with other part. like aparo pi D III 128. -- nt. aparaŋ what follows i. e. future state, consequence; future Vin I.35 (nâparaŋ nothing more); Sn 1092 (much the same as punabbhava, cp. Nd2 61). Cases adverbially; aparaŋ (acc.) further, besides, also J I.256; III.278; often with other part. like athâparaŋ & further, moreover Sn 974; and puna cɔ aparaŋ It 100; Miln 418 (so read for puna ca paraŋ) and passim; aparam pi Vism 9. -- aparena in future D III.201. -- Repeated (reduplicative formation) aparâparaŋ (local) to & fro J I.265, 278; PvA 198; (temporal) again and again, off & on J II.377; Miln 132 VvA 271; PvA 176 (= punappunaŋ).

--anta (aparanta) = aparaŋ, with anta in same function as in cpds. vananta (see anta1 5): (a.) further away, westward J v.471; Miln 292 (janapada). (b.) future D I.30 (°kappika, cp. DA I.118); M II.228 (°ânudiṭṭhi -- thought of the future); S III.46 (id.).
--âpariya (fr. aparâpara) ever--following, successive, continuous, everlasting; used with ref. to kamma J V.106; Miln 108.
--bhāga the future, lit. a later part of time, only in loc. aparabhāge at a future date, later on J I.34, 262; IV.1; VvA 66.

Aparajju (adv.) [Sk. apare--dyus] on the foll. day Vin II.167; S I.186; Miln 48.

Aparajjhati [Sk. aparādhyate, apa + rādh] to sin or offend against (c. loc.) Vin II.78 = III.161; J V.68; VI.367; Miln 189;

PvA 263. -- pp. aparaddha & aparādhita (q. v.).

Aparaṇṇa (nt.) [apara + aṇṇa = anna] "the other kind of cereal", prepared or cooked cereals, pulse etc. Opp. to pubbaṇṇa the unprepared or raw corn (= āmakadhañña Vin IV.265; Vin III.151 (pubb° +); IV.265, 267; A IV. 108, 112 (tila--mugga--māsā°; opp. sāli--yavaka etc.); Nd2 314 (aparaṇṇaŋ nāma sūpeyyaŋ); J V.406 (°jā = hareṇukā, pea); Miln 106 (pubbaṇṇa°). See also dhañña & harita.

Aparaddha [pp. of aparajjhati] missed (c. acc.), gone wrong, failed, sinned (against = loc.) D I.91, 103, 180; S I.103 (suddhimaggaŋ); Th 1, 78; Sn 891 (suddhiŋ = viraddha khalita Nd1 300); PvA 195.

Aparapaccaya (adj.) [a + para + paccaya] not dependent or relying on others Vin I.12 (vesārajja--ppatta +); D I.110 (id.); M II 41; M I.491; S III.83; DA I.278 (= nâssa paro paccayo).

Aparājita (adj.) [Vedic aparājita; a + parājita] unconquered Sn 269; J I.71, 165.

Aparādha [fr. apa + rādh] sin, fault, offence, guilt J I.264 (nir°); III.394; IV.495; VvA 69; PvA 87, 116.

Aparādhika (adj.) [fr. aparādha, cp. Sk. aparādhin] guilty, offending, criminal J II.117 (vāja°); Miln 149 (issara°), 189 (aparādhikatā).

Aparādhita [pp. of aparādheti, Caus. of apa + rādh; cp. aparaddha] transgressed, sinned, failing J V.26 (so read for aparadhɔ ito).

Aparāyin (adj.) [a + parāyin, cp. parāyana] having no support J III.386 (f. °ī; C. appatiṭṭhā appaṭisaraṇā).

Apalāpin see apalāsin see apalāsin [Sk. apalāpin "denying, concealing" different].

Apalāḷeti [apa + lāḷeti] to draw over to Vin I.85.

Apalāyin (adj.) [a + palāyin] not running away, steadfast, brave, fearless Nd2 13 (abhīru anutrāsin apalāyin as expln. of acchambhin and vīra); J IV.296; V.4 (where C. gives variant "apalāpinī ti pi pāṭho", which latter has v. l. apalāsinī & is expld. by C. as palāpa--rahite anavajjasarīre p. 5). See also apalāsin.

Apalāsin (adj.) [apaḷāsin; but spelling altogether uncertain. There seems to exist a confusion between the forms apalāyin, apalāpin & apalāsin, owing to freq. miswriting of s, y, p in MSS. (cp. Nd2 introd. p. XIX.). We should be inclined to give apalāsin, as the lectio difficilior, the preference. The expln. at Pug 22 as "yassa puggalassa ayaŋ paḷāso pahīno ayaŋ vuccati puggalo apaḷāsī" does not help us to clear up the etym. nor the vv. ll.] either "not neglectful, pure, clean" (= apalāpin fr. palāsa chaff, cp. apalāyin at J V.4), or "not selfish, not hard, generous" (as inferred from combn. with amakkhin & amaccharin), or "brave, fearless, energetic" (= apalāyin) D III.47, cp. Pug 22. See palāsin.

Apalibuddha & Apalibodha [a + palibuddha, pp. of pari + bṛh, see palibujjhati] unobstructed, unhindered, free J III. 381 (°bodha); Miln 388; DhA III.198.

Apalekhana (nt.) [apa + lekhana from likh in meaning of lih, corresponding to Sk. ava--lehana] licking off, in cpd. hatthâpalekhana "hand--licking" (i. e. licking one's hand after a meal, the practice of certain ascetics) M 177 (with v. l. hatthâvalekhana M I.535; Trenckner compares BSk. hastapralehaka Lal. Vist. 312 & hastâvalehaka ibid. 323), 412; Pug 55 (expld. at Pug A 231 as hatthe piṇḍamhe niṭṭhite jivhāya hatthaŋ apalekhati).

Apalekhati [apa + lekhati in meaning of Sk. avalihati] to lick off Pug A 231 (hatthaŋ).

Apalepa in "so ɔpalepa patito jarāgharo" at Th 2, 270 is to be read as "so palepa°". Morris's interpret. J.P.T.S. 1886, 126 therefore superfluous.

Apalokana (nt.) [fr. apaloketi] permission, leave, in °kamma proposal of a resolution, obtaining leave (see kamma I.3) Vin II.89; IV.152.

Apalokita [pp. of apaloketi; Sk. avalokita] 1. asked permission, consulted S III.5. -- 2. (nt.) permission, consent, M I.337 (Nāgâpalokitaŋ apalokesi). -- 3. (nt.) an Ep. of Nibbāna S IV.370.

Apalokin (adj.) [Sk. avalokin] "looking before oneself", looking at, cautious Miln 398.

Apaloketi [BSk. ava--lokayati] 1. to look ahead, to look before, to be cautious, to look after M I.557 (v. l. for apaciṇāti, where J V.339 C. has avaloketi); Miln 398. <-> 2. to look up to, to obtain permission from (acc.), to get leave, to give notice of Vin III.10, 11; IV.226 (anapaloketvā = anāpucchā), 267 (+ āpucchitvā); M I.337; S III.95 (bhikkhusanghaŋ anapaloketvā without informing the Sangha); J VI.298 (vājānaŋ); DhA I.67. -- pp. apalokita (q. v.). See also apalokana & °lokin.

Apavagga [Sk. apavarga] completion, end, final delivery, Nibbāna; in phrase saggâpavagga Dāvs II.62; III.75.

Apavattati [apa + vṛt, cp. Lat. āverto] to turn away or aside, to go away J IV.347 (v. l. apasakkati).

Apavadati [apa + vadati] to reproach, reprove, reject, despise D I.122 (= paṭikkhipati DA I.290); S V.118 (+ paṭikkosati).

Apavahati [apa + vahati] to carry or drive away; Caus. apavāheti to remove, give up Miln 324 (kaddamaŋ).

Apaviṭṭha at Pv III 82 is to be read apaviddha at Pv III 82 is to be read apaviddha (q. v.).

Apaviṇāti is probably misreading for apaciṇāti is probably misreading for apaciṇāti (see apac° 2). As v. l. at J V.339 (anapavinanto) for T. anupacinanto (expld. by avaloketi C.). Other vv. ll. are anuvi° & apavī°; meaning "not paying attention". The positive form we find as apavīṇati "to take care of, to pay attention to" (c. acc.) at M I.324, where Trenckner unwarrantedly assumes a special root veṇ (see Notes p. 781), but the vv. ll. to this passage (see M. I.557) with apavīṇāti and apacinati confirm the reading apaciṇāti, as does the gloss apaloketi.

Apaviddha [pp. of apavijjhati, Vedic apa + vyadh] thrown away, rejected, discarded, removed S I.202; III.143; Sn 200 (susānasmiŋ = chaḍḍita SnA 250); Th 1, 635 = Dh 292 (= chaḍḍita DhA III.452); Pv III.82 (susānasmiŋ; so read for T. apaviṭṭha); J I.255; III.426; YI.90 (= chaḍḍita C.). Sdhp 366.

Apaviyūhati see appabbūhati.

Apavīṇati see apaviṇāti see apaviṇāti (= apaciṇāti).

Apavyāma [apa + vyāma] disrespect, neglect, in phrase apayvāmato (apaby°) karoti to treat disrespectfully, to insult, defile S I.226 (v. l. abyāmato; C. expls. apabyāmato karitvā abyāmato katvā); Kvu 472 (vv. ll. asabyākato, abyāto, apabyāto; Kvu trsl. 270 n. 1 remarks: "B. trsl.: abyāsakato. The Burmese scholar U. Pandi, suggests we should read apabyākato, by which he understands blasphemously"; it is here combd. with niṭṭhubhati, as at DhA II.36); DhA II.36 ("want of forbearance" Ed.; doubtful reading; vv. ll. appabyāyakamma & apasāma). For further detail see apasavya.

Apasakkati [apa + sakkati] to go away, to go aside J IV.347 (v. l. for apavattati); VvA 101; PvA 265 (aor. °sakki = apakkami).

Apasavya (adj.) [apa + savya] right (i. e. not left), contrary Ud 50 (T. has niṭṭhubhitvā abyāmato karitvā; vv. ll. are apabhyāmāto, abhyāmato & C. apasabyāmato), where C. expls. apasabyāmato karitvā by apasabyaŋ katvā, "which latter corresponds in form but not in meaning to Sk. apasavyaŋ karoti to go on the right side" (Morris J P T S. 1886, 127). -- See apavyāma.

Apasāda [fr. apa + sad] putting down, blame, disparagement M III.230.

Apasādita [pp. of apasādeti] blamed, reproached, disparaged S II.219; SnA 541.

Apasādeti [Caus. of apa + sad] 1. to refuse, decline Vin IV.213, 263; J V.417 (= uyyojeti). -- 2. to depreciate, blame, disparage Vin III.101; M III.230 (opp. ussādeti); DA I.160. -- pp. apasādita (q. v.).

Apasmāra [Sk. apasmāra, lit. want of memory, apa + smṛ] epilepsy, convulsion, fit J IV.84. Cp. apamāra.

Apassanto etc. see passati.

Apassaya [cp. Sk. apāśraya, fr. apasseti] 1. support, rest ThA 258. -- 2. bed, bolster, mattress, in kaṇṭak° a mattress of thorns, a bolster filled with thorns (as cushion for asceties) M I.78; J I 493; III.235. --sâppassaya with a head rest J IV.299.
 --pīṭhaka a chair with a head--rest J III.235.

Apassayika (adj.) [fr. apassaya; cp. Sk. apāśrayin --°] reclining on, in kaṇṭaka° one who lies on a bed of thorns (see kaṇṭaka) M I.78; J IV.299 (v. l, kaṇḍikesayika); Pug 55.

Apassita [pp. of apasseti] 1. leaning against J II.69 (tālamūlaŋ = nissāya ṭhita C.). -- 2. depending on, trusting in (c. acc. or loc.) Vv 101 (parâgāraŋ = nissita VvA 101); J IV.25 (balamhi = balanissita). See also avassita.

Apasseti [Sk. apāśrayati, apa + ā + sri] to lean against, have a support in (acc.), to depend on. -- 1. (lit.) lean against Vin II.175 (bhitti apassetabbo the wall to be used as a head--rest). -- 2. (fig.) mostly in ger. apassāya dependent upon, depending on, trusting in (loc. or acc. or --°) Vin III.38; J I.214; PvA 189. -- pp. apassita (q. v.). -- See also avasseti.

Apassena (nt.) [fr. apasseti] a rest, support, dependence M III.127 (°ka); D III.224 (cattāri apassenāni); as adj. caturâpassena one who has the fourfold support viz. sankhāyɔ ekaŋ paṭisevati, adhivāseti, parivajjeti, vinodeti A V.30.
 --phalaka (cp. Morris J.P.T.S. 1884, 71) a bolsterslab, head--rest Vin I.48; II.175, 209.

Apahattar [n. ag. to apaharati] one who takes away or removes, destroyer M I 447 = Kvu 528.

Apahara [Sk. apahāra, fr. apaharati] taking away, stealing, robbing J II.34.

Apaharaṇa (nt.) = apahara Miln 195.

Apaharati [apa + hṛ] to take away, remove, captivate, rob J III.315 (aor. apahārayiŋ); Miln 413; DA I.38.

Apākaṭatā (f.) [a + pākaṭa + tā] unfitness Miln 232 (v. l. apākatatta perhaps better).

Apākatika (adj.) [a + pākata + ika] not in proper or natural shape, out of order, disturbed DhA II.7. Cp. appakāra.

Apācīna (adj.) [Vedic apācīna; cp. apācaḥ & apāka, western; to Lat. opācus, orig. turned away (from the east or the sun) i. e. opposite, dark] westerly, backward, below S III.84; It 120 (apācīnaŋ used as adv. and taking here the place of adho in combn. with uddhaŋ tiriyaŋ; the reading is a conjecture of Windisch's, the vv. ll. are apācinaŋ; apācini, apāci & apāminaŋ, C. expls. by heṭṭhā).

Apāṭuka (adj.) [a + pātu + ka (?), acc. to Morris J.P.T.S. 1893, 7 der. fr. apaṭu not sharp, blunt, uncouth. This is hardly correct. See pātur] not open, sly, insidious Th 1, 940 (as v. l. for T. avāṭuka, trsl. by Mrs. Rh. D. as "unscrupulous", by Neumann as "ohne Redlichkeit"). Context suggests a meaning similar to the preceding nekatika, i. e. fraudulent. See also next.

Apāṭubha (adj.) [a + pātu + bha (?), at the only passage changed by Morris J. P. T. S. 1893, 7 to apāṭuka but without reason] = apāṭuka, i. e. sly, fraudulent J IV.184 (in context with nekatika; C. expls. apāṭubhāva dhanuppāda--virahita, in which latter virahita does not fit in; the pass. seems corrupt).

Apāda (?) [apa + ā + dā] giving away in marriage J IV. 179 (in expln. of anāpāda unmarried; reading should prob. be āpāda = pariggaha).

Apādaka (adj.) [a + pāda + ka] not having feet, footless, creeping, Ep. of snakes & fishes Vin II.110 = J II.146 (where see expln.). Spelt apada(ka) at It 87 (v. l. apāda).

Apāna (nt.) breathing out, respiration (so Ch.; no ref. in P. Cauon?) On Prāṇa & Apāna see G. W. Brown in J. Am. Or. Soc. 39, 1919 pp. 104--112. See ānāpāna.

Apānakatta (nt.) [a + pānaka + ttaŋ] "waterless state", living without drinking water J V.243.

Apāpaka (adj.) [a + pāpaka] guiltless, innocent f. °ikā Vv 314; 326.

Apāpata (adj.) [apa + ā + pata] falling down into (c. acc.) J IV.234 (aggiŋ).

Apāpurana (nt.) [fr. apāpurati] a key (to a door) Vin I.80; III.119; M III.127. See also avāpuraṇa.

Apāpurati & Apāpuṇati [Sk. apāvṛṇoti, apa + ā + vṛ, but Vedic only apa--vṛṇoti corresponding to Lat. aperio = *apa--u̯erio. On form see Trenckner, Notes 63] to open (a door) Vin I.5 (apāpurɔ etaŋ Amatassa dvāraŋ: imper.; where id. p. S I.137 has avāpur°, T., but v. l. apāpur°); Vv 6427 (apāpuranto Amatassa dvāraŋ, expld. at VvA 284 by vivaranto); It 80 (apāvuṇanti A. dv. as T. conj., with v. l. apānuṃanti, apāpurenti & apāpuranti). -- pp. apāruta (q. v.). -- Pass. apāpurīyati [cp. BSk. apāvurīyati M Vastu II.158] to be opened M III.184 (v. l. avā°); J I.63 (avā°); Th 2, 494 (apāpuṇitvā). See also avāpurati.

Apābhata [pp. of apa + ā + bhṛ cp. Vedic apa--bharati, but Lat. aufero to ava°] taken away, stolen J III.54.

Apāya [Sk. apāya, fr. apa + i, cp. apeti] "going away" viz. -- 1. separation, loss Dh 211 (piya° = viyoga DhA III.276). -- 2. loss (of property) D III.181, 182; A II. 166; IV.283; J III.387 (atth°). -- 3. leakage, out flow (of water) D I.74; A II.166; IV.287. -- 4. lapse, falling away (in conduct) D I.100. -- 5. a transient state of loss and woe after death. Four such states are specified purgatory (niraya), rebirth as an animal, or as a ghost, or as a Titan (Asura). Analogous expressions are vinipāta & duggati. All combined at D I.82; III.111; A I.55; It 12, 73; Nd2 under kāya; & freq. elsewhere. -- apāyaduggativinipāta as attr. of saŋsāra S II.92, 232; IV.158, 313; V.342; opp. to khīṇâpāya--duggati--vinipāta of an Arahant A IV.405; V.182 sq. -- See also foll. pass.: M III.25 (anapāya); Sn 231; Th 2, 63; J IV.299; Pug 51; VvA 118 (opp. sugati); PvA 103; Sdhp 43, 75 & cp. niraya, duggati, vinipāta.

--gāmin going to ruin or leading to a state of suffering DhA III.175; cp. °gamanīya id. Ps. I.94, °gamanīyatā J IV.499.
--mukha "facing ruin", leading to destruction (= vināsa--mukha DA I.268), usually as nt. "cause of ruin" D I.101 (cattāri apāya mukhāni); III.181, 182 (cha bhogānaŋ a° --mukhāni, i. e. causes of the loss of one's possessions); A II.166; IV.283, 287.
--samudda the ocean of distress DhA III 432. --sahāya a spendthrift companion D III.185.

Apāyika (adj.) [also as āpāyika (q. v.); fr. apāya] belonging to the apāyas or states of misery D I.103; III.6, 9, 12; It 42; PvA 60 (dukkha).

Apāyin (adj.) [fr. apāya] going away J I.163 (aḍḍharattāvɔapāyin = aḍḍharatte apāyin C.). --an° not going away, i. e. constantly following (chāyā anapāyinī, the shadow) Dh 2; Th 1, 1041; Miln 72.

Apāra (nt.) [a + pāra] 1. the near bank of a river J III.230 (+ atiṇṇaŋ, C. paratīraŋ atiṇṇaŋ). -- 2. (fig.) not the further shore (of life), the world here, i.e. (opp. pāraŋ = Nibbāna) Sn 1129, 1130; Nd2 62; Dh 385 (expld. as bāhirāni cha āyatanāni DhA IV.141). See pāra & cp. avara.

Apāraṇeyya (adj.) [grd. of paraneti + a°] that which cannot be achieved, unattainable J VI.36 (= apāpetabba).

Apāruta [Sk. apāvṛta, pp. of apāpurati] open (of a door) Vin I.7 = M I.169 (apārutā tesaŋ Amatassa dvārā); D I.136 (= vivaṭa--dvāra DA I.297); J I.264 (°dvāra).

Apālamba ["a Vedic term for the hinder part of a carriage" Morris J P T S. 1886, 128; the "Vedic" unidentified] a mechanism to stop a chariot, a safe guard "to prevent warriors from falling out" (C.) S I.33 (Mrs Rh. D. trsl. "leaning board"); J VI.252 (v. l. upā°; Kern trsl. "remhout", i. e. brake).

Apāhata [pp. of apa + hṛ] driven off or back, refuted, refused Sn 826 (°smiŋ = apasādite vade SnA 541).

Api (indecl.) [Sk. api & pi; Idg. *epi *pi *opi; cp. Gr. e)/pi on to, o)/pi (o)/piqen behind, o)pi/ssa back = close at one's heels); Lat. ob. in certain functions; Goth. iftuma. <-> The assimil. form before vowels is app° (= Sk. apy°). See further details under pi.] both prep. & conj., orig. meaning "close by", then as prep. "towards, to, on to, on" and as adv. "later, and, moreover". -- 1 (prep. & pref.) (a) prep. c. loc.: api ratte later on in the night (q. v.) -- (b) pref.: apidhāna putting on to; apiḷahati bind on to, apihita (= Gr. e)piqeto/s, epithet) put on to, (q. v.). -- 2. (conj. & part.). (a) in affirmative sentences meaning primarily "moreover, further, and then, even": -- (a) (single) prothetic: api dibbesu kāmesu even in heavenly joys Dh 187; ko disvā na pasīdeyya api kaṇhâbhijātiko even an unfortunate--born Sn 563 api yojanāni gacchāma, even for leagues we go Pv IV.107 (= anekāni yojanāni pi g. PvA 270. Epithetic (more freq. in the form pi): muhuttam api even a little while Dh 106, 107; aham api daṭṭhukāmo I also wish to see Sn 685. Out of prothetic use (= even = even if) develops the conditional meaning of "if", as in api sakkuṇemu (and then we may = if we may) J V.24 (c. = api nāma sakkuṇeyyāma; see further under b appɔeva nāma). -- api--api in correlation corresponds to Lat. et--et Sk ca--ca, meaning both . . . and, and . . . as well as, & is esp. freq. in combn. app'ekacce . . . app'ekacce (and) some . . . and others, i. e. some . . . others [not with Kern Toev. s. v. to appa!], e. g. at D I.118; Th 2, 216; VvA 208, etc. --app'ekadā "morever once" = sometimes Vin IV.178; S I.162; IV.111; J I.67; DhA III.303, etc. -- (b) (in combn with other emphatic or executive particles) api ca further, and also, moreover D I.96; Miln 25, 47. --api ca kho moreover, and yet, still, all the same It 89 (+ pana v. l.); Miln 20, 239. --api ca kho pana all the same, never mind, nevertheless J I.253. --api ssu so much so Vin II.76. --app'eva nāma (with pot.) (either) surely, indeed, yes, I reckon, (or) I presume, it is likely that, perhaps Vin I.16 (surely); II.85 (id.); cp. pi D I.205 (sve pi upasaŋkameyyāma tomorrow I shall surely come along), 226 (siyā thus shall it be); M I.460 = It 89 (moreover, indeed); J I.168 (surely) Vin II.262 (perhaps) J V.421 (id., piyavācaŋ labheyyāma). -- (b) in interrog.--dubit. sentences as part. of interrog. (w. indic. or pot.) corresponding to Lat. nonne, i e. awaiting an affirmative answer ("not, not then"): api Yasaŋ kulaputtaŋ passeyya do you not see . . . Vin I.16; api samaṇa balivadde addasā have you not then seen . . . S I.115; api kiñci labhāmase shall we then not get anything? J III.26; api me pitaraŋ passatha do you then not see my father? PvA 38. -- Also combd. with other interr. part. e. g. api nu J. II.415.

Apitika (adj.) [a + pitika] fatherless J V.251.

Apithīyati [for apidhīyati; api + dhā] Pass. of apidahati to be obstructed, covered, barred, obscured J II.158. See also pithīyati.

Apidahati [api + dhā, cp. Gr. e)piti(qhmi] to put on (see api 1 b), to cover up, obstruct, J V.60 (inf. apidhetuŋ). pp. apihita, Pass. apithīyati, Der. apidhāna (q. v.).

Apidhāna (nt.) [Vedic apidhāna in same meaning] cover, lid Vin I.203, 204; II.122. See apidahati.

Apiratte [read api ratte, see api 1 a] later in the night J VI.560.

Apilāpana (nt.) [fr. api + lap] counting up, repetition [Kern, Toev, s.v. gives der. fr. a + plāvana] Nett 15, 28, 54; Miln 37.

Apilāpanatā (f.) in the pass. at Dhs 14 = Nd2 628 is evidently meant to be taken as a + pilāpana + tā (fr. pilavati, plu), but whether the der. & interpret. of Dhs A is correct, we are unable to say. On general principles it looks like popular etym. Mrs. Rh. D. translates (p. 16) "opposite of superficiality" (lit "not floating"); see her detailed note Dhs trsl. 16.

Apilāpeti [api + lap] "to talk close by", i. e. to count up, recite, or: talk idly, boast of Miln 37 (sāpatheyyaŋ).

Apiḷandha (adj.) at Vv 361 should be read as apiḷaddha (= Sk. apinaddha) pp. of apiḷandhati (apiḷandhati) "adorned with", or (with v. l. SS) as apiḷandhana; VvA 167 expls. by analankata, mistaking the a of api for a negation.

Apiḷandhana (nt.) [fr. apiḷandhati, also in shorter (& more usual) form piḷandhana, q. v.] that which is tied on, i.e. band, ornament, apparel, parure Vv 6410, 6418 (expld. inacurately at VvA 279 by; a--kāro nipātamattaŋ, pilandhanaŋ = ābhāraṇaŋ); J VI.472 (c. pilandhituŋ pi ayuttaŋ?).

Apiḷahati & Apiḷandhati [Sk. apinahyati, on n: ḷ see note on gala, & cp. guṇa: guḷa, veṇu: veḷu etc. On ndh for yh see avanandhati] to tie on, fasten, bind together; to adorn oneself with (acc.) J V.400 (ger. apiḷayha = piḷandhitvā C.) -- Cp. apiḷandhana & pp apiladdha.

Apiha (adj.) [apihālu? a + piha, uncertain origin, see next. Morris J.P.I.S. 1886 takes it as a + spṛha] "unhankering" (Mrs Rh. D.) S I 181 (+ akankha; v. l. BB asita).

Apihālu (adj.) [a + pihālu, analysed by Fausböll Sn. Gloss. p. 229 as a--spṛhayālu, but Bdhgh evidently different (see below)] not hankering, free from craving, not greedy S I.187 = Th 1, 1218 (akuhako nipako apihālu); Sn 852 (+ amaccharin, expld. at SnA 549 as apihana--sīlo, patthanātanhāya rahito ti vuttaŋ hoti, thus perhaps taking it as a + pi (= api) + hana (fr. dhā, cp. pidahati & pihita); cp. also Nd2 227).

Apihita [pp. of apidahati] covered J IV.4.

Apuccaṇḍatā (f.) [a + pūti + aṇḍa + tā] "not being a rotten egg," i. e. normal state, healthy birth, soundness M I.357.

Apuccha (adj.) [a + pucchā] "not a question", i. e. not to be asked Miln 316.

Apekkha (adj.) [= apekkhā] waiting for, looking for S I.122 (otāra°).

Apekkhati 1. [Sk. apīkṣate, apa + īkṣ] to desire, long for, look for, expect Sn 435 (kāme nɔâpekkhate cittaŋ), 773 (ppr. apekkhamāna); J IV.226 (id.); Dhs A 365. anapekkhamāna paying no attention to (acc.) Sn 59; J V.359. <-> 2. [Sk. avīkṣate, ava + īkṣ; see avekkhati] to consider, refer to, look at, ger. apekkhitvā (cp. Sk. avīkṣya) with reference to VvA 13. -- pp. apekkhita (q. v.).

Apekkhavant (adj.) [fr. apekkhā] full of longing or desire, longing, craving Vin IV.214; S III.16; Th 1, 558; J V.453 (= sataṇha); Sn A 76.

Apekkhā & Apekhā (f.) [Sk. apekṣā, fr. apa + īkṣ. The spelling is either kkh or kh, they are both used promiscuously, a tendency towards kh prevailing, as in upekhā, sekha] attention, regard, affection for (loc.); desire, longing for

(c. loc.) S I.77; III.132; V.409 (mātā--pitusu); Vin IV.214; Sn 38 (= vuccati taṇhā etc. Nd2 65; = taṇhā sineha SnA 76); J I.9, 141; Th 1, 558; Dh 345 (puttesu dāresu ca = taṇhā DhA IV.56); Dhs 1059, 1136 (= ālayakaraṇa--vasena apekkhatī ti apekkhā Dhs A 365, cp. Dhs trsl. 279). Freq. as adj. (--°or in combn. with sa° and an°), viz. Vin III.90 (visuddha°); S I.122 (otara°); sa° A III.258, 433; IV.60 sq.; an° without consideration, regardless, indifferent S V.164; A III.252, 347, 434; Sn 200 (anapekkhā honti ñātayo); J I.9. Cp. anapekkhin & apekkhavant; also B.Sk. avekṣatā.

Apekkhita [pp. of apekkhati] taken care of, looked after, considered J VI.142, 149 (= olokita C.).

Apekkhin (adj.) [Sk. apekṣin, but B.Sk. avekṣin, e.g. Jtm 215; fr. apa + īkṣ] considering, regarding, expecting, looking for; usually neg. an° indifferent (against) = loc.) S I.16, 77; II.281; III.19, 87; Sn 166 (kāmesu), 823 (id.), 857; Dh 346. Cp. apekkhavant.

Apeta (adj.) [pp. of apeti] gone away; (med.) freed of, rid of, deprived of (instr., abl. or °--) Dh 9 (damasaccena); PvA 35 (dukkhato); usually °-- in sense of "without, --less", e. g. apeta--kaddama free from mud, stainless Dh 95; °vattha without dress J V.16; °viññāṇa without feeling, senseless Dh 41; Th 2, 468; °viññāṇattaŋ senselessness, lack of feeling PvA 63.

Apetatta (nt.) [abstr. to apeta] absence (of) PvA 92.

Apeti [apa + i, cp. Gr. a)/peimi, Lat. abeo, Goth. af--iddja] to go away, to disappear D I.180 (upeti pi apeti pi); J I.292; Sn 1143 (= nɔ apagacchanti na vijahanti Nd2 66). -- pp. apeta (q. v.).

Apetteyyatā (f.) [a + petteyyatā, abstr. fr. *paitṛya fatherly] in combn. with amatteyyatā irreverence against father and mother D III.70 (cp. Dh 332 & DhA IV.34).

Apeyya (adj.) [a + peyya, grd. of pā] not to be drunk, not drinkable J VI.205 (sāgara).

Apesiya (nt.) [? of uncertain origin] a means of barring a door Vin II.154 (Bdhgh. explns on p. 321: apesī ti dīghadārumhi khāṇuke pavesetvā kaṇḍaka--sākhāhi vinandhitvā kataŋ dvāra--tthakanakaŋ).

Apesiyamāna (adj.) [ppr. fr. a + peseti (q. v.)] not being in service Vin II.177.

in appɔ ekacce etc. see api.

Appa (adj.) [Vedic alpa, cp. Gr. a)lapa/zw (lapa/zw) to empty (to make little), a)lapadno/s weak; Lith. alpnas weak, alpstù to faint] small, little, insignificant, often in the sense of "very little = (next to) nothing" (so in most cpds.); thus expld. at VvA 334 as equivalent to a negative part. (see appodaka) D I.61 (opp. mahant, DA I.170 = parittaka); Sn 713, 775, 805, 896 (= appaka, omaka, thoka, lamaka, jatukka, parittaka Nd1 306); Dh 174; J I.262; Pug 39. -- nt. appaŋ a little, a small portion, a trifle; pl. appāni small things, trifles A II.26 = It 102; A II.138; Dh 20 (= thokaŋ eka--vagga--dvi--vagga--mattam pi DhA I.158), 224 (°smiŋ yācito asked for little), 259.

--aggha of little value (opp. mahaggha priceless) J I.9; Pug 33; DhA IV.184. --assāda [BSk. alpâsvāda, cp. Divy 224 = Dh 186; alpa + ā + svād] of little taste or enjoyment, affording little pleasure (always used of kāmā) Vin II.25 = M I.130 = A III.97 = Nd2 71; Sn 61; Dh 186 (= supina--sadisatāya paritta--sukha DhA III 240); Th 2, 358 (= ThA 244); J II.313; Vism 124. --ātanka little (or no)
illness, freedom from illness, good health (= appābādha with which often combd.) [BSk. alpātanka & alpātankatā] D I.204 (+ appābādha); III.166; A III.65, 103; Miln 14. --ābādha same as appātanka (q. v.) D I.204; III.166, 237; M II.125; A I.25; II.88; III.30, 65 sq., 103, 153; Pv IV.144; °ābādhatā id. [cp. BSk. alpābādhatā good health] A I.38. --āyuka short lived D I.18; PvA 103, also as °āyukin Vv 416. --āhāra taking little or no food, fasting M II.5; Sn 165 (= ekāsana--bhojitāya ca parimita--bhojitāya ca SnA 207), also as °āhāratā M I.245; II.5. --odaka having little or no water, dry Sn 777 (macche va appodake khīṇasote = parittodake Nd1 50); Vv 843 (+ appabhakkha; expld. at VvA 334 as "appa--saddo hɔ ettha abhāvattho appiccho appanigghoso ti ādisu viya"); J I.70; DhA IV.12. --kasira in instr. °kasirena with little or no difficulty D I.251; S V.51;

Th 1, 16. --kicca having few duties, free from obligations, free from care Sn 144 (= appaŋ kiccaŋ assā ti KhA 241). --gandha not smelling or having a bad smell Miln 252 (opp. sugandha). --ṭṭha "standing in little"; i. e. connected with little trouble D I.143; A I.169. --thāmaka having little or no strength, weak S IV.206. --dassa having little knowledge or wisdom Sn 1134 (see Nd2 69; expld. by paritta--pañña SnA 605). --nigghosa with little sound, quiet, still, soundless (cp. VvA 334, as quoted above under °odaka) A V.15 (+ appasadda); Sn 338; Nd1 377; Miln 371. --pañña, of little wisdom J II.166; III.223, 263. --puñña of little merit M II.5. --puññatā having little merit, unworthiness Pv IV.107. --phalatā bringing little fruit PvA 139. --bhakkha having little or nothing to eat Vv 843. --bhoga having little wealth, i. e. poor, indigent Sn 114 (= sannicitānaŋ ca bhogānaŋ āyamukhassa ca abhāvato SnA 173). --maññati to consider as small, to underrate: see separately. --matta little, slight, mean, (usually as °ka; not to be confounded with appamatta2) A III.275; J I.242; also meaning "contented with little" (of the bhikkhu) It 103 = A II.27; f. °ā trifle, smallness, însignificance D I.91; DA I.55. --mattaka small, insignificant, trifling, nt. a trifle (cp. °matta) Vin 1, 213; II.177 (°vissajjaka the distributor of little things, cp. A III.275 & Vin IV.38, 155); D I.3 (= appamattā etassā ti appamattakaŋ DA I.55); J I.167; III.12 (= aṇu); PvA 262. --middha "little slothful", i. e. diligent, alert Miln 412. --rajakkha having little or no obtuseness D II.37; M I.169; Sdhp 519. --ssaka having little of one's own, possessing little A I.261; II.203. --sattha having few or no companious, lonely, alone Dh 123. --sadda free from noise, quiet M II.2, 23, 30; A V.15; Sn 925 (= appanigghosa Nd1 377); Pug 35; Miln 371. --siddhika bringing little success or welfare, dangerous J IV.4 (= mandasiddhi vināsabahula C.); VI.34 (samuddo a. bahu--antarāyiko). --ssuta possessing small knowledge, ignorant, uneducated D I.93 (opp. bahussuta); III.252, 282; S IV.242; It 59; Dh 152; Pug 20, 62; Dhs 1327. --harita having little or no grass S I.169; Sn p. 15 (= paritta--harita--tiṇa SnA 154).

Appaka (adj.) [appa + ka] little, small, trifling; pl. few. nt. °ŋ adv. a little D II.4; A V.232 sq., 253 sq.; Sn 909 (opp. bahu); Dh 85 (appakā = thokā na bahū DhA II. 160); Pv I.102 (= paritta PvA 48); II.939; Pug 62; PvA 6, 60 (= paritta). f. appikā J I.228. -- instr. appakena by little, i. e. easily DA I.256. --anappaka not little, i. e. much, considerable, great; pl. many S IV.46; Dh 144; Pv I.117 (= bahū PvA 58); PvA 24, 25 (read anappake pi for T. °appakeci; so also KhA 208).

Appakāra (adj.) [a + pakāra] not of natural form, of bad appearance, ugly, deformed J V.69 (= sarīrappakāra--rahita dussaṇṭhāna C.). Cp. apākatika.

Appakiṇṇa [appa + kiṇṇa, although in formation also = a + pakiṇṇa] little or not crowded, not overheaped A V.15 (C. anākiṇṇa).

Appagabbha (adj.) [a + pagabbha] unobtrusive, free from boldness, modest S II.198 = Miln 389, Sn 144, 852 (cp. Nd1 228 & KhA 232); Dh 245.

Appaccaya [a + paccaya] 1. (n.) discontent, dissatisfaction, dejection, sulkiness D I.3 (= appatītā honti tena atuṭṭhā asomanassitā ti appacayo; domanassɔ etaŋ adhivacanaŋ DA I.52); III.159; M I.442; A I.79, 124, 187; II.203; III.181 sq.; IV.168, 193; J II.277; Sn p. 92 (kapa + dosa + appacaya); Vv 8331 (= domanassaŋ VvA 343); SnA 423 (= appatītaŋ domanassaŋ). -- 2. (adj.) unconditioned Dhs 1084, 1437.

Appaṭi° [a + paṭi°] see in general under paṭi°.

Appaṭikārika (adj.) [a + paṭikārika] "not providing against", i. e. not making good, not making amends for, destructive J V.418 (spelling here & in C. appati°).

Appaṭikopeti [a + paṭikopeti] not to disturb, shake or break (fig.) J V.173 (uposathaŋ).

Appaṭikkhippa (adj.) [a + paṭikkhippa, grd. of paṭikkhipati] not to be refused J II.370.

Appaṭigandhika & °iya (adj.) [a + paṭi + gandha + ika] not smelling disagreeable, i. e. with beautiful smell, scented, odorous J V.405 (°ika, but C. °iya; expld. by sugandhena udakena samannāgata); VI.518; Pv II.120; III.226.

Appaṭigha (adj.) [a + paṭigha] (a) not forming an obstacle, not injuring, unobstructive Sn 42 (see expld. at Nd2 239; SnA 88 expls. "katthaci satte vā sankhāre vā bhayena na paṭihaññatī ti a."). -- (b) psychol. t. t. appld. to rūpa: not reacting or impinging (opp. sappaṭigha) D III.217; Dhs 660, 756, 1090, 1443.

Appaṭicchavi (adj.) at Pv II.113 is faulty reading for sampatitacchavi (v. l.).

Appaṭibhāga (adj) [a + paṭibhāga] not having a counterpart, unequalled, incomparable DhA I.423 (= anuttara).

Appaṭibhāṇa (adj.) [a + paṭibhāṇa] not answering back, bewildered, cowed down Vin III.162; A III.57; °ŋ karoti to intimidate, bewilder J V.238, 369.

Appaṭima (adj.) [a + paṭima fr. prep. paṭi but cp. Vedic apratimāna fr. prati + mā] matchless, incomparable, invaluable Th 1, 614; Miln 239.

Appaṭivattiya (adj.) [a + paṭi + vattiya = vṛtya, grd. or vṛt] (a) not to be rolled back Sn 554 (of dhammacakka, may however be taken in meaning of b.). -- (b) irresistable J II.245 (sīhanada). Note. The spelling with ṭ is only found as v. l. at J II.245; otherwise as t.

Appaṭivāṇa (nt.) [a + paṭivāṇa, for °vrāṇa, the guṇa--form of vṛ, cp. Sk. prativāraṇa] non--obstruction, not hindering, not opposing or contradicting A I.50; III.41; V.93 sq.; adj. J I.326.

Appaṭivāṇitā (f.) [abstr. from (ap)paṭivāṇa] not being hindered, non--obstruction, free effort; only in phrase "asantuṭṭhitā ca kusalesu dhammesu appaṭivāṇitā ca padhānasmiŋ" (discontent with good states and the not shrinking back in the struggle Dhs trsl. 358) A I.50, 95 = D III.214 = Dhs 1367.

Appaṭivāṇī (f.) [almost identical w. appaṭivāṇitā, only used in diff. phrase] non--hindrance, non--restriction, free action, impulsive effort; only in stock phrase chando vāyāmo ussāho ussoḷhī appaṭivāṇī S II.132; V.440; A II.93, 195; III.307 sq.; IV.320; Nd2 under chanda C. [cp. similarly Divy 654].

Appaṭivāṇīya (adj.) [grd. of a + paṭi + vṛ; cp. BSk. aprativāṇiḥ Divy 655; M Vastu III.343] not to be obstructed, irresistible S I.212 (appld. to Nibbāna; Mrs. Rh. D. Kindred S. p. 274 trsls. "that source from whence there is no turning back"), Th 2, 55.

Appaṭividdha (adj.) [a + paṭi + viddha] "not shot through" i. e. unhurt J VI.446.

Appaṭivibhatta (°bhogin) (adj.) [a + paṭi + vibhatta] (not eating) without sharing with others (with omission of another negative: see Trenckner, Miln p. 429, where also Bdhgh's expln.) A III289; Miln 373; cp. Miln trsl. II.292.

Appaṭivekkhiya [ger. of a + paṭi + avekkhati] not observing or noticing J IV.4 (= apaccavekkhitvā anavekkhitvā C.).

Appaṭisankhā (f.) [a + paṭisankhā] want of judgment Pug 21 = Dhs 1346.

Appaṭisandhika (and °iya) (adj.) [a + paṭisandhi + ka (ya)] 1. what cannot be put together again, unmendable, irreparable (°iya) Pv I.129 (= puna pākatiko na hoti PvA 66) = J III.167 (= paṭipākatiko kātuŋ na sakkā C.). <-> 2. incapable of reunion, not subject to reunion, i. e. to rebirth J V.100 (°bhāva).

Appaṭisama (adj.) [a + paṭi = sama; cp. BSk. apratisama M Vastu I.104] not having it's equal, incomparable J I.94 (Baddha--sirī).

Appaṭissavatā (f.) [a + paṭissavatā] want of deference Pug 20 = Dhs 1325.

Appaṇihita (adj.) [a + paṇihita] aimless, not bent on anything, free from desire, usually as nt. aimlessness, combd. w. animittaŋ Vin III.92, 93 = IV.25; Dhs 351, 508, 556. See on term Cpd. 67; Dhs trsl. 93, 143 & cp. paṇihita.

Appatiṭṭha (adj.) [a + patiṭṭha] 1. not standing still S I.1. -- 2. without a footing or ground to stand on, bottomless Sn 173.

Appatissa (& appaṭissa) (adj.) [a + paṭi + śru] not docile, rebellious, always in combn. with agārava A II.20; III.7 sq., 14 sq., 247, 439. Appatissa--vāsa an unruly state, anarchy J II.352. See also paṭissā.

Appatīta (adj.) [a + patīta, of prati + i, Sk. pratīta] dissatisfied, displeased, disappointed (cp. appaccaya) J V.103 (at this passage preferably to be read with v. l. as appatika = without husband, C. expls. assāmika), 155 (cp. C. on p. 156); DA I.52; SnA 423.

Appaduṭṭha (adj.) [a + paduṭṭha] not corrupt, faultless, of good behaviour Sn 662 (= padosâbhāvena a. SnA 478); Dh 137 (= niraparādha DhA III.70).

Appadhaŋsa (adj.) [= appadhaŋsiya, Sk. apradhvaŋsya] not to be destroyed J IV.344 (v. l. duppadhaŋsa).

(adj.) [grd. of a + padhaŋseti] not to be violated or destroyed, inconquerable, indestructible D III.175 (°ika, v. l. °iya); J III.159 (°iya); VvA 208 (°iya); PvA 117 (°iya). Cp. appadhaŋsa.

Appadhaŋsita (adj.) [pp. of a + padhaŋseti] not violated, unhurt, not offended Vin IV.229.

Appanā (f.) [cp. Sk. arpaṇa, abstr. fr. appeti = arpayati from of ṛ, to fix, turn, direct one's mind; see appeti] application (of mind), ecstasy,fixing of thought on an object, conception (as psychol. t. t.) J II.61 (°patta); Miln 62 (of vitakka); Dhs 7, 21, 298; Vism 144 (°samādhi); DhsA 55, 142 (def. by Bdhg. as "ekaggaŋ cittaŋ ārammaṇe appeti"), 214 (°jhāna). See on term Cpd. pp. 56 sq., 68, 129, 215; Dhs trsl. XXVIII, 10, 53, 82, 347.

see pahoti.

Appamaññati [appa + maññati] to think little of, to underrate, despise Dh 121 (= avajānāti DhA III.16; v. l. avapamaññati).

Appamaññā (f.) [a + pamaññā, abstr. fr. pamāṇa = Sk. *pramānya] boundlessness, infinitude, as psych. t. t. appld. in later books to the four varieties of philanthropy, viz. mettā karuŋā muditā upekkhā i. e. love, pity, sympathy, desinterestedness, and as such enumd. at D III.223 (q. v. for detailed ref. as to var. passages); Ps I.84; Vbh 272 sq.; DhsA 195. By itself at Sn 507 (= mettajjhānasankhātā a. SnA 417). See for further expln. Dhs trsl. p. 66 and mettā.

Appamatta1

Appamatta1 (adj.) [appa + matta] see appa.

Appamatta2

Appamatta2 (adj.) [a + pamatta, pp. of pamadati] not negligent, i. e. diligent, careful, heedful, vigilant, alert, zealous M I.391--92; S I.4; Sn 223 (cp. KhA 169), 507, 779 (cp. Nd1 59); Dh 22 (cp. DhA I.229); Th 2, 338 = upaṭṭhitasati Th A 239).

Appamāda [a + pamāda] thoughtfulness, carefulness, conscientiousness, watchfulness, vigilance, earnestness, zeal D I.13 (: a. vuccati satiyā avippavāso DA I.104); III.30, 104 sq., 112, 244, 248, 272; M I.477 (°phala); S I.25, 86, 158, 214; II.29, 132; IV.78 (°vihārin), 97, 125, 252 sq.; V.30 sq. (°sampadā), 41 sq., 91, 135, 240, 250, 308, 350; A I.16, 50. (°adhigata);

III.330, 364, 449; IV.28 (°gāravatā) 120 (°ŋ garu--karoti); V.21, 126 (kusalesu dhammesu); Sn 184, 264, 334 (= sati--avippavāsa--sankhāta a. SnA 339); It 16 (°ŋ pasaŋsanti puññakiriyāsu paṇḍitā), 74 (°vihārin); Dh 57 (°vihārin, cp. DhA I.434); 327 (°rata = satiyā avippavāse abhirata DhA IV.26); Dāvs II. 35; KhA 142.

Appamāṇa (freq. spelled appamāna) (adj.) [a + pamāṇa] 1. "without measure", immeasurable, endless, boundless, unlimited, unrestricted all--permeating S IV.186 (°cetaso); A II.73; V.63; Sn 507 (mettaŋ cittaŋ bhāvayaŋ appāmāṇaŋ = anavasesa--pharaṇena SnA 417; cp. appamaññā); It 21 (mettā), 78; J II.61; Ps II.126 sq.; Vbh 16, 24, 49, 62, 326 sq.; Dhs 182, 1021, 1024, 1405; DhsA 45, 196 (°gocara, cp. anantagocara). See also on term Dhs trsl. 60. -- 2. "without difference", irrelevant, in general (in commentary style) J I.165; II.323.

Appameyya (adj.) [a + pameyya = Sk. aprameya, grd. of a + pra + mā] immeasurable, infinite, boundless M I.386; S V.400; A I.266; Th 1, 1089 (an°); Pug 35; Miln 331; Sdhp 338.

Appavattā (f.) [a + pavattā] the state of not going on, the stop (to all that), the non--continuance (of all that) Th 1, 767; Miln 326.

Appasāda see pasāda.

Appassāda see appa.

Appahīna (adj.) [a + pahīna, pp. of pahāyati] not given up, not renounced M I.386; It 56, 57; Nd2 70 D1; Pug 12, 18.

Appāṇaka (adj.) [a + pāṇa + ka] breathless, i. e. (1) holding one's breath in a form of ecstatic meditation (jhāna) M I.243; J I.67 [cp. BSk. āsphānaka Lal. V.314, 324; M Vastu II.124; should the Pāli form be taken as *a + prāṇaka?]. (2) not holding anything breathing, i. e. inanimate, lifeless, not containing life Sn p. 15 (of water).

Appikā (f.) of appaka.

Appiccha (adj.) [appa + iccha from iṣ, cp. icchā] desiring little or nothing, easily satisfied, unassuming, contented, unpretentious S I.63, 65; A III.432; IV.2, 218 sq., 229; V.124 sq., 130, 154, 167; Sn 628, 707; Dh 404; Pv IV.73; Pug 70.

Appicchatā (f.) [abstr. fr. prec.] contentment, being satisfied with little, unostentatiousness Vin III.21; D III.115; M I.13; S II 202, 208 sq.; A I.12, 16 sq.; III.219 sq., 448; IV.218, 280 (opp. mahicchatā); Miln 242; SnA 494 (catubbidhā, viz. paccaya--dhutanga--pariyatti--adhigama--vasena); PvA 73. As one of the 5 dhutanga--dhammā at Vism 81.

Appita (adj.) [pp. of appeti, cp. BSk. arpita, e. g. prītyarpitaŋ cakṣuḥ Jtm 3169] 1. fixed, applied, concentrated (mind) Miln 415 (mānasa) Sdhp 233 (citta). -- 2. brought to, put to, fixed on J VI.78 (maraṇamukhe); visappita (an arrow to which) poison (is) applied, so read for visap(p)īta at J V.36 & Vism 303.

Appiya & Appiyatā see piya see piya etc.

Appekadā (adv.) see api 2 ax.

Appeti [Vedic arpayati, Caus. of ṛ, ṛṇoti & ṛcchati (cp. icchati2), Idg. *ar (to insert or put together, cp. also *er under aṇṇava) to which belong Sk. ara spoke of a wheel; Gr. a)rari/skw to put together, a(/rma chariot, a)/rqron limb, a)reth/ virtue; Lat. arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars = art. For further connections see aṇṇava] 1. (*er) to move forward, rush on, run into (of river) Vin II.238; Miln 70. -- 2. (*ar) to fit in, fix, apply, insert, put on to (lit. & fig.) Vin II.136, 137; J III.34 (nimba--sūlasmiŋ to impale, C. āvuṇāti); VI.17 (T. sūlasmiŋ acceti, vv. ll. abbeti = appeti & upeti, C. āvuṇati); Miln 62 (dāruŋ sandhismiŋ); VvA 110 (saññāṇaŋ). Cp. Trenckner, Notes 64 n. 19, who defends reading abbeti at T. passages.

Appesakkha (adj.) [acc. to Childers = Sk. *alpa + īśa + ākhya, the latter fr. ā + khyā "being called lord of little"; Trenckner on Miln 65 (see p. 422) says: "appesakkha & mahesakkha are traditionally expld. appaparivāra & mahāparivāra, the former, I suppose, from appe & sakkha (Sk. sākhya), the latter an imitation of it". Thus the etym. would be "having little association or friendship" and resemble the term appasattha. The BSk. forms are alpeśākhya & maheśākhya, e. g. at Av. Ś II. 153; Divy 243] of little power, weak, impotent S II.229; Miln 65; Sdhp 89.

Appoti [the contracted form of āpnoti, usually pāpuṇāti, fr. āp] to attain, reach, get Vism 350 (in etym. of āpo).

Appodaka see appa.

Appossukka (adj.) [appa + ussuka, Sk. alpotsuka, e. g. Lal. V. 509; Divy 41, 57, 86, 159. It is not necessary to assume a hypothetic form of *autsukya as der. fr. ussuka] unconcerned, living at ease, careless, "not bothering", keeping still, inactive Vin II.188; M III.175, 176; S I 202 (in stock phrase appossukka tuṇhībhūta sankasāya "living at ease, given to silence, resigned" Mrs. Rh. D. Dhs trsl. 258, see also J.P.T.S. 1909, 22); II. 177 (id.); IV.178 (id.); Th 2, 457 (= nirussukka ThA 282); Sn 43 (= abyāvaṭa anapekkha Nd2 72); Dh 330 (= nirālaya DhA IV.31); J I.197; IV.71; Miln 371 (a. tiṭṭhati to keep still); DA I.264.

Appossukkatā (f.) [abstr. fr. prec.] inaction, reluctance, carelessness, indifference Vin I.5; D II.36; Miln 232; DhA II.15.

[Sk. *ā--sphṛta for a--sphārita pp. of sphar, cp. phurati; phuṭa & also phusati] untouched, unpervaded, not penetrated. D I.74 = M I.276 (pītisukhena).

Apphoṭā (f.) [fr. appoṭeti to blossom] N. of a kind of Jasmine J VI.336.

Apphoṭita [pp. of apphoṭeti] having snapped one's fingers or clapped one's hands J II.311 (°kāle).

Apphoṭeti [ā + phoṭeti, sphuṭ] to snap the fingers or clap the hands (as sign of pleasure) Miln 13, 20. pp. apphoṭita.

Aphusa [Sk. *aspṛśya, a + grd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by other circumstances; Tr. on p. 425 remarks "aphusāni kiriyāni seems wrong, at any rate it is unintelligible to me").

Apheggukа (adj.) [a + pheggu + ka] not weak, i. e strong J III.318.

Abaddha [a + baddha] not tied, unbound, unfettered Sn 39 (v. l. and Nd2 abandha; expld-- by rajju--bandhanɔ ādisu yena kenaci abaddha SnA 83).

Abandha (n.--adj.) [a + bandha] not tied to, not a follower or victim of It 56 (mārassa; v. l. abaddha).

Abandhana (adj.) [a + bandhana] without fetters or bonds, unfettered, untrammelled Sn 948, cp. Nd1 433.

Ababa [of uncertain origin, prob. onomatopoetic]. N. of a cert. Purgatory, enumd. with many other similar names at A V.173 = Sn p. 126 (cp. aṭaṭa, abbuda & also Av. Ś I.4, 10 & see for further expln. of term SnA 476 sq.

Abala (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dubbala, appabala, appathāma Nd2 73); Dh 29 (°assa a weak horse = dubbalassa DhA I.262; opp. sīghassa a quick horse).

Abbaje T. reading at A II.39, evidently interpreted by ed. as ā + vraje, pot. of ā + vraj to go to, come to (cp. pabbajati), but is preferably with v. l. SS to be read aṇḍaje (corresponding with vihangama in prec. line).

Abbaṇa (adj.) [a + vaṇa, Sk. avraṇa] without wounds Dh 124.

Abbata (n.--adj.) [a + vata, Sk. avrata] (a) (nt.) that which is not "vata" i. e. moral obligation, breaking of the moral obligation Sn 839 (asīlata +); Nd1 188 (v. l. SS abhabbata; expld. again as a--vatta). SnA 545 (= dhutangavataŋ vinā. -- (b) (adj.) one who offends against the moral obligation, lawless Dh 264 (= sīlavatena ca dhutavatena ca virahita DhA III.391; vv. ll. k. adhūta & abhūta; B. abbhuta, C. abbuta).

Abbaya in uday° at Miln 393 stands for avyaya.

[the first more freq. for pres., the second often in aor. forms; Sk. ābṛhati, ā + bṛh1, pp. bṛḍha (see abbūḷha)] to draw off, pull out (a sting or dart); imper. pres. abbaha Th 1, 404; J II.95 (v. l. BB appuha = abbuha; C. expls. by uddharatha). -- aor. abbahi J V.198 (v. l. BB abbuhi), abbahī (metri causa) J III.390 (v. l. BB dhabbuḷi = abbuḷhi) = Pv I.86 (which reads T. abbūḷha, but PvA 41 expls. nīhari) = DhA I.30 (vv. ll. sabbahi, sabbamhi; gloss K. B abbūḷhaŋ) = Vv 839 (T. abbuḷhi; v. l. BB abbuḷhaŋ, SS avyahi; VvA 327 expls. as uddhari), & abbuhi A III.55 (v. l. abbahi, C. abbahī ti nīhari), see also vv. ll. under abbahi. -- ger. abbuyha Sn 939 (= abbuhitvā uddharitvā Nd1 419; v.l. SS abbuyhitvā; SnA 567 reads avyuyha & expls. by uddharitvā); S I.121 (taṇhaŋ); III.26 (id.; but spelt abbhuyha). -- pp. abbuḷha (q. v.). -- Caus. abbāheti [Sk. ābarhayati] to pull out, drag out J IV.364 (satthaŋ abbāhayanti; v. l. abbhā°); DhA II.249 (asiŋ). ger. abbāhitvā (= °hetvā) Vin II 201 (bhisa--muḷālaŋ) with v. l. BB aggahetvā, SS abbūhitvā, cp. Vin I.214 (vv. ll. aggahitvā & abbāhitvā). pp. abbūḷhita (q. v.).

Abbāhana (nt.) [abstr. fr. abbahati] pulling out (of a sting) DhA III.404 (sic. T.; v. l. abbūhana; Fausböll aḍ̣ahana; glosses C. aṭṭhangata & aṭṭhangika, K. nibbāpana). See also abbuḷhana and abbhāhana.

Abbuda (nt.) [etym. unknown, orig. meaning "swelling", the Sk. form arbuda seems to be a trsl. of P. abbuda] 1. the foetus in the 1st & 2nd months after conception, the 2nd of the five prenatal stages of development, viz. kalala, abbuda, pesi, ghana, pasākha Nd1 120; Miln 40; Vism 236. -- 2. a tumour, canker, sore Vin III.294, 307 (only in Samantapāsādikā; both times as sāsanassa a). -- 3. a very high numeral, appld. exclusively to the denotation of a vast period of suffering in Purgatory; in this sense used as adj. of Niraya (abbudo nirayo the "vast--period" hell, cp. nirabbuda). S I.149 = A II.3 (chattiŋsati pañca ca abbudāni); S I.152 = A V.173 = Sn p. 126 (cp. SnA 476: abbudo
nāma koci pacceka--nirayo nɔ atthi, Avīcimhi yeva abbuda--gaṇanāya paccanokāso pana abbudo nirayo ti vutto; see also Kindred Sayings p. 190); J III.360 (sataŋ ninnahuta--sahassānaŋ ekaŋ abbudaŋ). -- 4. a term used for "hell" in the riddle S I.43 (kiŋsu lokasmiŋ abhudaŋ "who are they who make a hell on earth" Mrs. Rh. D. The answer is "thieves"; so we can scarcely take it in meaning of 2 or 3. The C. has vināsa--karaṇaŋ.

see abbahati.

Abbuḷhana (nt.) [fr. abbahati = abbuhati (abbuḷhati)] the pulling out (of a sting), in phrase taṇhā--sallassa abbuḷhanaŋ as one of the 12 achievements of a Mahesi Nd1 343 = Nd2 503 (eds. of Nd1 have abbūhana, v. l. SS abbussāna; ed. of Nd2 abbuḷhana, v. l. SS abbahana, BB abbuhana). Cp. abbāhana.

Abbūḷha (adj.) [Sk. ābṛḍha, pp. of a + bṛh1, see abbahati] drawn out, pulled (of a sting or dart), fig. removed, destroyed. Most freq. in combn. °salla with the sting removed, having the sting (of craving thirst, taṇhā) pulled out D II.283 (v. l. SS asammūḷha); Sn 593, 779 (= abbūḷhita--salla Nd1 59; rāgâdi--sallānaŋ abbūḷhattā a. SnA 518); J III.390 = Vv 8310 = Pv I.87 = DhA I.30. -- In other connection: M I.139 = A III.84 (°esika = taṇhā pahīnā; see esikā); Th 1, 321; KhA 153 (°soka).

Abbūḷhatta (nt.) [abstr. of abbūḷha] pulling out, removal, destroying SnA 518.

at J III.541) [pp. of abbāheti Caus. of abbāhati] pulled out, removed, destroyed Nd1 59 (abbūḷhita--sallo + uddhaṭa° etc. for abbūḷha); J III.541 (uncertain reading; v. l. BB appahita, SS abyūhita; C. expls. pupphakaŋ ṭhapitaŋ appaggharakaŋ kataŋ; should we explain as ā + vi + ūh and read abyūhita?).

Abbeti [Trenckner, Notes 64 n. 19] at J III.34 & VI.17 is probably a mistake in MSS for appeti.

abhi + ava + kiṇṇa, cp. abhikiṇṇa] 1.filled M I.387 (paripuṇṇa +); DhA IV.182 (pañca jātisatāni a.). -- 2. [seems to be misunderstood for abbocchinna, a + vi + ava + chinna] uninterrupted, constant, as °ŋ adv. in combn. with satataŋ samitaŋ A IV.13 = 145; Kvu 401 (v. l. abbhokiṇṇa), cp. also Kvu trsl. 231 n. 1 (abbokiṇṇa undiluted?); Vbh 320. -- 3. doubtful spelling at Vin III.271 (Bdhgh on Pārāj. III.1, 3).

Abbocchinna see abbokiṇṇa see abbokiṇṇa 2 and abbhochinna.

Abbohārika (adj.) [a + vi + ava + hārika of voharati] not of legal or conventional status, i. e. -- (a) negligible, not to be decided Vin III.91, 112 (see also Kvu trsl. 361 n. 4). -- (b) uncommon, extraordinary J III.309 (v. l. BB abbho°); V.271, 286 (Kern: ineffective).

Abbha (nt.) [Vedic abhra nt. & later Sk. abhra m. "dark cloud"; Idg. *m̊bhro, cp. Gr. a)fro\s scum, froth, Lat. imber rain; also Sk. ambha water, Gr. o)/mbros rain, Oir ambu water]. A (dense & dark) cloud, a cloudy mass A II.53 = Vin II.295 = Miln 273 in list of to things that obscure moon-- & sunshine, viz. abbhaŋ mahikā (mahiyā A) dhūmarajo (megho Miln), Rāhu. This list is referred to at SnA 487 & VvA 134. S I.101 (°sama pabbata a mountain like a thunder--cloud); J VI.581 (abbhaŋ rajo acchādesi); Pv IV.39 (nīl° = nīla--megha PvA 251). As f. abbhā at Dhs 617 & DhsA 317 (used in sense of adj. "dull"; DhsA expls. by valāhaka); perhaps also in abbhāmatta.
--kūṭa the point or summit of a storm--cloud Th 1, 1064; J VI.249, 250; Vv 11 (= valāhaka--sikhara VvA 12). --ghana a mass of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). --paṭala a mass of clouds DhsA 239. --mutta free from clouds Sn 687 (also as abbhāmutta Dh 382). --saŋvilāpa thundering S IV.289.

Abbhakkhāti [abhi + ā + khyā, cp. Sk. ākhyāti] to speak against to accuse, slander D I.161 = A I.161 (an--abbhakkhātu--kāma); IV.182 (id.); J IV.377. Cp. Intens. abbhācikkhati.

Abbhakkhāna (nt.) [fr. abbhakkhāti] accusation, slander, calumny D III.248, 250; M I.130; III.207; A III.290 sq.; Dh 139 (cp. DhA III.70).

Abbhacchādita [pp. of abhi + ā + chādeti] covered (with) Th 1, 1068.

Abbhañjati [abhi + añj] to anoint; to oil, to lubricate M I.343 (sappi--telena); S IV.177; Pug 56; DhA III.311 = VvA 68 (sata--pāka--telena). Caus. abbhañjeti same J I.438 (telena °etvā); V.376 (sata--pāka--telena °ayiŋsu); Caus. II. abbhanjāpeti to cause to anoint J III.372.

Abbhañjana (nt.) [fr. abbhañjati] anointing, lubricating, oiling; unction, unguent Vin I.205; III.79; Miln 367 (akkhassa a.); Vism 264; VvA 295.

Abbhatika (adj.) [ā + bhata + ika, bhṛ] brought (to), procured, got, J VI.291.

Abbhatikkanta [pp. of abhi + ati + kram, cp. atikkanta] one who has thoroughly, left behind J V.376.

Abbhatīta [pp. of abhi + ati + i, cp. atīta & atikkanta] emphatic of atīta in all meanings, viz. 1 passed, gone by S II.183 (+ atikkanta); nt. °ŋ what is gone or over, the past J III.169. -- 2. passed away, dead M I.465; S IV.398; Th 1, 242, 1035. -- 3. transgressed, overstepped, neglected J III.541 (saŋyama).

Abbhattha (nt.) [abhi + attha2 in acc. abhi + atthaŋ, abhi in function of "towards" = homeward, as under abhi I.1 a; cp. Vedic abhi sadhasthaŋ to the seat R. V. IX. 21. 3] = attha2, only in phrase abbhatthaŋ gacchati "to go towards home", i. e. setting; fig. to disappear, vanish, M I.115, 119; III.25; A IV.32; Miln 305; pp. abhhattangata "set", gone, disappeared Dhs

1038 (atthangata +); Kvu 576.

Abbhatthatā (f.) [abstr. fr. abbhatta] "going towards setting", disappearance, death J V.469.

Abbhanumodati [abhi + anu + modati] to be much pleased at to show great appreciation of Vin I.196; D I.143, 190; S IV.224; Miln 29, 210; DhA IV.102 (v. l. °ānu°).

Abbhanumodana (nt.) (& °ā f.) [fr. abbhanumodati] being pleased, satisfaction, thanksgiving DA I.227; VvA 52 (°ānu°); Sdhp 218.

Abbhantara (adj.) [abhi + antara; abhi here in directive function = towards the inside, in there, with--in, cp. abhi I.1 a] = antara, i. e. internal, inner, being within or between; nt. °ŋ the inner part, interior, interval (also as °--) Vin I.111 (satt° with interval of seven); A IV.16 (opp. bāhira); Dh 394 (id.); Th 1, 757 (°âpassaya lying inside); J III.395 (°amba the inside of the Mango); Miln 30 (°e vāyo jivo), 262, 281 (bāhir--abbhantara dhana); DhA II.74 (adj. c. gen. being among; v. l. abbhantare). <-> Cases used adverbially: instr. abbhantarena in the meantime, in between DhA II.59. loc. abbhantare in the midst of, inside of, within (c. gen. or --°) J I.262 (raññno), 280 (tuyhaŋ); DhA II.64 (v. l. antare), 92 (sattavass°); PvA 48 (= anto).

Abbhantarika (adj.--n.) [fr. abbhantara, cp. Sk. abhyantara in same meaning] intimate friend, confidant, "chum" J I.86 (+ ativissāsika), 337 ("insider", opp. bāhiraka).

Abbhantarima (adj.) [superl. formation fr. abbhantara in contrasting function] internal, inner (opp. bāhirima) Vin III.149; J V.38.

Abbhākuṭika (adj.) [a + bhākuṭi + ka; Sk. bhrakuṭi frown] not frowning, genial Vin III.181 (but here spelt bhākuṭikabhākuṭika); D I.116, cp. DA I.287; DhA IV.8 (as v. l.; T. has abbhokuṭika).

Abbhāgata [abhi + ā + gata] having arrived or come; (m.) a guest, stranger Vv 15 (= abhi--āgata, āgantuka VvA 24).

Abbhāgamana (nt.) [abhi + ā + gamana; cp. Sk. abhyāgama] coming arrival, approach Vin IV.221.

Abbhāghāta [abhi + āghāta] slaughtering--place Vin III.151 (+ āghāta).

Abbhācikkhati [Intens. of abbhākkhāti] to accuse, slander, calumniate D I.161; III.248, 250; M I.130, 368, 482; III.207; A I.161.

Abbhāna (nt.) [abhi + āyana of ā + yā (i)] coming back, rehabilitation of a bhikkhu who has undergone a penance for an expiable offence Vin I.49 (°âraha), 53 (id.), 143, 327; II.33, 40, 162; A I.99. -- Cp. abbheti.

Abbhāmatta (adj.) [abbhā + matta (?) according to the Pāli Com.; but more likely = Vedic abhva huge, enormous, monstrous, with ā metri causa. On abhva (a + bhū what is contradictory to anything that is) cp. abbhuta & abbhuŋ, and see Walde, Lat. Wtb. under dubius] monstrous, dreadful, enormous, "of the size of a large cloud" (thus C. on S I.205 & J III.309) S I.205 = Th 1, 652 (v. l. abbha° & abbhāmutta) = J III.309 (v. l. °mutta).

Abbhāhata [abhi + ā + hata, pp. of han] struck, attacked, afflicted S I.40 (maccunā); Th 1, 448; Sn 581; J VI.26, 440; Vism 31, 232; DA I.140, 147; DhA IV.25.

Abbhāhana (nt.) [either = abbāhana or āvāhana] in udaka° the pulling up or drawing up of water Vin II.318 (Bdhgh. on Cullavagga V.16, 2, corresponding to udaka--vāhana on p. 122).

Abbhita [pp. of abbheti] 1. come back, rehabilitated, reinstated Vin III.186 = IV.242 (an°). -- 2. uncertain reading at Pv

I.123 in sense of "called" (an° uncalled), where id. p. at J III.165 reads anavhāta & at Th 2, 129 ayācita.

Abbhu [a + bhū most likely = Vedic abhva and P. abbhuŋ, see also abbhāmatta] unprofitableness, idleness, nonsense J V.295 (= abhūti avaḍḍhi C.).

Abbhuŋ (interj.) [Vedic abhvaŋ, nt. of abhva, see expld. under abbhamatta. Not quite correct Morris J P T S. 1889, 201: abbhuŋ = ā + bhuk; cp also abbhuta] alas! terrible, dreadful, awful (excl. of fright & shock) Vin II. 115 (Bdhgh. expls. as "utrāsa--vacanam--etaŋ"); M I.448. <-> See also abbhu & abbhuta.

Abbhukkiraṇa (nt.) [abhi + ud + kṛ] drawing out, pulling, in daṇḍa--sattha° drawing a stick or sword Nd2 5764 (cp. abbhokkiraṇa). Or is it abbhuttīraṇa (cp. uttiṇṇa outlet).

Abbhukkirati [abhi + ud + kirati] to sprinkle over, to rinse (with water) D II.172 (cakkaratanaŋ; neither with Morris J P T S. 1886, 131 "give up", nor with trsl. of J II.311 "roll along"); J V.390; PvA 75. Cp. abbhokkirati.

Abbhuggacchati [abhi + ud + gacchati] to go forth, go out, rise into D I.112, 127; A III.252 (kitti--saddo a.); Pug 36. ger. °gantvā J I 88 (ākāsaŋ), 202; DhA IV.198. aor. °gañchi M I.126 (kittisaddo); J I.93. -- pp. abbhuggata.

Abbhuggata [pp. of abbhuggacchati] gone forth, gone out, risen D I.88 (kitti--saddo a., cp. DhA I.146: sadevakaŋ lokaŋ ajjhottharitvā uggato), 107 (saddo); Sn p. 103 (kittisaddo).

Abbhuggamana (nt.--adj.) [fr. abbhuggacchati] going out over, rising over (c. acc.) PvA 65 (candaŋ nabhaŋ abbhuggamanaŋ; so read for T. abbhuggamānaŋ).

Abbhujjalana (nt.) [abhi + ud + jalana, from jval] breathing out fire, i. e. carrying fire in one's month (by means of a charm) D I.11 (= mantena mukhato aggi--jala--nīharaṇaŋ DA I.97).

Abbhuṭṭhāti (°ṭṭhahati) [abhi + ud + sthā] to get up to, proceed to, D I.105 (cankamaŋ).

Abbhuṇṇata [pp. of abbhunnamati] standing up, held up, erect J V.156 (in abbhuṇṇatatā state of being erect. stiffness), 197 (°unnata; v. l. abbhantara, is reading correct?).

Abbhuṇha (adj.) [ahhi + uṇha] (a) very hot DhA II.87 (v. l. accuṇha). (b) quite hot, still warm (of milk) DhA II.67.

Abbhuta1

Abbhuta1 (adj. nt.) [*Sk. adbhuta which appears to be constructed from the Pāli & offers like its companion *āścarya (acchariya abbhuta see below) serious difficulties as to etym. The most probable solution is that P. abbhuta is a secondary adj.--formation from abbhuŋ which in itself is nt. of abbha = Vedic abhva (see etym. under abbhāmatta and cp. abbhu, abbhuŋ & J.P.T.S. 1889, 201). In meaning abbhuta is identical with Vedic abhva contrary to what usually happens, i. e. striking, abnormal, gruesome, horrible etc.; & that its significance as a + bhū ("unreal?") is felt in the background is also evident from the traditional etym. of the Pāli Commentators (see below). See also acchariya] terrifying, astonishing; strange, exceptional, puzzling, extraordinary, marvellous, supernormal. Described as a term of surprise & consternation (vimhayɔ āvahassɔ adhivacanaŋ DA I.43 & VvA 329) & expld. as "something that is not" or "has not been before", viz. abhūtaŋ ThA 233; abhūta--pubbatāya abbhutaŋ VvA 191, 329; abhūta--pubbaŋ DA I.43. -- 1. (adj.) wonderful, marvellous etc. Sn 681 (kiŋ °ŋ, combd. with lomahaŋsana); J IV.355 (id.); Th 2, 316 (abbhutaŋ vata vācaŋ bhāsasi = acchariyaŋ ThA 233); Vv 449 (°dassaneyya); Sdhp 345, 496. -- 2. (nt.) the wonderful, a wonder, marvel S IV.371, also in °dhamma (see Cpd.). Very freq. in combn. with acchariyaŋ and a part. of exclamation, viz, acchariyaŋ bho abbhutaŋ bho wonderful indeed & beyond comprehension, strange & stupefying D I.206; acch. vata bho abbh. vata bho D I.60; acch. bhante abbh. A II.50; aho acch. aho abbh. J I.88; acch. vata abbh. vata Vv 8316. -- Thus also in phrase acchariyā abbhutā dhammā wonderful & extraordinary

signs or things M III.118, 125; A II.130; IV.198; Miln 8; and in acchariya--abbhutacitta--jāta dumbfounded & surprised J I.88; DhA IV.52; PvA 6, 50.
--dhamma mysterious phenomenon, something wonderful, supernormal; designation of one of the nine angas or divisions of the Buddhist Scriptures (see nava B 2) Vin III.8; M I.133; A II.103; III.86, 177; Pug 43; Miln 344; PvA 2, etc.

Abbhuta2

Abbhuta2 (nt.) [= abbhuta1 in the sense of invoking strange powers in gambling, thus being under direct spell of the "unknown"] a bet, a wager, only in phrase abbhutaŋ karoti (sahassena) to make a bet or to bet (a thousand, i. e. kahāpaṇa's or pieces of money) Vin III.138; IV.5; J I.191; V.427; VI.192; PvA 151; & in phrase pañcahi sahassehi abbhutaŋ hotu J VI.193.

Abbhudāharati [abhi + ud + ā + harati] to bring towards, to fetch, to begin or introduce (a conversation) M II.132.

Abbhudīreti [abhi + ud + īreti] to raise the voice, to utter Th 2, 402; DA I.61; Sdhp 514.

Abbhudeti [abhi + ud + eti] to go out over, to rise A II.50, 51 (opp. atthaŋ eti, of the sun). -- ppr. abbhuddayaŋ Vv 6417 (= abhi--uggacchanto VvA 280; abbhusayaŋ ti pi pāṭho).

Abbhuddhunāti [abhi + ud + dhunāti] to shake very much Vv 649 (= adhikaŋ uddhunāti VvA 278).

Abbhunnadita [pp. of abhi + ud + nadati] resounding, resonant Th 1, 1065).

Abbhunnamati [abhi, + ud + namati] to, spring up, burst forth D II.164. -- pp. abbhuṇṇata (& °unnata), q. v. <-> Caus. abbhunnāmeti to stiffen, straighten out, hold up, erect D I.120 (kāyaŋ one's body); A II.245 (id.); D I.126 (patodalaṭṭhiŋ; opp. apanāmeti to bend down).

Abbhuyyāta [pp. of abbhuyyāti] marched against, attacked Vin I.342; M II.124.

Abbhuyyāti [abhi + up + yāti of yā] to go against, to go against, to march (an army) against, to attack S I.82 (aor °uyyāsi). -- pp. abbhuyyāta (q. v.).

Abbhusūyaka (adj.) [abhi + usūyā + ka] zealous, showing zeal, endeavouring in (--°) Pgdp 101.

Abbhussakati & °usukkati [abhi + ud + ṣvaṣk, see sakkati] to go out over, rise above (acc.), ascend, freq. in phrase ādicco nabhaŋ abbhussakkamāno M I.317 = S III.156 = It 20. -- See also S I.65; V.44; A I.242 (same simile); V.22 (id.).

Abbhussahanatā (f.) [abstr. fr. abhi + *utsahana, cp. ussāha] instigation, incitement Vin II.88.

Abbhusseti [abhi + ud + seti of śī] to rise; v. l. at Vv 6417 according to VvA 280: abbhuddayaŋ (see abbhudeti) abbhussayan ti pi pāṭho.

Abbheti [abhi + ā + i] to rehabilitate a bhikkhu who has been suspended for breach of rules Vin II.7 (abbhento), 33 (abbheyya); III.112 (abbheti), 186 = IV.242 (abbhetabba) -- pp. abbhita (q. v.). See also abbhāna.

Abbhokāsa [abhi + avakāsa] the open air, an open & unsheltered space D I.63 (= alagganatthena a. viya DA I.180), 71 (=acchanna DA I.210), 89; M III.132; A II.210; III.92; IV.437, V.65; Sn p. 139 (°e nissinna sitting in the open) J I.29, 215; Pug 57.

Abbhokāsika (adj.) [fr. abbhokāsa] belonging to the open air, one who lives in the open, the practice of certain ascetics.

D I.167; M I.282; A III.220; Vin V.131, 193; J IV.8 (+ nesajjika); Pug 69; Miln 20, 342. (One of the 13 Dhutaŋgas). See also Nd1 188; Nd2 587.
--anga the practice or system of the "campers--out" Nd1 558 (so read for abbhokāsi--kankhā, cp. Nd1 188).

Abbhokiṇṇa [pp. of abbhokirati] see abbokiṇṇa.

Abbhokirati [abhi + ava + kirati] to sprinkle over, to cover, bedeck Vv 59 (= abhi--okirati abhippakirati), 3511 (v. l. abbhuk°). Cp. abbhukkirati & abbhokkiraṇa <-> pp. abbhokiṇṇa see under abbokiṇṇa.

Abbhokuṭika spelling at DhA IV.8 for abbhākuṭika.

Abbhokkiraṇa (nt.) [fr. abbhokirati] in naṭānaŋ a. "turnings of dancers" DA I.84 in explQ of sobha--nagarakaŋ of D I.6.

Abbhocchinna (besides abbocch°, q.v. under abbokiṇṇa2) [a + vi + ava + chinna] not cut off, uninterrupted, continuous J I.470 (v. l. abbo°); VI.254, 373; Cp. I.63; Miln 72; Vism 362 (bb), 391 (bb).

Abbhohārika see abbo°.

Aby° see avy°.

Abhabba (adj.) [a + bhavya. The Sk. abhavya has a different meaning] impossible, not likely, unable D III.13 sq., 19, 26 sq., 133; It 106, 117; Sn 231 (see KhA 189); Dh 32; J I 116; Pug 13.
--ṭṭhāna a (moral) impossibility of which there are 9 enumd. among things that are not likely to be found in an Arahant's character: see D III.133 & 235 (where the five first only are given as a set).

Abhabbatā (f.) [abstr. fr. abhabba] an impossibility, unlikelihood Sn 232, cp. KhA 191.

Abhaya (adj.) [a + bhaya] free from fear or danger, fearless, safe Dh 258. -- nt. abhayaŋ confidence, safety Dh 317, cp. DhA III.491. For further refs. see bhaya.

Abhi-- [prefix, Vedic abhi, which represents both Idg *m̊bhi, as in Gr. a)mfi/ around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Vedic (Pāli) abhitaḥ on both sides; and Idg. *obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bī = E. be--.
I. Meaning. -- 1. The primary meaning of abhi is that of taking possession and mastering, as contained in E. coming by and over--coming, thus literally having the function of (a) facing and aggressing = towards, against, on to, at (see II. 1, a); and (b) mastering = over, along over, out over, on top of (see II. 1, b). 2. Out of this is developed the fig. meaning of increasing, i. e., an intensifying of the action implied in the verb (see III. 1). Next to saŋ-- it is the most frequent modification preflx in the meaning of "very much, greatly" as the first part of a double--prefix cpd. (see III. 2), and therefore often seemingly superfluous, i. e., weakened in meaning, where the second part already denotes intensity as in abhi--vi--ji (side by side with vi--ji), abhi--ā--kkhā (side by side with ā--kkhā), abhi--anu--mud (side by side with anu--mud). In these latter cases abhi shows a purely deictic character corresponding to Ger. her--bei--kommen (for bei--kommen), E. fill up (for fill); e. g., abbhatikkanta (= ati ° C.), abbhatīta ("vorbei gegangen"), abbhantara ("with--in", b--innen or "in here"), abbhudāharati, abhipūreti ("fill up"), etc. (see also II. 1, c).
II. Lit. Meaning. -- 1. As single pref.: (a) against, to, on to, at--, viz., abbhatthangata gone towards home, abhighāta striking at, °jjhā think at, °mana thinking on, °mukha facing, turned towards, °yāti at--tack, °rūhati ascend, °lāsa long for, °vadati ad--dress, °sapati ac--curse, °hata hit at. (b) out, over, all around: abbhudeti go out over, °kamati exceed, °jāti off--spring, °jānāti know all over, °bhavati overcome, °vaḍḍhati increase, °vuṭṭha poured out or over, °sandeti make over--flow, °siñcati sprinkle over. (c) abhi has the function of transitivising intrs. verbs after the manner of E. be-- (con--) and Ger. er--, thus resembling in meaning a simple Caus. formation, like the foll.: abhigajjati thunder on, °jānāti "er--kennen" °jāyati be--get, °tthaneti = °gajjati, °nadati "er tönen", °nandati approve of (cp. anerkennen), °passati con--template, °ramati indulge in, °ropeti

honour, °vuḍḍha increased, °saddahati believe in. -- 2. As base in compn. (2nd part of cpd.) abhi occurs only in combn. sam--abhi (which is, however, of late occurrence and a peeuliarity of later texts, and is still more freq. in BSk.: see under sam--).

III. Fig. Meaning (intensifying). -- 1. A single pref.: abhikiṇṇa strewn all over, °jalati shine forth, °jighacchati be very hungry, °tatta much exhausted, °tāpa very hot, °toseti pleuse greatly, °nava quite fresh, °nipuṇa very clever, °nīla of a deep black, °manāpa very pleasant, °mangaly very lucky, °yobbana full youth, °rati great liking, °ratta deep red, °ruci intense satisfaction, °rūpa very handsome (= adhika--rūpa C.), °sambuddha wide and fully--awake, cp. abbhuddhunāti to shake greatly (= adhikaŋuddh° C.). -- As 1st part of a prep.--cpd. (as modification--pref.) in foll. combinations: abhi--ud (abbhud--) °ati, °anu, °ava, °ā, °ni, °ppa, °vi, °saŋ. See all these s. v. and note that the contraction (assimilation before vowel) form of abhi is abbh°. -- On its relation to pari, see pari°, to ava see ava°.

IV. Dialectical Variation. -- There are dial. variations in the use and meanings of abhi. Vedic abhi besides corresponding to abhi in P. is represented also by ati°, adhi° and anu°, since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi = on to, towards; ati = up to and beyond; adhi = up to, towards, over; anu = along towards). For all the
foll. verbs we find in Pāli one or other of these three prefixes. So ati in °jāti, °pīḷita, °brūheti, °vassati, °vāyati, °veṭheti; also as vv. ll. with abhi--kīrati, °pavassati, °roceti, cp. atikkanta--abhi° (Sk. abhikrānta); adhi in °patthita, °pāteti, °ppāya, °ppeta, °bādheti, °bhū, °vāha (vice versa P. abhi--ropeti compared with Sk. adhiropayati); anu in °gijjhati, °brūheti, °sandahati.

Abhikankhati [abhi + kankhati] to desire after, long for, wish for S I.140, 198 (Nibbānaŋ); J II.428; IV.10, 241; VvA 38, 283; ThA 244. -- pp. abhikankhita. Cp. BSk. abhikānkṣati, e. g. Jtm. p. 221.

Abhikankhanatā (f.) [abhi + kankhana + tā] wishing, longing, desire DA I.242.

Abhikankhita [pp. of abhikankhati] desired, wished, longed for VvA 201 (= abhijjhita).

Abhikankhin (adj.) cp. wishing for, desirous (of --°) Th 2, 360 (sītibhāva°).

Abhikiṇṇa [pp. of abhikirati] 1. strewn over with (--°), adorned, covered filled Pv II.112 (puppha°). -- 2. overwhelmed, overcome, crushed by (--°) It 89 (dukkh°; vv. ll. dukkhâtiṇṇa & otiṇṇa) = A I.147 (which reads dukkhotiṇṇa). See also avatiṇṇa.

Abhikirati -- 1. [Sk. abhikirati] to sprinkle or cover over: see abhikiṇṇa 1. -- 2. [Sk. avakirati, cp. apakiritūna] to overwhelm, destroy, put out, throw away, crush S I.54; Th 1, 598; 2, 447 (ger. °kiritūna, reading of C. for T. apa°, expld. by chaḍḍetvā); Dh 25 (°kīrati metri causa; dīpaŋ abhikīrati = viddhaŋseti vikirati DhA I.255; v. l. atikirati); J IV.121 (°kīrati; dīpaŋ = viddhaŋseti C.); VI.541 (nandiyo m° abhikīrare = abhikiranti abhikkamanti C.); DhA I.255 (inf. °kirituŋ). -- pp. abhikiṇṇa see abhikiṇṇa 2.

Abhikīḷati [abhi + kìḷati] to play (a game), to sport Miln 359 (kīḷaŋ).

Abhikūjita [abhi + kūjita, pp. of kūj] resounding (with the song of birds) Pv II.123 (cakkavāka°; so read for kujita). Cp. abhinikūjita.

Abhikkanta (adj.--n.) [pp. of abhikkamati, in sense of Sk. and also P. atikkanta] (a) (adj.) lit. gone forward, gone out, gone beyond. According to the traditional expln. preserved by Bdhgh. & Dhp (see e. g. DA I.227 = KhA 114 = VvA 52) it is used in 4 applications: abhikkantasaddo khaya (+ pabbaniya KhA) sundarɔ--âbhirūpa--abbhanumodanesu dissati. These are: 1. (lit.) gone away, passed, gone out, departed (+ nikkhanta, meaning khaya "wane"), in phrase abhikkantāya rattiyā at the waning of the night Vin I.26; D II.220; M I.142. 2. excellent, supreme (= sundara) Sn 1118 (°dassāvin having the most exellent knowledge = aggadassāvin etc. Nd2 76); usually in compar °tara (+ paṇītatara) D I.62, 74, 216; A II.101; III.350 sq.; V.140, 207 sq.; DA I.171 (= atimanāpatara). 3. pleasing, superb, extremely wonderful, as exclamation °ŋ repeated with bho (bhante), showing appreciation (= abbhânumodana) D I.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing, beautiful (always with

°vaṇṇa = abhirūpa) Vin I.26; D II.220; M I.142; Pv II.110 = Vv 91 (= atimanāpa abhirūpa PvA 71); KhA 115 (= abhirūpachavin). -- (b) (nt.) abhikkantaŋ (combd. with and opp. to paṭikkantaŋ) going forward (and backward), approach (and receding) D I.70 (= gamaṇa + nivattana DA I.183); Vin III.181; A II.104, 106 sq.; VvA 6.

Abhikkama going forward, approach, going out Pv IV.12 (opp. paṭikkama going back); DhA III.124 (°paṭikkama).

Abhikkamati [Vedic abhikramati, abhi + kamati] to go forward, to proceed, approach D I.50 (=abhimukho kamati, gacchati, pavisati DA I.151); II.147, 256 (abhikkā<-> muŋ aor.); DhA III.124 (evaŋ °itabbaŋ evaŋ paṭikkamitabbaŋ thus to approach & thus to withdraw). -- pp. abhikkanta (q. v.).

Abhikkhaṇa1

Abhikkhaṇa1 (nt.) [fr. abhikkhanati] digging up of the ground M I.143.

Abhikkhaṇa2

Abhikkhaṇa2 (nt.) [abhi + *ikkhaṇa from īkṣ, cp. Sk. abhīkṣṇa of which the eontracted form is P. abhiṇha] only as acc. adv. °ŋ constantly, repeated, often Vv 2412 (= abhiṇhaŋ VvA 116); Pv II.84 (= abhiṇhaŋ bahuso PvA 107); Pug 31; DhA II.91.

Abhikkhaṇati [abhi + khaṇati] to dig up M I.142.

Abhikkhipati [abhi + khipati] to throw Dāvs III.60; cp. abhinikkhipati ibid. 12.

Abhigajjati [abhi + gajjati from garj, sound--root, cp. P. gaggara] (a) to roar, shout, thunder, to shout or roar at (c. acc.) Sn 831 (shouting or railing = gajjanto uggajjanto Nd1 172); ger. abhigajjiya thundering Cp. III.108. <-> (b) hum, chatter, twitter (of birds); see abhigajjin.

Abhigajjin (adj.) [fr. abhigajjati] warbling, singing, chattering Th 1, 1108, 1136.

Abhigamanīya (adj.) [grd. of abhigacchati] to be approached, accessible PvA 9.

Abhigijjhati [abhi + gijjhati] 1. to be greedy for, to crave for, show delight in (c. loc.) Sn 1039 (kāmesu, cp. Nd2 77). -- 2. to envy (acc.) S I.15 (aññam--aññaŋ).

Abhigīta [pp. of abhigāyati, cp. gīta] 1. sung for. Only in one phrase, gāthābhigītaŋ, that which is gained by singing or chanting verses (Ger. "ersungen") S I.173 = Sn 81 = Miln 228. See SnA 151. -- 2. resounding with, filled with song (of birds) J VI.272 (= abhiruda).

Abhighāta [Sk. abhighāta, abhi + ghāta] (a) striking, slaying, killing PvA 58 (daṇḍa°), 283 (sakkhara°). <-> (b) impact, contact DhsA 312 (rūpa° etc.).

Abhicetasika (adj.) [abhi + ceto + ika] dependent on the clearest consciousness. On the spelling see ābhic° (of jhāna) M I.33, 356; III.11; S II.278; A II.23; V.132. (Spelt. ābhi° at M I.33; A III.114; Vin V.136). See Dial. III.108.

Abhiceteti [abhi + ceteti] to intend, devise, have in mind J IV.310 (manasā pāpaŋ).

Abhicchanna (adj.) [abhi + channa] covered with, bedecked or adorned with (--°) J II.48 (hema--jāla°, v. l. abhisañchanna), 370 (id.); Sn 772 (= ucchanna āvuṭa etc. Nd1 24, cp. Nd2 365).

Abhicchita (adj.) [abhi + icchita, cp. Sk. abhīpsita] desired J VI.445 (so read for abhijjhita).

Abhijacca (adj.) [Sk. ābhijātya; abhi + jacca] of noble birth J V.120.

Abhijaneti occasional spelling for abhijāneti.

Abhijappati [abhi + jappati] to wish for, strive after, pray for S I.143 (read asmâbhijappanti & cp. Kindred Sayings p. 180) = J III.359 (= namati pattheti piheti C.); Ṣn 923, 1046 (+ āsiŋsati thometi; Nd2 79 = jappati & same under icchati). Cp. in meaning abhigijjhati.

Abhijappana (nt.) [doubtful whether to jappati or to japati to mumble, to which belongs jappana in kaṇŋa° DA I.97] in hattha° casting a spell to make the victim throw up or wring his hands D I.11; DA I.97.

Abhijappā (f.) [abstr. fr. abhijappati, cp. jappā] praying for, wishing, desire, longing Dhs 1059 = Nd2 taṇhā II.; Dhs 1136.

Abhijappin (adj.) [fr. abhijappati] praying for, desiring A III.353 (kāma--lābha°).

Abhijalati [abhi + jalati] to shine forth, ppr. °anto resplendent PvA 189.

Abhijavati [abhi + javati] to be eager, active Sn 668.

Abhijāta (adj.) [abi + jāta] of noble birth, well--born, S I.69; Vv 293; Miln 359 (°kulakulīna belonging to a family of high or noble birth).

Abhijāti (f.) [abhi + jāti] 1. Species. Only as t. t. in use by certain non--Buddhist teachers. They divided mankind into six species, each named after a colour D I.53, 54; A III.383 ff. (quoted DA I.162) gives details of each species. Two of them, the black and the white, are interpreted in a Buddhist sense at D III.250, M II.222, and Netti 158. This interpretation (but not the theory of the six species) has been widely adopted by subsequent Hindu writers. -- 2. Rebirth, descent, Miln 226.

Abhijātika (adj.) [fr. abhijāti] belonging to ones birth or race, born of, being by birth; only in cpd. kaṇhâbhijātika of dark birth, that is, low in the social scale D III.251 = A III.348; Sn 563 = Th 1, 833; cp. J P T S. 1893, 11; in sense of "evil disposed or of bad character" at J V.87 (= kāḷaka--sabhāva C.).

Abhijātitā (f.) [abstr. fr. abhijāti] the fact of being born, descendency VvA 216.

Abhijāna (nt. or m?) [Sk. abhijñāna] recognition, remembrance, recollection Miln 78. See also abhiññā.

Abhijānāti [abhi + jñā, cp. jānāti & abhiññā] to know by experience, to know fully or thoroughly, to recognise, know of (c. acc.), to be conscious or aware of D I.143; S II.58, 105, 219, 278; III.59, 91; IV.50, 324, 399; V.52, 176, 282, 299; Sn 1117 (diṭṭhiŋ Gotamassa na a.); J IV.142; Pv II.710 = II.103 (nɔābhijānāmi bhuttaŋ vā pītaŋ); Sdhp 550; etc. -- Pot. abhijāneyya Nd2 78a, & abhijaññā Sn 917, 1059 (= jāneyyāsi SnA 592); aor. abhaññāsi Sn p. 16. -- ppr. abhijānaŋ S IV.19, 89; Sn 788 (= °jānanto C.), 1114 (= °jānanto Nd2 78b) abhijānitva DhA IV.233; abhiññāya S IV.16; V.392; Sn 534 (sabbadhammaŋ), 743 (jātikkhayaŋ), 1115, 1148; It 91 (dhammaŋ); Dh 166 (atta--d--atthaŋ); freq. in phrase sayaŋ abhiññāya from personal knowledge or self--experience It 97 (v.l. abhiññā); Dh 353; and abhiññā [short form, like ādā for ādāya, cp. upādā] in phrase sayaŋ abhiññā D I.31 (+ sacchikatvā); S II.217; It 97 (v.l. for °abhiññāya), in abhiññā--vosita perfected by highest knowledge S I.167 = 175 = Dh 423 ("master of supernormal lore" Mrs Rh. D. in kindred S. p. 208; cp. also DhA IV.233); It 47 = 61 = 81, and perhaps also in phrase sabbaŋ abhiññapariññeyya S IV.29. -- grd. abhiññeyya S IV.29; Sn 558 (°ŋ abhiññātaŋ known is the knowable); Nd2 s.v.; DhA IV.233. -- pp. abhiññāta (q. v.).

Abhijāyati [abhi + jāyati, Pass. of jan, but in sense of a Caus. = janeti] to beget, produce, effect, attain, in phrase akaṇhaŋ asukkaŋ Nibbānaŋ a. D III.251; A III.384 sq. At Sn 214 abhijāyati means "to behave, to be", cp. SnA 265 (abhijāyati = bhavati).

Abhijigiŋsati [abhi + jigiŋsati] to wish to overcome, to covet J VI.193 (= jinituŋ icchati C). Burmese scribes spell °jigīsati; Th 1, 743 ("cheat"? Mrs Rh. D.; "vernichten" Neumann). See also abhijeti, and nijigiŋsanatā.

Abhijighacchati [abhi + jighacchati] to be very hungry PvA 271.

Abhijīvanika (adj.) [abhi + jīvana + ika] belonging to one's livehood, forming one's living Vin I.187 (sippa).

Abhijīhanā (f.) [abhi + jīhanā of jeh to open ones mouth] strenuousness, exertion, strong endeavour J VI.373 (viriyakaraṇa C.).

Abhijeti [abhi + jayati] to win, acquire, conquer J VI.273 (ābhi° metri causā).

Abhijoteti [abhi + joteti] to make clear, explain, illuminate J V.339.

Abhijjanaka (adj.) [a + bhijjana + ka, from bhijja, grd. of bhid] not to be broken, not to be moved or changed, uninfluenced J II.170; DhA III.189.

Abhijjamāna (adj.) [ppr. passive of a + bhid, see bhindati] that which is not being broken up or divided. In the stock descrīption of the varieties of the lower Iddhi the phrase udake pi abhijjamāne gacchati is doubtful. The principal passages are D I.78, 212; III.112, 281; M I.34, 494; II.18; A I.170, 255; III.17; V.199; S II 121; V.264. In about half of these passages the reading is abhijjamāno. The various rcadings show that the MSS also are equally divided on this point. Bdgh. (Vism 396) reads °māne, and explains it, relying on Ps II.208, as that sort of water in which a man does not sink. Pv III.11 has the same idiom. Dhammapāla's note on that (PvA 169) is corrupt. At D I.78 the Colombo ed. 1904, reads abhejjamāne and tr. 'not dividing (the water)'; at D I.212 it reads abhijjamāno and tr. 'not sinking (in the water)'.

Abhijjhā (f.) [fr. abhi + dhyā (jhāyati1), cp. Sk. abhidhyāna], covetousness, in meaning almost identical with lobha (cp. Dhs. trsl. 22) D I.70, 71 (°āya cittaŋ parisodheti he cleanses his heart from coveting; abhijjhāya = abl.; cp. DA I.211 = abhijjhāto); M I.347 (id.); D III.49, 71 sq., 172, 230, 269; S IV.73, 104, 188, 322 (adj. vigatɔâbhijjha), 343 (°āyavipāka); A I.280; III.92; V.251 sq.; It 118; Nd1 98 (as one of the 4 kāya--ganthā, q. v.); Nd2 taṇhā II.1; Pug 20, 59; Dhs 1136 (°kāyagantha); Vbh 195, 244 (vigatɔâbhijjha), 362, 364, 391; Nett 13; DhA I.23; PvA 103, 282; Sdhp 56, 69. -- Often combd with °domanassa covetousness & discontent, e. g. at D III.58, 77, 141, 221, 276; M I.340; III.2; A I.39, 296; II.16, 152; IV.300 sq., 457 sq.; V.348, 351; Vbh 105, 193 sq. --anabhijjhā absence of covetousness Dhs 35, 62. -- See also anupassin, gantha, domanassa, sīla.

Abhijjhātar see abhijjhitar.

Abhijjhāti [cp. abhidyāti, abhi + jhāyati1; see also abhijjhāyati] to wish for (acc.), long for, covet S V.74 (so read for abhijjhati); ger. abhijjhāya J VI.174 (= patthetvā C.). -- pp. abhijjhita.

Abhijjhāyati [Sk. abhidhyāyati, abhi + jhāyati1; see also abhijjhāti] to wish for, covet (c. acc.). Sn 301 (aor. abhijjhāyiŋsu = abhipatthayamāna jhāyiŋsu Sn A 320).

(adj.) [cp. jhāyin from jhāyati1; abhijjhālu with °ālu for °āgu which in its turn is for āyin. The B.Sk. form is abhidyālu, e. g. Divy 301, a curious reconstruction] covetous D I.139; III.82; Ṣ II.168; III.93; A I.298; II.30, 59, 220 (an° + avyapannacitto sammādiṭṭhiko at conclusion of sīla); V.92 sq., 163, 286 sq.; It 90, 91; Pug 39, 40.

Abhijjhiṭṭa v. l. at DhA IV.101 for ajjhiṭṭha.

Abhijjhita [pp. of abhijjhāti] coveted, J. VI.445; usually neg. an° not coveted, Vin I.287; Sn 40 (= anabhipatthita Sn A 85; cp. Nd2 38); Vv 474 (= na abhikankhita VvA 201).

Abhijjhitar [n. ag. fr. abhijjhita in med. function] one who covets M I.287 (T. abhijjhātar, v. l. °itar) = A V.265 (T. °itar, v. l. °ātar).

Abhiñña (adj.) (usually --°) [Sk. abhijña] knowing, possessed of knowledge, esp. higher or supernormal knowledge (abhiññā), intelligent; thus in chalabhiñña one who possesses the 6 abhiññās Vin III.88; dandh° of sluggish intellect D III.106; A II.149; V.63 (opp. khipp°); mah° of great
insight S II.139. -- Compar. abhiññatara S V.159 (read bhiyyo °bhiññataro).

Abhiññatā (f.) [fr. abhiññā] in cpd. mahā° state or condition of great intelligence or supernormal knowledge S IV.263; V.175, 298 sq.

Abhiññā1

Abhiññā1 (f.) [fr. abhi + jñā, see jānāti]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (inter alia) to serenity, to special knowledge (abhiññā), to special wisdom, and to Nibbāna. These conditions precedent are the Path (S V.421 = Vin I.10 = S IV.331), the Path + best knowledge and full emancipation (A V.238), the Four Applications of Mindfulness (S V.179) and the Four Steps to Iddhi (S. V.255). The contrary is three times stated; wrong--doing, priestly superstitions, and vain speculation do not conduce to abhiññā and the rest (D III.131; A III.325 sq. and V.216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others' thoughts (cp. thought--reading); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final assurance). This list occurs only at D III.281 as a list of abhiññās. It stands there in a sort of index of principal subjects appended at the end of the Dīgha, and belongs therefore to the very close of the Nikāya period. But it is based on older material. Descriptions of each of the six, not called abhiññā's, and interspersed by expository sentences or paragraphs, are found at D I.89 sq. (trsl. Dial. I.89 sq.); M I.34 (see Buddh. Suttas, 210 sq.); A I.255, 258 = III.17, 280 = IV.421. At S I.191; Vin II.16; Pug 14, we have the adj. chaḷabhiññā ("endowed with the 6 Apperceptions"). At S II.216 we have five, and at S V.282, 290 six abhiññā's mentioned in glosses to the text. And at S II.217, 222 a bhikkhu claims the 6 powers. See also M II.11; III.96. It is from these passages that the list at D III. has been made up, and called abhiññā's.

Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5th cent. A.D.), and in medieval and modern Pāli, abhiññā, nine times out ten, means just the powers given in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life aud thought. See Nd1 108, 328 (expln. of ñāṇa); Nd2 s. v. and N0. 466; Ps I.35; II.156, 189; Vbh 228, 334; Pug 14; Nett 19, 20; Miln 342; Vism 373; Mhvs XIX.20; DA I.175; DhA II.49; IV.30; Sdhp 228, 470, 482. See also the discussion in the Cpd. 60 sp., 224 sq. For the phrase sayaṃ abhiññā sacchikatvā and abhiññā--vosita see abhijānāti. The late phrase yathɔ abhiññaṃ means ‘as you please, according to liking, as you like’, J V.365 (= yathādhippāyaṃ yathāruciṃ C.). For abhiññā in the use of an adj. (°abhiñña) see abhiñña.

Abhiññā2

Abhiññā2 ger. of abhijānāti.

Abhiññāta [pp. of abhijānāti] 1. known, recognised Sn 588 (abhiññeyyaŋ °ŋ). -- 2. (well)--known, distinguished D I.89 (°kolañña = pākaṭa--kulaja DA I.252), 235; Sn p. 115.

Abhiññeyya grd. of abhijānāti.

Abhiṭhāna (nt.) [abhi + ṭhāna, cp. abhitiṭṭhati; lit. that which stands out above others] a great or deadly crime. Only at Sn 231 = Kh VI.10 (quoted Kvu 109). Six are there mentioned, & are explained (KhA 189) as "matricide, parricide, killing an Arahant, causing schisms, wounding a Buddha, following other teachers". For other relations & suggestions see Dhs trsl. 267. -- See also ānantarika.

Abhiṇhaŋ (adv.) [contracted form of abhikkhaṇaŋ] repeatedly, continuous, often M I.442 (°āpattika a habitual offender), 446 (°kāraṇa continuous practice); Sn 335 (°saŋvāsa continuous living together); J I.190; Pug 32; DhA II.239; VvA 116 (= abhikkhaṇa), 207, 332; PvA 107 (= abhikkhaṇaŋ). Cp. abhiṇhaso.

Abhiṇhaso (adv.) [adv. case fr. abhiṇha; cp. bahuso = Sk. bahuśaḥ] always, ever S I.194; Th 1, 25; Sn 559, 560, 998.

Abhitakketi [abhi + takketi] to search for Dāvs V.4.

Abhitatta [pp. of abhi +tapati] scorched (by heat), dried up, exhausted, in phrases uṇha° Vin II.220; Miln 97, and ghamma° S II.110, 118; Sn 1014; J II.223; VvA 40; PvA 114.

Abhitāpa [abhi + tāpa] extreme heat, glow; adj. very hot Vin III.83 (sīsa° sunstroke); M I.507 (mahā° very hot); Miln 67 (mahābhitāpatara much hotter); Pv IV.18 (mahā°, of niraya).

Abhitāḷita [abhi + tāḷita fr. tāḷeti] hammered to pieces, beaten, struck Vism 231 (muggara°).

Abhitiṭṭhati [abhi + tiṭṭhati] to stand out supreme, to excel, surpass D II.261; J VI.474 (abhiṭṭhāya = abhibhavitvā C.).

[not as Morris, J.P.T.S. 1886, 135, suggested fr. abhi + tud, but acc. to Kern, Toev. p. 4 fr. abhi + tūrv. (Cp. turati & tarati2 and Ved. turvati). Thus the correct spelling is °tuṇṇa = Sk. abhitūrṇa. The latter occurs as v. l. under the disguise of (sok--)âhituṇḍa for °abhituṇṇa at M. Vastu III.2]. Overwhelmed, overcome, overpowered S II.20; Ps I.129 (dukkha°), 164; J I.407; 509 (°tuṇṇa); II.399, 401; III.23 (soka°); IV.330; V.268; Sdhp 281.

Abhito (indecl.) adv. case fr. prep. abhi etym.]. -- 1. round about, on both sides J VI.535 (= ubhayapassesu C.), 539. -- 2. near, in the presence of Vv 641 (= samīpe VvA 275).

Abhitoseti [abhi + toseti] to please thoroughly, to satisfy, gratify Sn 709 (= atīva toseti Sn A 496).

Abhitthaneti [abhi + thaneti] to roar, to thunder J I.330, 332 = Cp. III.107.

Abhittharati [abhi + tarati2, evidently wrong for abhittarati] to make haste Dh 116 (= turitaturitaŋ sīghasīghaŋ karoti DhA III.4).

Abhitthavati [abhi + thavati] to praise J I.89; III.531; Dāvs III.23; DhA I.77; PvA 22; cp. abhitthunati.

Abhitthavana (nt.) [fr. prec.] praise Th A 74.

Abhitthunati [abhi + thunati; cp. abhitthavati] to praise J I.17 (aor abhitthuniŋsu); cp. thunati 2. -- pp. °tthuta DhA I.88.

Abhida1

Abhida1 (adj.) as attr. of sun & moon at M II.34, 35 is doubtful in reading & meaning; vv. ll. abhidosa & abhidesa, Neumann trsl. "unbeschränkt". The context seems to require a meaning like "full, powerful" or unbroken, unrestricted (abhijja or abhīta

"fearless"?") or does abhida represent Vedic abhidyu heavenly?

Abhida2

Abhida2 Only in the difficult old verse D II.107 (= S V.263 = A IV.312 = Nd 64 = Nett 60 = Divy 203). Aorist 3rd sg. fr. bhindati he broke.

Abhidassana (nt.) [abhi + dassana] sight, appearance, show J VI.193.

Abhideyya in sabba° at PvA 78 is with v. l. BB to be read sabbapātheyyaŋ.

Abhidosa (°--) the evening before, last night; °kālakata M I.170 = J I.81; °gata gone last night J VI.386 (= hiyyo paṭhama--yāme C.).

Abhidosika belonging to last night (of gruel) Vin III.15; Miln 291. See ābhi°.

Abhiddavati [abhi + dru, cp. dava2] to rush on, to assail Mhvs 6, 5; Dāvs III.47.

Abhidhamati [abhi + dhamati, cp. Sk. abhi° & api--dhamati] blow on or at A I.257.

Abhidhamma [abhi + dhamma] the "special Dhamma," i. e., 1. theory of the doctrine, the doctrine classified, the doctrine pure and simple (without any admixture of literary grace or of personalities, or of anecdotes, or of arguments ad personam), Vin I.64, 68; IV.144; IV.344. Coupled with abhivinaya, D III.267; M I.272. -- 2. (only in the Chronicles and Commentaries) name of the Third Piṭaka, the third group of the canonical books. Dpvs V.37; PvA 140. See the detailed discussion at DA I.15, 18 sq. [As the word abhidhamma standing alone is not found in Sn or S or A, and only once or twice in the Dialogues, it probably came into use only towards the end of the period in which the 4 great Nikāyas grew up.]
--kathā discourse on philosophical or psychological matters, M I.214, 218; A III.106, 392. See dhammakathā.

Abhidhammika see ābhidhammika.

Abhidhara (adj.) [abhi + dhara] firm, bold, in °māna firmminded Dh p. 81 (acc. to Morris J.P.T.S. 1886, 135; not verified).

Abhidhāyin (adj.) [abhi + dhāyin fr. dhā]" putting on", designing, calling, meaning Pgdp 98.

Abhidhāreti [abhi + dhāreti] to hold aloft J I.34 = Bu IV.1.

Abhidhāvati [abhi + dhāvati] to run towards, to rush about, rush on, hasten Vin II.195; S I.209; J II.217; III.83; DhA IV.23.

Abhidhāvin (adj.) fr. abhidhāvati] "pouring in", rushing on, running J VI.559.

Abhinata [pp. of abhi + namati] bent, (strained, fig. bent on pleasure M I.386 (+ apanata); S I.28 (id.; Mrs. Rh. D. "strained forth", cp. Kindred S I.39). See also apanata.

Abhinadati [abhi + nadati] to resound, to be full of noise J VI.531. Cp. abhinādita.

Abhinandati [abhi + nandati] to rejoice at, find pleasure in (acc.), approve of, be pleased or delighted with (acc.) D I.46 (bhāsitaŋ), 55 (id.), 158, 223; M I.109, 458; S I.32 (annaŋ), 57, 14, (cakkhuŋ, rūpe etc.); A IV.411; Th 1, 606; Dh 75, 219; Sn 1054, 1057, 1111; Nd2 82; Miln 25; DA I.160; DhA III.194 (aor. abhinandi, opp. paṭikkosi) VvA 65 (vacanaŋ). -- pp.

abhinandita (q. v.). <-> Often in combn. with abhivadati (q. v.).

Abhinandana (nt.) & °ā (f.) [fr. abhinandati, cp. nandanā], pleasure, delight, enjoyment D I.244; M I.498; J IV.397.

Abhinandita [pp. of abhinandati] only in an° not enjoyed, not (being) an object of pleasure S IV.213 = It 38; S V. 319.

Abhinandin (adj.) [fr. abhinandati, cp. nandin] rejoicing at, finding pleasure in (loc. or --°), enjoying A II.54 (piyarūpa); esp. freq. in phrase (taṇhā) tatratatrɔâbhinandinī finding its pleasure in this or that [cp. B.Sk. tṛṣṇā tatra--tatrɔâbhinandinī M Vastu III.332] Vin I.10; S V.421; Ps II.147; Nett 72, etc.

Abhinamati [abhi + namati] to bend. -- pp. abhinata (q.v.).

Abhinaya [abhi + naya] a dramatic representation VvA 209 (sākhā°).

Abhinava (adj.) [abhi + nava] quite young, new or fresh Vin III.337; J II.143 (devaputta), 435 (so read for accuṇha in expln of paccaggha; v.v. ll. abbhuṇha & abhiṇha); ThA 201 (°yobbana = abhiyobbana); PvA 40 (°saṇṭhāna), 87 (= paccaggha) 155.

Abhinādita [pp. of abhinādeti, Caus. of abhi + nad; see nadati] resounding with (--°), filled with the noise (or song) of (birds) J VI.530 (= abhinadanto C.); PvA 157 (= abhiruda).

Abhinikūjita (adj.) [abhi + nikūjita] resounding with, full of the noise of (birds) J V.232 (of the barking of a dog), 304 (of the cuckoo); so read for °kuñjita T.). Cp. abhikūjita.

Abhinikkhamati [abhi + nikkhamati] to go forth from (abl.), go out, issue Dhs A 91; esp. fig. to leave the household life, to retire from the world Sn 64 (= gehā abhinikkhamitvā kāsāya--vattho hutvā Sn A 117).

Abhinikkhamana (nt.) [abhi + nikkhamana] departure, going away, esp. the going out into monastic life, retirement, renunciation. Usually as mahā° the great renunciation J I.61; PvA 19.

Abhinikkhipati [abhi + nikkhipati] to lay down, put down Davs III.12, 60.

Abhiniggaṇhanā (f.) [abstr. fr. abhiniggaṇhāti] holding back Vin III.121 (+ abhinippīḷanā).

Abhiniggaṇhāti [abhi + niggaṇhāti] to hold back, restrain, prevent, prohibit; always in combn. with abhinippīḷeti M I.120; A V.230. -- Cp. abhiniggaṇhanā.

Abhinindriya [vv. ll. at all passages for ahīnindriya] doubtful meaning. The other is expld by Bdhgh at DA I.120 as paripuṇṇ°; and at 222 as avikal--indriya not defective, perfect sense--organ. He must have read ahīn°. Abhi--n--indriya could only be expld as "with supersenseorgans", i. e. with organs of supernormal thought or perception, thus coming near in meaning to *abhiññindriya; We should read ahīn° throughout D I.34, 77, 186, 195. II.13; M II.18; III.121; Nd2 under pucchā6 (only ahīn°).

Abhininnāmeti [abhi + ninnāmeti cp. BSk. abhinirṇāmayati Lal. V. 439] to bend towards, to turn or direct to D I.76 (cittaŋ ñāṇa--dassanāya); M I.234; S I.123; IV.178; Pug 60.

Abhinipajjati [abhi + nipajjati] to lie down on Vin IV.273 (+ abhinisīdati); A IV.188 (in = acc. + abhinisīdati); Pug 67 (id.).

Abhinipatati [abhi + nipatati] to rush on (to) J II.8.

Abhinipāta (--matta) destroying, hurting (?) at Vbh 321 is expld. by āpātha--matta [cp. Divy 125 śastrâbhinipāta splitting open or cutting with a knife].

Abhinipātana (nt.) [fr. abhi--ni--pāteti in daṇḍ̤a--sattha° attacking with stick or knife Nd2 5. Q4.

Abhinipātin (adj.) [abhi + nipātin] falling on io (--°) J II.7.

Abhinipuṇa (adj.) [abhi + nipuṇa] very thorough, very clever D III.167.

Abhinippajjati [abhi + nippajjati] to be produced, accrue, get, come (to) M I.86 (bhogā abhinipphajjanti: sic) = Nd2 99 (has n'âbhinippajjanti). -- Cp. abhinipphādeti.

Abhinippata at J VI.36 is to be read abhinippanna (so v. l. BB.).

Abhinippatta at Dhs 1035, 1036 is to be read abhinibbatta.

Abhinippanna (& °nipphanna) [abhi + nippanna, pp. of °nippajjati] produced, effected, accomplished D II.223 (siloka); J VI.36 (so read for abhinippata); Miln 8 (pph.).

Abhinippīḷanā (f.) [abstr. to abhinippīḷeti, cp. nippīḷana] pressing, squeezing, taking hold of Vin III.121 (+ abhiniggaṇhanā).

Abhinippīḷeti [abhi + nippīḷeti] to squeeze, crush, subdue Vism 399; often in combn. with abhiniggaṇhāti M I. 120; A V.230.

Abhinipphatti (f.) [abhi + nipphatti] production, effecting D II.283 (v. l. °nibbatti).

Abhinipphādeti [abhi + nipphādeti] to bring into existence, produce, effect, work, perform D I.78 (bhājana--vikatiŋ); Vin II.183 (iddhiŋ); S V.156, 255; Miln 39.

Abhinibbatta [abhi + nibbatta, pp. of abhinibbattati] reproduced, reborn A IV.40, 401; Nd2 256 (nibbatta abhi° pātubhūta); Dhs 1035, 1036 (so read for° nippatta); VvA 9 (puññɔânubhāva° by the power of merit).

Abhinibbattati [abhi + nibbattati] to become, to be reproduced, to result Pug 51. -- pp. abhinibbatta. -- Cp. B.Sk. wrongly abhinivartate].

Abhinibbatti (f.) [abhi + nibbatti] becoming, birth, rebirth, D I.229; II.283 (v. l. for abhinipphatti) S II.65 (punabbhava°), 101 (id.); IV.14, 215; A V.121; PvA 35.

Abhinibbatteti [abhi + nibbatteti, caus. of °nibbattati] to produce, cause, cause to become S III.152; A V.47; Nd2 under jāneti.

Abhinibbijjati [either Med. fr. nibbindati of vid for *nirvidyate (see nibbindati B), or secondary formation fr. ger. nibbijja. Reading however not beyond all doubt] to be disgusted with, to avoid, shun, turn away from Sn 281 (T. abhinibbijjayātha, v. l. BB° nibbijjiyātha & °nibbajjiyātha, SnA expls. by vivajjeyyātha mā bhajeyyātha; v. l. BB. abhinippajjiyā) = A IV.172 (T. abhinibbajjayātha, vv. ll. °nibbajjeyyātha & °nibbijjayātha); ger. abhinibbijja Th 2, 84.

Abhinibbijjhati [abhi + nibbijjhati] to break quite through (of the chick coming through the shell of the egg) Vin III.3; M I.104 = S III.153 (read° nibbijjheyyun for nibbijjeyyun -- Cp. Buddh. Suttas 233, 234.

Abhinibbidā (f.) [abhi + nibbidā; confused with abhinibbhidā] disgust with the world, taedium Nett 61 (taken as abhinibbhidā, according to expln. as "padālanā--paññatti avijj°aṇḍa--kosānaŋ"), 98 (so MSS, but C. abhinibbidhā).

Abhinibbuta (adj.) [abhi + nibbuta] perfectly cooled, calmed, serene, esp. in two phrases, viz. diṭṭha dhamm'âbhinibbuta A I.142 = M III.187; Sn 1087; Nd2 83, and abhinibbutatta of cooled mind Sn 343 (= apariḍayhamāna--citta SnA 347), 456, 469, 783. Also at Sdhp. 35.

Abhinibbhidā (f.) [this the better, although not correct spelling; there exists a confusion with abhinibbidā, therefore spelling also abhinibbidhā (Vin III.4, C. on Nett 98). To abhinibbijjhati, cp. B.Sk. abhinirbheda M Vastu I.272, which is wrongly referred to bhid instead of vyadh.] the successful breaking through (like the chick through the shell of the egg), coming into (proper) life Vin III.4; M I.104; 357; Nett 98 (C. reading). See also abhinibbidā.

Abhinimantanatā (f.) [abstr. to abhinimanteti] speaking to, adressing, invitation M I.331.

Abhinimanteti [abhi + nimanteti] to invite to (c. instr.), to offer to D I.61 (āsanena).

Abhinimmadana (nt.) [abhi + nimmadana] crushing, subduing, levelling out M III.132; A IV.189 sq.

Abhinimmita [abhi + nimmita, pp. of abhinimmināti] created (by magic) Vv 161 (pañca rathā satā; cp. VvA 79).

Abhinimmināti [abhi + nimmināti, cp. BSk. abhinirmāti Jtm 32; abhinirminoti Divy 251; abhinirmimīte Divy 166] to create (by magic), produce, shape, make S III.152 (rūpaŋ); A I.279 (oḷārikaŋ attabhāvaŋ); Nd2 under pucchā6 (rūpaŋ manomayaŋ); VvA 16 (mahantaŋ hatthi--rāja--vaṇṇaŋ). -- pp. abhinimmita (q. v.).

Abhiniropana (nt.) & ā (f.) [fr. abhiniropeti] fixing one's mind upon, application of the mind Ps I.16, 21, 30, 69, 75, 90; Vbh 87; Dhs 7, 21, 298 (cp. Dhs trsl. II.19). See also abhiropana.

Abhiniropeti [abhi + niropeti] to implant, fix into (one's mind), inculcate Nett 33.

Abhinivajjeti [abhi + nivajjeti] to avoid, get rid of D III. 113; M I.119, 364, 402; S V.119, 295, 318; A III.169 sq.; It 81.

Abhinivassati [abhi + ni + vassati fr. vṛṣ] lit. to pour out in abundance, fig. to produce in plenty. Cp I.103 (kalyāṇe good deeds).

Abhiniviṭṭha (adj.) [abhi + niviṭṭha, pp. of abhi--nivisati] "settled in", attached to, clinging on Nd2 152 (gahita parāmaṭṭha a.); PvA 267 (= ajjhāsita Pv IV.84).

Abhinivisati [abhi + nivisati] to cling to, adhere to, be attached to Nd1 308, 309 (parāmasati +). -- pp. abhiniviṭṭha; cp. also abhinivesa.

Abhinivesa [abhi + nivesa, see nivesa2 & cp. nivesana] "settling in", i. e. wishing for, tendency towards (--°), inclination, adherence; as adj. liking, loving, being given or inclined to D III.230; M I.136, 251; S II.17; III.10, 13, 135, 161, 186 (saŋyojana° IV.50; A III.363 (paṭhavī°, adj.); Nd2 227 (gāha parāmasa +); Pug 22; Vbh 145; Dhs 381, 1003, 1099; Nett 28; PvA 252 (micchā°), 267 (taṇhā°); Sdhp 71. -- Often combd. with adhiṭṭhāna e. g. S II.17; Nd2 176, and in phrase idaŋ--saccɔ âbhinivesa adherence to one's dogmas, as one of the 4 Ties: see kāyagantha and cp. Cpd. 171 n. 5.

Abhinisīdati [abhi + nisīdati] to sit down by or on (acc.), always combd. with abhinipajjati Vin III.29; IV.273; A V.188; Pug 67.

Abhinissaṭa (pp.) [abhi + nissaṭa] escaped Th 1, 1089.

Abhinihata (pp.) [abhi + nihata] oppressed. crushed, slain J IV.4.

Abhinīta (pp.) [pp. of abhi--neti] led to, brought to, obliged by (--°) M I.463 = Miln 32 (rājā & cora°); M I.282; S III.93; Th 1, 350 = 435 (vātaroga° "foredone with cramping pains" Mrs. Rk. D.); Pug 29; Miln 362.

Abhinīla (adj.) [abhi + nīla] very black, deep black, only with ref. to the eyes, in phrase °netta with deep--black eyes D II.18; III.144, 167 sq. [cp. Sp. Av. Ś I.367 & 370 abhinīla--padma--netra]; Th 2, 257 (nettā ahesuŋ abbinīla--m--āyatā).

Abhinīhanati [abhi + nis + han, cp. Sk. nirhanti] to drive away, put away, destroy, remove, avoid M I.119 (in phrase āṇiŋ a. abhinīharati abhinivajjeti).

Abhinīharati [abhi + nīharati] 1. to take out, throw out M I.119 (see abhinīhanati). -- 2. to direct to, to apply to (orig. to isolate? Is reading correct?) in phrase ñāṇadassanāya cittaŋ abhinīharati abhininnāmeti D I.76 (= tanninnaŋ tappoṇaŋ karoti DA I.220, 224; v. l. abhini°) Cp. the latter phrase also in BSk. as abhijñâbhinirhāra Av. Ś II.3 (see ref. & note Index p. 221); and the pp. abhinirhṛta (ṛddhiḥ) in Divy 48, 49 to obtain? Ind.), 264 (take to burial), 542.

Abhinīhāra [abhi + nīhāra, to abhinīharati; cp. BSk. sarīrɔ âbhinirhāra taking (the body) out to burial, lit. meaning, see note on abhinīharati] being bent on ("downward force" Dhs trsl. 242), i. e. taking oneself out to, way of acting, (proper) behaviour, endeavour, resolve, aspiration S III.267 sq. (°kusala); A II.189; III.311; IV.34 (°kusala); J I.14 (Buddhabhāvāya a. resolve to become a Buddha), 15 (Buddhattāya); Ps I.61 sq.; II.121; Nett 26; Miln 216; DhA I.392; II.82 (kata°).

Abhipattika (adj.) [fr. abhipatti] one who has attained, attaining (--°), getting possession of S I.200 (devakañña°).

Abhipatthita (pp.) [fr. abhipattheti] hoped, wished, longed for Miln 383; SnA 85.

Abhipattheti [abhi + pattheti] to hope for, long for, wish for Kh VIII.10; SnA 320; DhA I.30. -- pp. abhipatthita (q. v.).

Abhipassati [abhi + passati] to have regard for, look for, strive after A I.147 (Nibbānaŋ); III.75; Sn 896 (khema°), 1070 (rattamahā°) Nd1 308; Nd2 428; J VI.370.

Abhipāteti [abhi + pāteti] to make fall, to bring to fall, to throw J II.91 (kaṇḍaŋ).

Abhipāruta (adj.) [abhi + pāruta, pp. of abhipārupati] dressed Miln 222.

Abhipāleti [abhi + pāleti] to protect Vv 8421, cp. VvA 341.

Abhipīḷita (pp.) [fr. abhipiḷeti] crushed, squeezed Sdhp 278, 279.

Abhipīḷeti [abhi + pīḷeti] to crush, squeeze Miln 166. <-> pp. abhipīḷita (q. v.).

Abhipucchati [abhi + pucchati] Sk. abhipṛcchati] to ask J IV.18.

Abhipūreti [abhi + pūreti] to fill (up) Miln 238; Dāvs III. 60 (paŋsūhi).

Abhippakiṇṇa [pp. of abhippakirati] completely strewn (with) J I.62.

Abhippakirati [abhi + pakirati] to strew over, to cover (completely) D II.137 (pupphāni Tathāgatassa sarīraŋ okiranti

ajjhokiranti a.); VvA 38 (for abbhokirati Vv 59). <-> pp. abhippakiṇṇa (q. v.).

Abhippamodati [abhi + pamodati] to rejoice (intrs.); to please, satisfy (trs, c. acc.) M I.425; S V.312, 330; A V.112; J III 530; Ps I.95, 176, 190.

Abhippalambati [abhi + palambati] to hang down M III. 164 (olambati ajjholambati a.).

Abhippavassati [abhi + pavassati] to shed rain upon, to pour down; intrs. to rain, to pour, fall. Usually in phrase mahāmegho abhippavassati a great cloud bursts Miln 8, 13, 36, 304; PvA 132 (v. l. ati°); intrs. Miln 18 (pupphāni °iŋsu poured down). -- pp. abhippavuṭṭha.

Abhippavuṭṭha (pp.) [fr. abhippavassati] having rained, poured, fallen; trs. S V.51 (bandhanāni meghena °āni) = A V.127; intrs. M II.117 (mahāmegho °o there has been a cloudburst).

Abhippasanna (adj.) [pp. of abhippasīdati, cp. BSk. abhiprasanna] finding one's peace in (c. loc.), trusting in, having faith in, believing in, devoted to (loc.) Vin III.43; D I.211 (Bhagavati) S I.134; IV.319; V.225, 378; A III. 237, 270, 326 sq.; Sn p. 104 (brāhmaṇesu); PvA 54 (sāsand), 142 (id.). Cp. vippasanna in same meaning.

Abhippasāda [abhi + pasāda, cp. BSk. abhiprasāda Av. Ś 12 (cittasyu°) & vippasāda] faith, belief, reliance, trust Dhs 12 ("sense of assurance" trsl., + saddhā), 25, 96, 288; PvA 223.

Abhippasādeti [Caus. of abhippasīdati, cp. BSk. abhiprasādayati Divy 68, 85, pp. abhiprasādita--manāḥ Jtm 213, 220] to establish one's faith in (loc.), to be reconciled with, to propitiate Th 1, 1173 = Vv 212 (manaŋ arahantamhi = cittaŋ pasādeti VvA 105).

Abhippāsāreti [abhi + pasāreti, cp. BSk. abhiprasārayati Divy 389] to stretch out Vin I.179 (pāde).

Abhippasīdati [abhi + pasīdati] to have faith in D I.211 (fut. °issati). -- pp. abhippasanna; Caus. abhippasādeti.

Abhippaharaṇa (nt.) [abhi + paharaṇa] attacking, fighting, as adj. f. °aṇī fighting, Ep. of Mārassa senā, the army of M. Sn 439 (kaṇhassa° the fighting army of k. = samaṇabrāhmaṇānaŋ nippothanī antarāyakārī SnA 390).

Abhibyāpeti [abhi + vyāpeti, cp. Sk. vyāpnoti, vi + āp] to pervade Miln 251.

Abhibhakkhayati [abhi + bhakkhayati] to eat (of animals) Vin II.201 (bhinko pankaŋ a.).

Abhibhava [fr. abhibhavati] defeat, humiliation SnA 436.

Abhibhavati [abhi + bhavati] to overcome, master, be lord over, vanquish, conquer S I.18, 32, 121 (maraṇaŋ); IV. 71 (rāgadose), 117 (kodhaŋ), 246, 249 (sāmikaŋ); J I.56, 280; PvA 94 (= balīyati, vaḍḍhati). -- fut. abhihessati see abhihāreti 4. -- ger. abhibhuyya Vin I.294; Dh 328; It 41 (māraŋ sasenaŋ); Sn 45, 72 (°cārin), 1097, Nd2 85 (= abhibhavitvā ajjhottharitvā, pariyādiyitvā); and abhibhavitvā PvA 113 (= pasayha), 136. -- grd. abhibhavanīya to be overcome PvA 57. -- Pass. ppr. abhibhūyamāna being overcome (by) PvA 80, 103. -- pp. abhibhūta (q. v.).

Abhibhavana (nt.) [fr. abhibhavati] overcoming, vanquishing, mastering S II.210 (v. l. BB abhipatthana).

Abhibhavanīyatā (f.) [abstr. fr. abhibhavanīya, grd. of abhibhavati] as an° invincibility PvA 117.

Abhibhāyatana (nt.) [abhibhū + āyatana] position of a master or lord, station of mastery. The traditional account of these gives 8 stations or stages of mastery over the senses (see Dial. II.118; Exp. I.252), detailed identically at all the foll.

passages, viz. D II.110; III.260 (& 287); M II.13; A I.40; IV.305, 348; V.61. Mentioned only at S IV.77 (6 stations); Ps I.5; Nd2 466 (as an accomplishment of the Bhagavant); Dhs 247.

Abhibhāsana (nt.) [abhi + bhāsana fr. bhās] enlightenment or delight ("light & delight" trsl.) Th 1, 613 (= tosana C.).

Abhibhū (n.--adj.) [Vedic abhibhū, fr. abhi + bhū, cp. abhibhavati] overcoming, conquering, vanquishing, having power over, a Lord or Master of (--°) D III.29; S II. 284; Sn 211 (sabba°), 545 (Māra°, cp. Mārasena--pamaddana 561), 642. -- Often in phrase abhibhū anabhibhūta aññadatthudasa vasavattin, i. e. unvanquished Lord of all D I 18; III.135 = Nd2 276; A II.24; IV.94; It 122; cp. DA I.111 (= abhibhavitvā ṭhito jeṭṭhakoɔ ham asmīti).

Abhibhūta [pp. of abhibhavati] overpowered, overwhelmed, vanquished D I.121; S I.137 (jāti--jarā°); II.228 (lābhasakkāra--silokena); A I.202 (pāpakehi dhammehi); J I.189; PvA 14, 41 (= pareta), 60 (= upagata), 68, 77, 80 (= pareta). Often neg. an° unconquered, e. g. Sn 934; Nd1 400; & see phrase under abhibhū.

Abhimangala (adj.) [abhi + mangala] (very) fortunate, lucky, anspicious, in °sammatā (of Visākhā) "benedicted", blessed Vin III.187 = DhA I.409. Opp. avamangala.

Abhimaṇḍita (pp. --°) [abhi + maṇḍita] adorned, embellished, beautified Miln 361; Sdhp 17.

Abhimata (adj.) [BSk. abhimata, e. g. Jtm 211; pp. of abhimanyate] desired, wished for; agreeable, pleasant C. on Th 1, 91.

Abhimatthati (°eti) & °mantheti [abhi + math or manth, cp. nimmatheti] 1. to cleave, cut; to crush, destroy M I.243 (sikharena muddhānaŋ °mantheti); S I.127; Dh 161 (v. l. °nth°); J IV.457 (matthako sikharena °matthiyamāno); DhA III.152 (= kantati viddhaŋseti). -- 2. to rub, to produce by friction (esp. fire, aggiŋ; cp. Vedic agniŋ nirmanthati) M I.240.

Abhimaddati [Sk. abhimardati & °mṛdnāti; abhi + mṛd] to crush S I.102; A I.198; Sdhp 288.

Abhimana (adj.) [abhi + mano, BSk. abhimana, e. g. M Vastu III.259] having one's mind turned on, thinking of or on (c. acc.) Th 1, 1122; J VI.451.

Abhimanāpa (adj.) [abhi + manāpa] very pleasing VvA 53 (where id. p. at PvA 71 has atimanāpa).

Abhimantheti see abhimatthati.

Abhimāra [cp. Sk. abhimara slaughter] a bandit, bravo, robber J II.199; DA I.152.

Abhimukha (adj.) [abhi + mukha] facing, turned towards, approaching J II.3 (°ā ahesuŋ met each other). Usually --° turned to, going to, inclined towards D I.50 (puratthа°); J I.203 (devaloka°), 223 (varaṇa--rukkha°); II.3 (nagara°), 416 (Jetavana°); DhA I.170 (tad°); II.89 (nagara°); PvA 3 (kāma°, opp. vimukha), 74 (uyyāna°). -- nt. °ŋ adv. to, towards J I.263 (matta--vāraṇe); PvA 4 (āghātana°, may here be taken as pred. adj.); DhA III.310 (uttara°).

Abhiyācati [abhi + yācati] to ask, beg, entreat Sn 1101, cp. Nd2 86.

Abhiyāti [Vedic abhiyāti in same meaning; abhi _ yā] to go against (in a hostile manner, to attack (c. acc.) S I.216 (aor. abhiyaŋsu, v. l. SS abhijiyiŋsu); DhA III.310 (aor. abhiyāsi as v. l. for T. reading pāyāsi; the id. p. VvA 68 reads pāyāsi with v. l. upāyāsi).

Abhiyujjhati [abhi + yujjhati from yudh] to contend, quarrel with J I.342.

Abhiyuñjati [abhi + yuj] to accuse, charge; intrs. fall to one's share Vin III.50; IV.304.

Abhiyoga [cp. abhiyuñjati] practice, observance Dāvs IV.7.

Abhiyogin (adj.) [fr. abhiyoga] applying oneself to, practised, skilled (an augur, sooth sayer) D III.168.

Abhiyobbana (nt.) [abhi + yobbana] much youthfulness, early or tender youth Th 2, 258 (= abhinavayobbanakāla ThA 211).

Abhirakkhati [abhi + rakkhati] to guard, protect J VI.589 (= pāleti C.). Cp. parirakkhati.

Abhirakkhā (f.) [fr. abhirakkhati] protection, guard J I.204 (= ārakkhā 203).

Abhirata (adj.) (--°) [pp. of abhiramati] found of, indulging in, finding delight in A IV.224 (nekkhamma°); V.175 (id.), Sn 86 (nibbāna°), 275 (vihesa°), 276 (kalaha°); J V.382 (dāna°); PvA 54 (puññakamma°), 61 (satibhavana°), 105 (dānâdipuñña°).

Abhiratatta (nt.) [abstr. fr. abhirata] the fact of being fond of, delighting in (--°) J V.254 (kāma°).

Abhirati (f.) [fr. abhi + ram] delight or pleasure in (loc. or --°) S I.185; IV.260; A V.122; Dh 88. --an° displeasure, discontent, distaste Vin II.110; D I.17 (+ paritassanā); S I.185; V.132; A III.259; IV.50; V.72 sq., 122; J III.395; DA I.111; PvA 187.

Abhiratta (adj.) [abhi + ratta] very red J V.156; fig. very much excited or affected with (--°) Sn 891 (sandiṭṭhirāgena a.).

Abhiraddha (adj.) [pp. of abhi + rādh] propitiated, satisfied A IV.185 (+ attamana).

Abhiraddhi (f.) [fr. abhiraddha] only in neg. an° displeasure, dislike, discontent A I.79; DA I.52 (= kopassɔ etaŋ adhivacanaŋ).

Abhiramati [abhi + ram] to sport, enjoy oneself, find pleasure in or with (c. loc.), to indulge in love Sn 718, 1085; J I.192; III.189, 393; DhA I.119; PvA 3, 61, 145. -- ppr. act. abhiranto only as nt. °ŋ in adv. phrase yathâbhirantaŋ after one's liking, as much as he pleases, after one's heart's content Vin I.34; M I.170; Sn 53. <-> ppr. med. abhiramamāna J III.188, PvA 162. -- pp. abhirata (q. v.). -- 2nd Caus. abhiramāpeti (q. v.).

Abhiramana (nt.) [fr. abhiramati] sporting, dallying, amusing oneself PvA 16.

Abhiramāpana (nt.) [fr. abhiramāpeti, Caus2 of abhiramati] causing pleasure to (acc.), being a source of pleasure, making happy M III.132 (gāmante).

Abhiramāpeti [Caus. II. fr. abhiramati] 1. to induce to sport, to cause one to take pleasure J III.393. -- 2. to delight, amuse, divert J I.61. -- Cp. abhiramāpana.

Abhiravati [abhi + ravati] to shout ont Bu II.90 = J I.18 (V.99)

Abhirādhita [pp. of abhirādheti] having succeeded in, fallen to one's share, attained Th 1, 259.

Abhirādhin (adj.) (--°) [fr. abhirādheti] pleasing, giving pleasure, satisfaction J IV.274 (mitta° = ārādhento tosento C.).

Abhirādheti [abhi + rādheti] to please, satisfy, make happy J I.421; DA I.52. -- aor. (pret.) abhirādhayi Vv 315 (= abhirādhesi VvA 130); Vv 6423 (gloss for abhirocayi VvA 282); J I.421; III.386 (= paritosesi C.). -- pp. abhirādhita.

Abhiruci (f.) [Sk. abhiruci, fr. abhi + ruc] delight, longing, pleasure, satisfaction PvA 168 (= ajjhāsaya).

Abhirucita (adj.) [pp. fr. abhi + ruc] pleasing, agreeable, liked J I.402; DhA I.45.

Abhiruda (adj. --°) [Sk. abhiruta] resounding with (the cries of animals, esp. the song of birds), full of the sound of (birds) Th 1, 1062 (kuñjara°), 1113 (mayūra--koñca°); J IV.466 (adāsakunta°); V.304 (mayūra--koñca°); VI.172 (id., = upagīta C.), 272 (sakunta°; = abhigīta C.), 483 (mayūra--koñca°), 539; Pv II.123 (haŋsa--koñca°; = abhinādita PvA 157). -- The form abhiruta occurs at Th 1, 49.

Abhirūpa (adj.) [abhi + rūpa] of perfect form, (very), handsome, beautiful, lovely Sn 410 (= dassaniyaɔ angapaccanga SnA 383); J I.207; Pug 52; DA I.281 (= aññehi manussehi adhikarūpa); VvA 53; PvA 61 (= abhikkanta). Occurs in the idiomatic phrase denoting the characteristics of true beauty abhirūpa dassanīya pāsādika (+ paramāya vaṇṇa--pokkharatāya samannāgata), e. g. Vin I.268; D I.47, 114, 120; S II.279; A II.86, 203; Nd2 659; Pug 66; DhA I.281 (compar.); PvA 46.

Abhirūḷha [pp. of abhirūhati] mounted, gone up to, ascended J V.217; DhA I.103.

Abhirūhati (abhiruhati) [abhi + ruh] to ascend, mount, climb; to go on or in to (c. acc.) Dh 321; Th 1, 271; J I.259; II.388; III.220; IV.138 (navaŋ); VI.272 (peculiar aor. °rucchi with ābhi metri causa; = abhirūhi C.); DA I.253. -- ger. abhiruyha J III.189; PvA 75, 152 (as v. l.; T. has °ruyhitva), 271 (nāvaŋ), & abhirūhitvā J I.50 (pabbataŋ) II.128.

Abhirūhana (nt.) [BSk. °rūhana, e. g. M Vastu II.289] climbing, ascending, climb Miln 356.

Abhiroceti [abhi + roceti, Caus. of ruc] 1. to like, to find delight in (acc.), to desire, long for J III.192; V.222 (= roceti); Vv 6423 (vataŋ abhirocayi = abhirocesi ruccitvā pūresi ti attho; abhirādhayi ti pi pāṭho; sādhesi nipphādesī ti attho VvA 282). -- 2. to please, satisfy, entertain, gladden Vv 6424 (but VvA 292: abhibhavitvā vijjotati, thus to no. 3). -- 3. v. l. for atiroceti (to surpass in splendour) at Vv 8112, cp. also no. 2.

Abhiropana (nt.) [fr. abhiropeti] concentration of mind, attention (seems restricted to Ps II. only) Ps II.82 (v. l. abhiniropana), 84, 93, 115 (buddhi°), 142 (°virāga), 145 (°vimutti), 216 (°abhisamaya). See also abhiniropana.

Abhiropeti [abhi + ropeti, cp. Sk. adhiropayati, Caus. of ruh] to fix one's mind on, to pay attention, to show reverence, to honour Vv 377 (aor. °ropayi = ropesi VvA 169), 3710 (id.; = pūjaŋ kāresi VvA 172), 604 (= pūjesi VvA 253); Dāvs V.19.

Abhilakkhita (adj.) [Sk. abhilakṣita in diff. meaning; pp. of abhi + lakṣ] fixed, designed, inaugurated, marked by auspices J IV.1; DA I.18.

Abhilakkhitatta (nt.) [abstr. fr. abhilakkhita] having signs or marks, being characterised, characteristics DhsA 62.

Abhilanghati [abhi + langhati] to ascend, rise, travel or pass over (of the moon traversing the sky) J III.364; VI.221.

Abhilambati [abhi + lambati] to hang down over (c. acc.) M III.164 = Nett 179 (+ ajjholambati); J V.70 (papātaŋ), 269 (Vetaraṇiŋ). -- pp. abhilambita (q. v.).

Abhilambita (adj.) [pp. of abhilambati] hanging down J V.407 (nīladuma°).

Abhilāpa [fr. abhi + lap] talk, phrasing, expression Sn 49 (vācâbhilāpa making phrases, talking, idle or objectionable speech = tiracchanakathā Nd2 561); It 89 (? reading abhilāpāyaŋ uncertain, vv. ll. abhipāyaŋ abhipāpāyaŋ, abhisāpāyaŋ, abhisapāyaŋ, atisappāyaŋ. The corresp. passage S III.93 reads abhisapayaŋ: curse, and C. on It 89 expls. abhilāpo ti akkoso, see

Brethren 376 n. 1); Dhs 1306 = Nd2 34 (as exegesis or paraphrase of adhivacana, combd. with vyañjana & trsl. by Mrs. Rh. D. as "a distinctive mark of discourse"); DA I.20, 23, 281; DhsA 51.

Abhilāsa [Sk. abhilāṣa, abhi + laṣ] desire, wish, longing PvA 154.

Abhilekheti [Caus. of abhi + likh] to cause to be inscribed Dāvs V.67 (cāritta--lekhaŋ °lekhayi).

Abhilepana (nt.) [abhi + lepana] "smearing over", stain, pollution Sn 1032, 1033 = Nett 10, 11 (see Nd2 88 = laggana "sticking to", bandhana, upakkilesa).

Abhivagga [abhi + vagga] great mass (?), superior force (?), only in phrase °ena omaddati to crush with sup. force or overpower M I.87 = Nd2 1996.

Abhivañcana (nt.) [abhi + vañc] deceit, fraud Dāvs III.64.

Abhivaṭṭa [pp. of abhivassati, see also abhivuṭṭha] rained upon Dh 335 (gloss °vuṭṭha; cp. DhA IV.45); Miln 176, 197, 286. -- Note. Andersen P. R. prefers reading abhivaḍḍha at Dh 335 "the abounding Bīraṇa grass").

Abhivaḍḍhati [Vedic abhivardhati, abhi + vṛdh] 1. to increase (intrs.) D I.113, 195 (opp. hāyati); M II.225; A III.46 (bhogā a.); Dh 24; Miln 374; PvA 8, 133; Sdhp 288, 523. -- 2. to grow over or beyond, to outg ow J III.399 (vanaspatiŋ). -- pp. abhivuḍḍha & °vuddha (q.v.).

Abhivaḍḍhana (adj.--nt.) [fr. abhivaḍḍhati] increasing (trs.), augmenting; f. °ī Sdhp 68.

Abhivaḍḍhi (f.) [cp. Sk. abhivṛddhi, fr. abhi + vṛdh] increase, growth Miln 94. -- See also abhivuddhi.

Abhivaṇṇita [pp. of abhivanneti] praised Dpvs I.4.

Abhivaṇṇeti [abhi + vanneti] to praise Sdhp 588 (°ayi). <-> pp. abhivaṇṇita.

Abhivadati [abhi + vadati] 1. to speak out, declare, promise J I.83 = Vin I.36; J VI.220. -- 2. to speak (kindly) to, to welcome, salute, greet. In this sense always combd. with abhinandati, e. g. at M I.109, 266, 458; S III.14; IV.36 sq.; Miln 69. -- Caus. abhivādeti.

Abhivandati [abhi + vandati] to salute respectfully, to honour, greet; grd. °vandanīya Miln 227.

Abhivassaka (adj.) [fr. abhivassati] raining, fig. shedding, pouring ont, yielding VvA 38 (puppha°).

Abhivassati [abhi + vassati from vṛṣ] to rain, shed rain, pour; fig. rain down, pour out, shed D III.160 (ābhivassaŋ metri causa); A III.34; Th 1, 985; J I.18 (V.100; pupphā a. stream down); cp. III.106; Miln 132, 411. <-> pp. abhivaṭṭa & abhivuṭṭha (q. v.). -- Caus. II. abhivassāpeti to cause (the sky to) rain Miln 132.

Abhivassin (adj.) = abhivassaka It 64, 65 (sabbattha°).

Abhivādana (nt.) [fr. abhivādeti] respectful greeting, salutation, giving welcome, showing respect or devotion A II.180; IV.130, 276; J I.81, 82, 218; Dh 109 (°sīlin of devout character, cp. DhA II.239); VvA 24; Sdhp 549 (°sīla).

Abhivādeti [Caus. of abhivadati] to salute, greet, welcome, honour Vin II.208 sq.; D I.61; A III.223; IV.173; Vv 15 (abhivādayiŋ aor. = abhivādanaŋ kāresiŋ vandiŋ VvA 24); Miln 162. Often in combn with padakkhiṇaŋ karoti in sense of to bid goodbye, to say adieu, farewell, e. g. D I.89, 125, 225; Sn 1010. -- Caus. II. abhivādāpeti to cause some one to salute, to

make welcome Vin II.208 (°etabba).

Abhivāyati [abhi + vāyati; cp. Sk. abhivāti] to blow through, to pervade Miln 385.

Abhivāreti [abhi + vāreti, Caus. of vṛ] to hold back, refuse, deny J V.325 (= nivāreti C.).

Abhivāheti [abhi + vāheti, Caus. of vah] to remove, to put away Bu X.5.

Abhivijayati (& vijināti) [abhi + vijayati] to overpower, to conquer. Of °jayati the ger. °jiya at D I.89, 134; II.16. Of °jināti the pres. 3rd pl. °jinanti at Miln 39; the ger. °jinitvā at M I.253; Pug 66.

Abhiviññāpeti [abhi + viññāpeti] to turn somebody's mind on (c. acc.), to induce somebody (dat.) to (acc.) Vin III.18 (purāṇadutiyikāya methunaŋ dhammaŋ abhiviññāpesi).

Abhivitarati [abhi + vitarati] "to go down to", i. e. give in, to pay heed, observe Vin I.134 and in ster. expln. of sañcicca at Vin II.91; III.73, 112; IV.290.

Abhivinaya [abhi + vinaya] higher discipline, the refinements of discipline or Vinaya; combd. with abhidhamma, e. g. D III.267; M I.472; also with vinaya Vin V.1 sg.

Abhivindati [abhi + vindati] to find, get, obtain Sn 460 (= labhati adhigacchati SnA 405).

Abhivisiṭṭha (adj.) [abhi + visiṭṭha] most excellent, very distinguished DA I.99, 313.

Abhivissajjati [abhi + vissajjati] to send out, send forth, deal out, give D III.160.

Abhivissattha [abhi + vissattha, pp. of abhivissasati, Sk. abhiviśvasta] confided in, taken into confidence M II.52 (v. l. °visaṭṭha).

Abhivuṭṭha [pp. of abhivassati, see also abhivaṭṭa] poured out or over, shed out (of water or rain) Th 1, 1065; Dh 335 (gloss); PvA 29.

Abhivuḍḍha [pp. of abhivaḍḍhati, see also °vuddha] increased, enriched PvA 150.

Abhivuddha [pp. of abhivaḍḍhati, see also °vuḍḍha] grown up Miln 361.

Abhivuddhi (f.) [Sk. abhivṛddhi, see also abhivaḍḍhi] increase, growth, prosperity Miln 34.

Kern's (Toev. s. v.) proposed reading at J V.452 for ati°, which however does not agree with C. expln. on p. 454.

Abhivedeti [abhi + Caus. of vid] 1. to make known, to communicate Dāvs V.2, 11. -- 2. to know J VI.175 (= jānāti C.).

Abhivihacca [ger. of abhi + vihanati] having destroyed, removed or expelled; only in one simile of the sun driving darkness away at M I.317 = S III.156; V.44 = It 20.

Abhivyāpeti see abhibyāpeti.

Abhisaŋvisati [abhi + saŋvisati]. Only in abhisaŋvisseyyagattaŋ (or--bhastaŋ or--santuŋ) Th 2, 466 a compound of doubtful derivation and meaning. Mrs. Rh. D., following Dhammapāla (p. 283) ‘a bag of skin with carrion filled’.

Abhisaŋsati [Vedic abhiśaŋsati, abhi + śaŋs] to execrate, revile, lay a curse on J V.174 (°saŋsittha 3rd sg. pret. med. = paribhāsi C.) -- aor. abhisasi J VI.187, 505, 522 (= akkosi C.), 563 (id.). -- pp. abhisattha. Cp. also abhisiŋsati.

Abhisaŋsanā (f.) [? abhisaŋsati] is doubtful reading at Vv 6410; meaning "neighing" (of horses) VvA 272, 279.

Abhisankhata (adj.) [abhi + sankhata, pp. of abhisankharoti] prepared, fixed, made up, arranged, done M I.350; A II.43; V.343; J I.50; Nd1 186 (kappita +); PvA 7, 8.

Abhisankharoti (& °khāreti in Pot.) [abhi + sankharoti] to prepare, do, perform, work, get up Vin I.16 (iddhɔ âbhisankhāraŋ °khāreyya); D I.184 (id.); S II.40; III.87, 92; IV.132, 290; V.449; A I.201; Sn 984 (ger. °itvā: having got up this curse, cp. SnA 582); PvA 56 (iddhɔ âbhisaŋkhāraŋ), 172 (id.), 212 (id.). -- pp. abhisankhata (q. v.).

Abhisankhāra [abhi + sankhāra] 1. putting forth, performance, doing, working, practice: only in two combns., viz. (a) gamiya° (or gamika°) a heathenish practice Vin I.233; A IV.180, & (b) iddha° (= iddḥi°) working of supernormal powers Vin I.16; D I.106; S III.92; IV.289; V.270; Sn p. 107; PvA 56, 172, 212. -- 2. preparation, store, accumulation (of kamma, merit or demerit), substratum, state (see for detail sankhāra) S III.58 (an°); Nd1 334, 442; Nd2 s. v.; Vbh 135 (puñña° etc.), 340; DhsA 357 (°viññāna "storing intellect" Dhs trsl. 262).

Abhisankhārika (adj.) [fr. abhisankhāra] what belongs to or is done by the sankhāras; accumulated by or accumulating merit, having special (meritorious) effect (or specially prepared?) Vin II.77 = III.160; Sdhp 309 (sa °paccaya).

Abhisankhipati [abhi + sankhipati] to throw together, heap together, concentrate Vbh 1 sq., 82 sq., 216 sq., 400; Miln 46.

Abhisanga [fr. abhi + sañj, cp. abhisajjati & Sk. abhisanga] Q sticking to, cleaving to, adherence to J V.6; Nett 110, 112; DhsA 129 (°hetukaŋ dukkhaŋ) 249 (°rasa).

Abhisangin (adj.) [fr. abhisanga] cleaving to (--°) Sdhp 566.

Abhisajjati [abhi + sañj; cp. abhisanga] to be in ill temper, to be angry, to curse, imprecate (in meaning of abhisanga 2) D I.91 (= kodha--vasena laggati DA I.257); III.159; J III.120 (+ kuppati); IV.22 (abhisajji kuppi vyāpajji, cp. BSk. abhiṣajyate kupyati vyāpadyate. Av. Ś I.286); V.175 (= kopeti C.); Dh 408 (abhisaje Pot. = kujjhāpana--vasena laggapeyya DhA IV.182); Pug 30, 36. <-> See also abhisajjana & abhisajjanā.

Abhisajjana (nt.--adj.) [abstr. fr. abhisajjati in meaning of abhisanga 2] only as adv. f. °nī Ep. of vācā scolding, abusing, cursing A V.265 (para°). Cp. next.

Abhisajjanā (f.) [abstr. fr. abhisajjati, cp. abhisajjana] at Sn 49 evidently means "scolding, cursing, being in bad temper" (cp. abhisajjati), as its combn. with vācɔ âbhilāpa indicates, but is expld. both by Nd2 & Bdhgh. as "sticking to, cleaving, craving, desire" (= taṇhā), after the meaning of abhisanga. See Nd2 89 & 107; SnA 98 (sineha--vasena), cp. also the compromise--expln by Bdhgh. of abhisajjati as kodha--vasena laggati (DA I.257).

[abhi + sañcināti] to accumulate, collect (merit) Vv 476 (Pot. °sañceyyaŋ = °sañcineyyaŋ VvA 202).

Abhisañcetayita [pp. of abhisañceteti] raised into consciousness, thought out, intended, planned M I.350; S II. 65; IV.132; A V.343.

Abhisañceteti [abhi + sañceteti or °cinteti] to bring to consciousness, think out, devise, plan S II.82. -- pp. abhisañcetayita (q. v.).

Abhisaññā (f.). Only in the compound abhi--saññā--nirodha D I.179, 184. The prefix abhi qualifies, not saññā, but the whole compound, which means 'trance'. It is an expression used, not by Buddhists, but by certain wanderers. See saññā--vedayita--nirodha.

Abhisaññūhati [abhi + saññūhati, i. e. saŋ--ni--ūhati] to heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; Miln 46. Cp. abhisankhipati.

Abhisaṭa [pp. of abhisarati, abhi + sṛ to flow] 1. (med.) streamed forth, come together J VI.56 (= sannipatita C.). <-> 2. (pass.) approached, visited Vin I.268.

Abhisatta [pp. of abhisapati, cp. Sk. abhiśapta, fr. abhi + śap] cursed, accursed, railed at, reviled J III.460; V.71; SnA 364 (= akkuṭṭha); VvA 335.

Abhisattha [pp. of abhisaŋsati] cursed, accursed Th 1, 118 "old age falls on her as if it had been cursed upon her" (that is, laid upon her by a curse). Morris J P T S. 1886, 145 gives the commentator's equivalents, "commanded, worked by a charm". This is a curious idiom. Any European would say that the woman herself, not the old age, was accursed. But the whole verse is a riddle and Kern's translation (Toev. s. v.) 'hurried up' seems to us impossible.

Abhisaddahati [abhi + saddahati, cp. Sk. abhiśraddadhāti, e. g. Divy 17, 337] to have faith in, believe in (c. acc.), believe S V.226; Th 1, 785; Pv IV.113, 125 (°saddaheyya = paṭiñeyya PvA 226); Nett 11; Miln 258; PvA 26; Dāvs III.58.

Abhisantāpeti [ahhi + santāpeti, Caus. of santapati] to burn out, scorch, destroy M I.121.

Abhisanda [abhi + sanda of syad, cp. BSk. abhisyanda, e. g. M Vastu II.276] outflow, overflow, yield, issue, result; only in foll. phrases: cattāro puññɔ âbhisandā kusalɔ âbhisandā (yields in merit) S V.391 sq.; A II.54 sq.; III.51, 337; VI.245, & kammɔ âbhisanda result of kamma Miln 276. -- Cp. abhisandana.

Abhisandana (nt.) [= abhisanda] result, outcome, consequence Ps I.17 (sukhassa).

Abhisandahati [abhi + sandahati of saŋ + dhā] to put together, to make ready Th 1, 151; ger. abhisandhāya in sense of a prep. = on account of, because of J II.386 (= paṭicca C.).

Abhisandeti [abhi + sandeti, Caus. of syad] to make overflow, to make full, fill, pervade D I.73, 74.

Abhisanna (adj.) [pp. of abhisandati = abhi + syand, cp. Sk. abhisanna] overflowing, filled with (--°), full Vin I. 279 (°kāya a body full of humours, cp. II.119 & Miln 134); J I.17 (V.88; pītiyā); Miln 112 (duggandha°).

Abhisapati [abhi + sapati, of śap] to execrate, curse, accurse Vin IV.276; J IV.389; V.87; DhA I.42. -- pp. abhisatta.

Abhisapana (nt.) [fr. abhisapati] cursing, curse PvA 144 (so read for abhisampanna).

Abhisamaya [abhi + samaya, from sam + i, cp. abhisameti & sameti; BSk. abhisamaya, e. g. Divy 200, 654] "coming by completely", insight into, comprehension, realization, clear understanding, grasp, penetration. See on term Kvu trsl. 381 sq. -- Esp. in full phrases: attha° grasp of what is proficient S I.87 = A III.49 = It 17, cp. A II.46; ariyasaccānaŋ a. full understanding of the 4 noble truths S V.415, 440, 441 [cp. Divy 654: anabhisamitānāŋ caturnāŋ āryasatyānāŋ a.]; Sn 758 (sacca° = saccɔ âvabodha SnA 509); Miln 214 (catusacc°); Sdhp 467 (catusacc°), 525 (saccānaŋ); dhammɔ âbhisamaya full grasp of the Dhamma, quasi conversion [cp. dharmɔ âbhisamaya Divy 200] S II.134; Miln 20, 350; VvA 219; PvA 9 etc. frequent; sammā--mānɔ âbhisamaya full understanding of false pride in ster. phrase" acchecchi (for acchejji) taṇhaŋ, vivattayi saññojanaŋ sammāmānâbhisamayā antam akāsi dukkhassa" at S IV.205, 207, 399; A III.246, 444; It 47; cp. māna° S I.188 = Th 2, 20 (tato mānâbhisamayā upasanto carissasi, trsl. by Mrs. Rh. D. in K. S. 239 "hath the mind mastered vain imaginings,

then mayst thou go thy ways calm and serene"); Sn 342 (expld. by mānassa abhisamayo khayo vayo pahānaŋ SnA 344). Also in foll. passages: S II.5 (paññāya), 104 (id.), 133 sq. (Abhisamaya Saŋyutta); Sn 737 (phassa°, expld. ad sensum but not at verbum by phassa--nirodha SnA 509); Ps II.215; Pug 41; Vv 1610 (= saccapaṭivedha VvA 85); DA I.32; DhA I.109; VvA 73 (bhāvana°), 84 (sacchikiriya°); Dpvs I.31. --anabhisamaya not grasping correctly, insufficient understanding, taken up wrongly S III.260; Pug 21; Dhs 390, 1061, 1162 (Mrs. Rh. D. trsls. "lack of coordination").

Abhisamāgacchati [abhi + sam + āgacchati, cp. in meaning adhigacchati] to come to (understand) completely, to grasp fully, to master KhA 236 (for abhisamecca Sn 143).

Abhisamācārika (adj.) [abhi + samācārika, to samācāra] belonging to the practice of the lesser ethics; to be practiced; belonging to or what is the least to be expected of good conduct, proper. Of sikkhā Vin V.181; A II.243 sq.; of dhamma M I.469; A III.14 sq.; 422.

Abhisamikkhati (& °ekkhati), [abhi + sam + īks, cp. samikkhati] to behold, see, regard, notice J. IV.19 (2nd sg. med. °samekkhase = olokesi C.). -- ger. °samikkha & °samekkha [B.Sk. °samīkṣya, e.g. Jtm. p. 28, 30 etc.] J V.340 (°samikkha, v. l. sañcikkha = passitvā C.); 393, 394 (= disvā C.).

Abhisameta [pp. of abhisameti, fr. abhi + sam + i, taken as caus. formation, against the regular form Sk.P. samita & B.Sk. abhisamita] completely grasped or realised, understood, mastered S V.128 (dhamma a.), 440 (anabhisametāni cattāri ariyasaccāni, cp. Divy 654 anabhisamitāni c.a.); A IV.384 (appattaŋ asacchikataŋ +).

Abhisametāvin (adj.) [possess. adj. --formation, equalling a n. ag. form., pp. abhisameta] commanding full understanding or penetration, possessing complete insight (of the truth) Vin III.189; S II.133; V.458 sq.

Abhisameti [abhi + sameti, sam + i; in inflexion base is taken partly as ordinary & partly as causative, e. g. aor. °samiŋsu & °samesuŋ, pp. sameta: Sk. samita. Cp. B.Sk. abhisamayati, either caus. or denom. formation, Divy 617: caturāryasatyāni a.] to come by, to attain, to realise, grasp, understand (cp. adhigacchati) Miln 214 (catusaccâbhisamayaŋ abhisameti). Freg. in combn. abhisambujjhati, abhisameti; abhisambujjhitvā abhisametvā, e. g. S II.25; III.139; Kvu 321. -- fut. °samessati S V.441. -- aor. °samiŋsu Miln 350; °samesuŋ S V.415. -- ger. °samecca (for °icca under influence of °sametvā as caus. form.; Trenckner's expln. Notes 564 is unnecessary & hardly justifiable) S V.438 (an° by not thoroughly understanding); A V.50 (sammɔattha° through complete realisation of what is proficient); Sn 143 (= abhisamāgantvā KhA 236); and °sametvā S II.25; III.139. -- pp. abhisameta (q.v.).

Abhisampanna at PvA 144 is wrong reading for v. l. abhisapana (curse).

Abhisamparāya [abhi + samparāya] future lot, fate, state after death, future condition of rebirth; usually in foll. phrases: kā gati ko abhisamparāyo (as hendiadys) 'what fate in the world--to--come', D II.91; Vin I.293; S IV.59, 63; V.346, 356, 369; DhA I.221. -- evaŋ--gatika evanabhisamparāya (adj.) "leading to such & such a revirn, such & such a future state" D I.16, 24, 32, 33 etc. (= evaŋ--vidhā paralokā ti DA I.108). --abhisamparāyaŋ (acc. as adv.) in future, after death A I.48; II.197; III.347; IV.104; Pv III.510 (= punabbhave PvA 200). -- diṭṭhe cɔeva dhamme abhisamparāyañ ca "in this world and in the world to come" A II.61; Pug 38; Miln 162; PvA 195 etc. (see also diṭṭha). -- Used absolutely at PvA 122 (= fate).

Abhisambujjhati [abhi + sambujjhati] to become wideawake, to awake to the highest knowledge, to gain the highest wisdom (sammāsambodhiŋ) D III.135; It 121. aor. °sambujjhi S V.433; PvA 19. In combn. abhisambujjhati abhisameti, e. g. S. II.25; III.139. -- ppr. med. °sambudhāna; pp. °sambuddha -- Caus. °sambodheti to make awake, to awaken, to enlighten; pp. °bodhita.

Abhisambujjhana (nt.) = abhisambodhi J I.59.

Abhisambuddha [pp. of abhisambujjhati] (a) (pass.) realised, perfectly understood D III.273; S IV.331; It 121. an° not understood M I.71, 92, 114, 163, 240. -- (b) (med.) one who has come to the realisation of the highest wisdom, fully--awakened, attained Buddhahood, realising, enlightened (in or as to = acc.) Vin I.1; D II.4; M I.6 (sammāsambodhiŋ); S I.68, 138, 139 & passim PvA 94, 99.

Abhisambuddhatta (nt.) [abstr. fr. abhisambuddha] thorough realisation, perfect understanding S V.433.

Abhisambudhāna (adj.) [formation of a ppr. med. fr. pp. abhsam + budh instead of abhisam + bujjh°] awaking, realising, knowing, understanding Dh 46 (= bujjhanto jānanto ti attho DhA I.337).

Abhisambodhi (f.) [abhi + sambodhi] the highest enlightenment J I.14 (parama°). Cp. abhisambujjhana and (sammā--) sambodhi.

Abhisambodhita (adj.) [pp. of abhisambodheti, Caus. of abhi + sambujjhati] awakened to the highest wisdom PvA 137 (Bhagavā).

Abhisambhava [fr. abhisambhavati] only in dur° hard to overcome or get over, hard to obtain or reach, troublesome S V.454; A V.202; Sn 429, 701; J V.269, VI.139, 439.

[abhi + sambhavati] "to come up to", i. e. to be able to (get or stand or overcome); to attain, reach, to bear A IV.241; Th 1, 436; Nd1 471, 485; J III.140; V.150, 417; VI.292, 293, 507 (fut. med. °sambhossaŋ = sahissāmi adhivāsessāmi C.); Ps II.193. <-> ger. °bhutvā Th 1, 1057 & °bhavitvā Sn 52 (cp. Nd2 85). -- aor. °bhosi D II.232. -- grd. °bhavanīya D II.210; Ps II.193. -- See also abhisambhuṇāti.

Abhisambhuṇāti [considered to be a bastard form of abhisambhavati, but probably of diff. origin & etym.; also in Bh. Sk. freq.] to be able (to get or reach); only in neg. ppr. anabhisambhuṇanto unable D I.101 (= asampāpuṇanto avisahamāno vā DA I.268); Nd1 77, 312.

Abhisambhū (adj.) [fr. abhi + sam + bhū] getting, attaining (?) D II.255 (lomahaŋsa°).

Abhisambhūta [pp. of abhisambhavati] attained, got Sdhp 556.

Abhisammati [abhi + śam, Sk. abhiśamyati] to cease, stop; trs. (Caus.) to allay, pacify, still J VI.420 (pp. abhisammanto for °śammento? Reading uncertain).

Abhisara [fr. abhi + sarati, of sṛ to go] retinue J V.373.

Abhisallekhika (adj) [abhi + sallekha + ika] austere, stern, only in f. °ā (scil. kathā) A III.117 sq.; IV.352, 357; V.67.

Abhisavati (better °ssavati?) [abhi + savati, of sru] to flow towards or into J VI.359 (najjo Gangaŋ a.).

Abhisasi aor. of abhisaŋsati (q. v.).

Abhisādheti [abhi + sādheti] to carry out, arrange; to get; procure, attain J VI.180; Miln 264.

Abhisāpa [abhisapati] a curse, anathema S III.93 = It 89 (which latter reads abhilāpa and It A expls. by akkosa: see vv. ll. under abhilāpa & cp. Brethren 376 n. 1.); Th 1,1118.

Abhisāriyā (f.) [Sk. abhisārikā, fr. abhi + sṛ] a woman who goes to meet her lover J III.139.

Abhisāreti [abhi + sāreti, Caus. of abhisarati] to approach, to persecute J VI.377.

Abhisiŋsati [= abhisaŋsati, abhi + śaŋs. As to Sk. śaŋs > P. siŋs cp. āsiŋsati, as to meaning cp. nature of prayer as a solemn rite to the "infernals", cp. im--precare], to utter a solemn wish, Vv 8118 (aor. °sīsi. v. l. °sisi. VvA 316 expls. by icchi sampaṭicchi).

Abhisiñcati [abhi + siñQ--ati fr. sic to sprinkle; see also āsiñcati & ava°, Vedic only ā°] to sprinkle over, fig. to anoint (King), to consecrate A I.107 (Khattiyɔ âbhisekena) J I.399 (fig. °itvā ger. II.409 (id.); VI.161 (id.); Nd1 298; Miln 336 (amatena lokaŋ abhisiñci Bhagavā); PvA 144 (read abhisiñci cimillikañ ca . . .) -- Pass. abhisiñcati Miln 359. -- pp. abhisitta. -- Caus. abhiseceti.

Abhisitta [pp. of abhisiñcati, Sk. °sikta] 1. sprinkled over, anointed Sn 889 (manasā, cp. N1 298); Miln 336 (amatena lokaŋ Q.).-- 2. consecrated (King), inaugurated (more freq. in this conn. is avasitta), Vin III.44; A I.107 (Khattiyo Khattiyehi Khattiyɔ âbhisekena a.); II.87 (v.l. for avasitta, also an°).

Abhiseka [fr. abhi + sic, cp. Sk. abhiṣeka] anointing, consecration, inauguration (as king) A I.107 (cp. abhisitta); II.87 read abhisekɔ --anabhisitto; J II.104, 352; DhA I.350; PvA 74. Cp. ābhisekika.

Abhisecana (nt.) = abhiseka, viz. (a) ablution, washing off Th 2, 239 & 245 (udaka°). -- (b) consecration J II.353.

Abhiseceti [caus. of abhisiñcati] to cause to be sprinkled or inaugurated J V.26. (imper. abhisecayassu).

Abhisevanā (f.) [abhi + sevana fr. sev] pursuit, indulgence in (--°) Sdhp 210 (pāpakamma°).

Abhissara (adj.) [abhi + issara] only neg. an° in formula atāṇo loko anabhissaro "without a Lord or protector" M II.68 (v.l. °abhisaro); Ps I.126 (v.l. id.).

Abhihaŋsati [abhi + haŋsati fr. hṛṣ] 1. (trs.) to gladden, please, satisfy S IV.190 (abhihaṭṭhuŋ); A V.350 (id.). <-> 2. (intr.) to find delight in (c. acc.), to enjoy S V.74 (rūpaŋ manāpaŋ); A IV.419 sq. (T. reads °hiŋsamāna jhānaŋ v.l. °hisamāna).

Abhihaṭa [pp. of abhiharati] brought, offered, presented, fetched D I.166 = Pug 55 (= puretaraŋ gahetvā āhaṭaŋ bhikkhaŋ Pug A 231); DhA II.79.

Abhihaṭṭhuŋ [ger. of abhiharati]. Only in praise abhihaṭṭhuŋ pavāreti, to offer having fetched up. M. I.224; A V.350, 352; S IV.190, V.53, 300. See note in Vinaya Texts II.440.

Abhihata [pp. of abhihanati] hit, struck PvA 55.

Abhihanati (& °hanti) [abhi + han] 1. to strike, hit PvA 258. -- 2. to overpower, kill, destroy J V.174 (inf. °hantu for T. hantuŋ). -- pp. abhihata (q. v.).

Abhiharati [abhi + harati, cp. Sk. abhyāharati & Vedic āharati & ābharati] -- 1. to bring (to), to offer, fetch D III.170; J I.54, 157; III.537; IV.421; DA I.272. -- 2. to curse, revile, abuse [cp. Sk. anuvyāharati & abhivyā°] A I.198. -- Pass. abhihariyati VvA 172 (for abhiharati of Vv 3710; corresp. with ābhata VvA 172). -- pp. abhihaṭa (q.v.). -- Caus. abhihāreti 1. to cause to be brought, to gain, to acquire D II.188 = 192 = 195 Th 1, 637; J IV.421 (abhihārayaŋ with gloss abhibhārayiŋ). -- 2. to betake oneself to, to visit, take to, go to Sn 414 (Paṇḍavaŋ °hāresi = āruhi Sn A 383), 708 (vanantaŋ abhihāraye = vanaŋ gaccheyya SnA 495); Th 2, 146 (aor. °hārayiŋ; uyyānaŋ = upanesi ThA 138). -- 3. to put on (mail), only in fut. abhihessati J IV.92 (kavacaŋ; C. expls. wrongly by °hanissati bhindissati so evidently taking it as abhibhavissati). -- 4. At J VI.27 kiŋ yobbanena ciṇṇena yaŋ jarā abhihessati the latter is fut. of abhibhavati (for °bhavissati) as indicated by gloss abhibhuyyati.

Abhihāra [fr. abhiharati] bringing, offering, gift S I.82; Sn 710; J I.81 (āsanâ).

Abhihiŋsati spurious reading at A IV.419 for °haŋsati (q.v.).

Abhihiŋsanā (& °ŋ) [for abhihesanā cp. P. hesā = Sk. hreṣā, & hesitaŋ] neighing Vv 6410 = VvA 279 (gloss abhihesana). See in detail under abhisaŋsanā.

Abhihīta S I.50. Read abhigīta with SS. So also for abhihita on p. 51. 'So enchanted was I by the Buddha's rune'. The godlet ascribes a magic potency to the couplet.

Abhihesana see abhihiŋsanā.

Abhihessati see abhihāreti see abhihāreti 3 & 4.

Abhīta (adj.) [a + bhīta] fearless J VI.193. See also abhida 1.

Abhīruka (adj.) [a + bhīru + ka] fearless DA I.250.

Abhumma (adj.) [a + bhumma] groundless, unfounded, unsubstantial, J V.178; VI.495.

Abhūta (adj.) [a + bhūta] not real, false, not true, usually as nt. °ŋ falsehood, lie, deceit Sn 387; It 37; instr. abhūtena falsely D I.161.
--vādin one who speaks falsely or tells lies Sn 661 = Dh 306 = It 42; expld. as "ariyɔ ûpavāda--vasena alika --vādin" SnA 478; as "tucchena paraŋ abhācikkhanto" DhA III.477.

Abhejja (adj.) [grd. of a + bhid, cp. Sk. abhedya] not to be split or divided, not to be drawn away or caused to be dissented, inalienable Sn 255 (mitto abhejjo parehi); J I.263 (varasūra . . .) III.318 (°rūpa of strong character = abhijja--hadaya); Pug 30 (= acchejja Pug A 212); Miln 160 (°parisā); Sdhp 312 (+ appadusiya); Pgdp 97 (°parivāra).

Amacca [Vedic amātya (only in meaning "companion"), adj. formation fr. amā an adverbial loc.--gen. of pron. 1st person, Sk. ahaŋ = Idg. *emo (cp. Sk. m--ama), meaning "(those) of me or with me", i. e. those who are in my house] 1. friend, companion, fellow--worker, helper, esp. one who gives his advice, a bosom--friend It 73; J VI. 512 (sahajātā amaccā); Pv II.620 (a °-- paricārikā welladvising friends as company or around him). Freq. in combn. with mitta as mittɔ âmaccā, friends & colleagues D III.189--90; S 190 = A II.67; PvA 29; or with ñātī (ñāti--sālohitā intimate friends & near--relations), mittâmaccā ñātisālohitā Vin II.126; Sn p. 104 (= mittā ca kammakarā ca SnA 447); mittā vā amaccā vā ñātī vā sālohitā vā A I.222; PvA 28; amaccā ñāti--sanghā ca A I.152. <-> 2. Especially a king's intimate friend, king's favourite, confidant J I.262; PvA 73 (°kula), 74 (amaccā ca purohito ca), 81 (sabba--kammika amacca), 93; and his special adviser or privy councillor, as such distinguished from the official ministers (purohita, mahāmatta, pārisajja); usually combd. with pārisajjā (pl.) viz. D I.136 (= piya--sahāyaka DA I.297, but cp. the foll. expln. of pārisajjā as "sesā āṇatti--karā"); Vin I.348; D III.64 (amaccā pārisajjā gaṇakamahāmattā); A I.142 (catunnaŋ mahārājānaŋ a. pārisajjā). See on the question of ministers in general Fick, Sociale Gliederung p. 93, 164 & Banerjea, Public Administration in Ancient India pp. 106--120.

Amajja [etym.?] a bud J V.416 (= makula C.).

Amajjapāyaka [a + majja + pāyaka, cp. Sk. amadyapa] one who abstains from intoxicants, a teetotaler J II.192.

Amata1

Amata1 (nt.) [a + mata = mṛta pp. of mṛ, Vedic amṛta = Gr. a)--m(b)rot--o & a)mbrosi/a = Lat. im--mort--a(lis] 1. The

drink of the gods, ambrosia, water of immortality, (cp. BSk. amṛta--varṣa "rain of Ambrosia" Jtm 221). -- 2. A general conception of a state of durability & non--change, a state of security i. e. where there is not any more rebirth or re--death. So Bdhgh at KhA 180 (on Sn 225) "na jāyati na jīyati na mīyati ti amatan ti vuccati", or at DhA I.228 "ajātattā na jiyyati na miyyati tasmā amatan ti vuccati". -- Vin I.7 = M I.169 (apārutā tesaŋ amatassa dvārā); Vin I.39; D II.39, 217, 241; S I.32 (= rāgadosamoha--khayo), 193; III.2 (°ena abhisitta "sprinkled with A."); IV.94 (°assa dātā), 370; V.402 (°assa patti); A I.45 sq.; III.451; IV.455; V.226 sq., 256 sq. (°assa dātā); J I.4 (V.25); IV.378, 386; V.456 (°mahā--nibbāna); Sn 204, 225, 228 (= nibbāna KhA 185); Th 1, 310 (= agada antidote); It 46 = 62 (as dhātu), 80 (°assa dvāra); Dh 114, 374 (= amata--mahā--nibbāna DhA IV.110); Miln 258 (°dhura savanûpaga), 319 (agado amataŋ & nibbānaŋ amataŋ), 336 (amatena lokaŋ abhisiñci Bhagavā), 346 (dhammɔ âmataŋ); DA I.217 (°nibbāna); DhA I.87 (°ŋ pāyeti); Dāvs II.34; V.31; Sdhp 1, 209, 530, 571.
--ogadha diving into the ambrosia (of Nibbāna) S V. 41, 54, 181, 220, 232; A III.79, 304; IV.46 sq., 317, 387; V.105 sq.; Sn 635; Th 1, 179, 748; Dh 411 (= amataŋ nibbānaŋ ogahetvā DhA IV.186); Vv 5020. --osadha the medicine of Ambrosia, ambrosial medicine Miln 247. --gāmin going or leading to the ambrosia (of Nibbāna) S I.123; IV.370; V.8; A III.329; Th 2, 222. --dasa one who sees Amata or Nibbāna Th 1, 336. --dundubhi the drum of the Immortal (Nibbāna) M I.171 = Vin I.8 (has °dudrabhi). --dvāra the door to Nibbāna M I.353; S I. 137 = Vin I.5; S II.43, 45, 58, 80; A V.346. --dhātu the element of Ambrosia or Nibbāna A III.356. --patta having attained to Ambrosia A IV.455. --pada the region or place of Ambrosia S I.212 ("Bourne Ambrosial" trsln. p. 274); II.280; Dh 21 (= amatassa adhigama--vupāyo vuttaŋ hoti DhA I.228). --phala ambrosial fruit S I.173 = Sn 80. --magga the path to Ambrosia DhA I.94.

Amata2

Amata2 (adj.) [see amata1] belonging to Amṛta = ambrosial Sn 452 = S I.189 (amatā vācā = amata--sadisā sādubhāvena SnA 399: "ambrosial"), 960 (gacchato amataŋ disaŋ = nibbānaŋ, taŋ hi amatan ti tathā niddisitabbato disā cā ti SnA 572). Perhaps also at It 46 = 62 (amataŋ dhātuŋ = ambrosial state or Amṛta as dhātu).

Amatabbāka (?) at VvA 111, acc. to Hardy (Index) "a precious stone of dark blue colour".

Amattaññu (adj.) [a + matta + °ñu = Sk. amātrajña] not knowing any bounds (in the taking of food), intemperate, immoderate It 23 (bhojanamhi); Dh 7 (id.); Pug 21.

Amattaññutā (f.) [abstr. to prec.] immoderation (in food) D III.213; It 23 (bhojane); Pug 21; Dhs 1346 (bhojane); DhsA 402.

Amatteyyatā (f.) [from matteyyatā] irreverence towards one's mother D III.70, 71.

Amanussa [a + manussa] a being which is not human, a fairy demon, ghost, god, spirit, yakkha Vin I.277; D I. 116; S I.91, J I.99; Dhs 617; Miln 207; DhsA 319; DhA I.13 (°pariggahīta haunted); PvA 216. -- Cp. amānusa.

Amanussika (adj.) [fr. amanussa] belonging to or caused by a spirit Vin I.202, 203 (°âbādha being possessed by a demon).

Amama (adj.) [a + mama, gen. of ahaŋ, pron. 1st person, lit. "not (saying: this is) of me"] not egotistical, unselfish Sn 220 (+ subbata), 777; J IV.372 (+ nirāsaya); VI.259 (= mamāyana--taṇhā--rahita C.); Pv IV.134 (= mamaŋkāravirahita PvA 230); Mhvs 1, 66, combd. with nirāsa (free from longing), at Sn 469 = 494; Ud 32; J IV.303; VI.259.

Amara (adj.) [a + mara from mṛ] not mortal, not subject to death Th 1, 276; Sn 249 (= amara--bhāva--patthanatāya pavatta--kāya--kilesa SnA 291); J V.80 (= amaraṇa--sabhāva), 218; Dāvs V.62.

Amaratta (nt.) [abstr. fr. amara] immortality J V.223 (= devatta C.).

Amarā (?) a kind of slippery fish, an eel (?) Only in expression amarā--vikkhepika eel--wobbler, one who practices

eel--wriggling, fr. °vikkhepa "oscillation like the a. fish". In English idiom "a man who sits on the fence" D I.24; M I.521; Ps I.155. The expln. given by Bdhgh at DA I.115 is "amarā nāma maccha--jāti, sā ummujjana--nimmujjan--ādi vasena . . gahetuŋ na sakkoti" etc. This meaning is not beyond doubt, but Kern's expln. Toev. 71 does not help to clear it up.

Amala (adj.) [a + mala] without stain or fault J V.4; Sdhp 246, 591, 596.

Amassuka (adj.) [a + massu + ka] beardless J II.185.

Amājāta (adj.) [amā + jāta; amā adv. "at home", Vedic amā, see under amacca] born in the house, of a slave J I.226 (dāsa, so read for āmajāta, an old mistake, expld. by C. forcibly as "āma ahaŋ vo dāsī ti"!). See also āmāya.

Amātika (adj.) [a + mātika from mātā] without a mother, motherless J V.251.

Amānusa (adj.) [Vedic amānuṣa, usually of demons, but also of gods; a + mānusa, cp. amanussa] non-- or superhuman, unhuman, demonic, peculiar to a non--human (Peta or Yakkha) Pv II.1220 (kāma); IV.157 (as n.); IV.36 (gandha, of Petas). --f. °ī Dh 373 (rati = dibbā rati DhA IV.110); Pv III.79 (ratti, love).

Amāmaka (adj.) [a + mama + ka, cp. amama] "not of me" i. e. not belonging to my party, not siding with me DhA I.66.

Amāya (adj.) [a + māyā] not deceiving, open, honest Sn 941 (see Nd1 422: māyā vuccati vañcanikā cariyā). Cp. next.

Amāyāvin (adj.) [a + māyāvin, cp. amāya] without guile, not deceiving, honest D III.47 (asaṭha +), 55 (id.), 237; DhA I.69 (asaṭhena a.).

Amitābha (adj.) [a + mita (pp. of mā) + ā + bhā] of boundless or immeasurable splendour Sdhp 255.

Amitta [Vedic amitra; a + mitta] one who is not friend, an enemy D III.185; It 83; Sn 561 (= paccatthika SnA 455); Dh 66, 207; J VI.274 (°tāpana harassing the enemies).

Amilātatā (f.) [a + milāta + tā] the condition of not being withered J V.156.

Amu° base of demonstr. pron. "that", see asu.

Amucchita (adj.) [a + mucchita] not infatuated (lit. not stupified or bewildered), not greedy; only in phrase agathita amucchita anajjhāpanna (or anajjhopanna) D III.46; M I.369; S II.194. See ajjhopanna.

Amutta (adj.) [a + mutta] not released, not free from (c. abl.) It 93 (mārabandhanā).

Amutra (adv.) [pron. base amu + tra] in that place, there; in another state of existence D I.4, 14, 184; It 99.

Amūḷha--vinaya "acquittal on the ground of restored sanity" (Childers) Vin I.325 (IX.6, 2); II.81 (IV.5), 99 (IV.14, 27); IV.207, 351; M II.248.

Amoha (adj.) [a + moha, cp. Sk. amogha] not dull. As n. absence of stupidity or delusion D III.214; Pug 25. <-> The form amogha occurs at J VI.26 in the meaning of "efficacious, auspicious" (said of ratyā nights).

Amba [Derivation unknown. Not found in pre--Buddhist literature. The Sk. is āmra. Probably non--Aryan], the Mango tree, Mangifera Indica D I.46, 53, 235; J II.105, 160; Vv 7910; Pug 45; Miln 46; PvA 153, 187.
--aṭṭhi the kernel or stone of the m. fruit DhA III.207, 208. --ārāma a garden of mangoes, mango grove Vv 795; VvA 305. --kañjika mango gruel Vv 3337 (= ambilakañjika VvA 147). --pakka a (ripe) mango fruit J II.104, 394; DhA III.207.

--panta a border of mango trees VvA 198. --pānaka a drink made from mangoes DhA III.207. --piṇḍi a bunch of mangoes J III.53; DhA III.207. --pesikā the peel, rind, of the m. fruit Vin II.109. --potaka a mango sprout DhA III.206 sq. --phala a m. fruit PvA 273, 274. --rukkha a m. tree DhA III.207; VvA 198. --vana a m. grove or wood D II.126; J I.139; VvA 305. --siñcaka one who waters the mangoes, a tender or keeper of mangoes Vv 797.

Ambaka1

Ambaka1 (adj.) [= ambakā?] "womanish" (?), inferior, silly, stupid, of narrow intellect. Occurs only with reference to a woman, in combn. with bālā A III.349 (v. l. amma°) = V.139 (where spelt ambhaka with v. l. appaka° and gloss andhaka); V.150 (spelt ambhaka perhaps in diff. meaning).
--maddarī see next.

Ambaka2

Ambaka2 [demin. of amba] a little mango, only in °maddarī a kiṇd of bird [etym. uncertain] A I.188.

Ambakā (f.) [Sk. ambikā demin. of ambī mother, wife, see P. amma & cp. also Sk. ambālikā f.] mother, good wife, used as a general endearing term for a woman Vin I.232 = D II.97 (here in play of words with Ambapālī expld. by Bdhgh at Vin I.385 as ambakā ti itthiyikā).

Ambara1

Ambara1 (nt.) [Vedic ambara circumference, horizon] the sky, Dāvs I.38; IV.51; V.32. -- Note. At J V.390 we have to read muraja--ālambara, and not mura--jāla--ambara.

Ambara2

Ambara2 (m.--nt.) [etym. = ambara1 (?) or more likely a distortion of kambala; for the latter speaks the combn. rattambara = ratta--kambala. -- The word would thus be due to an erroneous syllable division rattak--ambala (= ambara) instead of ratta--kambala] some sort of cloth and an (upper) garment made of it (cp. kambala) Vv 537 (ratt° = uttariya VvA 236).

Ambala at J II.246 (°koṭṭhaka--āsana--sālā) for ambara1 (?) or for ambaka2 (?), or should we read kambala°?.

Ambāṭaka the hog--plum, Spondias Mangifera (a kind of mango) Vin II.17 (°vana); DA I.271 (°rukkha).

Ambila (adj.) [Sk. amla = Lat. amarus] sour, acid; one of the 6 rasas or tastes, viz. a., lavaṇa, tittaka, kaṭuka, kasāya, madhura (see under rasa): thus at Miln 56. Another enumeration at Nd2 540 & Dhs 629. -- J I.242 (°anambila), 505 (loṇ°); II.394 (loṇ°); DA I.270 (°yāgu sour gruel); DhA II.85 (ati--ambila, with accuṇha & atisīta).

Ambu (nt.) [Vedic ambu & ambhas = Gr. o)/mbros, Lat. imber rain; cp. also Sk. abhra rain--cloud & Gr. a)fro/s scum: see P. abbha] water J V.6; Nd1 202 (a. vuccati udakaŋ); Dāvs II.16. -- Cp. ambha.
--cārin "living in the water", a fish Sn 62 (= maccha Nd2 91). --sevāla a water--plant Th 1, 113.

Ambuja (m. & nt.) [ambu + ja of jan] "water--born", i. e. 1. (m.) a fish S I.52. -- 2. (nt.) a lotus Sn 845 (= paduma Nd1 202); Dāvs V.46; Sdhp 360.

Ambuda [ambu + da fr. dā] "water--giver", a cloud Dāvs V.32; Sdhp 270, 275.

Ambha & Ambho (nt.) [see ambu] water, sea Dāvs IV.54.

Ambhaka see ambaka.

Ambho (indecl.) [fr. haŋ + bho, see bho, orig. "hallo you there"] part. of exclamation, employed: 1. to draw attention = look here, hey! hallo! Vin III.73 (= ālapanɔ âdhivacana); J II.3; PvA 62. -- 2. to mark reproach & anger = you silly, you rascal D I.194; It 114; J I.174 (v. l. amho), 254; Miln 48.

Amma (indecl.) [voc. of ammā] endearing term, used (1) by children in addressing their mother = mammy, mother dear D I.93; J II.133; IV.1, 281 (amma tāta uṭṭhetha daddy, mammy, get up!); DhA II.87; PvA 73, 74. <-> (2) in general when addressing a woman familiarly = good woman, my (good) lady, dear, thus to a woman J I.292; PvA 63; DhA II.44; to a girl PvA 6; to a daughter DhA II.48; III.172. -- Cp. ambakā.

Ammaṇa (nt.) [of uncertain etym.; Sk. armaṇa is Sanskritised Pāli. See on form & meaning Childers s. v. and Kern, Toev. p. 72] 1. a trough J V.297; VI.381 (bhatt°). <-> 2. a certain measure of capacity J I.62; II.436 (taṇḍul°). <-> As °ka at J II.117 (v. l. ampaṇaka); DA I.84.

Ammā (f.) [onomat. from child language; Sk. ambā, cp. Gr. a)mma/s mother, Oisl. amma "granny", Ohg. amma "mammy", nurse; also Lat. amita father's sister & amāre to love] mother J III.392 (gen. ammāya). -- Voc. amma (see sep.).

Amha & Amhan (nt.) [Sk. aśman, see also asama2] a stone Sn 443 (instr. amhanā, but SnA 392 reads asmanā = pāsāṇena).
--maya made of stone, hard Dh 161 (= pāsāṇa° DhA III.151).

see atthi.

Amhā (f.) [etym. uncertain; Morris J.P.T.S. 1889, 201 too vague] a cow (?) A I.229. The C. says nothing.

see ahaŋ.

J I.174 (v. l.).

Aya1

Aya1 see ayo.

Aya2

Aya2 (fr. i, go) 1. income, in aya--potthaka receipt book J I.2. -- 2. inlet (for water, aya--mukha) D I.74; A II. 166, IV.287.

Ayaŋ (pron.) [Sk. ayaŋ etc., pron. base Idg. *i (cp. Sk. iha), f. *ī. Cp. Gr. i)n, min; Lat. is (f. ea, nt. id); Goth is, nt. ita; Ohg. er (= he), nt. ez (= it); Lith. jìs (he), f. jì (she).] demonstr. pron. "this, he"; f. ayaŋ; nt. idaŋ & imaŋ "this, it" etc. This pron. combines in its inflection two stems, viz. as° (ayaŋ in nom. m. & f.) & im° (id° in nom. nt.).
I. Forms. A. (sg.) nom. m. ayaŋ Sn 235; J I.168, 279; f. ayaŋ [Sk. iyaŋ] Kh VII.12; J II.128, 133; nt. idaŋ Sn 224; J III.53; & imaŋ Miln 46. acc. m. imaŋ J II.160; f. imaŋ [Sk. īmāŋ] Sn 545, 1002; J I.280. gen. dat. m. imassa J I.222, 279 & assa Sn 234, 1100; Kh VII.12 (dat.); J II.158; f. imissā J I.179 & assā [Sk. asyāḥ] J I.290; DhA III.172. instr. m. nt. iminā J I.279; PvA 80 & (peculiarly or perhaps for amunā) aminā Sn 137; f. imāya [Sk. anayā] J I.267. The instr. anena [Sk. anena] is not proved in Pāli. abl. asmā Sn 185; Dh 220; & imasmā (not proved). loc. m. nt. imasmiŋ Kh III.; J II. 159 & asmiŋ Sn 634; Dh 242; f. imissā PvA 79 (or imissaŋ?) & imāyaŋ (no ref.). -- B. (pl.) nom. m. ime J I.221; Pv I.83; f. imā [Sk. imāḥ] Sn 897 & imāyo Sn 1122; nt. imāni [= Sk.] Vin I.84. acc. m. ime [Sk. imān] J I.266; II.416; f. imā [Sk. imāḥ] Sn 429; J II.160. gen. imesaŋ J II.160 & esaŋ [Sk. eṣāŋ] M II.86, & esānaŋ M II.154; III.259; f. also āsaŋ J I.302 (= etāsaŋ C.) & imāsaŋ. instr. m. nt imehi J VI.364; f. imāhi. loc. m. nt. imesu [Sk. eṣu] J I.307.

II. Meanings (1) ayaŋ refers to what is immediately in front of the speaker (the subject in question) or before his eyes or in his present time & situation, thus often to be trsld. by "before our eyes", "the present", "this here", "just this" (& not the other) (opp. para), viz. atthi imasmiŋ kāye "in this our visible body" Kh III.; yathɔ âyaŋ padīpo "like this lamp here" Sn 235; ayaŋ dakkhiṇā dinnā "the gift which is just given before our eyes" Kh VII.12; ime pādā imaŋ sīsaŋ ayaŋ kāyo Pv I.83; asmiŋ loke paramhi ca "in this world & the other" Sn 634, asmā lokā paraŋ lokaŋ kathaŋ pecca na socati Sn 185; cp. also Dh 220, 410; J I.168; III.53. -- (2) It refers to what immediately precedes the present of the speaker, or to what has just been mentioned in the sentence; viz. yaŋ kiñci vittaŋ . . . idam pi Buddhe ratanaŋ "whatever . . . that" Sn 224; ime divase these days (just gone) J II.416; cp. also Vin I.84; Sn 429; J II.128, 160. -- (3) It refers to what immediately follows either in time or in thought or in connection: dve ime antā "these are the two extremes, viz." Vin I.10; ayaŋ eva ariyo maggo "this then is the way" ibid.; cp. J I.280. <-> (4) With a touch of (often sarcastic) characterisation it establishes a closer personal relation between the speaker & the object in question & is to be trsld. by "like that, such (like), that there, yonder, yon", e. g. imassa vānarindassa "of that fellow, the monkey" J I.279; cp. J I. 222, 307; II 160 (imesaŋ sattānaŋ "creatures like us"). So also repeated as ayañ ca ayañ ca "this and this", "so and so" J II.3; idañ cɔ idañ ca "such & such a thing" J II.5. -- (5) In combn with a pron. rel. it expresses either a generalisation (whoever, whatever) or a specialisation (= that is to say, what there is of, i. e. Ger. und zwar), e. g. yâyaŋ taṇhā Vin I.10; yo ca ayaŋ . . . yo ca ayaŋ "I mean this . . . and I mean" ibid.; ye kecɔ ime Sn 381; yadidaŋ "i. e." Miln 25; yatha--y--idaŋ "in order that" (w. pot.) Sn 1092. See also seyyathīdaŋ. -- (6) The gen. of all genders functions in general as a possessive pron. of the 3rd = his, her, its (lit. of him etc.) and thus resembles the use of tassa, e. g. āsavaɔ ssa na vijjanti "his are no intoxications" Sn 1100; sīlaŋ assā bhindāpessāmi "I shall cause her character to be defamed" J I.290; assa bhariyā "his wife" J II.158 etc. freq.

Ayana (nt.) [Vedic ayana, fr. i] (a) "going", road. -- (b) going to, goal S V.167 (ekāyano maggo leading to one goal, a direct way), 185 (id.); DA I.313; Dāvs IV.40. <-> See also eka°.

Ayasa (nt.) [a + yasa, cp. Sk. ayaśaḥ] ill repute, disgrace Miln 139, 272; Dāvs I.8.

(n.--adj.) [Vedic ārya, Metathesis for ariya as diaeretic form of ārya, of which the contracted (assimilation) form is ayya. See also ariya] (n.) ariyan, nobleman, gentleman (opp. servant); (adj.) arīyan, wellborn, belonging to the ruling race, noble, aristocratic, gentlemanly J V.257; Vv 396. -- f. ayirā lady, mistress (of a servant) J II.349 (v. l. oyyakā); voc. ayire my lady J V.138 (= ayye C.).

Ayiraka = ayira; cp. ariyaka & ayyaka; D III.190 (v. l. BB yy); J II.313.

Ayo & Aya (nt.) [Sk. ayaḥ nt. iron & ore, Idg. *ajes--, cp. Av. ayah, Lat. aes, Goth. aiz, Ohg. ēr (= Ger. Erz.), Ags. ār (= E. ore).] iron. The nom. ayo found only in set of 5 metals forming an alloy of gold (jātarūpa), viz. ayo, loha (copper), tipu (tin), sīsa (lead), sajjha (silver) A III.16 = S V.92; of obl. cases only the instr. ayasā occurs Dh 240 (= ayato DhA III.344); Pv I.1013 (paṭikujjita, of Niraya). -- Iron is the material used kat)e)coxh/n in the outfit & construction of Purgatory or Niraya (see niraya & Avīci & cp. Vism 56 sq.). -- In compn. both ayo° & aya° occur as bases.

I. ayo°: --kapāla an iron pot A IV.70 (v. l. °guhala); Nd2 304 III. D 2 (of Niraya). --kūṭa an iron hammer PvA 284. --khīla an iron stake S V.444; M III.183 = Nd2 304 III. C; SnA 479. --guḷa an iron ball S V.283; Dh 308; It 43 = 90; Th 2, 489; DA I.84. --ghana an iron club Ud 93; VvA 20. --ghara an iron house J IV.492. --paṭala an iron roof or ceiling (of Niraya) PvA 52. --pākāra an iron fence Pv I.1013 = Nd2 304 III. D 1. --maya made of iron Sn 669 (kūṭa); J IV.492 (nāvā); Pv I.1014 (bhūmi of N.); PvA 43, 52. --muggara an iron club PvA 55. --sanku an iron spike S IV.168; Sn 667.

II. aya°: --kapāla = ayo° DhA I.148 (v. l. ayo°). -kāra a worker in iron Miln 331. --kūṭa = ayo° J I.108; DhA II.69 (v. l.). --nangala an iron plough DhA I.223; III.67. --paṭṭaka an iron plate or sheet (cp. loha°) J V.359. --paṭhavi an iron floor (of Avīci) DhA I.148. --sanghāṭaka an iron (door) post DhA IV.104. --sūla an iron stake Sn 667; DhA I.148.

Ayojjha (adj.) [Sk. ayodhya] not to be conquered or subdued M II.24.

Ayya (n.--adj.) [contracted form for the diaeretic ariya (q. v. for etym.). See also ayira] (a) (n.) gentleman, sire, lord, master J III.167 = PvA 65; DhA I.8 (ayyā pl. the worthy gentlemen, the worthies), 13 (amhākaŋ ayyo our worthy Sir); II.95. -- (b) (adj.) worthy, gentlemanly, honourable Vin II.191; DhA II.94 sq. -- The voc. is used as a polite form of address (cp. Ger. "Sie"

and E. address "Esq.") like E. Sir, milord or simply "you" with the implication of a pluralis majestatis; thus voc. proper ayya J I.221, 279, 308; pl. nom. as voc. ayyā in addressing several J II.128, 415; nom. sg. as voc. (for all genders & numbers) ayyo Vin II.215; J III.126, 127. -- f. ayyā lady, mistress M II.96 (= mother of a prince); DhA I.398; voc. ayye my lady J V.138.
--putta lit. son of an Ariyan, i. e. an aristocratic (young) man gentleman (cp. in meaning kulaputta); thus (a) son of my master (lit.) said by a servant J III.167; (b) lord, master, "governor" J I.62 (by a servant); DA I.257 (= sāmi, opp. dāsi--putta); PvA 145 (by a wife to her husband); DhA II.110; (c) prince (see W.Z.K.M. XII., 1898, 75 sq. & Epigraphia Indica III.137 sq.) J VI.146.

Ayyaka [demin. of ayya] grandfather, (so also BSk., e. g. M Vastu II.426; III.264) J III.155; IV.146; VI.196; Pv I.84; Miln 284. ayyaka--payyakā grandfather & great grandfather,
forefathers, ancestors J I.2; PvA 107 (= pitāmahā). -- f. ayyakā grandmother, granny Vin II.169; S I.97; J II.349 (here used for "lady", as v. l. BB); & ayyikā Th 2, 159; Vism 379.

Ara [Vedic ara fr. ṛ, ṛṇoti; see etym. under appeti & cp. more esp. Lat. artus limb, Gr. a(/rma chariot, also P. aṇṇava] the spoke of a wheel D II.17 (sahassɔ âra adj. with thousand spokes), cp. Miln 285; J IV.209; VI.261; Miln 238; DhA II.142; VvA 106 (in allegorical etym. of arahant = saŋsāra--cakkassa arānaŋ hatattā "breaker of the spokes of the wheel of transmigration") = PvA 7 (has saŋsāra--vaṭṭassa); VvA 277.

Arakkhiya (adj.) [a + rakkhiya, grd. of rakkhati] not to be guarded, viz. (1) impossible to watch (said of women folk) J II.326 (a. nāma itthiyo); III.90 (mātugāmo nāma a.). -- (2) unnecessary to be guarded Vin II.194 (Tathāgatā).

Arakkheyya (adj.) [in form = arakkhiya] only in nt. "that which does not need to be guarded against", what one does not need to heed, superfluous to beware of A IV.82 (cattāri Tathāgatassa a° āni). -- 3 arakkheyyāni are enumd. at D III.217 (but as ārakkh°, which is also given by Childers).

Araghaṭṭa [Sk. araghaṭṭaka (so Halāyudha, see Aufrecht p. 138), dialect.] a wheel for raising water from a well Bdgh. on cakkavaṭṭaka at CV V.16, 2 (Vin II.318). So read for T. arahatta--ghaṭi--yanta acc to Morris, J.P.T.S. 1885, 30; cp. also Vin. Texts III.112. -- The 2rd part of the cpd. is doubtful; Morris & Aufrecht compare the modern Hindī form arhaṭ or rahaṭ "a well--wheel".

Araja (adj.) [a + raja] free from dust or impurity S IV.218 (of the wind); Vv 536 (= apagata--raja VvA 236).

Arañña (nt.) [Vedic araṇya; from araṇa, remote, + ya. In the Rig V. araṇya still means remoteness (opp. to amā, at home). In the Ath V. it has come to mean wilderness or forest. Connected with ārād and āre, remote, far from]. forest D I.71; M I.16; III.104; S I.4, 7, 29, 181, 203 (mahā); A I.60 (°vanapatthāni); II.252; III.135, 138; Sn 39, 53, 119; Dh 99, 329, 330; It 90; Vv 567; Ps I.176. [The commentators, give a wider meaning to the word. Thus the O. C. (Vin III.46, quoted Vism 72 & SnA 83) says every place, except a village and the approach thereto, is arañña. See also Vin III.51; DA I.209; PvA 73; VvA 249; J I.149, 215; II.138; V.70].
--āyatana a forest haunt Vin II.201; S II.269; J I.173; VvA 301; PvA 54, 78, 141. --kuṭikā a hut in the forest, a forest lodge S I.61; III.116; IV.116, 380; DhA IV.31 (as v. l.; T. has °kuṭi). --gata gone into the forest (as loneliness) M I.323; A III.353; V.109 sq., 207, 323 sq. --ṭhāna a place in the forest J I.253. --vāsa a dwelling in the forest, a hermitage J I.90. --vihāra living in (the) loneliness (of the forest) A III.343 sq.

(adj.) [arañña + ka] belonging to solitude or to the forest, living in the forest, fond of solitude, living as hermits (bhikkhū) M I.214 (ā°), 469; III.89; S II.187, 202 (v. l. ā°), 208 sq.; 281; A III.343, 391; IV.291, 344, 435; V.10. See also āraññaka.

Araññakatta (nt.) [abstr. fr. araññaka] the habit of one who lives in the forest, indulgence in solitude & sequestration, a hermit's practice, seclusion S II.202, 208 sq. See also āraññakatta.

Araṇa1

Araṇa1 (adj.--n.) [Vedic araṇa fr. *ara √ṛ, which as abl. ārā is used as adv. far from, cp. P. ārakā. Orig. meaning "removed from, remote, far". See also arañña]. (adj.) living in solitude, far from the madding crowd M III.237 (°vibhanga--sutta); S I.44, 45; J I.340 (tittha°?).

Araṇa2

Araṇa2 (nt.) [a + raṇa] quietude, peace Nett 55 (+ tāṇa), 176 (or as adj. = peaceful) ThA 134 (+ saraṇa); Vbh 19 sq. (opp. saraṇa). See saraṇa2.
--vihārin (or araṇā--vihārin) [to be most likely taken as araṇā°, abl. of araṇa in function of ārakā, i. e. adv. far from, away; the spelling araṇa would refer it to araṇa2. As regards meaning the P. Commentators expln. it as opp. of raṇa fight, battle, i. e. peacefullness, friendliness & see in it a syn. of metta. Thus Dhammapāla at PvA 230 expls. it as "mettā--vihārin", & in this meaning it is found freq. in BSk. e. g. Divy 401; Av. Ś II.131 (q. v. for further ref. under note 3); M Vastu I.165; II.292. Cp. also the epithet of the Buddhas raṇañjaha] one who lives in seclusion, an anchoret, hermit; hence a harmless, peaceful person A I.24; Th 2, 358, 360; Pv IV.133 (= PvA 230); ThA 244. Cp. Dhs trsl. 336.

Araṇi & °ī (f.) [Vedic araṇī & araṇi fr. ṛ] wood for kindling fire by attrition, only in foll. cpds.: °potaka small firewood, all that is needed for producing fire, chiefly drill sticks Miln 53; °sahita (nt.) same Vin II.217; J I. 212 (ī); V.46 (ī); DhA II.246; °mathana rubbing of firewood J VI.209. -- Note. The reading at PvA 211 araṇiyehi devehi sadisa--vaṇṇa is surely a misreading (v. l. BB ariyehi).

Arati (f.) [a + rati] dislike, discontent, aversion Sn 270, 436, 642, 938; Dh 418 (= ukkaṇṭhitattaŋ DhA IV.225); Th 2, 339 (= ukkaṇṭhi ThA 239); Sdhp 476.

Aravinda [ara + vinda (?) Halāyudha gives as Sk. aravinda nt.] a lotus, Nymphaea Nelumbo Dāvs V.62.

Araha (adj.) (--°) [Vedic arha of arh] 1. worthy of, deserving, entitled to, worth Dh 195 (pūjā°); Pv II.86 (dakkhiṇā°); VvA 23 (daṇḍa° deserving punishment). Freq. in cpd. mahâraha [Sk. mahârgha] worth much, of great value, costly, dear J I.50, 58; III.83, etc. (see mahant). -- 2. fit for, apt for, suitable PvA 26 (paribhoga° fit for eating).

Arahati [Vedic arhati, etym. uncertain but cp. agghati] to be worthy of, to deserve, to merit (= Lat. debeo) Sn 431, 552 (rājā arahasi bhavituŋ); J I.262; Dh 9, 10, 230; Pv III.66. -- ppr. arahant (q. v.). Cp. also adj. araha.

Arahatta1

Arahatta1 (nt.) [abstr. formation fr. arahat°, 2nd base of arahant in compn.: see arahant IV.2] the state or condition of an Arahant, i. e. perfection in the Buddhist sense = Nibbāna (S IV.151) final & absolute emancipation, Arahantship, the attainment of the last & highest stage of the Path (see magga & anāgāmin). This is not restricted by age or sex or calling. There is one instance in the Canon of a child having attained Arahantship at the age of 7. One or two others occur in the Comy ThA 64 (Selā); PvA 53 (Sankicca). Many women Arahants are mentioned by name in the oldest texts. About 400 men Arahants are known. Most of them were bhikkhus, but A III.451 gives the names of more than a score lay Arahants (cp. D II.93 = S V.360, and the references in Dial. III.5 n4). <-> Arahattaŋ is defined at S IV.252 as rāga--kkhaya, dosa°, moha°. Descriptions of this state are to be found in the formulae expressing the feelings of an Arahant (see arahant II.). Vin II.254; D III.10, 11, 255; A III.34, 421, 430; V.209; Pug 73; Nett 15, 82; DA I.180, 188, 191; DhA II 95; IV.193; PvA 14. -- Phrases: arahattaŋ sacchikaroti to experience Arahantship Vin II.74; D I.229; arahattaŋ pāpuṇāti to attain or reach Arahantship (usually in aor. pāpuṇi) J II.229 ThA 64; DhA II.49 (saha paṭisambhidāhi) 93 (id.); PvA 53, 54, 61, 233 & freq. elsewhere; cp. arahattāya paṭipanna D III.255; A I.120; IV.292 sq., 372 sq.
--gahaṇa attainment of Arahantship DhA I.8. --patta (& patti) one who has attained Ar. S I.196; V.273; A II.157; III.376; IV.235. --phala the fruit of Ar. Vin I.39, 41, 293; III.93; D III.227, 277; S III.168; V.44; A I.23, 45; III.272; IV.276; Dhs 1017; Vbh 326. --magga the Path of Ar. S I.78; A III.391; DA I.224. --vimokkha the emancipation of Ar. Nd2 19.

Arahatta2 in °ghaṭi

Arahatta2 in °ghaṭi see araghaṭṭa.

Arahant (adj.--n.) [Vedic arhant, ppr. of arhati (see arahati), meaning deserving, worthy]. Before Buddhism used as honorific title of high officials like the English 'His Worship'; at the rise of Buddhism applied popularly to all ascetics (Dial. III.3--6). Adopted by the Buddhisṭs as t. t. for one who has attained the Summum Bonum of religious aspiration (Nibbāna).
I. Cases nom. sg. arahaŋ Vin I.9; D I.49; M I.245, 280; S I.169; see also formula C. under II., & arahā Vin I.8, 25, 26; II.110, 161; D III.255; It 95; Kh IV.; gen. arahato S IV.175; Sn 590; instr. arahatā S III.168; DA I.43; acc. arahantaŋ D III.10; Dh 420; Sn 644; Loc. arahantamhi Vv 212. -- nom. pl. arahanto Vin I.19; IV.112; S I.78, 235; II.220; IV.123; gen. arahataŋ Vin III.1; S I.214; Sn 186; It 112; Pv I.1112. Other cases are of rare occurrence.
II. Formulae. Arahantship finds its expression in freq. occurring formulae, of which the standard ones are the foll.: A. khīṇā jāti vusitaŋ brahmacariyaŋ kataŋ karaṇīyaŋ nâparaŋ itthattāya "destroyed is (re--) birth, lived is a chaste life, (of a student) done is what had to be done, after this present life there is no beyond". Vin I.14, 35, 183; D I.84, 177, 203; M I.139; II.39; S I. 140; II.51, 82, 95, 120, 245; III.21, 45, 55, 68, 71, 90, 94, 195, 223; IV.2, 20, 35, 45, 86, 107, 151, 383; V.72, 90, 144, 222; A I.165; II.211; III.93; IV.88, 179, 302; V.155, 162; Sn p. 16; Pug 61, etc. -- B. eko vūpakaṭṭho appamatto ātāpī pahitatto 'alone, secluded, earnest, zealous, master of himself' D I.177; II.153 & continued with A: S I.140, 161; II.21; III.36, 74; IV.64; V.144, 166; A I.282; II.249; III.70, 217, 301, 376; IV. 235. -- C. arahaŋ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anupatta--sadattho parikkhīṇa--bhava--saññojano sammad--aññā vimutto: D III.83, 97; M I.4, 235; S I.71; III.161, 193; IV.125; V.145, 205, 273, 302; A I.144; III.359, 376; IV.362, 369, 371 sq., It 38. <-> D. ñāṇañ ca pana me dassanaŋ udapādi akuppā me ceto--vimutti ayaŋ antimā jāti natthi dāni punabbhavo "there arose in me insight, the emancipation of my heart became unshake able, this is my last birth, there is now no rebirth for me: S II.171; III.28; IV.8; V.204; A I.259; IV.56, 305, 448.
III. Other passages (selected) Vin I.8 (arahā sītibhūto nibbuto), 9 (arahaŋ Tathāgato Sammāsambuddho), 19 (ekādasa loke arahanto), 20 (ekasaṭṭhi id.). 25 sq.; II. 110, 161; III.1; IV.112 (te arahanto udake kīḷanti); D I.49 (Bhagavā arahaŋ), 144; III.10, 255: M I.245 (Gotamo na pi kālaŋ karoti: arahaŋ samaṇo Gotamo), 280; S I.9, 26, 50 (Tathāgato), 78, 140, 161, 169, 175, 178 (+ sītibhūta), 208, 214, 235 (khīnāsavā arahanto); III. 160 (arahā tissa?), 168; IV.123, 175, 260, 393; V.159 sq., 164, 200 sq.; A I.22 (Sammāsambuddho), 27, 109, 266; Iī.134; III.376, 391, 439; IV.364, 394; V.120; Sn 186, 590, 644, 1003; It 95 (+ khīṇāsava), 112; Kh IV. (dasahi angehi samannāgato arahā ti vuccati: see KhA 88); Vv 212; I.217; Dh 164, 420 (khīṇāsava +); Ps II.3, 19, 194, 203 sq.; Pug 37, 73; Vbh 324, 336, 422; Pv I.11 (khettûpamā arahanto), 1112; IV.132.
IV. In compn. & der. we find two bases, viz. (1) arahanta° in °ghāta the killing or murder of an Arahant (considered as one of the six deadly crimes): see abhiṭhāna; °ghātaka the murderer of the A.: Vin I.89, 136, 168, 320; °magga (arahatta°?) the path of an A.: D II 144. -- (2) arahat° in (arahad--)dhaja the flag or banner of an A.: J I.65.
V. See further details & passages under anāgāmin, khīṇa, buddha. On the relationship of Buddha and Arahant see Dial. II.1--3; III.6. For riddles or word--play on the form arahant see M I.280; A IV.145; DA I.146 = VvA 105, 6 = PvA 7; DhA IV.228; DhsA 349.

Arāti [a + rāti, cp. Sk. arāti] an enemy Dāvs IV.1.

Ari [Ved. ari; fr. ṛ] an enemy. -- The word is used in exegesis & word expln, thus in etym. of arahant (see ref. under arahant v.); of bhūri Ps II.197. -- Otherwise in late language only, e. g. Sdhp 493 (°bhūta). See also arindama & aribhāseti.

Ariñcamāna [ppr. med. of P. riñcati for ricyati] not leaving behind, not giving up, i. e. pursuing earnestly Sn 69 (jhānaŋ = ajahamana SnA 123, cp. Nd2 94).

Ariṭṭha1

Ariṭṭha1 (adj.) [a + riṭṭha = Vedic ariṣṭa, pp of a + riṣ to hurt or be hurt] unhurt Sdhp 279.

Ariṭṭha2

Ariṭṭha2 [Sk. ariṣṭa, N. of a tree] a kind of spirituous liquor Vin IV.110.

Ariṭṭhaka (adj.) [fr. ariṭṭha] (a) unhurt; perfect DA 1,94 (°ŋ ñāṇaŋ). -- (b) [fr. ariṭṭha in meaning of "soap--berry plant"?] in phrase mahā ariṭṭhako maṇi S I.104 "a great mass of soap stone" (cp. Rh. D. in J. R. A. S. 1895, 893 sq.), "a shaped block of steatite" (Mrs. Rh. D. in K. S 130).

Aritta (nt.) [Vedic aritra, Idg. *ere to row (Sk. ṛ to move); cf. Gr. e)re/ssw to row, e)retmo/s rudder, Lat. remus, Ohg. ruodar = rudder; Ags. rōwan = E. row] a rudder. Usually in combn. with piya (phiya) oar, as piyârittaŋ (phiy°) oar & rudder, thus at S I.103 (T. piya°, v. l. phiya°); A II.201 (piya°); J IV.164 (T. piya°, v.l. phiya°); Sn 321 (piya +; SnA 330 phiya = dabbi--padara, aritta = veḷudaṇḍa). DhsA 149.

Arindama [Sk. arindama, ariŋ + dama of dam] a tamer of enemies, victor, conqueror Pv IV.315 (= arīnaŋ damanasīla PvA 251); Sdhp 276.

Aribhāseti [= ariŋ bhāseti] to denounce, lit. to call an enemy J IV.285. Correct to Pari° according to Fausböll (J V. corr.)

Ariya (adj.--n.) [Vedic ārya, of uncertain etym. The other Pāli forms are ayira & ayya] 1. (racial) Aryan D II.87. <-> 2. (social) noble, distinguished, of high birth. -- 3. (ethical) in accord with the customs and ideals of the Aryan clans, held in esteem by Aryans, generally approved. Hence: right, good, ideal. [The early Buddhists had no such ideas as we cover with the words Buddhist and Indian. Ariya does not exactly mean either. But it often comes very near to what they would have considered the best in each]. -- (adj.): D I.70 = (°ena sīlakkhan&dcb;hena samannāgata fitted out with our standard morality); III.64 (cakkavatti--vatta), 246 (diṭṭhi); M I.139 (pannaddhaja); II.103 (ariyāya jātiyā jāto, become of the Aryan lineage); S II.273 (tuṇhībhāva); IV.250 (vaddhi), 287 (dhamma); V.82 (bojjhangā), 166 (satipaṭṭhānā), 222 (vimutti), 228 (ñāṇa), 255 (iddhipādā), 421 (maggo), 435 (saccāni), 467 (paññā--cakkhu); A I.71 (parisā); II.36 (ñāya); III.451 (ñāṇa); IV.153 (tuṇhībhāva); V.206 (sīlakkhandha); It 35 (paññā), 47 (bhikkhu sammaddaso); Sn 177 (patha = aṭṭhangiko maggo SnA 216); Dh 236 (bhūmi), 270; Ps II.212 (iddhi). --alamariya fully or thoroughly good D I.163 = III.82 = A IV.363; nâlamariya not at all good, object, ignoble ibid. -- (m.) Vin I.197 (na ramati pāpe); D I.37 = (yaŋ taŋ ariyā ācikkhanti upekkhako satimā etc.: see 3rd. jhāna), 245; III.111 (°ānaŋ anupavādaka one who defames the noble); M I.17, 280 (sottiyo ariyo arahaŋ); S I.225 (°ānaŋ upavādaka); II.123 (id.); IV.53 (°assa vinayo), 95 (id.); A I.256 (°ānaŋ upavādaka); III.19, 252 (id.); IV.145 (dele! see arīhatatta); V.68, 145 sq., 200, 317; It 21, 108; Dh 22, 164, 207; J III.354 = Miln 230; M I.7, Q35 (ariyānaŋ adassāvin: "not recognising the Noble Ones") PvA 26, 146; DhA II.99; Sdhp 444 (°ānaŋ vaŋsa). <-> anariya (adj. & n.) not Ariyan, ignoble, undignified, low, common, uncultured A I.81; Sn 664 (= asappurisa SnA 479; DhsA 353); J II.281 (= dussīla pāpadhamma C.); V.48 (°rūpa shameless), 87; DhA IV.3. -- See also ñāṇa, magga, sacca, sāvaka.
--âvakāsa appearing noble J V.87. -- uposatha the ideal feast day (as one of 3) A I.205 sq., 212. -- kanta loved by the Best D III.227. -- gaṇā (pl.) troops of worthies
J VI.50 (= brāhmaṇa--gaṇā, te kira tāda ariyâcārā ahesuŋ, tena te evam āha C.). -- garahin casting blame on the righteous Sn 660. -- citta a noble heart. -- traja a true descendant of the Noble ones Dpvs V.92. -- dasa having the ideal (or best) belief It 93 = 94. -- dhana sublime treasure; always as sattavidha° sevenfold, viz. saddhā°, sīla°, hiri°, ottappa°, suta°, cāga°, paññā° "faith, a moral life, modesty, fear of evil, learning, self--denial, wisdom" ThA 240; VvA 113; DA II.34. -- dhamma the national customs of the Aryans (= ariyānaŋ eso dhammo Nd1 71, 72) M I.1, 7, 135; A II.69; V.145 sq., 241, 274; Sn 783; Dhs 1003. -- puggala an (ethically) model person, Ps I.167; Vin V.117; ThA 206. -- magga the Aryan Path. -- vaŋsa the (fourfold) noble family, i. e. of recluses content with the 4 requisites D III.224 = A II.27 = Ps I.84 = Nd2 141; cp. A III.146. -- vattin leading a noble life, of good conduct J III.443. -- vatā at Th 1, 334 should be read °vattā (nom. sg. of vattar, vac) "speaking noble words": -- vāsa the most excellent state of mind, habitual disposition, constant practice. Ten such at D III.269, 291 = A V.29 (Passage recommended to all Buddhists by Asoka in the Bhabra Edict). -- vihāra the best practice S V.326. -- vohāra noble or honorable practice. There are four, abstinence from lying, from slander, from harsh language, from frivolous talk. They are otherwise known as the 4 vacī--kammantā & represent sīla nos. 4--7. See D III.232; A II.246; Vin V.125. -- sangha the communion of the Nobles ones PvA 1. -- sacca, a standard truth, an established fact, D I.189, II.90, 304 sq.; III

277; M I.62, 184; III.248; S V.415 sq. = Vin I.10, 230. It 17; Sn 229, 230, 267; Dh 190; DhA III.246; KhA 81, 151, 185, 187; ThA 178, 282, 291; VvA 73. -- sāvaka a disciple of the noble ones (= ariyānaŋ santike sutattā a. SnA 166). M I.8, 46, 91, 181, 323; II.262; III.134, 228, 272; It 75; Sn 90; Miln 339; DhA I.5, (opp. putthujjana). -- sīlin of unblemished conduct, practising virtue D I.115 (= sīlaŋ ariyaŋ uttamaŋ parisuddhaŋ DA I.286); M II.167.

When the commentators, many centuries afterwards, began to write Pali in S. India & Ceylon, far from the ancient seat of the Aryan clans, the racial sense of the word ariya was scarcely, if at all, present to their minds. Dhammapāla especially was probably a non--Aryan, and certainly lived in a Dravidian environment. The then current similar popular etmologies of ariya and arahant (cp. next article) also assisted the confusion in their minds. They sometimes therefore erroneously identify the two words and explain Aryans as meaning Arahants (DhA I.230; SnA 537; PvA 60). In other ways also they misrepresented the old texts by ignoring the racial force of the word. Thus at J V.48 the text, speaking of a hunter belonging to one of the aboriginal tribes, calls him anariya--rūpa. The C. explains this as "shameless", but what the text has, is simply that he looked like a non--Aryan. (cp 'frank' in English).

Arīhatatta in phrase "arīhatta ariyo hoti" at A IV.145 is wrong reading for arīnaŋ hatattā. The whole phrase is inserted by mistake from a gloss explaining arahā in the foll. sentence "ārakattā kilesānaŋ arīnaŋ hatattā . . . arahā hoti", and is to be deleted (omitted also by SS).

Aru (nt.) [Vedic aruḥ, unknown etym.] a wound, a sore, only in cpds.: °kāya a heap of sores M II.64 = Dh 147 = Th 1, 769 (= navannaŋ vaṇamukhānaŋ vasena arubhūta kāya DhA III.109 = VvA 77); °gatta (adj.) with wounds in the body M I.506 (+ pakka--gatta); Miln 357 (id); °pakka decaying with sores S IV.198 (°āni gattāni); °bhūta consisting of wounds, a mass of wounds VvA 77 = DhA III.109.

Aruka = aru; only in cpd. °ûpamacitto (adj.) having a heart like a sore (of a man in anger) A I.124 = Pug 30 (expld at Pug A 212 as purāṇa--vaṇa--sadisa--citto "an old wound" i. e. continually breaking open).

Aruṇa [Vedic aruṇa (adj.) of the colour of fire, i. e. ruddy, nt. the dawn; of Idg. *ereu as in Sk. aruṣa reddish, Av. auruša white, also Sk ravi sun; an enlarged from of Idg. *reu as in Sk. rudhira, rohita red (bloody; see etym. under rohita), Gr. e)rudro/s, Lat. ruber.] the sun Vin II.68; IV.245; J II.154; V.403; VI.330; Dpvs I.56; DA I.30. <-> a. uggacchati the sun rises J I.108; VvA 75, & see cpds.

--ugga sunrise Vin IV.272; S V.29, 78, 101, 442 (at all Saŋyutta pass. the v.l. SS is aruṇagga); Vism 49. --uggamana sunrise (opp. oggamanna). Vin III.196, 204, 264; IV.86, 166, 230, 244; DhA I.165; II.6; PvA 109. --utu the occasion of the sun (--rise) DhA I.165. --vaṇṇa of the colour of the sun, reddish, yellowish, golden Vism 123; DhA I 1.3 = PvA 216. --sadisa (vaṇṇa) like the sun (in colour) PvA 211 (gloss for suriyavaṇṇa).

Arubheda the Rigveda ThA 206.

Arūpa (adj.) [a + rūpa] without form or body, incorporeal, D I.195 sq.; III.240; Sn 755; It 62; Sdhp 228, 463, 480. See details under rūpa.

--âvacara the realm or world of Formlessness, Dhs 1281--1285; Ps I.83 sq., 101. --kāyika belonging to the group of formless beings Miln 317 (devā). --ṭhāyin standing in or being founded on the Formless It 62. --taṇhā "thirst" for the Formless D III.216. --dhātu the element or sphere of the Incoporeal (as one of the 3 dhātus rūpa°, arūpa°, nirodha°; see dhātu) D III.215, 275; It 45. --bhava formless existence D III.216. --loka the world of the Formless, Sdhp 494. --saññin not having the idea of form D II.110; III.260; Exp. I.252.

Arūpin (adj.) [a + rūpin] = arūpa; D I.31 (arūpī attā hoti: see DA I.119), 195; III.111, 139; It 87 (rūpino va arūpino va sattā).

Are (indecl.) [onomat. Cp. Sk. lalallā, Gr. lale/w, Lat. lallo = E. lull, Ger. lallen & without redupl. Ags. holā, Ger. halloh, E. lo. An abbrev. form of are is re. Cf. also alālā] exclam. of astonishment & excitement: he! hallo! I say!, implying an imprecation: Away with you (with voc.) J I.225 (dāsiputta--ceṭaka); IV.391 (duṭṭha--caṇḍāla); DA I.265 (= re); VvA 68

(dubbinī), 217 ("how in the world").

Ala1

Ala1 freq. spelling for aḷa.

Ala2

Ala2 (adj.) [alaŋ adv. as adj.] enough, only in neg. anala insufficient, impossible M I.455; J II.326 = IV.471.

Alaŋ (indecl.) [Vedic araŋ. In meaning 1. alaŋ is the expanded continuation of Vedic araŋ, an adv. acc. of ara (adj.) suitable; fitly, aptly rightly fr. ṛ Cp. aṇṇava, appeti, ara. In meaning 2. alaŋ is the same as are] emphatic particle 1. in affirmative sentences: part. of assurance & emphasis = for sure, very much (so), indeed, truly. Note. In connection with a dat. or an infin. the latter only apparently depend upon alaŋ, in reality they belong to the syntax of the whole sentence (as dat. or inf. absolute). It is customary however (since the practice of the Pāli grammarians) to regard them as interdependent and interpret the construction as "fit for, proper" (= yuttaŋ Pāli Com.), which meaning easily arises out of the connotation of alaŋ, e.g. alam eva kātuŋ to be sure, this is to be done = this is proper to be done. In this sense (c. dat.) it may also be compd. with Vedic araŋ c. dat. -- (a) (abs.) only in combn. with dat. or inf. (see c. & Note above). -- (b.) (°--) see cpds. -- (c.) with dat. or infin.: alaŋ antarāyāya for certain an obstacle M I.130 (opp. nâlaŋ not at all); alaŋ te vippaṭisārāya you ought to feel sorry for it Vin II.250; alaŋ vacanāya one says rightly S II.18; alaŋ hitāya untold happiness DhA II.41. -- ito ce pi so bhavaŋ Gotamo yojana sate viharati alam eva . . . . . upasankamituŋ even if he were 100 miles from here, (surely) even so (i. e. it is fit or proper even then) one must go to him D I.117 (expld. at DA I.288 by yuttam eva = it is proper); alam eva kātuŋ kalyāṇaŋ indeed one must do good = it is appropriate to do good Pv II.923 (= yuttaŋ PvA 122); alaŋ puññāni kātave "come, let us do meritorious works" Vv 4415 (= yuttaŋ VvA 191). <-> 2. in negative or prohibitive sentences: part. of disapprobation reproach & warning; enough! have done with! fie! stop! alas! (etc. see are). -- (a) (abs.) enough: nâlaŋ thutuŋ it is not enough to praise Sn 217; te pi na honti me alaŋ they are not enough for me Pv I.63. -- (b) with voc.: alaŋ Devadatta mā te rucci sanghabhedo "look out D. or take care D. that you do not split up the community" Vin II.198; alaŋ Vakkali kin te iminā pūtikāyena diṭṭhena . . . S III.120. -- (c) enough of (with instr.): alaŋ ettakena enough of this, so much of that Miln 18; alam me Buddhena enough for me of the Buddha = I am tired of the B. DhA II.34.

--attha (adj.) "quite the thing", truly good, very profitable, useful D II.231; M II.69 (so read for alamatta); A II.180; Th 1, 252; J I.401 (so read for °atta). --ariya truly genuine, right noble, honourable indeed, only in °ñāṇa--dassana [cp. BSk. alamārya--jñāna--darśana Lal V.309, 509] Vin I.9; A III.64, 430; V.88; J I.389 (cp. ariya). --kammaniya (quite or thoroughly) suitable Vin III.187. --pateyya: see the latter. --vacanīyā (f.) a woman who has to be addressed with "alaŋ" (i. e. "fie"), which means that she ceases to be the wife of a man & returus into her parental home Vin III.144, cp. 274 (Bdhgh's. expln.). --samakkhātar one who makes sufficiently clear It 107. --sājīva one who is thoroughly fit to associate with his fellow A III.81. --sāṭaka "curse--coat", one who curses his waist--coat (alaŋ sāṭaka!) because of his having eaten too much it will not fit; an over--eater; one of the 5 kinds of gluttons or improper eaters as enumd. at DhA IV.16 = DhsA 404.

Alakkhika (& īka) (adj.) [a + lakkhika] unfortunate unhappy, of bad luck Vin III.23; J III.259.

Alakkhī (f.) [a + lakkhi] bad luck, misfortune Th 1, 1123.

Alagadda [Der. unknown. In late Sk. alagarda is a watersnake] a kind of snake M I.133 = DA I.21; DhA IV. 132 (°camma, so read for T. alla--camma, vv. ll. alanda° & alandu°).

Alagga (adj.) [pp. of laggati] not stuck or attached Nd2 107 (also alaggita); alaggamāna (ppr.) id. DhA III.298.

Alaggana (nt.) [a + laggana] not hanging on anything, not being suspended DA I.180.

Alaŋkata [pp. of alankaroti] 1. "made too much", made much of, done up, adorned, fitted out Dh 142 (=

vatthâbharaṇa--paṭimaṇḍita DhA III.83); Pv II.36; Vv 11; J III.392; IV.60. -- 2. "done enough" (see alaŋ, use with instr.), only neg. analankata in meaning "insatiate" S I.15 (kāmesu).

Alaŋkaraṇa (nt.) [alaŋ + karaṇa, fr. alankaroti] doing up, fitting out, ornamentation J I.60.

Alaŋkaraṇaka (adj.) [fr. alankaraṇa] adorning, embellishing, decorating DhA I.410.

Alaŋkaroti [alaŋ + karoti, Vedic araṅkaroti] to make much of i. e. to adorn, embellish, decorate J I.60; III.189; VI. 368. ger. °karitvā DhA I.410; PvA 74. -- pp. alankata. -- Caus. alankārāpeti to cause to be adorned J I.52.

Alaŋkāra [fr. alankaroti, cp. Vedic araṅkṛti] "getting up" i. e. fitting ont, ornament, decoration; esp. trinkets, oQnaments D III.190; A III.239; 263 sq.; J VI.368; PvA 23, 46, 70 (--° adj. adorned with), 74; Sdhp 249.

Alattaka [Sk. alaktaka] lac, a red animal dye J IV.114 (°pāṭala); DhA II.174; IV.197.

Alanda & Alandu see alagadda.

Alamba (adj.) [a + lamba] not hanging down, not drooping, short J V.302; VI.3 (°tthaniyo not flabby: of a woman's breasts cp. alambɔ ordhva--stanī Suśruta I.371).

Alasa (adj.) [a + lasa] idle, lazy, slack, slothful, languid S I.44, 217; Sn 96 (= jāti--alaso SnA 170); J IV.30; Dh 280 (= mahā--alaso DhA III.410). Opp. analasa vigorous, energetic S I.44; D III.190 (dakkha +); Vin IV.211; Nd2 141 (id.).

Alasatā (f.) [abstr. fr. alasa] sloth, laziness; only in neg. analasatā zeal, industry VvA 229.

Alassa (nt.) at S I.43 is spurious spelling for ālassa idleness, sloth; v. l. BB ālasya.

Alāta (nt.) [Sk. alāta, related to Lat. altāre altar, adoleo to burn] a firebrand A II.95 (chava° a burning corpse, see chava); J I.68; Pug 36; DhA III.442.

Alāpu (nt.) [= alābu, with p for b: so Trenckner Notes 6216] a gourd, pumpkin Dh 149 (= DhA III.112; vv. ll. alābu & alābbu).

Alābu [Sk. alābū f.] a long white gourd, Cucurbita Lagenaris M I.80 (tittaka°), 315 (id.); PvA 47 (id.); DhsA 405. -- See also alāpu.

Alābhaka [a + labhaka] not getting, loss, detriment Vin III.77.

Alālā (indecl.) [a + lālā interjection fr. sound root *lal, see etym. under are] "not saying lā lā" i. e. not babbling, not dumb, in °mukha not (deaf &) dumb SnA 124 (= aneḷamūga of Sn 70).

Alika (adj.) [Sk. alīka] contrary, false, untrue S I.189; J III.198; VI.361; Miln 26, 99. -- nt. °ŋ a lie, falsehood Dh 264.
--vādin one who tells a lie, a liar Dh 223 = VvA 69 (has alīka°); J II.4; SnA 478 (for abhūta--vādin Sn 661).

Alīnatā (f.) [abstr. of alīna] open mindedness, prudence, sincerity J I.366.

Aluḷita (adj.) [a + luḷita, pp. of lul] umoved, undisturbed Miln 383.

Aloṇika (adj.) [a + loṇika] not salted J III.409; VvA 184.

Aloma (adj.) [a + loma] not hairy (upon the body) J VI.457.

Alola (adj.) [a + lola] undisturbed, not distracted (by desires), not wavering: of firm resolution, concentrated Sn 65 (= nillolupa Nd2 98; = rasavisesesu anākula SnA 118).

Alla (adj.) (only °--) [Vedic ārdra, to Gr. a)/rdw moisten, a)/rda dirt] -- 1. moist, wet M III.94 (°mattikā--puñja a heap of moist clay; may be taken in meaning 2). -- 2. fresh (opp. stale), new; freshly plucked, gathered or caught, viz.°âvalepana see adda3; °kusamuṭṭhi freshly plucked grass A V.234 = 249; °gomaya fresh dung A V.234; DhA I.377; °camma living skin Vism 195; °tiṇa fresh grass DA I.77; PvA 40; °dārūni green sticks J I.318; °madhu fresh honey DhA II.197; °maŋsa--sarīra a body of living flesh DhA II.51 = IV.166; °rasa fresh--tasting DhA II.155; °rohita--maccha fresh fish J III.333. <-> 3. wet = with connotation of clean (through being washed), freshly washed, °kesa with clean hair PvA 82 (sīsaŋ nahātvā allakesa); usually combd. with allavattha with clean clothes (in an ablution; often as a sign of mourning) Ud 14, 91; DhA IV.220; or with odāta vattha (id.) J III.425. °pāṇi with clean hand Pv II.99 (= dhotapāṇi PvA 116). [For analla--gatta at S I.183 better read, with ibid 169, an--allīna--gatta. For allacamma at DhA IV.132 alagadda--camma, with the v.l., is preferable].

Allāpa [Sk. ālāpa; ā + lāpa] conversation, talk; only in cpd. °sallāpa conversation (lit. talking to & fro or together) J I.189; Miln 15; VvA 96; PvA 86.

Allika (?) [either from alla = allikaŋ nt. in meaning defilement, getting soiled by (--°), or from allīyati = alliyakaŋ, a der. fr. ger. alliya clinging to, sticking to. The whole word is doubtful.] only in cpd. (kāma--) sukhɔ allikɔânuyoga given to the attachment to sensual joys Vin I.10; D III.113, 130; S IV.330; V.421; Nett 110.

Allīna [pp. of allīyati; Sk. ālīna] (a) sticking to, adhering or adhered to, clinging M I.80; A V.187; Nd2 under nissita (in form asita allīna upagata). -- (b.) soiled by (--°), dirtied A II.201. --anallīna "to which nothing sticks", i. e. pure, undefiled, clean S I.169 (id. p. on p. 183 reads analla: see alla). Cp. ālaya.

Allīyati [ā + līyati, lī, līyate, layate] to cling to, stick to, adhere to (in both senses, good or bad); to covet. -- (a) lit. kesā sīsaŋ allīyiŋsu the hair stuck to the head J I.64; khaggo lomesu allīyi the sword stuck in the hair J I.273. -- (b) fig. to covet, desire etc.: in idiomatic phrase allīyati (S III.190 v. l.; T. ālayati) kelāyati vanāyati (S III.190 v.l.; T. manāyati; M I.260 T. dhanāyati, but v.l. p. 552 vanāyati) mamāyati "to caress dearly & be extremely jealous of" (c. acc.) at M I.260 & S III.190. <-> J IV.5; V.154 (allīyituŋ, v.l. illīyituŋ); DhsA 364 (vanati bhajati a); pp. allīna -- Caus. alliyāpeti [cp. Sk. ālāpayati, but B.Sk. allīpeti M Vastu III.144; pp. allīpita ibid. I.311; III.408; pass. allīpīyate III.127.] to make stick, to to bring near to (c. acc. or loc.) J II.325 (hatthiŋ mahābhittiyan alliyāpetvā); IV.392 (sīsena sīsaŋ alliyāpetvā).

Aḷa [etym. unknown] 1. the claw of a crab M I.234; S I.123; J I.223, 505 (°chinno kakkaṭako; T. spells ala°); II.342; III.295; -- 2. the nails (of finger or toe) (?) in °chinna one whose nails are cut off Vin I.91.

Aḷāra (adj.) [Is it the same as uḷāra?] only used with ref. to the eyelashes, & usually expld. by visāla, i.e. extended, wide, but also by bahala, i.e. thick. The meaning & etym. is as yet uncertain. Kern, (Toev. s.v.) transls. by "bent, crooked, arched". °akkhin with wide eyes (eyelashes?) J I.306 (= visāla--netta C.); °pamha with thick eye--lashes Vv 357 (= bahala--saŋyata--pakhuma C.; v.l. °pamukha); °bhamuka having thick eyebrows or °lashes J VI.503 (so read for °pamukha; C. expls by visāl--akkhigaṇḍa). Cp. āḷāra.

Aḷhaka in udakɔ aḷhaka in udakɔ aḷhaka VvA 155 read āḷhaka.

Ava° (prefix) I. Relation between ava & o. Phonetically the difference between ava & o is this, that ava is the older form, whereas o represents a later development. Historically the case is often reversed -- that is, the form in o was in use first & the form in ava was built up, sometimes quite independently, long afterwards. Okaḍḍhati, okappati, okappanā, okassati, okāra, okantati, okkamati, ogacchati, odāta and others may be used as examples. The difference in many cases has given rise to a differentiation of meaning, like E. ripe: rife, quash: squash; Ger. Knabe: Knappe etc. (see below B 2). -- A. The old

Pāli form of the prefix is o. In same cases however a Vedic form in ava has been preserved by virtue of its archaic character. In words forming the 2nd part of a cpd. we have ava, while the absolute form of the same word has o. See e.g. avakāsa (--°) > okāsa (°--); avacara > ocaraka; avatata; avadāta; avabhāsa; avasāna. -- B. 1. the proportion in the words before us (early and later) is that o alone is found in 65% of all cases, ava alone in 24%, and ava as well as o in 11%. The proportion of forms in ava increases as the books or passages become later. Restricted to the older literature (the 4 Nikāyas) are the foll. forms with o: okiri, okkanti, okkamati, okkhipati, ogacchati, ossajati. -- (1) The Pāli form (o°) shows a differentiation in meaning against the later Sanskrit forms (ava°). See the foll.:

avakappanā harnessing: okappanā confidence;
avakkanti (not Sk.): okkanti appearance;
avakkhitta thrown down: okkhitta subdued;
avacara sphere of motion: ocaraka spy;
avatiṇṇa descended: otiṇṇa affected with love;
avaharati to move down, put off: oharati to steal.

(2) In certain secondary verb--formations, arisen on Pāli grounds, the form o° is used almost exclusively pointing thus to a clearly marked dialectical development of Pali. Among these formations are Deminutives in °ka usually; the Gerund & the Infinitive usually; the Causatives throughout.

II. Ava as prefix. [P. ava = Vedic ava & occasionally o; Av. ava; Lat. au-- (aufero = avabharati, aufugio etc.); Obg. u--; Oir. ō, ua. See further relations in Walde, Lat. Wtb. under au]. -- Meaning. (Rest:) lower, low (opp. ut°, see e. g. uccâvaca high & low, and below III. c), expld. as heṭṭhā (DhA IV.54 under avaŋ) or adho (ibid. 153; SnA 290). -- (Motion:) down, downward, away (down), off; e. g. avasūra sun--down; adv. avaŋ (q. v., opp. uddhaŋ). -- (a) lit. away from, off: ava--kantati to cut off; °gaṇa away from the crowd; °chindati cut off; °yīyati fall off; °bhāsati shine out, effulge; °muñcati take off; °siṭṭha left over. -- down, out, over: °kirati pour down or out over; °khitta thrown down; °gacchati go down; °gāheti dip down; °tarati descend; °patita fallen down; °sajjati emit; °siñcati pour out over; °sīdati sink down. -- (b) fig. down in connection with verbs of emotion (cp. Lat. de-- in despico to despise, lit. look down on), see ava--jānāti, °bhūta, °mānita, °vajja, °hasati. away from, i. e. the opposite of, as equivalent to a negation and often taking the place of the neg. prefix a° (an°), e. g. in avajaya (= ajaya), °jāta, °mangala (= a°), °pakkhin, °patta.

Affinities of ava. -- (a) apa. There exists an exceedingly frequent interchange of forms with apa° and ava°, the historical relation of which has not yet been thoroughly investigated. For a comparison of the two the BSk. forms are indispensable, and often afford a clue as to the nature of the word in question. See on this apa 2 and cp. the foll. words under ava: avakata, °karoti, °khalita, °anga, ottappa, avattha, °nīta, °dāna, °pivati, °rundhati, °lekhati, °vadati, °varaka, °sakkati, avassaya, avasseti, °hita, avāpurīyati, avekkhati. -- (b) abhi. The similarity between abhi & ava is seen from a comparison of meaning abhi II. b and ava II. a. The two prefixes are practically synonymous in the foll. words: °kankhati, °kamati, °kiṇṇa, °khipati, °maddati, °rata, °lambati, °lekheti, °lepana, °siñcati. -- (c) The contrary of ava is ut (cp. above II.2). Among the freq. contrast--pairs showing the two, like E. up & down, are the foll. ukkaŋsâvakaŋsa, uggaman--oggamana, uccâvaca, ullangheti--olangheti, ullittâvalitta; ogilituŋuggilituŋ, onaman--unnamana. Two other combns. founded on the same principle (of intensifying contrast) are chiddâvacchidda and ava° in contrast with vi° in olambavilamba, olugga--vilugga.

Avaŋ (adv.) [Vedic avāk & avāŋ] the prep. ava in adv. use, down, downward; in C. often expld. by adho. Rarely absolute, the only passage found so far being Sn 685 (avaŋ sari he went down, v. l. avasari, expld. by otari SnA 486). Opp. uddhaŋ (above, up high). Freq. in cpd. avaŋsira (adj.) head downward (+ uddhaŋpāda feet up), a position characteristic of beings in Niraya (Purgatory), e. g. S I.48; Sn 248 (patanti sattā nirayaŋ avaŋsirā = adhogata--sīsā SnA 290); Vv 5225 (of Revatī, + uddhaŋpāda); Pv IV.146; J I.233 (+ uddhapāda); IV.103 (nirayaŋ vajanti yathā adhammo patito avaŋsiro); Nd1 404 (uddhaŋpāda +); DhA IV.153 (gloss adhosira). -- On avaŋ° cp. further avakkāra, avākaroti, avekkhipati.

Avakaŋsa [fr. ava--karṣati; on ŋs: *rṣ cp. haŋsati: harṣati] dragging down, detraction, abasement, in cpd. ukkaŋsâvak° lifting up & pulling down, raising and lowering, rise & fall D I.54.

Avakankhati (--°) [ava + kankhati; cp. Sk. anu--kānkṣati] to wish for, strive after S IV.57 (n'); J IV.371 (n'); V 340 (n'), 348 (n'= na pattheti C).

Avakad̤d̤hati [ava + kad̤d̤hati, cp. avakassati & apakassati] Nett 4 (avakad̤d̤hayitvā). Pass. avakad̤d̤hati J IV.415 (hadayaŋ me a. my hcart is weighed down = sokena avakad̤d̤hīyati C; v.l. avakassati). -- pp. avakad̤d̤hita.

Avakad̤d̤hita [pp. of avakad̤d̤hati] pulled down, dragged away DhA III.195.

Avakata = apakata, v.l. at It 89.

Avakanta [for *avakatta, Sk. avakṛtta; pp. of avakantati, see kanta2] cut, cut open, cut off J IV.251 (galakɔ âvakantaŋ).

Avakantati & okantati (okk°) [cp. Sk. avakṛntati, ava + kantati, cp. also apakantati] to cut off, cut out, cut away, carve -- (ava:) J IV.155. -- pp. avakanta & avakantita.

Avakantita [pp. of avakantati] cut out PvA 213.

Avakappanā & okappanā (f.) [ava + kappanā] preparation, fixing up, esp. harnessing J VI.408.

Avakaroti [Sk. apakaroti, cp. P. apa°] "to put down", to despise, throw away; only in der, avakāra & avakārin. <-> pp. avakata (q. v.). -- See also avākaroti & cp. avakirati 2.

Avakassati & okassati [cp. Sk. avakarṣati, ava + kṛṣ; see also apakassati & avakad̤d̤hati] to drag down, to draw or pull away, distract, remove. -- A V.74 = Vin II.204 (+ vavakassati).

Avakārakaŋ (adv.) [fr. avakāra] throwing away, scattering about Vin II.214.

Avakārin (adj.) (--°) [fr. avakāra] despising, degrading, neglecting Vbh 393 sq. (an°).

Avakāsa & okāsa [ava + kāś to shine, cp. Sk. avakāśa] 1. "appearance": akkhuddâvakāso dassanāya not little (or inferior) to behold (of appearance) D I.114; ariyāvakāsa appearing noble or having the app. of an Aryan J V.87; katâvakāsa put into appearance Vv 229. -- 2. "opportunity": kata° given leave D I.276 Sn 1030; anavakāsakārin not giving occasion Miln 383. -- anavakāsa not having a chance or opportunity (to happen), impossible; always in ster. phrase at̤t̤hānaŋ etaŋ anavakāso Vin II.199; A I.26; V.169; Pug 11, 12; PvA 28.

Avakirati & okirati [ava + kirati] 1. to pour down on, to pour out over; aor. avakiri PvA 86; ger. °kiritvā J V.144. -- 2. to cast out, reject, throw out; aor. avākiri Vv 305 = 485 (v.l. °kari; VvA 126 expls by chad̤d̤esi vināsesi). -- Pass. avakirīyati Pv III.110 (= chad̤d̤īyati PvA 174); grd. °kiriya (see sep.). See also apakiritūna. pp. okiṇṇa.

Avakiriya [grd of avakirati] to be cast out or thrown away; rejectable, low, contemptible J V.143 (taken by C. as ger. = avakiritvā).

Avakujja (adj.) [ava + kujja, cp. B.Sk. avakubja M Vastu I.29, avakubjaka ibid. 213; II.412] face downward, head first, prone, bent over (opp. ukkujja & uttāna) J I.13 = Bu II.52; J V.295; VI.40; Pv IV.108; PvA 178.
--pañña (adj.) one whose reason is turned upside down (like an upturned pot, i.e. empty) A I.130; Pug 31 (= adhomukha--pañña Pug A 214).

Avakkanta (--°) [pp. ofnext] entered by, beset with, overwhelmed by (instr.) S III.69 (dukkha°, sukha° and an°).

Avakkanti (f.) [fr. avakkamati] entry, appearance, coming down into, opportunity for rebirth S II.66 (nāmarūpassa); III.46 (pañcannaŋ indriyānaŋ); Pug 13 (= okkanti nibbatti pātubhāvo PugA 184); Kvu 142 (nāmarūpassa); Miln 123 (gabbhassa).

Avakkama [fr. avakkamati] entering, appearance J V.330 (gabbhassa).

Avakkamati & okkamati [ava + kamati fr. kram] to approach. to enter, go into or near to, to fall into, appear in, only in ger. (poetically) avakamma J III.480 (v.l. apa°).

Avakkāra [Sk. avaskara faeces, fr. avaŋ + karoti] throwing away, refuse, sweepings; only in cpd. °pātī a bowl for refuse, slop basin, ash--bin Vin I.157, 352; II.216; M I.207; DhA I.305.

Avakkhalita [pp. of avakkhaleti, Caus. of kṣal] washed off, taken away from, detracted DA I.66 (v.l. apa°).

Avakkhitta & okkhitta [pp. of avakkhipati] 1. [= Sk. avakṣipta] thrown down, flung down, cast down, dropped; thrown out, rejected. (ava:) M I.296 (ujjhita +); DA I.281 (an°), 289 (pinḍ̣a); PvA 174 (piṇḍ̣a). 2. [= Sk. utkṣipta?] thrown off, gained, produced, got (cp. uppādita), in phrase sedɔ âvakkhitta gained by sweat A II.67; III.45.

Avakkhipati & okkhipati [ava + khipati; cp. Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appld to the eyes = to cast down, hence transferred to the other senses and used in meaning of "to keep under, to restrain, to have control over" (cp. also avakkhāyati), aor. °khipi DA I.268 (bhusaŋ, v. l. avakkhasi).

Avakkhipana (nt.) [fr. avakkhipati] throwing down, putting down J I.163.

Avagacchati [ava + gacchati] to come to, approach, visit (cp. Vedic avagacchati) PvA 87.

(adj.) [ava + gaṇḍ̣a°] "making a swelling", i. e. puffing out the cheeks, stuffing the cheeks, full (when eating); only nt. °ŋ as adv. after the manner or in the way of stuffing etc. Vin II.214; IV.196.

Avagata [pp. of avagacchati] at PvA 222 is uncertain reading; the meaning is "known, understood" (aññāta Pv IV.111); perhaps we should read āvikata or adhigata (so v.l. BB).

Avagāhati & ogāhati [ava + gāhati] to plunge or enter into, to be absorbed in (acc. & loc.) Vism 678 (vipassanāvīthiŋ); Sdhp 370, 383.

Avaguṇṭ̣hana (adj.) (--°) [fr. oguṇṭ̣heti] covering Sdhp 314.

Avaggaha [Sk. avagraha] hindrance, impediment, used at DA I.95 as syn. for drought (dubuṭṭ̣hikā).

Avanga see apanga.

Avaca (adj.) [der. fr. ava after the analogy of ucca > ut] low, only in combn. uccâvacā (pl.) high and low, see ucca. KvuA 38.

Avacana (nt.) [a + vacana] "non--word", i. e. the wrong word or expression J I.410.

Avacara (--°) (n.--adj.) [ava + car, also BSk. avacara in same sense, e.g. antaḥpurâvacarā the inmates of the harem Jtm 210] (a) (adj.) living in or with, moving in D I.206 (santika° one who stays near, a companion); fig. dealing or familiar with, at home in A II.189 (atakka°); IV.314 (parisā°); J I.60 (tāḷa° one conversant with music, a musician, see tāḷa1); II.95 (sangāma°); Miln 44 (id. and yoga°). -- (b) (n.) sphere (of moving or activity), realm, plane (of temporal existence); only as t.t in kāmâvacara rupâvacara arūpâvacara or the 3 realms of sense--desires, form and non--form: kāma° D I.34 (°deva); Dhs 431 (as adj.); rūpa° Pug 37; arūpa° Pug 38; Ps I.83, 84, 101; Dhs A 387; PvA 138, 163; to be omitted in Dhs 1268, 1278.

Avacaraka & ocaraka (adj.--n.) [fr. avacara] 1. only in cpd. kāmâvacarika as adj. to kāmâvacara, belonging to the

sphere of sense experiences, Sdhp. 254. -- 2. Late form of ocaraka, spy, only in C. on Th 1, 315 ff. quoted in Brethren 189, n 3. Occurs in BSk (Divy 127).

Avacaraṇa (nt.) [fr. avacarati 1] being familiar with, dealing with, occupation J II.95.

Avacuttha 2nd pret. of vac, in prohib form mā evaŋ avacuttha do not speak thus J VI.72; DhA IV.228.

Avacchidda (--°) (adj.) [ava + chidda] perforated, only in redupl. (intensive) cpd. chiddâvacchidda perforated all over, nothing but holes J III.491; DhA I.122. 284, 319. Cp. chidda--vicchidda.

Avacchedaka (--°) (adj) [ava + cheda + ka] cutting off, as nt. °ŋ adv. in phrase kabaḷâvacchedakaŋ after the manner of cutting off mouthfuls (of food) Vin II.214; IV.196; cp. āsāvacchedika whose hope or longing has been cut off or destroyed Vin I. 259.

Avajaya [ava + jaya, cp. apajita] defeat DhA II.228 (v.l. for T. ajaya).

Avajāta (adj.) [ava + jāta; cp. B.Sk. avajāta in meaning misborn, miscarriage] low--born, of low or base birth, fig. of low character (opp. abhijāta) Sn 664 (= buddhassa avajātaputta SnA 479); It 63; Miln 359.

Avajānāti [ava + jñā] 1. to deny Vin II.85; A III.164 = Pug 65. -- 2. (later) to despise DhA III.16; PvA 175 (grd. °jānitabba) -- Of short stem--form ñā are found the foll: grd. avaññeyya PvA 175, and with o°: grd. oñātabba PvA 195; pp. avañāta, besides avaññāta.

Avajīyati [ava + jīyati; Sk. avajiryate] to be diminished, to be lost, be undone J I.313 (jitaŋ a; v.l. avajījy°); Dh 179 (jitaŋ a = dujjitaŋ hoti DhA III.197).

Avajja (adj.) [Sk. avadya, seemigly a + vadya, but in reality a der. fr. ava. According to Childers = Sk. avarjya from vraj, thus meaning "not to be shunned, not forbidden". This interpretn is justified by context of Dh 318, 319. The P. commentator refers it to ava + vad (for *ava--vadya) in sense of to blame, cp. apavadati] low, inferior, blamable, bad, deprecable Dh 318, 319; Dhs 1160. More fig. in neg. form anavajja blameless, faultless D I.70 (= anindita DA I.183); A II.26 = It 102; Sn 47 (°bhojin carrying on a blameless mode of livelihood, see Nd2 39), 263 (= anindita agarahita KhA 140): Ps II.116, 170; Pug 30, 41, 58; Sdhp 436. Opp. sāvajja.

Avajjatā (f.) [abstr. to prec.), only neg. an° blamelessness, faultlessness Pug 25, 41; Dhs 1349.

Avajjha (adj.) [grd of a + vadhati, Sk. vadhya, vadh] not to be killed or destroyed, inviolable Sn 288; J V.69; VI.132.

Avañcana (adj.) [a + vañcana from vañc] not (even) tottering, i.e. unfit for any motion (esp. walking), said of crippled feet J I.214 = Cp III.910.

Avañña (adj.) [to avaññā] despised, despicable Pv III.113 (= avaññeyya avajānitabba PvA 175).

Avaññatti (f.) [ava + ñatti = Sk. *avajñapti, fr. ava + jñā] only as neg. an° the fact of not being despised, inferior or surpassed, egotism, pride, arrogance It 72; Vbh 350, 356; °kāma (adj.) wishing not to be surpassed, unvilling to be second, wanting to be praised A II.240; IV.1 sq.

Avaññā (f.) [Sk. avajñā, fr. ava + jñā] contempt, disregard, disrespect J I.257 (°ya).

Avaññāta (adj.) [pp. of avajānāti] despised, treated with contempt PvA 135 (an°); Sdhp 88, 90.

Avaṭaŋsaka (= vaṭ°) see Vin Texts II.347.

Avaṭṭhāna (nt.) [Sk. avasthāna] position, standing place J I.508; PvA 286.

Avaṭṭhita (ad.) [Sk. avasthita, ava + thita] "standing down" = standing up, firm, fixed, settled, lasting Th 1, 1140. Usually neg. an° unsettled, unsteady; not lasting, changeable Dh 38 (°citta; cp. DhA I.308 cittaŋ thāvaraŋ natthi); PvA 87 (= na sassata not lasting for ever).

Avaṭṭhitatā (f.) [abstr. fr. prec.] steadiness, only as neg. an° unsteadiness, fickleness ThA 259.

Avaṭṭhiti (f.) [Sk. avasthiti] (firm) position, posture, steadfastness S V.228; Dhs 11, 570.

Avaḍḍhi (f.) [a + vaḍḍhi] "non--growth", decay DhA III.335; C on A III.76 (cp. apajaha).

Avaṇṭa (adj.) [a + vaṇṭa] without a stalk J V.155.

Avaṇṇa [a + vaṇṇa] blame, reproach, fault D I.1 (= dosā nindā DA I.37); It 67; Pug 48, 59.

Avaṇṇanīya (adj.) [grd. of a + vaṇṇeti] indescribable J V.282.

Avataŋsa see vataŋsaka.

Avatata & otata [ava + tata, pp. of tan] stretched over, covered, spread over with Vv 643 (--°); VvA 276 (= chādita).

Avatiṭṭhati [ava + tiṭṭhati] to abide, linger, stand still. D I.251 = S IV.322 = A V.299 (tatra°); S I.25 (v.l. otiṭṭhati); Th. 1, 21; J II.62; IV.208 (aor. avaṭṭhāsi). <-> pp. avaṭṭhita (q. v.).

Avatiṇṇa & otiṇṇa [pp. of otarati] fallen into, affected with (--°), as ava° rare late or poetical form of o°, e. g. J V.98 (issâ°). See otiṇṇa.

Avattha1

Avattha1 [der. uncertain] aimless (of cārikā, a bhikkhu's wandering, going on tour) A III.171 (C. avavatthika).

Avattha2

Avattha2 [Sk. apāsta, apa + āsta, pp. of as2] thrown away J V.302 (= chaḍḍita C.).

Avattharaṇa (nt.) [fr. avattharati] setting in array, deploying (of an army) J II.104 (of a robber--band), 336.

Avattharati [ava + tharati, stṛ] to strew, cover over or up J I.74 (°amāna ppr.), 255 (°itvā ger.); IV.84; Dāvs I.38. -- pp. otthaṭa Cp. pariy°.

Avatthāraṇa (nt.) = avattharaṇa DA I.274.

(adj.) [a + vatthu] groundless, unfounded (fig) Vin II.241; J I.440 (°kaŋ vacanaŋ). For lit meaning see vatthu.

Avadāta (= odāta) Dāvs III.14 (metri causa).

Avadāna see apadāna.

Avadāniya (adj.) [fr. avadāna cutting off; ava + dā2 to cut] stingy, niggardly Sn 774 (= Nd1 36 which expls. as follows: avaŋ gacchanti ti pi avadāniyā; maccharino pi vuccanti avadāniyā; buddhānaŋ vacanaŋ nɔâdiyantī ti avadāniyā. Sn A 516 condenses this expln. into the foll.: avangamanatāya maccharitāya buddhâdīnaŋ vacanaŋ anādiyanatāya ca avadāniyā).

Avadāpana (cleansing): see vodāpana.

Avadāpeti (to deal out) only BSk pary° Divy 202.

Avadāyati [denom. fr. avadā in same meaning as anuddā, to dā1: see dayati2] to have pity on, to feel sorry for J IV.178 (bhūtānaŋ nâvadāyissaŋ, gloss nɔânukampiyaŋ).

Avadīyati [Sk. avadīryati, ava + d̤r1, d̤rṇāti, see etym. under darī] to burst, split open J VI.183 (= bhijjati C.) see also uddīyati,

Avadehaka (--°) (adj.) [ava + deha + ka but more likely direct fr. ava + dih] in the idiom udarāvadehakaŋ bhuñjati, to eat one's fill M I.102; Th 1, 935. Vism 33 has udarāvadehaka--bhojana, a heavy meal.

Avadhāraṇa (nt.) [Cp. Sk. avadhāraṇa, fr. ava + dhṛ] calling attention to, affirmation, emphasis; as t.t. used by C's in explanation of evaŋ at DA I.27; and of kho at PvA 11, 18.

Avadhi 3 sg. aor. of vadhati. -- At DhA II.73 avadhi = odhi.

Avanata see oṇata.

Avanati (--°) (f.) [fr. avanamati] stooping, bending, bowing down, humiliation Miln 387 (unnatɔâvanati).

Avani (f.) [Vedic avani] bed or course of a river; earth, ground Dāvs IV.5.

Avapakāsati [ava + pa + kāsati = kassati, fr. kṛṣ] is a doubtful compd. of kassati, the combd. ava + pa occurring only in this word. In all likelihood it is a distortion of vavakassati (vi + ava + kassati), supplementing the ordinary apakassati. See meaning & further discussion under apakāsati -- Vin II.204 (apakāsati +; v.l. avapakassati; Bdhgh. in expln. on p. 325 has apapakāsati which seems, to imply (a)vavakassati); A III.145 sq. (avapakāsituŋ).

Avapatta see opatta.

Avapāyin (--°) (adj.) [cp. avapivati] coming for a drink, drinking J I.163.

Avapivati [ava + pā, cp. apapibati] to drink from J I.163.

Avabujjhati (--°) [Cp. BSk. avabudhyate] to understand A IV.96 = It 83 (nɔavabujjhati); A IV.98 (id.) J I.378 = III.387 (interchanging with anubujjhati at the latter pass.).

Avabodha [ava + bodha] perception, understanding, full knowledge Sn A 509 (sacca°). -- Neg. an° not awakened to the truth Vv 826 (= ananubodha VvA 319).

Avabodhati (--°) [cp. Sk. avabodhati] to realise, perceive, pay attention to J III.151 nâva°).

Avabhāsa [later form of obhāsa] Only in cpd. gambhīrāvabhāso D II.55, looking deep. Same cpd. at A II.105 = Pug 46 has obhāsa.

Avabhāsaka (--°) (adj.) [fr. avabhāsa] shining, shedding light on, illuminating Sdhp 14.

Avabhāsita (--°) [late form of obhāsita] shining with, resplendent Sdhp 590.

Avabhuñjati [ava + bhuñjati] to eat, to eat up J III.272 (inf. °bhottuŋ), 273.

Avabhūta (adj.) [ava + bhūta, pp. of ava + bhū] "come down", despised, low, unworthy M II.210.

Avamangala (adj.) [ava + mangala, ava here in privative function] of bad omen, unlucky, infaustus (opp. abhimangala); nt. bad luck, ill omen J I.372, 402; II.197; VI.10, 424; DhA III.123; PvA 261. Cf. next.

Avamaññati [Sk. avamanyate] to slight, to disregard, despise DhA I.170; PvA 37, 175; Sdhp 271. -- pp. Caus. avamānita.

Avamangalla (adj.) [fr. avamangala] of bad omen, nt. anything importune, unlucky J I.446.

Avamāna & omāna [fr. ava + man, think] disregard, disrespect, contempt J II.386; III.423; V.384. Cp. next.

Avamānana (nt.) [fr. avamāna] = avamāna J I.22.

Avamāneti [Caus. of avamaññati] to despise J V.246. <-> pp. avamānita PvA 36.

Avaya only in neg. anavaya.

Avayava [Dern uncertain. Cp. mediaeval Sk. avayava] limb, member, constituent, part VvA 53 (sarīra° = gattā). 168, 201, 276; PvA 211 (sarīra° = gattā), 251 (mūl° the fibres of the root). As t. t. g. at SnA 397. In the commentaries avayava is often used where aŋga would have been used in the older texts.

Avarajjhati (--°) [ava + rajjhati of rādh, cp. Sk. avarādhyate] to neglect, fail, spurn Th 1, 167; J IV.428 (v.l. °rujjh°).

Avaruddha [fr. avarundhati] 1. Doubtful reading at Vin IV.181, apparently meaning ‘in revolt, out of hand’ (of slaves) -- 2. [late form of oruddha] restrained Sdhp. 592.

Avaruddhaka [avruddha + ka] subdued, expelled, banished J VI.575; Dpvs I.21 (Np).

Avaruddhati [Sk. aparundhati; ava + ruddhati of rudh] to expel, remove, banish J VI.505 (= nīharati C.), 515. See also avarundhati.

Avarundhati [ava + rundhati. Only referred to by Dhp. in his Cy (ThA 271) on oruddha] to put under restraint, to put into one's harem as subsidiary wife.

. Only in late verse. To hang down. Pv II.118; 102. Ger. avalamba (for °bya) Pv III.35; cp. olubbha.

Avalitta (--°) [Sk. avalipta, pp. of ava--limpati] besmeared; in cpd. ullittâvalitta "smeared up & down" i. e. plastered inside & outside A I.101.

Avalekhati [ava + lekhati, likh, Sk. avalikhati] to scrape off Vin II.221 (v. l. apa°).

Avalekhana1

Avalekhana1 (nt.) [fr. avalekhati] (a) scraping, scraping off Vin II.141 (°pidhara), 221 (°kaṭṭha). (b) scratching in, writing down J IV.402, (°sattha a chisel for engraving letters).

Avalekhana2

Avalekhana2 (nt.) v. l. for apalekhana.

Avalepana (--°) (nt.) [fr. ava + lip] smearing, daubing, plastering M I.385 (pīta°); Sn 194 (kāyo taca--maŋsɔ âvalepano the body plastered with skin & flesh).

Avasa (adj.) [a + vasa] powerless Sdhp 290.

Avasaṭa & Osaṭa [Sk. apasṛta, cp. also samavasṛta, pp. of ava + sṛ] withdrawn, gone away; one who has left a community & gone over to another sect, a renegade Vin IV.216, 217 (= titthāyatanaŋ saŋkata).

Avasarati [ava + sṛ] to go down, to go away (to) Sn 685 (v. l. BB. T. avaŋsari).

Avasāna (--°) [for osāna] (nt.) stopping ceasing; end, finish, conclusion J I.87 (bhattakicc--âvasāne at the end of the meal); PvA 76 (id.).

Avasāya [fr. avaseti] stopping, end, finish Th 2, 12 (= avasānaŋ niṭṭhānaŋ ThA 19). But the id. p. at Dhp 218 has anakkhāte.

Avasiñcanaka (--°) (adj.) [fr. osiñcati] pouring over (act. & med.), overflowing J I.400 (an°).

Avasiṭṭha (sic & not osiṭṭha) [pp. of avasissati, Sk. avaśiṣṭa] left, remaining, over S II.133; J I.138; V.339; VvA 66, pl. avasiṭṭhā all who are left, the others PvA 165 (janā).

Avasiṭṭhaka (adj.) [fr. avasiṭṭha] remaining, left J III.311.

Avasitta (--°) [pp. of osiñcati] besprinkled, anointed, consecrated, only in phrase rājā khattiyo muddhâvasitto of a properly consecrated king (see also khattiya) D I. 69; II.227; III.64; Pug 56; DA I.182 (T. muddhâvassita, v. l. °abhisitta); etc. -- See also abhisitta.

Avasin (adj.--n.) [a + vasin fr. vaś] not having control over oneself, D II.275.

Avasissati [Sk. avaśiṣyate; Pass. of ava + śis; but expld. by Kern, Toev. s. v. as fut of avasīdati] to be left over, to remain, in phrase yaŋ pamāṇa--kataŋ kammaŋ na taŋ tatrâvasissati D I.251; A V.299 = S IV.322; J II.61 (see expln. on p. 62). Also in the phrases taco ca nahārū ca aṭṭhi ca avasissatu sarīre upasussatu maŋsa--lohitaŋ M I.481; A I.50; S II.28, and sarīrāni avasissanti S II. 83. With the latter phrases cp. avasussati.

Avasī metri causa for avasi, a + vasi, aor. of vas4 to stop, stay, rest J V.66 (mā avasī).

Avasussati [Sk. *ava--suṣyati of śuṣ] to dry up, to wither; in later quotations of the old kāmaŋ taco ca nahāru ca aṭṭhi ca avasussatu (upasussatu sarīre maŋsalohitaŋ) J I.71, 110; Sdhp 46. It is a later spelling for the older avasissatu see Trenckner (M I.569). -- fut. avasucchati (= Sk. *°śokṣyati, fut. of Intens.) J VI.550 (v. l. BB °sussati; C. avasucchissati).

Avasūra [ava + sūra; ava here in function of *avaŋs see ava II] sundown, sunset, acc. °ŋ as adv. at or with sundown J V 56 (anāvasūraŋ metrically).

Avasesa1

Avasesa1 [Sk. avaśeṣa, fr. ava + śiṣ, cp. avasissati] remainder, remaining part; only in cpds. an° (adj.) without any remainder, i. e. fully, completely M I.220 = A V.347 (°dohin); A I.20 sq., 88; Sn 146; Pug 17; Dhs 363, 553; SnA 417 (°pharaṇa); PvA 71 (°ato, adv. altogether, not leaving anything out); & sâvasesa leaving something over, having something left A I.20 sq., 88; Pv III.55 (jīvita° having still a little life left).

Avasesa2

Avasesa2 (adj.) [see prec.] remaining, left Sn 694 (āyu avaseso); J III.19; Vbh 107 (taṇhā ca avasesā ca kilesā); PvA 19 (avasesā ca ñātakā the rest of the relatives), 21 (avasesā parisā), 201 (aṭṭhi--tacamattɔ âvasesa--sarīra with a body on which nothing but skin & bones were left), 206 (aṭṭhi--sanghātamattɔ âvasesa--sarīra). -- nt. (as pred.) °ŋ what is left PvA 52 (appɔ avasesaŋ); KhA 245 (nɔ atthi tesaŋ avasesaŋ).

Avasesaka (adj.) [fr. avasesa2] being left, overflowing, additional, more J I.400 (an°); Dpvs IV.45.

Avassa (adj.) [a + vaś] against one's will, inevitable J I. 19 (°bhāvin); V.319 (°gāmitā). Usually as nt. °ŋ adv. inevitably (cp. BSk. avaśyaŋ Divy 347; Av. Ś I.209 etc.) J III.271; DA I.263; Sdhp 293.

Avassakaŋ (adv.) [see avassa] inevitably Dpvs IX.13.

Avassajati & ossajati [ava + sṛj, perhaps ud + sṛj = Sk. utsṛjati, although the usual Vedic form is avasṛjati. The form ossajati puzzled the BSk. writers in their sanskritisation apotsṛjati = apa + ut + sṛj Divy 203] to let loose, let go, send off, give up, dismiss, release (ava): J IV.425; V.487 (aor. avassaji read for avissaji).

Avassana (nt.) [a + vassana, Sk. vāsana of vāś to bleat] not bleating J IV.251.

Avassaya [Sk. *avāśraya for the usual apāśraya, see P. apassaya1] support, help, protection, refuge J I.211; II. 197; IV.167; Miln 160; DhA II.267; IV.198; PvA 5, 113.

Avassava [ava + sava, Sk. °srava fr. sru to flow] outflow, effect, only neg. anassava no further effect Vin II.89; M I.93; II.246; A III.334 sp.

Avasseti [ava + ā + śri, for the usual *apāśrayati; see apasseti] to lean against, to depend on, find shelter in (loc.) J II.80 (aor. avassayiŋ = vāsaŋ kappesiŋ C.). <-> pp. avassita.

Avassāvana (nt.) [fr. ava + Caus. of sru to flow] straining, filtering (?) J II.288.

Avassita [for apassita, Sk. apaśrita] depending on, dealing with J V.375. See apassita.

Avassuta (adj.) [Sk. *avasruta, pp. of ava + sru, cp. avassava] 1. (lit.) flowing out or down, oozing, leaking J IV. 20. -- 2. (fig.) (cp. anvāssava & āsava) filled with desire, lustful (opp. anavassuta, q. v.) Vin II.236; S IV.70, 184 (an°); A I.261, 262 (an°); II.240; IV.128, 201; Sn 63 (an°); Pug 27, 36; Dpvs II.5 (T. reads avassita). <-> Neg. anavassuta: 1. not leaking, without a leak J IV.20 (nāvā = udaka--pavesanɔ âbhāvena a. C.). -- 2. free from leakage, i. e. from lust or moral intoxication Dh 39 (°citta); Sn 63 (see expld. in detail at Nd2 40); SnA 116 (= kilesa--anvāssava--virahita).

Avahaṭa [pp. of avaharati] taken away, stolen Miln 46.

Avaharaṇa (--°) [fr. avaharati in both meanings] taking away, removal; theft PvA 47 (sāṭaka°), 92 (soka°).

Avaharati & oharati [ava + hṛ] to steal J I.384; PvA 47 (avahari vatthaŋ), 86 (id., = apānudi). -- pp. avahaṭa (q. v.).

Avahasati [ava + has] to laugh at, deride, mock J V.111 (aññamaññaŋ); PvA 178. -- aor. avahasi J IV.413.

Avahāra [fr. avaharati] taking, acquiring, acquisition Vin V.129 (pañca avahārā, viz. theyya°, pasayha°, parikappa°, paṭicchanna°, kusa°).

Avahīyati [for ohīyati] to be left behind, to stay behind J V.340.

Avāgata [ava + ā + gacchati] only in phrase dhammā avāgat--amhā, we are fallen from righteousness, J V.82. (C. explains apāgata).

Avākaroti [either ava + ā + karoti or avaŋ + karoti, the latter more probable. It is not necessary to take it with Kern, Toev. s. v. as Sk. apākṛṇoti, apa + ā + kṛ] 1. to revoke, undo, rescind, not fulfill, spoil, destroy J III.339 (avākayirā = avakareyya chindeyya C.); V.495, 500; VI. 280. -- 2. to give back, restore J VI.577 (= deti C.).

Avākirati wrong by Hardy VvA Index for avakirati wrong by Hardy VvA Index for avakirati (q. v.).

Avāṭuka see apāṭuka.

Avāpuraṇa (nt.) [same as apāpuraṇa] a key S III.132; A IV.374.

Avāpurati [same as apāpurati] to open (a door) J I.63; VI.373.

Avāvaṭa (adj.) [a + vāvaṭa] unobstructed, unhindered, free. Of a woman, not married J V.213 (= apetâvaraṇā, which read for °bharaṇā, apariggahitā C.).

Avikampamāna (adj.) [a + vi + kampamāna, ppr. med. of kamp] not hesitating, not wavering, not doubting J IV.310 (= anosakkamāna C.; Kern takes it at this passage as a + vikalpamāna, see Toev. s.v., but unnecessarily); VI.176 (= nirāsanka C.); J VI.273.

Avikampin (adj.) [fr. a + vi + kamp] unmoved, not shaking, steady Vv 5022 (= acala VvA 215).

Avikopin (adj.) [a + vikopin; fr. vi + kup] not agitated, not moving, unshaken, undisturbed J VI.226 (acchejja +).

Avikkhepa [a + vikkhepa] calmness, balance, equanimity D III.213; A I.83; Ps I.94; II.228; Dhs 11, 15, 570.

Avicāreti [a + vicāreti] not to examine VvA 336.

Aviccaŋ at J V.434 read aviviccaŋ [a + viviccaŋ] i. e. not secretly, openly.

Avijānaŋ [a + vijānaŋ] not knowing, ignorant Ḍh 38, 60; It 103.

Avijjā (f.) [Sk. avidyā; fr. a + vid] ignorance; the main root of evil and of continual rebirth (see paṭicca--samuppāda, cp. S II.6, 9, 12; Sn p. 141 & many other passages). See on term Cpd. 83 n. 3, 187 sq, 262 sq. & for further detail vijjā. avijjā is termed an anusaya (D III.254, 282; S IV.205, 208 sq., 212); it is one of the āsavā (Vin III.4; D I.84; III.216; It 49; Dhs 1100, 1109), of the oghā (D III.230, 276; Dhs 390, 1061, 1162), of the nīvaraṇāni (S II.23; A I.223; It 8; Dhs 1162, 1486), of the saŋyojanāni (D III.254; Dhs 1131, 1460). See for various characterisatons the foll. passages: Vin I.1; III.3; D III.212, 230,

234, 274; M I.54, 67, 144; S II.4, 26, 263; III.47, 162; IV.256; V.52; A I.8, 285; II.132, 158, 247; III.84 sq., 414; IV.228; It 34 (yā kācɔ imā duggatiyo asmiŋ loke paramhi ca avijjāmūlakā sabbā icchā--lobha--sammussayā), 57, 81; Sn 199, 277, 729 (jāti--maraṇa--saŋsāraŋ ye vajanti punappunaŋ . . . avijjāyɔeva sā gati), 730, 1026, 1033 (avijjāya nivuto loko); Dh 243; Nd2 99; Pug 21; Dhs 390, 1061, 1162; DhA III.350; IV.161 (°paligha).

Aviññāṇaka (adj.) [a + viññāṇa + ka] senscless, without feeling or consciousness, unfeeling DhA I.6 (saviññāṇaka +).

Aviññū (adj.) = aviddasu.

Avitakka (adj.) [a + vitakka] free from thought D III.219, 274; Th 2, 75 ("where reasonings cease" trsl.); Dhs 161 ("free from the working of conception" trsl.), 504 etc.

Avidūra (adj.) [a + vidūra] not far, near; usually in loc. °e as adv. near Sn. 147.

Aviddasu (adj.) [a + viddasu] ignorant, foolish Sn 762 (= bāla Sn A 509); Dh 268 = Nd2 514 (= aviññū DhA III.395); PvA 18 (so read for avindasu).

(adj.) [a + vināsa + ka] not causing destruction A III.38 (°ika); J V.116 (= anāsaka C.).

Avināsana (adj.) [a + vināsana] imperishable Dpvs IV.16.

Avinicchayaññū (adj.) [a + vinicchaya + ñū] not knowing how to decide J V.367.

Avinibbhujaŋ (adj.) [ppr. of a + vinibbhujati] unable to distinguish or to know J v.121 (= atīrento C.).

Avinibbhoga (ad.) [a + vinibbhoga] not to be distinguished, indistinct J III.428 (°sadda).

Avipariṇāma [a + viparināma] absence of change, steadfastness, endurance D I.18; III.31, 33 (°dhamma); DA I.113 (= jarā--vasena vipariṇāmassa abhāvato).

Avippaṭisāra [a + vippaṭisāra] absence of regret or remorse A III.46.

Avippavāsa (adj.--n.) [a + vippavāsa] thoughtfulness, mindfulness, attention; adj. not neglectful, mindful, attentive, eager Vin V.216; Sn 1142 (cp. Nd2 101: anussatiyā bhāvento); DA I.104 (appamādo vuccati satiyā avippavāso); DhA IV.26 (appamāda = satiyā avippavāsa).

Aviruddha (adj.) [a + viruddha] not contrary, unobstructed, free, without difficulties Dh 406; Sn 365, 704, 854.

Avirūḷhi (f.) [a + virūḷhi] absence or cesssation of growth Sn 235; DhA I.245 (°dhamma).

Avirodha [a + virodha] absence of obstruction, gentleness M II.105 = Th 1, 875.

Avirodhana (nt.) = avirodha J III.320, 412; V.378.

Avivāda [a + vivāda] absence of contesting or disputing, agreement, harmony D III.245; Sn 896 (°bhūma SnA 557 or °bhumma Nd1 308, expld. as Nibbāna).

Avisaŋvādaka (adj.) [a + visaŋvada + ka] not deceiving, not lying D I.4; III.170; Pug 57; DA I.73.

Avisaŋvādanatā (f.) [abstr. fr. a + visaŋvāda] honesty, faithfulness, uprightness D III.190.

Avisaŋvādeti [a + visaŋ + Caus. of vad] to keep one's word, to be honest, to be true J V.124.

Avisaggatā (f.) [a + visaggatā, v.l. viy°, thus as a + viyagga, Sk. vyagra = ākula] state of being undisturbed, harmony, balance J VI.224 (C. avisaggata). Cp. avyagga.

Avisare at J V.117 according to Kern, Toev. s.v. corrupted from avisaye, i. e. towards a wrong or unworthy object [a + visaya, loc], C. differently: avisare = avisaritvā atikkamitva; v.l. adhisare.

Avisāhaṭa (adj.) [a + visāhaṭa] imperturbed Dhs 15, 24, 287, 570. (°mānasata).

Avissaji at J VI.79 is with Kern, Toev. s. v. better to be read avassaji (see avassajati).

Avissajjiya (adj.) [grd. of a + vissajjati] not to be given away, inalienable (cp. avebhangiya) Vin I.305 (°ika for °iya); II.170 (five such objects in detail); V.216 (+ avebh°); J VI.568.

Avissāsaniya (adj.) [a + visāsana + iya, ika] not to be trusted, untrustworthy J III.474.

Aviha [of uncertain etym.] the world of the Aviha's, i.e. the 12th of the 16 Brahmā--words, cp. Kindred Sayings 48 n. 3; Cpd. 139. -- S I.35, 60; A I.279; Pug 17.

(f.) [a + vihiŋsā] absence of cruelty, mercy, humanity, friendliness, love D III.213, 215, 240 (avihesā); Sn 292 (= sakaruṇabhāva SnA 318); It 82 (°vitakka).

Aviheṭhaka (adj.) [a + viheṭhaka] not harassing, not hurting D III.166 (but cp. SnA 318 avihesaka in same context); Miln 219.

Avī° in general see vī°.

Avīci [B.Sk. avīci a + vīci (?) no intermission, or no pleasure (?), unknown, but very likely popular etym.] 1. avīciniraya, one of the (great) hells (see niraya), described in vivid colours at many passages of the Pāli canon, e.g. at Vin II.203 = It 86; Nd1 18, 347, 405 = Nd2 304 IIID; Ps I.83; Dhs 1281; J I.71, 96; III.182; IV.159; DhA I.148; PvA 52; SnA 290; Sdhp 37, 194; Pgdp 5 sq.; etc etc. -- 2. disintegration, decay Vism 449 (a. jarā nāma).

Avekalla (°--) adj.) [a + vekalla] without deficiency, in °buddhi complete knowledge J VI.297.

Avekkhati [B.Sk. avīkṣate. The regular Pāli form however is apekkhati, to which the BSk. av° corresponds] to look at, to consider, to see It 33 (v.l. ap°); Dh 28, 50, J IV.6; DhA I.259 (= passati).

Avekkhipati [avaŋ + khipati, avaŋ here in form ave corresp. to avaḥ, cp. pure for puraḥ etc.] to jump, hop, lit. to throw (a foot) down J IV.251 (= pacchimapāde khipati C.).

Avecca (adv.) [Usually taken as ava + ger. of i (*itya), cp. adhicca & abhisamecca, but by P. grammarians as a + vecca. The form is not sufficiently clear semantically; B.Sk. avetya, e.g. Jtm. 210, is a Sanskritisation of the P. form] certainly, definitely, absolutely, perfectly, expld. by Bdhgh. as acala (on D II.217), or as paññāya ajjhogahetvā (on Sn 229); by Dhp. as apara--paccaya--bhāvena (on Pv IV.125).
-- Usually in phrase Buddhe Dhamme Sanghe avecca--pasādo perfect faith in the B., the Dhamma & the Sangha, e.g. at M I.47; S II.69; IV.271 sq., 304; V.344, 405; A I.222; II.56; III.212, 332, 451; IV.406; V.183; further at Ps I.161 (°pasanna); Sn 229 (yo ariyasaccāni avecca passati); Pv IV.125.

Avedha (adj.) [a + vedha, grd. of vidh (vyadh) to pierce, Sk. avedhya] not to be hurt or disturbed, inviolable, unshakable, imperturbable Sn 322 (°dhamma = akampanasabhāva SnA 331).

Avebhangika (adj.) [fr. a + vi + bhanga] not to be divided or distributed Vin I.305. Cp. next.

Avebhangiya (nt.) [= avebhangika] that which is not to be divided, an inalienable possession; 5 such objects enumd. at Vin II.171, which are the same as under avissajjiya (q. v.); V.129.

Avera (adj.) [a + vera] peaceable, mild, friendly Sn 150 (= veravirahita KhA 248); Sdhp 338. -- °ŋ (nt.) friendliness, kindness D I.247 (°citta); Dh 5 (= khantimetta DhA I 51).

Averin (adj.--n.) = avera Dh 197, 258.

Avosita [reading uncertain, cp. avyosita] only in neg. an° unfulfilled, undone Th 1, 101.

Avyagga (ad) [a + vyagga, Sc. vyagra] not bewildered, not confused S V.66. Cp. avisaggatā.

Avyattatā (f.) [abstr. fr. avyatta] state or condition of not being manifest or visible, concealment, hiding DhA II.38.

Avyatha (adj.) [a + vyatha, cp. Sk. vyathā misfortune] not miserable, fortunate J III.466 (= akilamāna C.).

Avyaya [a + vyaya | absence of loss or change, safety D. I.72 (instr. °ena safely); Miln 393 (as abbaya T.).

Avyāpajjha1

Avyāpajjha1 (abyābajjha) (nt.) [a + vyapajjha or bajjha, a confusion between the roots bādh or pad] (act.) kindness of heart; (pass.) freedom from suffering (Ep. of Nibbāna) Vin I.183 (avyāpajjh°âdhimutQa); It 31 (abyābajjhɔārāma).

Avyāpajjha2

Avyāpajjha2 (abyābajjha) adj.) [either a + *vyāpadya or more likely a + *vyābādhya] free from oppression or injury; not hurting, kind D II.242 (avera +), 276; M I.90; It 16 = 52 (sukhaŋ); Miln 410 (avera +).

Avyāpanna (adj.) [a + vyāpanna] free from desire to injure, free from malice, friendly, benevolent D III.82,83 (°citta); A II.220 (id.); Pug 68 (id.). -- Same in B.Sk. e.g. Divy 105, 302.

Avyāpāda [a + vyāpāda] absence of desire to injure, freedom from malice D III.215, 229, 240; It 82 (all MSS. have aby°); Dhs 33, 36, 277, 313, 1056.

Avyāyata (adj.) [a + vyāyata of yam] at random, without discrimination, careless J I.496 (= avyatta C.).

Avyāyika (adj.) [fr. avyaya] not liable to loss or change, imperishable J V.508 (= avigacchanaka C.).

Avyāvaṭa (adj.) [a + vyāvaṭa = Sk vyāpṛta] not occupied, i. e. careless, neglectful, not worrying Vin III.136; Nd2 72 (abyāvaṭa for appossukka Sn 43); J III.65; VI.188. Miln 177 (abyā°).

Avyāseka (adj.) [a + vy + āseka] untouched, unimpaired D I.182 (°sukha = kilesa vyāseka--virahitattā avyāseka DA I.183); Pug 59.

Avyāharati [a + vy + āharati] not to bring or procure J V.80.

Avyosita (adj.) [a + vyosita, Sk. vyavasita] not having reached perfection, imperfect Th 1, 784 (aby°).

Avhaya [fr. avhayati; cp. Sk. āhvaya "betting"] calling, name; adj. (--°) called, having the name of Sn 684 (isi°), 686 (Asit°), 689 (kanhasiri°), 1133 (Sace°, cp. Nd2 624).

Avhayati & Avheti [Sk. āhvayati, ā + hū or hvā] -- 1. to call upon, invoke, appeal to D I.244 (avhayāma imper.); PvA 164. -- 2. to call, call up, summon M 1.17; J II.10, 252 (= pakkosati); V.220 (avhayesi); VI.18, 192, 273 (avhettha pret.); Vv 331 (avheti). -- 3. to give a name, to call, to address SnA 487 (= āmanteti ālapati). -- pp. avhāta (q. v.).

Avhāta [pp. of avhayati] called, summoned J III.165 = (an° = anāhuta ayāctia) = Pv I.123, cp. PvA 64. The id. p. at Th 2, 129 reads ayācita.

Avhāna (nt.) [fr. avhayati, Sk. āhvāna in diff. meaning] <-> 1. begging, calling, asking Sn 710; Vism 68 (°ânabhinandanā). -- 2. addressing, naming SnA 605 (= nāma).

Avhāyana (nt.) [cp. Sk. āhvayana] calling to, asking, invocation, imploration D I.11 (Sir--avhāyane, v. l. avhayana; expld. at DA I.97 with reading Sirivhāyana as "ehi Siri mayhaŋ sire patiṭṭhāhī ti evaŋ sire Siriyā avhayanaŋ"), 244, 245 (v. l. avhāna).

Avhāyika (adj.) [fr. avhaya] calling, giving a name; (m.) one who gives a name J I.401 = III.234.

Asa (adj.) [for asaŋ = asanto, a + santo, ppr. of as in meaning "good"] bad J IV.435 = VI.235 (sataŋ vā asaŋ, acc. sg. with v. l. santaŋ . . ., expld-- by sappurisaŋ vā asappurisaŋ vā C.); V.448 (n. pl. f. asā expld. by asatiyo lāmikā C.; cp. p. 446 V.319).

Asaŋvata (adj.) [pp. of + saŋvuṇati, cp. saŋvuta] unrestricted, open J VI.306.

Asaŋvara [a + saŋvāra] absence of closing or restraint, no control Dhs 1345.

Asaŋvāsa (adj.) [a + saŋvāsa] deprived of co--residence, expelled from the community Vin IV.213, 214.

Asaŋvindaŋ [ppr. a + saŋvindati] not finding, not knowing Th 1, 717.

Asaŋvuta (adj.) [pp. of a + saŋvuṇāti, cp. saŋvata] not restrained Dhs 1345, 1347.

Asaŋsaṭṭha (adj.) [a + saŋsaṭṭha] not mixed or mixing, not associating, not given to society M I.21Q; S I.63; Sn 628 = Dh 404 (= dassana--savana--samullāpa paribhogakāya--saŋsaggānaŋ abhāvena SnA 468 = DhA IV.173).

Asaŋhārima (adj.) = asaŋhāriya (?) Vin IV.272.

Asaŋhāriya (adj.) [grd. of a + saŋharati] not to be destroyed or shattered It 77; Th 1, 372; Nd2 110.

Asaŋhīra (adj.) [= asaŋhāriya of saŋ + hṛ] immovable, unconquerable, irrefutable Vin II.96; S I.193; A IV.141; V.71; Sn 1149 (as Ep. of Nibbāna, cp. Nd2 110); J I. 62; IV.283 (°citta unfaltering); Dpvs IV.12.

Asakka (adj.) [a + sakka; Sk. aśakya] impossible J V. 362 (°rūpa).

Asakkuṇeyya (adj.) [grd. of a + sakkoti] impossible, unable to J I.55; KhA 185 and passim.

Asakkhara (adj.) [a + sakkhara] not stony, free from gravel or stones, smooth J V.168; DhA III.401 (opp. sasakkhara).

Asakyadhītā (f.) [a + sakyadhītā] not a true Buddhist nun Vin IV.214.

Asagguṇa [a + sagguṇa] bad quality, vice Sdhp 382 (°bhāvin, the a° belongs to the whole cpd.).

Asankita & °iya (adj.) [a + sankita, pp. of śank] not hesitating, not afraid, not anxious, firm, bold J I.334 (°iya); V.241; Sdhp 435, 541.

Asankuppa (adj.) [a + sankuppa, grd. of kup] not to be shaken; immovable; steady, safe (Ep. of Nibbāna) Sn 1149 (cp. Nd2 106); Th 1, 649.

Asankusaka (adj.) [a + sankusaka, which is distorted from Sk. sankasuka splitting, crumbling, see Kern, Toev. p. 18] not contrary J VI.297 (°vattin, C. appaṭilomavattin, cp. J trsln. VI.143).

Asankheyya (adj.) [a + sankheyya, grd. of saŋ--khyā] incalculable, innumerable, nt. an immense period A II.142; Miln 232 (cattāri a.), 289 DhA I.5, 83, 104.

Asanga (adj.) [a + sanga] not sticking to anything, free from attachment, unattached Th 2, 396 (°mānasa, = anāsattacitta ThA 259); Miln 343. Cp. next.

Asangita (adj.) [fr. asanga, a + sangita, or should we read asangika?] not sticking or stuck, unimpeded, free, quick J V.409.

Asacca (adj.) [a + sacca] not true, false J V.399.

Asajjamāna (adj.) [ppr. med. of a + sajjati, sañj] not clinging, not stuck, unattached Sn 38, 71 (cp. Nd2 107); Dh 221 (nāmarūpasmiŋ a. = alaggamana DhA III.298).

Asajjittho 2nd sg. pret. med. of sajjati to stick or cling to, to hesitate J I.376. See sajjati.

Asajjhaya [a + sajjhāya] non--repetition Dh 241 (cp. DhA III.347).

Asañña (adj.) [a + saññā] unconscious, °sattā unconscious beings N. of a class of Devas D I.28 (cp. DA I.118 and BSk. asaŋjñika--sattvāḥ Divy 505).

Asaññata (adj.) [a + saññata, pp. of saŋ + yam] unrestrained, intemperate, lacking self--control It 43 = 90 = Sn 662 = Dh 307.

Asaññin (adj.) [a + saññin] unconscious D I.54 (°gabbhā, cp. DA I.163); III.111, 140, 263; It 87; Sn 874.

Asaṭha (adj.) [a + saṭha] without guile, not fraudulent, honest D III.47, 55, 237; DhA I.69.

Asaŋṭhita (adj.) [a + saṇṭhita] not composed, unsettled, fickle It 62, 94.

[a + sat, ppr. of asti] not being, not being good, i. e. bad, not genuine (cp. asa); freq., e. g. Sn 94, 131, 881, 950; Dh 73, 77, 367; It 69 (asanto nirayaŋ nenti). See also asaddhamma.

q. v.) [Sk. aśnāti, aś to partake of, to eat or drink cp. aŋśa share, part] to eat; imper. asnātu J V 376; fut. asissāmi Th 1, 223; Sn 970. -- ppr. med. asamāna J V.59; Sn 239. ger. asitvā Miln 167; & asitvāna J IV.371 (an°). pp. asita (q. v.). See also the spurious forms asmiye & añhati (añhamāna Sn 240), also āsita1.

Asatiyā (adv.) [instr. of a + sati] heedlessly, unintentionally J III.486.

Asatta (adj.) [pp. of a + sajjati] not clinging or attached, free from attachment Sn 1059; Dh 419; Nd2 107, 108; DhA IV.228.

Asattha (n. adj.) [a + sattha] absence of a sword or knife, without a knife, usually combd. with adaṇḍa in var. phrases: see under daṇḍa. Also at Th 1, 757 (+ avaṇa).

Asadisa (adj.) [a + sadisa] incomparable, not having its like DhA II.89; III.120 (°dāna).

Asaddha (adj.) [a + saddha] not believing, without faith D III.252, 282.

Asaddhamma [a + sat + dhamma, cp. asat & BSk. asaddharma] evil condition, sin, esp. sexual intercourse; usually mentioned as a set of several sins, viz. as 3 at It 85; as 4 at A II.47; as 7 at D III.252, 282; as 8 at Vin II.202.

Asana1

Asana1 (nt.) [Vedic aśan(m)] stone, rock J II.91; V.131.

Asana2

Asana2 (nt.) [cp. Sk. aśana of aś, cp. asati] eating, food; adj. eating J I.472 (ghatâsana Ep. of the fire; V.64 (id.). Usually in neg. form anasana fasting, famine, hunger Sn 311 (= khudā SnA 324); DA I.139. See also nirasana.

Asana3

Asana3 (nt.) [Sk. asana] the tree Pentaptera Tomentosa J I.40 (as Bodhi--tree of Gotama); II.91; V.420; VI.530.

Asana4

Asana4 (nt.) [cp. Sk. asanā, to asyati to hurl, throw] an arrow M I.82 = S I.62. Cp. asani.

Asanāti [see asati] to eat, to consume (food) J I.472; V. 64; VI.14 (Esb. note: read asnāti; C. paribhuñjati).

Asani (f.) [Vedic aśani in same meaning; with Sk. aśri corner, caturaśra four cornered (see assa), to Lat. ācer pointed, sharp, Gr. a)/kros pointed, Ags. egl sting, Ohg. ekka corner, point. Connected with this is Sk. aśan (see asana1). Cp. also aŋsa & asama2] orig. a sharp stone as hurling--weapon thence in mythol. Indra's thunderbolt, thunder--clap, lightning J I.71, 167; II.154; III.323; Miln 277; VvA 83.
--aggi the fire of thunder, i. e. lightning or fire caused by lightning DhA III.71. --pāta the falling of the thunderbolt, thunderclap, lightning DA I.280 (or should we read asannipāta?); PvA 45. --vicakka same as °pāta (?) S II. 229 (= lābha--sakkāra--silokassa adhivacana); D III.44, 47.

Asantasaŋ & °anto (adj.) [ppr. of a + santasati] fearless, not afraid Sn 71, 74; J IV.101; VI.306; Nd2 109.

Asantāsin (adj.) [a + santāsin, cp. asantāsaŋ] fearless, not trembling, not afraid Sn 850; Dh 351; Nd2 109; DhA IV.70.

Asantuṭṭha [pp. of a + santussati] not contented with, greedy, insatiate, unhappy Sn 108. Cp. next.

Asantuṭṭhitā (f.) [abstr. fr. asantuṭṭhita = asantuṭṭha] dissatisfaction, discontentment D III.214 (so read for tutth°) = A I.95.

Asanthava [a + santhava] dissociation, separation from society, seclusion Sn 207.

Asandhitā (f.) [a + sandhi + tā] absence of joints, disconnected state J VI.16.

Asannata (adj.) [a + sannata] not bent or bending Sdhp 417.

Asapatta (adj.--n.) [a + sapatta = Sk. sapatna] (act.) without enmity, friendly (med.) having no enemy or foe, secure, peaceful D II.276; Sn 150 (= vigata--paccatthika, mettavihārin KhA 249); Th 2, 512.

Asapattī (f.) [a + sapattī] without co--wife or rival in marriage S IV.249.

Asappurisa [a + sappurisa, cp. asat] a low, bad or unworthy man M III.37; SnA 479 (= anariya Sn 664).

Asabala (adj.) [a + sabala] unspotted D II.80 = III.245.

Asabbha (adj.) [a + sabbha, i. e. *sabhya cp. sabhā & in meaning court: courteous, hof: hoflich etc.] not belonging to the assembly--room, not consistent with good manners,
impolite, vile, low, of base character J III.527 (mātugāma); Dh 77 = J III.367 = Th 1, 994; Miln 221; DhA I.256; ThA 246 (akkhi). Cp. next. -- Note. Both sabbha and sabbhin occur only in the negative form.

J I.494, more freq. in cpds. as asabbhi°, e.g.
--kāraṇa a low or sinful act Miln 280. --rūpa low, common J VI.386 (= asādhu--jātika, lāmaka), 387 (= asabbhijātika), 414 (= apaṇḍita--jātika). Cp. prec.

[Sk. ṛṣabha] see usabha.

Asama1

Asama1 (adj.) [a + sama] unequal, incomparable J I.40 (+ appaṭipuggala); Sdhp 578 (+ atula). Esp. freq. in cpd. °dhura lit. carrying more than an equal burden, of incomparable strength, very steadfast or resolute Sn 694 (= asama--viriya SnA 489); J I.193; VI.259, 330.

Asama2

Asama2 (nt.) [the diaeretic form of Sk. aśman hurling stone, of whieh the contracted form is amha (q. v.); connected with Lat. ocris "mons confragosus"; Gr. a)/kmwn anvil; Lith. akmũ stone, see also asana1 (Sk. aśan stone for throwing) and asani] stone, rock DA I.270, 271 (°muṭṭhika having a hammer of stone; v. l. BB. ayamuṭṭhika); SnA 392 (instr. asmanā).

Asamaggiya (nt.) [abstr. fr. a + samagga] lack of concord, disharmony J VI.516 (so read for asāmaggiya).

Asamaṇa at Pug 27 is to be read assamaṇa at Pug 27 is to be read assamaṇa (q. v.).

Asamapekkhana (nt.) & °ā (f.) [fr. a + sam + apekkhati] lack of consideration S III.261; Dhs 390, 1061, 1162.

Asamāhita (adj.) [a + samāhita] not composed, uncontrolled, not firm It 113 (opp. susamāhita); Dh 110, 111; Pug 35.

Asamijjhanaka (adj.) [a + samijjhana + ka] unsuccessful, without result, fruitless; f. °ikā J III.252.

Asamiddhi (f.) [a + samiddhi] misfortune, lack of success J VI.584.

Asamosaraṇa (nt.) [a + samosaraṇa] not coming together, not meeting, separation J V.233.

Asampakampiya (adj.) [grd. of a + sampakampeti] not to be shaken, not to be moved Sn 229 (= kampetuŋ vā cāletuŋ vā asakkuṇeyyo KhA 185).

Asampajañña (nt.) [a + sampajañña] lack of intelligence D III.213; Dhs 390, 1061, 1162, 1351.

Asampāyanto [ppr. of a + sampāyati] unable to solve or explain Sn p. 92.

Asambādha (adj.) [a + sambādha] unobstructed Sn 150 (= sambādha--virahita KhA 248); J I.80; ThA 293.

Asammodiya (nt.) [a + sammodiya] disagreement, dissension J VI.517 (= asamaggiya C.).

Asammosa [a + sammosa cp. B.Sk. asammoṣadharman Ep. of the Buddha; Divy 49 etc] absence of confusion D III.221 = Dhs 1366.

Asayaŋvasin (adj.) [a + sayaŋ + vasiŋ] not under one's own control, i. e. dependent D II.262; J I.337.

Asayha (adj.) [a + sayha, grd. of sah = Sk. asahya] impossible, insuperable J VI.337. Usually in cpd. °sāhin conquering the unconquerable, doing the impossible, acchieving what has not been achieved before Th 1, 536, Pv II.922 (Angīrasa); It 32.

Asahana (nt.--adj.) [a + sahana] not enduring, non--endurance, inability J III.20; PvA 17.

Asahāya (adj.) [a + sahāya] one who is without friends; who is dependent on himself Miln 225.

Asā see āsa.

Asāta (adj.) [a + sāta, Sk. aśāta, Kern's interpretation & etymology of asāta at Toev. s.v. p. 90 is improbable] disagreeable Vin I.78 (asātā vedanā, cp. asātā vedanā M Vastu I 5); Sn 867; J I.288, 410; II.105; Dhs 152, 1343.

Asādhāraṇa (adj.) [a + sādhāraṇa cp. asādhāraṇa Divy 561] not general, not shared, uncommon, unique Vin III.35; Kh VIII.9; J I.58, 78; Miln 285; DA I.71; Sdhp 589, 592.

Asāmapāka (adj.) [a + sāma + pāka] one who does not cook (a meal) for himself (a practice of ascetics) DA I.270.

Asāra (n. adj.) [a + sāra] that which is not substance, worthlessness; adj. worthless, vain, idle Sn 937 (= asāra nissāra sārâpagata Nd1 409); Dh 11, 12 (cp. DhA I.114 for interpretation).

Asāraka (adj.) [a + sāraka] unessential, worthless, sapless, rotten Th 1, 260; J II.163 = DhA I.144.

Asāraddha (adj.) [a + sāraddha] not excited, cool A I.148 = It 119 (passaddho kāyo a.; v.l. assāraddha).

Asāhasa (nt.) [a + sāhasa] absence of violence, meekness, peaceableness D III.147 (asāhase rata fond of peace); acc. as adv. asāhasaŋ without violence, not arbitrarily J III.319; instr. asāhasena id. J VI.280; Dh 257 (= amusāvādena DhA III.382).

Asi [Vedic asi, Av. aŋhū Lat. ensis] a sword, a large knife D I.77 (= DA I.222); M II.99; A I.48 = (asinā sīsaŋ chindante); IV.97 (asinā hanti attānaŋ); J IV.118 (asi sunisito), 184; V.45 (here meaning "sickle"), 475 (asiñ ca me maññasi, probably faulty for either "āsiñ ca me" or "āsiñcam me"); Vism 201 (ñāṇâsi the sword of knowledge); PvA 253 (asinā pahaṭa).
 --camma sword & shield Vin II.192; A III.93; J VI.449. --tharu the hilt of a sword DhA IV.66. --nakha having nails like

swords Pgdp 29. --patta having sword--like leaves, with swords (knives) for leaves (of the sword--leaf--wood in Niraya, a late feature in the descriptions of Purgatory in Indian speculative Theology, see e. g. Mārk--aṇḍeyapurāṇa XII.24 sq.; Mhbhārata XII.321; Manu IV.90; XII. 75; Scherman, Visionsliteratur pp. 23 sq.) J VI.250 (°niraya); PvA 221 (°vana); Sdhp 194. --pāsa having swords for snares (a class of deities) Miln 191. --māla (--kamma) sword--garland (--torture) J III.178 (+sīsaŋ chindāpeti); Dāvs III.35. Preferable to interpretation "sword--dirt", see māla (mālā). --lakkhana "swordsign", i.e. (fortune--telling from) marks or a sword D I.9; J I.455. --loma having swords for hair S II.257, cp. Vin III.106. --sūna slaughter--house (so also B.Sk. asisūnā Divy 10, 15; see further detail under "kāma" similes) Vin II.26; M I.130, 143; A III.97. --sūla a swordblade Th 2, 488 (expld. at ThA 287 by adhikuṭṭanatthena, i.e. with reference to the executioner's block, cp. also sattisūla).

Asika (adj.) (--°) [asi + ka] having a sword, with a sword in phrase ukkhittɔasika with drawn sword, M I.377; J I.393.

Asita1

Asita1 [Sk. aśita, pp. of *asati, Sk. aśnāti] having eaten, eating; (nt.) that which is eaten or enjoyed, food M I.57; A III.30, 32 (°pīta--khāyita etc.); PvA 25 (id.); J VI.555 °(āsana having enjoyed one's food, satisfied). Cp. āsita1.

Asita2

Asita2 (adj.) [a + sita pp. of *śri, Sk. aśrita] not clinging to, unattached, independent, free (from wrong desires) D II.261 (°âtiga); M I.386; Th 1, 38, 1242 (see Mrs Rh. D. in Brethren 404 note 2); J II.247; It 97; Sn 251, 519, 593, 686 (Asitavhaya, called the Asita i.e. the Unattached; cp. SnA 487), 698 (id.), 717, 957, 1065 (cp. Nd2 111 & nissaya).

Asita3

Asita3 (adj.) [Sk. asita; Idg. *ās, cp. Lat. āreo to be dry, i. e. burnt up; Gr. a)/zw to dry; orig. meaning burnt, hence of burnt, i. e. black colour (of ashes)] black--blue, black M II.180 (°vyābhangī); A III.5 (id.); Th 2, 480 (= indanīla ThA 286); J III.419 (°âpangin black--eyed); v. 302; Dāvs I.45.

Asita4

Asita4 (m. nt.) [fr. asi] a sickle J III.129; V 46.

Asīti (num.) [Sk. aśīti] 80 (on symbolical meaning & freq. application see aṭṭha1 B 1 c, where also most of the ref's. In addition we mention the foll.:) J I.233 (°hattha 80 hands, i. e. 80 cubits deep); III.174 (°sahassa--vāraṇa--parivuta); VI.20 (vassasahassāni); Miln 23 (asītiyā bhikkhusahassehi saddhiŋ); Vīsm 46 (satakoṭiyo) DhA I.14, 19 (mahātherā); II.25 (°koṭi--vibhava). Cp. ạsītika.

Asu (pron.) [Sk. asau (m.), adas (nt.); base amu° in oblique cases & derivation, e.g. adv. amutra (q.v.)] pron. dẹmonstr. "that", that one, usually combd. with yo (yaŋ), e. g. asu yo so puriso M I.366; yaŋ aduŋ khettaŋ S IV.315. <-> nom. sg. m. asu S IV.195; Miln 242; f. asu J V.396 (asū metri causâ); nt. aduŋ M I.364, 483; A I.250. Of oblique cases e. g. amunā (instr.) A I.250. Cp. also next.

Asuka (pron.--adj.) [asn + ka] such a one, this or that, a certain Vin III.87; J I.148; PvA 29, 30, 35, 109, 122 (°ŋ gatiŋ gata).

Asuci (adj.) [a + suci] not clean, impure, unclean Sn 75 (°manussā, see Nd2 112); Pug 27, 36; Sdhp 378, 603.

Asucīka (nt.) [abstr. fr. asuci] impurity, unclean living, defilement Sn 243 (°missita = asucibhāva--missita SnA 286.

Asubha (adj.) [a + subha] impure, unpleasant, bad, ugly, nasty; nt. °ŋ nastiness, impurity. Cp. on term and the

Asubha--meditation, as well as on the 10 asubhas or offensive objects Dhs. trsl. 70 and Cpd. 121 n. 6. -- S IV.111 (asubhato manasikaroti); V.320; Sn 341; Sdhp 368. --subhâsubha pleasant unpleasant, good & bad Sn 633; J III. 243; Miln 136.
 --ânupassin realising or intuiting the corruptness (of the body) It 80, 81; DhA I.76. --kathā talk about impurity Vin III.68. --kammaṭṭhāna reflection on impurity DhA III.425. --nimitta sign of the unclean i. e. idea of impurity Vism 77. --bhāvanā contemplation of the impurity (of the body) Vin III.68. --saññā idea of impurity D III.253, 283, 289, 291. --saññin having an idea of or realising the impurity (of the body) It 93.

Asura [Vedic asura in more comprehensive meaning; connected with Av. ahurō Lord, ahurō mazdā°; perhaps to Av. anhuš & Lat. erus master] a fallen angel, a Titan; pl. asurā the Titans, a class of mythological beings. Dhpāla at PvA 272 & the C. on J V.186 define them as kāḷakañjaka--bhedā asurā. The are classed with other similar inferior deities, e. g. with garuḷā, nāgā, yakkhā at Miln 117; with supaṇṇā, gandhabbā, yakkhā at DA I.51. <-> The fight between Gods & Titans is also reflected in the oldest books of the Pāli Canon and occurs in identical description at the foll. passages under the title of devâsura--sangāma: D II.285; S I.222 (cp. 216 sq.), IV.201 sq., V.447; M I.253; A IV.432. -- Rebirth as an Asura is considered as one of the four unhappy rebirths or evil fates after death (apāyā; viz. niraya, tiracchāna--yoni, petā or pettivisaya, asurā), e. g. at It 93; J V.186; Pv IV.111, see also apāya. -- Other passages in general: S I.216 sq. (fight of Devas & Asuras); IV.203; A II.91; IV.198 sq., 206; Sn 681; Nd1 89, 92, 448; DhA I.264 (°kaññā); Sdhp 366, 436.
 --inda Chief or king of the Titans. Several Asuras are accredited with the rôle of leaders, most commonly Vepacitti (S I.222; IV.201 sq.) and Rāhu (A II.17, 53; III.243). Besides these we find Pahārāda (gloss Mahābhadda) at A IV.197. --kāya the body or assembly of the asuras A I.143; J V.186; ThA 285. --parivāra a retinue of Asuras A II.91. --rakkhasā Asuras and Rakkhasas (Rakṣasas) Sn 310 (defined by Bdhgh at SnA 323 as pabbata--pāda--nivāsino dānava--yakkha--saññitā).

Asuropa [probably a haplological contraction of asura--ropa. On various suggestions as to etym. & meaning see Morris's discussion at J P T S. 1893, 8 sq. The word is found as āsulopa in the Asoka inscriptions] anger, malice, hatred; abruptness, want of forbearance Pug 18 = Vbh 357; Dhs 418, 1060, 1115, 1341 (an°); DhsA 396.

Asussūsaŋ [ppr. of a + susūsati, Desid. of śru, cp. Sk. śuśrūṣati] not wishing to hear or listen, disobedient J V.121.

Asūyaka see anasūyaka.

Asūra (adj.) [a + sura1] -- 1. not brave, not valiant, cowardly Sn 439. -- 2. uncouth, stupid J VI.292 (cp. Kern. Toev. p. 48).

(adj. n.) [a + sekha] not requiring to be trained, adept, perfect, m. one who is no longer a learner, an expert; very often meaning an Arahant (cp. B.Sk. aśaikṣa occurring only in phrase śaikṣâśaikṣāh those in training & the adepts, e.g. Divy 261, 337; Av. Ś I.269, 335; II.144) Vin I.62 sq.; III.24; S I.99; D III.218, 219; It 51 (asekho sīlakkhandho; v. l. asekkha); Pug 14 (= arahant); Dhs 584, 1017, 1401; Kvu 303 sq.
 --muni the perfectly Wise DhA III.321. --bala the power of an Arahant, enumd. in a set of 10 at Ps II.173, cp. 176.

Asecanaka (adj.) [a + secana + ka, fr. sic to sprinkle, cp. B.Sk. asecanaka--darśana in same meaning e. g. Divy 23, 226, 334] unmixed, unadulterated, i. e. with full and unimpaired properties, delicious, sublime, lovely M I.114; S I.213 (a. ojava "that elixir that no infusion needs" Mrs Rh. D.) = Th 2, 55 (expld. as anāsittakaŋ pakatiyā ɔva mahārasaŋ at ThA 61) = Th 2, 196 (= anāsittakaŋ ojavantaŋ sabhāva--madhuraŋ ThA 168); S V.321; A III. 237 sq. Miln 405.

Asevanā (f.) [a + sevanā] not practising, abstinence from Sn 259 (= abhajanā apayirupāsanā KhA 124).

Asesa (adj.) [a + sesa] not leaving a remnant, without a remainder, all, entire, complete Sn 2 sq., 351, 355, 500, 1037 (= sabba Nd2 113). As °-- (adv.) entirely, fully, completely Sn p. 141 (°virāga--nirodha); Miln 212 (°vacana inclusive statement).

Asesita (adj.) [pp. of a + Caus. of śiṣ, see seseti & sissati] leaving nothing over, having nothing left, entire, whole, all J III.153.

Asoka1

Asoka1 (adj.) [a + soka, cp. Sk. aśoka] free from sorrow Sn 268 (= nissoka abbūḷha--soka--salla KhA 153); Dh 412; Th 2, 512.

Asoka2

Asoka2 [Sk. aśoka] the Asoka tree, Jonesia Asoka J V.188; Vv 354, 359 (°rukkha); Vism 625 (°ankura); VvA 173 (°rukkha).

Asoṇḍa (adj.) [a + soṇḍa] not being a drunkard, abstaining from drink J V.116. -- f. asoṇḍī A III.38.

Asotatā (nt.) [abstr. a + sota + ta, having no ears, being earless J VI.16.

Asnāti [Sk. aśnāti to eat, to take food; the regular Pāli forms are asati (as base) and asanāti] to eat; imper. asnātu J V.376.

Asman (nt.) [Vedic aśman; the usual P. forms are amha and asama2] stone, rock; only in instr. asmanā SnA 362.

Asmasati [spurious form for the usual assasati = Sk. āśvasati] to trust, to rely on J V.56 (Pot. asmase).

Asmi (I am) see atthi.

Asmimāna [asmi + māna] the pride that says "I am", pride of self, egotism (same in B.Sk. e.g. Divy 210, 314) Vin I.3; D III.273; M I.139, 425; A III.85; Ps I.26; Kvu 212; DhA I.237. Cp. ahaŋ asmi.

Asmiye 1 sg. ind. pres. med. of aś to eat, in sense of a fut. "I shall eat" J V.397, 405 (C. bhuñjissāmi). The form is to be expld. as denom. formn. fr. --āśa food, = aŋsiyati and with metathesis asmiyati. See also añhati which would correspond either to *aŋśyati or aśnāti (see asati).

Assa1

Assa1 [for aŋsa1, q. v. for etym.] shoulder; in cpd. assapuṭa shoulder--bag, knapsack i. e. a bag containing provisions, instr. assupuṭena with provisions. Later exegesis has interpreted this as a bag full of ashes, and vv. ll. as well as Commentators take assa = bhasma ashes (thus also Morris J P T S. 1893, 10 without being able to give an etymology). The word was already misunderstood by Bdhgh. when he explained the Dīgha passage by bhasmapuṭena, sīse chārikaŋ okiritvā ti attho DA I.267. After all it is the same as puṭaŋsa (see under aŋsa1). -- D I.98, cp. A II.242 (v. l. bhasma°); DA I.267 (v.l. bhassa°).

Assa2

Assa2 [for aŋsa2 = Sk. aśra point, corner, cp. Sk. aśri, Gr. a)/kros & o)cu/s sharp, Lat. acer] corner, point; occurs only in cpd. caturassa four--cornered, quadrangular, regular (of symmetrical form, Vin II.316; J IV.46, 492; Pv II.119. Perhaps also at Th 2, 229 (see under assa3). Occurs also in form caturaŋsa under catur).

Assa3

Assa3 [Vedic aśva, cp. Av. aspō; Gr. i(/ppos, dial. i(/kkos; Lat. equus; Oir. ech; Gall. epo--; Cymr. ep, Goth. aíhva; Os. ehu; Ags. eoh] a horse; often mentioned alongside of and combd. with hatthi (elephant) Vin III.6 (pañcamattehi assa--satehi), 52 (enumd. under catuppadā, quadrupeds, with hatthi oṭṭha goṇa gadrabha & pasuka); A II.207; V.271; Sn 769 (gavâssa). At Th II.229 the commentary explains caturassa as 'four in hand'; but the context shows that the more usual sense of caturassa (see assa2) was probably what the poet meant; Dh 94, 143, 144 (bhadra, a good horse), 380 (id.); Vv 203 (+ assatarī); VvA 78; DhA I.392 (hatthi--assâdayo); Sdhp 367 (duṭṭh°).

--ājāniya [cp. BSk. aśvājāneya Divy 509, 511] a thoroughbred horse, a blood horse A I.77, 244; II.113 sq., 250 sq.; III.248, 282 sq.; IV.188, 397; V.166, 323; PvA 216. See also ājāniya. --âroha one who climbs on a horse, a rider on horseback, N. of an occupation "cavalry" D I.51 (+ hatthâroha; expld. at DA I.156 by sabbe pi assācariyaassavejja--assabhaṇḍādayo). --kaṇṇa N. of a tree, Vatica Robusta, lit. "horse--ear" (cp. similarly Goth. aíhva--tundi the thornbush, lit. horse--tooth) J II.161; IV.209; VI.528. --khalunka an inferior horse ("shaker"), opp. sadassa. A I.287 = IV.397. --tthara a horse cover, a horse blanket Vin I.192; D I.7 --damma a horse to be tamed, a fierce horse, a stallion A II.112; °sārathi a horse trainer A II. 112, 114; V.323 sq.; DhA IV.4. --potaka the young of a horse, a foal or colt J II.288. --bandha a groom J II. 98; V.449; DhA I.392. --bhaṇḍa (for °bandha? or should we read °paṇḍaka?) a groom or horse--trainer, a trader in horses Vin I.85 (see on form of word Kern, Toev. p. 35). --bhaṇḍaka horse--trappings J II.113. --maṇḍala circus Vism 308, cp. M I.446. --maṇḍalika exercising--ground Vin III.6. --medha N. of a sacrifice: the horse--sacrifice [Vedic aśvamedha as Np.] S I.76 (v. l. sassa°); It 21 (+ purisamedha); Sn 303. --yuddha a horse--fight D I.7. --rūpaka a figure of a horse, a toy horse DhA II.69 (+ hatthi--rūpaka). --lakkhaṇa (earning fees by judging) the marks on a horse D I.9. --laṇḍa horse--manure, horsedung DhA IV.156 (hatthi--laṇḍa +). --vāṇija a horsedealer Vin III.6. --sadassa a noble steed of the horse kind A I.289 = IV.397 (in comparison with purisa°).

Assa4

Assa4 is gen. dat. sg. of ayaŋ, this.

Assa5

Assa5 3. sg. Pot. of asmi (see atthi).

Assaka1

Assaka1 (--°) [assa3 + ka] with a horse, having a horse; anɔ without a horse J VI.515 (+ arathaka).

Assaka2

Assaka2 (adj.) [a + saka; Sk. asvaka] not having one's own, poor, destitute M I.450; II.68; A III.352; Ps I.126 (v. l. asaka).

Assatara [Vedic aśvatara, aśva + compar. suffix tara in function of "a kind of", thus lit. a kind of horse, cp. Lat. matertera a kind of mother. i. e. aunt] a mule Dh 322 = DhA I.213; DhA IV.4 (= vaḷavāya gadrabhena jāta); J IV.464 (kambojake assatare sudante; imported from Cambodia); VI.342. -- f. assatarī a she--mule Vin II.188; S I.154; II.241; A II.73; Miln 166. -- assatarī--ratha a chariot drawn by she--mules Vv 203, 208 (T. assatarī ratā) = 438; Pv I.111 (= assatariyutta ratha PvA 56); J VI.355.

Assattha1

Assattha1 [Vedic aśvattha, expld. in K Z I.467 as aśva--ttha dial. for aśva--stha "standing place for horses, which etym. is problematic; it is likely that the Sk. word is borrowed from a local dialect.] the holy fig--tree, Ficus, Religiosa; the tree under which the Buddha attained enlightenment, i. e. the Bo tree Vin IV.35; D II.4 (sammā--sambuddho assatthassa mūle abhisambuddho); S V.96; J I.16 (V.75, in word--play with assattha2 of V.79).

Assattha2

Assattha2 [pp. of assasati; cp. BSk. āsvasta Av. Ś I.210] encouraged, comforted A IV.184 (v. l. as gloss assāsaka); Ps I.131 (loka an°; v. l. assaka); J I.16 (V.79 cp. assattha1); VI.309 (= laddhassasa C.), 566.

Assaddha (adj.) [a + saddhā] without faith, unbelieving, Sn 663; Pug 13, 20; Dhs 1327; DhA II.187.

Assaddhiya (nt.) [a + saddhiya, in form, but not in meaning a grd. of saddahati, for which usually saddheyya; cp. Sk. aśradheyya incredible] disbelief S I.25; A III.421; V.113 sq., 146, 148 sq., 158, 161; Vbh 371; DA I.235; Sdhp 80.

Assama [ā + śram] a hermitage (of a brahmin ascetic esp. a jaṭila) Vin I.24 = IV.108; I.26, 246; III.147; Sn 979; Sn p. 104, 111; J I.315 (°pada) V.75 (id.) 321. VI.76 (°pada). The word is not found anywhere in the Canon in the technical sense of the later Sanskrit law books, where "the 4 āśramas" is used as a t. t. for the four stages in the life of a brahmin priest (not of a brahmin by birth). See Dial. I.211--217.

Assamaṇa [a + samaṇa] not a true Samaṇa Vin I.96; Sn 282; Pug 27 (so read for asamaṇa); Pug A 207. -- f. assamaṇī V ìn IV.214.

Assaya [ā + sayati, śri] resting place, shelter, refuge, seat DA I.67 (puññ°). Cp. BSk. rājāśraya Jtm 3156; aśraya also in meaning "body": see Av. Ś. I.175 & Index II.223.

Assava (adj.) [ā + sunāti, śru] loyal D I.137; Sn 22, 23, 32; J IV.98; VI.49; Miln 254; an° inattentive, not docile DhA I.7.

Assavati [ā + sru] to flow J II.276 (= paggharati C.). Cp. also āsavati.

Assavanatā (f.) [abstr. fr. assavana] not listening to, inattention M I.168.

Assavanīya (adj.) [a + savanīya] not pleasant to hear Sdhp 82.

Assasati [ā + śvas, on semantical inversion of ā & pa see under ā1 3] 1. to breathe, to breathe out, to exhale, J I 163; VI.305 (gloss assāsento passāsento susu ti saddaŋ karonto); Vism 272. Usually in combn. with passasati to inhale, i. e. to breathe in & out, D II.291 = M I.56, cp. M I.425; J II.53, cp. V.36. -- 2. to breathe freely or quietly, to feel relieved, to be comforted, to have courage S IV.43; J IV.93 assasitvāna ger. = vissamitvā c.); VI.190 (assāsa imper., with mā soci); med. assase J IV.57 (C. for asmase T.; expld. by vissase), 111 (°itvā). -- 3. to enter by the breath, to bewitch, enchant, take possession J IV.495 (= assāsa--vātena upahanati āvisati C.). -- Caus. assāseti. -- pp. assattha2. See also assāsa--passāsa.

Assāda [ā + sādiyati, svad] taste, sweetness, enjoyment, satisfaction D I.22 (vedanānaŋ samudaya atthangama assāda etc.); M I.85; S II.84 sq. (°ânupassin), 170 sq.; III.27 sq. (ko rūpassa assādo), 62, 102; IV.8 sq., 220; V.193, 203 sq.; A I.50 (°ânupassin), 258, 260; II.10; III.447 (°diṭṭhi) J I.508; IV.113, Sn 448; Ps I.139 sq., (°diṭṭhi), 157; cp. I.1017; Pv IV.62 (kām°); Vbh 368 (°diṭṭhi); Nett 27 sq.; Miln 388; Vism 76 (paviveka--rasɔ); Sdhp 37, 51. See also appassāda under appa.

Assādanā (f.) [cp. assāda] sweetness, taste, enjoyment S I.124; Sn 447 (= sādubhāva SnA 393).

Assādeti [Denom. fr. assāda] to taste S II.227 (lābha--sakkārasilokaŋ); Vism 73 (paviveka--sukha--rasaŋ); DhA I.318.

Assāraddha v. l. at It 111 for asāraddha.

Assāvin (adj.) [ā + sru] only in an° not enjoying or finding pleasure, not intoxicated Sn 853 (sātiyesu a. = sāta--vatthusa kāmaguṇesu taṇhā--santhava--virahita SnA 549). See also āsava.

Assāsa [Sk. āśvāsa, ā + śvas] 1. (lit.) breathing, esp. breathing out (so Vism 272), exhalation, opp. to passāsa inhalation, with which often combd. or contrasted; thus as cpd. assāsa--passāsa meaning breathing (in & out), sign of life, process of breathing, breath D II.157 = S I.159 = Th 1, 905; D III.266; M I.243; S I.106; IV.293; V.330, 336; A IV.409; V.135; J II.146; VI.82; Miln 31, 85; Vism 116, 197. -- assāsa in contrast with passāsa at Ps I.95, 164 sq., 182 sq. -- 2. (fig.) breathing easily, freely or quietly, relief, comfort, consolation, confidence M I.64; S II.50 (dhamma--vinaye); IV.254 (param--assāsa--ppatta); A I.192; III.297 sq. (dhamma--vinaye); IV.185; J VI.309 (see assattha2); Miln 354; PvA 104 (°matta only a little breathing space);

Sdhp 299 (param°), 313.

Assāsaka (adj. n.) [fr. assāsa] 1. (cp. assāsa 1) having breath, breathing, in an° not able to draw breath Vin III.84; IV.111. -- 2. (cp. assāsa2) (m. & nt.) that which gives comfort & relief, confidence, expectancy J I.84; VI. 150. Cp. next.

Assāsika (adj.) [fr. assāsa in meaning of assāsa 2, cp. assāsaka 2] only in neg. an° not able to afford comfort, giving no comfort or security M I.514; III.30; J II.298 (= aññaŋ assāsetuŋ asamatthaṭāya na assāsika). Cp. BSk. anāśvāsika in ster. phrase anitya adhruva anāśvāsika vipariṇāmadharman Divy 207; Av. Ś. 139, 144; whereas the corresp. Pāli equivalent runs anicca addhuva asassata (= appāyuka) vipariṇāma--dhamma thus inviting the conjecture that BSk. āśvāsika is somehow distorted out of P. asassata.

Assāsin (adj.) [Sk. āśvāsin] reviving, cheering up, consoled, happy S IV.43 (an°).

Assāseti [Caus. of assasati] to console, soothe, calm, comfort, satisfy J VI.190, 512; DhA I.13.

Assita (adj.) [Sk. aśrita, ā + pp. of śri] dependent on, relying, supported by (acc.); abiding, living in or on D II.255 (tad°); Vv 5016 (sīho va guhaŋ a.); Th 1, 149 (janaŋ evɔ assito jano); Sdhp 401.

Assirī (adj.) [a + sirī] without splendour, having lost its brightness, in assirī viya khāyati Nett 62 = Ud 79 (which latter has sassarɔ iva, cp. C. on passage l. c.).

Assu1

Assu1 (nt.) [Vedic aśru, Av. asrū, Lith aszarà, with etym. not definitely clear: see Walde, Lat. Wtb. under lacrima] a tear Vin I.87 (assūni pavatteti to shed tears); S II.282 (id.); Dh 74; Th 2, 496 (cp. ThA 289); KhA 65; DhA I.12 (°puṇṇa--netta with eyes full of tears); II.98; PvA 125.
--dhārā a shower of tears DhA IV.15 (pavatteti to shed). --mukha (adj.) with tearful face [cp. BSk. aśrumukha e. g. Jtm 3116] D I.115, 141; Dh 67; Pug 56; DA I.284; PvA 39. --mocana shedding of tears PvA 18.

Assu2

Assu2 is 3rd pl. pot. of atthi.

Assu3

Assu3 (indecl.) [Sk. sma] expletive part. also used in emphatic sense of "surely, yes, indeed" Sn 231 (according to Fausböll, but preferably with P. T. S. ed. as tayas su for tayɔ assu, cp. KhA 188); Vv 324 (assa v. l. SS) = VvA 135 (assū ti nipāta--mattaŋ). Perhaps we ought to take this assu3 together with the foll. assu4 as a modification of ssu (see su2). Cp. āsu.

Assu4

Assu4 part. for Sk. svid (and sma?) see under su2. According to this view Fausbölls reading kenɔ assu at Sn 1032 is to be emended to kena ssu.

Assuka (nt.) [assu1 + ka] a tear Vin II.289; Sn 691; Pv IV.53.

Assutavant (adj.) [a + sutavant] one who has not heard, ignorant M I.1, 8, 135; Dhs 1003, 1217, cp. Dhs trsl. 258.

Aha1

Aha1 (indecl.) [cp. Sk. aha & P. aho; Germ. aha; Lat. ehem etc.] exclamation of surprise, consternation, pain etc. "ch! alas! woe!". Perhaps to be seen in cpd. °kāmā miserable pleasures lit. "woe to these pleasures!") gloss at ThA 292 for T. kāmakāmā of Th 2, 506 (expld. by C. as "ahā ti lāmaka--pariyāyo"). See also ahaha.

Aha2

Aha2 (--°) & Aho (°--) (nt.) [Vedic ahan & ahas] a day. (1) °aha only in foll. cpds. & cases: instr. ekâhena in one day J VI. 366; loc. tadahe on that (same) day PvA 46; acc. katipâhaŋ (for) some or several days J I.152 etc. (kattpâha); sattāhaŋ seven days, a week Vin I.1; D II. 14; J IV.2, and freq.; anvahaŋ daily Dāvs IV.8. -- The initial a of ahaŋ (acc.) is elided after i, which often appears lengthened: kati ɔhaŋ how many days? S I.7; ekâha--dvī ɔhaŋ one or two days J I.292; dvīha--tī ɔhan two or three days J II.103; VvA 45; ekâha--dvī ɔhɔ accayena after the lapse of one or two days J I.253. -- A doublet of aha is anha (through metathesis from ahan), which only occurs in phrases pubbanho & sāyanha (q. v.); an adj. der. fr. aha is °ahika: see pañcâhika (consisting of 5 days). -- (2) aho° in cpd. ahoratta (m. & nt.) [cp. BSk. ahorātraŋ Av. Ś. I.209] & ahoratti (f.) day & night, occurring mostly in oblique cases and adverbially in acc. ahorattaŋ: M I.417 (°ânusikkhin); Dh 226 (id.; expld. by divā ca rattiñ ca tisso sikkhā sikkhamāna DhA III. 324); Th 1, 145 (ahorattā accayanti); J IV.108 (°ānaŋ accaye); Pv II.131 (°ŋ); Miln 82 (ena). -- ahorattiŋ Dh 387; J VI.313 (v. l. BB for T. aho va rattiŋ).

Ahaŋ (prom.) [Vedic ahaŋ = Av. azəm; Gr. e)gw/(n); Lat. ego; Goth. ik, Ags. ic, Ohg. ih etc.] pron. of 1st person "I". <-> nom. sg. ahaŋ S III.235; A IV.53; Dh 222, 320; Sn 172, 192, 685, 989, 1054, 1143; J I.61; II.159. -- In pregnant sense (my ego, myself, I as the one & only, i. e. egotistically) in foll. phrases: yaŋ vadanti mama . . na te ahaŋ S I.116, 123; ahaŋ asmi "I am" (cp. ahaŋkāra below) S I.129; III.46, 128 sq.; IV.203; A II.212, 215 sq.; Vism 13; ahaŋ pure ti "I am the first" Vv 8450 (= ahamahaŋkārā ti VvA 351). -- gen. dat. mayhaŋ Sn 431, 479; J I.279; II.160, mama S I.115; Sn 22, 23, 341, 997; J II.159, & mamaŋ S I.116; Sn 253 (= mama C.), 694, 982. -- instr. mayā Sn 135, 336, 557, 982; J I.222, 279. -- acc. maŋ Sn 356, 366, 425, 936; J II. 159; III.26, & mamaŋ J III.55, 394. -- loc. mayi Sn 559; J III 188. The enclitic form in the sg. is me, & func- tions in diff. cases, as gen. (Sn 983; J II.159), acc. (Sn 982), instr. (J I.138, 222), & abl. -- Pl. nom. mayaŋ (we) Sn 31, 91, 167, 999; J II.159; VI.365, amhe J II. 129, & vayaŋ (q. v.). -- gen. amhākaŋ J I.221; II.159 & asmākaŋ Sn p. 106. -- acc. amhe J I.222; II.415 & asme J III.359. -- instr. amhehi J I.150; II.417 & asmābhi ThA 153 (Ap. 132). -- loc. amhesu J I.222. <-> The enclitic form for the pl. is no (for acc. dat & gen.): see under vayaŋ.
--kāra selfishness, egotism, arrogance (see also mamaŋkāra) M III.18, 32; S II.253; III.80, 136, 169 sq.; IV.41, 197, 202; A I.132 sq.; III.444; Ud 70; Nett 127, and freq. passim.

Ahaha [onomat. after exclamation ahahā: see aha1] 1. exclamation of woe J III.450 (ahahā in metre). -- 2. (nt.) N. of a certain division of Purgatory (Niraya), lit. oh woe! A V.173 = Sn p. 126.

Ahāsa [a + hāsa, cp. Sk. ahāsa & aharṣa] absence of exultancy, modesty J III.466 (= an--ubbillāvitattaŋ C.).

Ahāsi 3rd sg. aor. of harati (q. v.).

Ahi [Vedic ahi, with Av. aži perhaps to Lat. anguis etc., see Walde Lat. Wtb. s. v.] a snake Vin II.109; D I.77; S IV.198; A III.306 sq.; IV.320; V.289; Nd1 484; Vism 345 (+ kukkura etc.); VvA 100; PvA 144.
--kuṇapa the carcase of a snake Vin III.68 = M I.73 = A IV.377. --gāha a snake catcher or trainer J VI.192. --guṇṭhika (? reading uncertain, we find as vv. ll. °guṇḍ̤ika, °guṇṭika & °kuṇḍ̤ika; the BSk. paraphrase is °tuṇḍ̤ika Divy 497. In view of this uncertainty we are unable to pronounce a safe etymology; it is in all probability a dialectical; may be Non--Aryan, word. See also under kuṇḍ̤ika & guṇṭhika & cp. Morris in J.P.T.S. 1886, 153) a snake charmer J I.370 (°guṇḍ̤°); II.267; III.348 (°guṇḍ̤°); IV.456 (T. °guṇṭ; v. l. BB °kuṇḍ̤°) 308 (T. °kuṇḍ̤°, v. l. SS °guṇṭh°), 456 (T. °guṇṭ°; v. l. BB °kuṇḍ̤); VI.171 (T. °guṇḍ̤°; v. l. BB °kuṇḍ̤°); Miln 23, 305. --chattaka (nt.) "a snake's parasol", a mushroom D III.87; J II.95; Ud 81 (C. on VIII.5, 1). --tuṇḍ̤ika = °guṇṭhika Vism 304, 500. --peta a Peta in form of a snake DhA II.63. --mekhalā "snake--girdle", i. e. outfit or appearance of a snake DhA I.139. --vātaka (--roga) N. of a certain disease ("snakewind--sickness") Vin I.78; J II.79; IV.200; DhA I.169, 187, 231; III.437. --vijjā "snake--craft", i. e. fortune--telling or sorcery by means of snakes D I.9 (= sappa--daṭṭhatikicchana--vijjā cɔ eva sappɔ avhāyana--vijjā ea "the art of healing snake bites as well as the invocation of snakes (for magic purposes)" DA I.93).

Ahiŋsaka (adj.) [fr. ahiŋsā] not injuring others, harmless, humane, S I.165; Th 1, 879; Dh 225; J IV.447.

Ahiŋsā (f.) [a + hiŋsā] not hurting, humanity, kindness D III.147; A I.151; Dh 261, 270; J IV.71; Miln 402.

Ahita (adj.--n.) [a + hita] not good or friendly, harmful, bad; unkindliness D III.246; Dh 163; Sn 665, 692; Miln 199 (°kāma).

Ahirika & Ahirīka (adj.) [fr. a + hirī] shameless, unscrupulous D III.212, 252, 282; A II.219; Dh 244; Sn 133 (°īka); It 27 (°īka); Pug 19 (also nt. unscrupulousness); Dhs 365; Nett 39, 126; DhA III.352.

Ahīnindriya see discussed under abhinindriya.

Ahuvāsiŋ 1st sg. pret. of hotī (q. v.) I was Vv 826 (= ahosiŋ VvA 321).

Ahuhāliya (nt.) [onomat.] a hoarse & loud laugh J III.223 (= danta--vidaŋsaka--mahā--hasita C.).

Ahe (indecl.) [= aho, cp. aha1] exclamation of surprise or bewilderment: alas! woe etc., perhaps in cpd. ahevana a dense forest (lit. oh! this forest, alas! the forest (i. e. how big it is) J V.63 (uttamāhevanandaho, if reading is correct, which is not beyond doubt. C. on p. 64 expls. as "ahevanaŋ vuccati vanasaṇḍo").

Aho (indecl.) [Sk. aho, for etym. see aha1] exclamation of surprise, astonishment or consternation: yea, indeed, well; I say! for sure! VvA 103 (aho ti acchariyɔ atthena nipāto); J I.88 (aho acchariyaŋ aho abbhutaŋ), 140. Usually combd. with similar emphatic particles, e. g. aho vata DhA II.85; PvA 131 (= sādhu vata); aho vata re D I. 107; Pv II.94 5. Cp. ahe.

Ahosi--kamma (nt.) an act or thought whose kamma has no longer any potential force: Cpd. 145. At p. 45 ahosikakamma is said to be a kamma inhibited by a more powerful one. See Buddhaghosa in Vism. Chap. XIX.

Ā

Ā1

Ā1 (indecl.) [Vedic ā, prep. with acc., loc., abl., meaning "to, towards", & also "from". Orig. an emphatic--deictic part. (Idg. *ē) = Gr. h)_ surely, really; Ohg. --ā etc., increment of a (Idg. *e), as in Sk. a--sau; Gr. e\kei_ (cp. a3), see Brugmann, Kurze Vergl. Gr. 464, 465] a frequent prefix, used as well--defined simple base--prefix (with rootderivations), but not as modification (i. e. first part of a double prefix cpd. like sam--ā--dhi) except in one case ā--ni--saŋsa (which is doubtful & of diff. origin, viz. from combn. āsaŋsa--nisaŋsa, see below 3b). It denotes either touch (contact) or a personal (close) relation to the object (ā ti anussaraṇɔ atthe nipāto PvA 165), or the aim of the action expressed in the verb. -- (1.) As prep. c. abl. only in J in meaning "up to, until, about, near" J VI.192 (ā sahassehi = yāva s. C.), prob. a late development. As pref. in meaning "forth, out, to, towards, at, on" in foll. applications: -- (a) aim in general or touch in particular (lit.), e. g. ākaḍḍhati pull to, along or up; °kāsa shining forth; °koṭeti knock at; °gacchati go towards; °camati rinse over; °neti bring towards, ad--duce; °bhā shining forth; °bhujati bend in; °masati touch at; °yata stretched out; °rabhati at--tempt; °rohana a--scending; °laya hanging on; °loketi look at; °vattati ad--vert; °vahati bring to; °vāsa dwelling at; °sādeti touch; °sīdati sit by; °hanati strike at. -- (b) in reflexive function: close relation to subject or person actively concerned, e. g. ādāti take on or up (to oneself); °dāsa looking at, mirror; °dhāra support; °nandati rejoice; °nisaŋsa subjective gain; °bādha being affected; °modita pleased; °rakkha guarding; °rādhita satisfied; °rāma (personal) delight in; °lingati embrace (to oneself); °hāra taking to (oneself). -- (c) in transitive function: close relation to the object passively concerned, e. g. āghātana killing; °carati indulge in; °cikkhati point ont, explain; °jīva living on; °ṇāpeti give an order to somebody; °disati point out to some one; °bhindati cut; °manteti ad--dress; °yācati pray to; °roceti speak to; siñcati besprinkle; °sevati indulge in. -- (d) out of meaning (a) develops that of an intensive--frequentative prefix in sense of "all--round, completely, very much", e. g. ākiṇṇa strewn all over, °kula mixed up; °dhuta moved about; °rāva shouting out or

very much; °luḷati move about; °hiṇḍati roam about. -- 2. Affinities. Closely related in meaning and often interchanging are the foll. prep. (prefixes): anu (°bhati), abhi (°saŋsati), pa (°tapati), paṭi (°kankhati) in meaning 1 a--c; and vi (°kirati, °ghāta, °cameti, °lepa, °lopa), sam (°tapati, °dassati) in meaning 1 d. See also 3b. -- 3. Combinations: (a) Intensifying combns. of other modifying prefixes with ā as base: anu + ā (anvā--gacchati, °disati, °maddati, °rohati, °visati, °sanna, °hata), paṭi + ā (paccā--janati, °ttharati, °dāti, °savati), pari + ā (pariyā--ñāta, °dāti, °pajjati, °harati), sam + ā (samā--disati, °dāna, °dhi, °pajjati, °rabhati). -- (b) Contrast--combns. with other pref. in a double cpd. of noun, adj. or verb (cp. above 2) in meaning of "up & down, in & out, to & fro"; ā + ni: āvedhika--nibbedhika, āsaŋsa--nisaŋsa (contracted to ānisaŋsa), āsevita--nisevita; ā + pa: assasatipassasati (where both terms are semantically alike; in exegesis however they have been differentiated in a way which looks like a distortion of the original meaning, viz. assasati is taken as "breathing out", passasati as "breathing in": see Vism 271), assāsa--passāsa, āmoditapamodita, āhuna--pāhuna, āhuneyya--pāhuneyya; ā + paccā: ākoṭita--paccākoṭita; ā + pari: ākad̤d̤hana--parikad̤d̤hana, āsankita--parisankita; ā + vi: ālokita--vilokita, āvāha--vivāha, āveṭhana--viniveṭhana; a + sam: allāpa--sallāpa: ā + samā: āciṇṇa--samāciṇṇa. -- 4. Before double consonants ā is shortened to a and words containing ā in this form are to be found under a°, e. g. akkamaṇa, akkhitta, acchādeti, aññāta, appoṭeti, allāpa, assāda.

Ā°2

Ā°2 guṇa or increment of a° in connection with such suffixes as --ya, --iya, --itta. So in āyasakya fr. ayasaka; āruppa from arūpa; ārogya fr. aroga; ālasiya fr. alasa; ādhipacca fr. adhipati; ābhidosika fr. abhidosa etc.

Ā°3

Ā°3 of various other origins (guṇa e. g. of ṛ or lengthening of ordinary root a°), rare, as ālinda (for alinda), āsabha (fr. usabha).

Ā°4

Ā°4 infix in repetition--cpds. denoting accumulation or variety (by contrast with the opposite, cp. ā1 3b), constitutes a guṇa-- or increment--form of neg. pref. a (see a2), as in foll.: phalâphala all sorts of fruit (lit. what is fruit & not fruit) freq. in Jātakas, e. g. I.416; II.160; III.127; IV.220, 307, 449; V.313; VI.520; kāraṇâkāraṇāni all sorts of duties J VI.333; DhA I.385; khaṇḍâkhaṇḍa pêle--mêle J I.114; III.256; gaṇḍâgaṇḍa a mass of boils DhA III.297; cirâciraŋ continually Vin IV.261; bhavâbhava all kinds of existences Sn 801, cp. Nd1 109; Nd2 664; Th 1, 784 (°esu = mahant--âmahantesu bh. C., see Brethren 305); rūpârūpa the whole aggregate ThA 285; etc.

Ākankhati [ā + kānkṣ, cp. kankhati] to wish for, think of, desire; intend, plan, design Vin II.244 (°amāna); D I.78, 176; S I.46; Sn 569 (°amāna); Sn p. 102 (= icchati SnA 436); DhA I.29; SnA 229; VvA 149; PvA 229.

Ākankhā f. [fr. ā + kānkṣ] longing, wish; as adj. at Th 1, 1030.

Ākad̤d̤hati [ā + kad̤d̤hati] to pull along, pull to (oneself), drag or draw out, pull up Vin II.325 (Bdhgh. for apakassati, see under apakāsati); IV.219; J I.172, 192, 417; Miln 102, 135; ThA 117 (°eti); VvA 226; PvA 68. <-> Pass. ākad̤d̤hiyati J II.122 (°amāna--locana with eyes drawn away or attracted); Miln 102; Vism 163; VvA 207 (°amāna--hadaya with torn heart). -- pp. ākad̤d̤hita.

Ākad̤d̤hana (nt.) [fr. ākad̤d̤hati] drawing away or to, pulling out, distraction VvA 212 (°parikad̤d̤hana pulling about); DhsA 363; Miln 154 (°parikad̤d̤hana), 352. -- As f. Vin III.121.

Ākad̤d̤hita [pp. of akad̤d̤heti] pulled out, dragged along; upset, overthrown J III.256 (= akkhitta2).

Ākantana (?) a possible reading, for the dürakantana of the text at Th 1, 1123, for which we might read durākantana.

Ākappa [cp. Sk. ākalpa ā + kappa] 1. attire, appearance, Vin I.44 (an°) = II.213; J I.505. -- 2. deportment Dhs 713 (ā° gamanādi--ākāro DhsA 321).
  --sampanna, suitably attired, well dressed, A III.78; J IV.542; an° sampanna, ill dressed, J I.420.

Ākampita [pp. of ākampeti, Caus. of ā + kamp] shaking, trembling Miln 154 (°hadaya).

Ākara [cp. Sk. ākara] a mine, usually in cpd. ratan--ākara a mine of jewels Th 1, 1049; J II.414; VI. 459; Dpvs I.18. -- Cp. also Miln 356; VvA 13.

Ākassati [ā + kassati] to draw along, draw after, plough, cultivate Nd1 428.

Ākāra [a + karoti, kṛ] "the (way of) making", i. e. (1) state, condition J I.237 (avasan° condition of inhabitability); II.154 (patan° state of falling, labile equilibrium), cp. paṇṇ°. -- (2) property, quality, attribute D I.76 (anāvila sabb°--sampanna endowed with all good qualities, of a jewel); II.157 (°varûpeta); J II.352 (sabb° paripuṇṇa altogether perfect in qualities). -- (3) sign, appearance, form, D I.175; J I.266 (chātak° sign of hunger); Miln 24 (°ena by the sign of . .); VvA 27 (therassa ā. form of the Th.); PvA 90, 283 (rañño ā. the king's person); Sdhp 363. -- (4) way, mode, manner, sa--ākāra in all their modes D I.13 = 82 = III.111; J I.266 (āgaman° the mode of his coming). Esp. in instr. sg. & pl. with num. or pron. (in this way, in two ways etc.): chahɔākārehi in a sixfold manner Nd2 680 (cp. kāraṇehi in same sense); Nett 73, 74 (dvādasahɔākārehi); Vism 613 (navahɔākārehi indriyāni tikkhāni bhavanti); PvA 64 (yenɔākārena āgato tenɔākārena gato as he came so he went), 99 (id.). <-> (5) reason, ground, account D I.138, 139; Nett 4, 8 sq., 38; DhA I.14; KhA 100 (in expln. of evaŋ). In this meaning freq. with dass (dasseti, dassana, nidassana etc.) in commentary style "what is meant by", the (statement of) reason why or of, notion, idea PvA 26 (dātabb°dassana), 27 (thoman°--dassana), 75 (kāruññ °ŋ dassesi), 121 (pucchan°--nidassanaŋ what has been asked); SnA 135 (°nidassana).
  --parivitakka study of conditions, careful consideration, examination of reasons S II.115; IV.138; A II.191 = Nd2 151.

Ākāraka (nt.) [ākāra + ka] appearance; reason, manner (cp. ākāra4) J I.269 (ākārakena = kāraṇena C.).

Ākāravant (adj.) [fr. ākāra] having a reason, reasonable, founded M I.401 (saddhā).

Ākāsa1

Ākāsa1 [Sk. ākāśa fr. ā + kāś, lit. shining forth, i. e. the illuminated space] air, sky, atmosphere; space. On the concept see Cpd. 5, 16, 226. On a fanciful etym. of ākāsa (fr. ā + kassati of kṛṣ) at DhsA 325 see Dhs trsl. 178. <-> D I.55 (°ŋ indriyāni sankamanti the sense--faculties pass into space); III.224, 253, 262, 265; S III.207; IV.218; V.49, 264; J I.253; II.353; III.52, 188; IV.154; VI.126; Sn 944, 1065; Nd1 428; Pv II.118; SnA 110, 152; PvA 93; Sdhp 42, 464. --ākāsena gacchati to go through the air PvA 75 (āgacch°), 103, 105, 162; °ena carati id. J II.103; °e gacchati id. PvA 65 (cando). -- Formula "ananto ākāso" freq.; e. g. at D I.183; A II.184; IV. 40, 410 sq.; V.345.
  --anta "the end of the sky", the sky, the air (on °anta see anta1 4) J VI.89. --ānañca (or ânañca) the infinity ef space, in cpd. °āyatana the sphere or plane of the infinity of space, the "space--infinity--plane", the sphere of unbounded space. The consciousness of this sphere forms the first one of the 4 (or 6) higher attainments or recognitions of the mind, standing beyond the fourth jhāna, viz. (1) ākās°, (2) viññāṇɔānañc--āyatana (3) ākiñcaññ°, (4) nɔeva saññānâsaññ°, (5) nirodha, (6) phala. -- D I.34, 183; II.70, 112, 156; III.224, 262 sq.; M I.41, 159.; III. 27, 44; S V.119; Ps I.36; Dhs 205, 501, 579, 1418; Nett 26, 39; Vism 326, 340, 453; DA I.120 (see Nd2 under ākāsa; Dhs 265 sq.; Dhs trsl. 71). As classed with jhāna see also Nd2 672 (sādhu--vihārin). --kasiṇa one of the kasiṇɔāyatanas (see under kasiṇa) D III.268; A I.41. --gangā N. of the celestial river J I.95; III.344. --gamana going through the air (as a trick of elephants) Miln 201. --cārika walking through the air J II.103. --cārin = °cārika VvA 6. --ṭṭha living in the sky (of devatā) Bu I.29; Miln 181, 285; KhA 120; SnA 476. --tala upper story, terrace on the top of a palace SnA 87. --dhātu the element of space D III.247; M I.423; III.31; A I.176; III.34; Dhs 638.

Ākāsa2

Ākāsa2 (nt.?) a game, playing chess 'in the air' (sans voir) Vin II.10 = D I.6 (= aṭṭhapada--dasapadesu viya ākāse yeva kiḷanaŋ DA I.85).

Ākāsaka (adj.) [ākāsa + ka] being in or belonging to the air or sky J VI.124.

Ākāsati [fr. ākāsa1] to shine J VI.89.

Ākiñcañña (nt.) [abstr. fr. akiñcana] state of having nothing, absence of (any) possessions; nothingness (the latter as philosophical t. t.; cp. below °āyatana & see Dhs trsl. 74). -- Sn 976, 1070, 1115 (°sambhava, cp. Nd2 116); Th 2, 341 (= akiñcanabhāva ThA 240; trsl. "cherish no wordly wishes whatsoëer"); Nd2 115, see ākāsa; Miln 342.
--āyatana realm or sphere of nothingness (cp. ākāsa°) D I.35, 184; II.156; III.224, 253, 262 sq.; M I.41, 165; II.254, 263; III.28, 44, S IV.217; A I.268; IV.40, 401; Ps I.36; Nett 26, 39; Vism 333. See also jhāna & vimokkha.

Ākiṇṇa [pp. of ākirati] 1. strewn over, beset with, crowded, full of, dense, rich in (°--) Vin III.130 (°loma with dense hair); S I.204 (°kammanta "in motley tasks engaged"); IV.37 (gāmanto ā. bhikkhūhi etc.); A III.104 (°vihāro); IV.4; V.15 (an° C. for appakiṇṇa); Sn 408 (°varalakkhaṇa = vipula--varalakkh° SnA 383); Pv II.124 (nānā--dijagaṇ° = āyutta PvA 157); Pug 31; PvA 32 (= parikiṇṇa); Sdhp 595. -- Freq. in idiomatic phrase describing a flourishing city "iddha phīta bahujana ākiṇṇa--manussa", e. g. D I.211; II.147 (°yakkha for °manussa; full of yakkhas, i. e. under their protection); A III.215; cp. Miln 2 (°jana--manussa). -- 2. (uncertain whether to be taken as above 1 or as equal to avakiṇṇa fr. avakirati 2) dejected, base, vile, ruthless S I.205 = J III.309 = 539 = SnA 383. At K. S. 261, Mrs. Rh. D. translates "ruthless" & quotes C. as implying twofold exegesis of (a) impure, and (b) hard, ruthless. It is interesting to notice that Bdhgh. explains the same verse differently at SnA 383, viz. by vipula°, as above under Sn 408, & takes ākiṇṇaludda as vipulaludda, i. e. beset with cruelty, very or intensely cruel, thus referring it to ākiṇṇa 1.

Ākirati [ā + kirati] to strew over, scatter, sprinkle, disperse, fill, heap Sn 665; Dh 313; Pv II.49 (dānaŋ vipulaŋ ākiri = vippakirati PvA 92); Miln 175, 238, 323 (imper. ākirāhi); Sn 383. -- pp. ākiṇṇa.

Ākiritatta (nt.) [ākirita + tta; abstr. fr. ākirita, pp. of ākirati Caus.] the fact or state of being filled or heaped with Miln 173 (sakataŋ dhaññassa ā).

Ākilāyati v. l. at KhA 66 for āgilāyati.

Ākucca (or °ā?) [etym. unknown, prob. non--Aryan] an iguana J VI.538 (C. godhā; gloss amattɔākuccā).

Ākurati [onomat. to sound--root *kur = *kor as in Lat. cornix, corvus etc. See gala note 2 B and cp. kukkuṭa kokila, khaṭa etc., all words expressing a rasping noise in the throat. The attempts at etym. by Trenckner (Miln p. 425 as Denom. of ākula) & Morris (J.P.T.S. 1886, 154 as contr. Denom. of ankura "intumescence", thus meaning "to swell") are hardly correct] to be hoarse Miln 152 (kaṇṭho ākurati).

Ākula (adj.) [ā + *kul of which Sk.--P. kula, to Idg *qu̯el to turn round, cp. also cakka & carati; lit. meaning "revolving quickly", & so "confused"] entangled, confused, upset, twisted, bewildered J I.123 (salākaggaŋ °ŋ karoti to upset or disturb); Vv 849 (andha°); PvA 287 (an° clear). Often reduplicated as ākulākula thoroughly confused Miln 117, 220; PvA 56; ākula--pākula Ud 5 (so read for akkula--pakkula); ākula--samākula J VI.270. <-> On phrase tantākula--jātā gulā--guṇṭhika--jātā see guḷā.

Ākulaka (adj.) [fr. ākula] entangled D II.55 (tant° for the usual tantākula, as given under guḷā).

Ākulanīya (adj.) [grd. of ā + *kulāyati, Denom. of kula] in an° not to be confounded or upset PvA 118.

Ākulī (--puppha) at KhA 60 (milāta°) read (according to Index p. 870) as milāta--bakula--puppha. Vism 260 (id. p.)

however reads ākulī--puppha "tangle--flower" (?), cp. Ud 5, gāthā 7 bakkula, which is preferably to be read as pākula.

Ākoṭana1

Ākoṭana1 (nt.) [fr. ākoṭeti] beating on, knocking M I.385; Miln 63, 306; DhsA 144.

Ākoṭana2

Ākoṭana2 (adj.) [= ākoṭana1] beating, driving, inciting, urging J VI.253 (f. ākoṭanī of paññā, expld. by "nivāraṇapatoda--laṭṭhi viya paññā koṭinī hoti" p. 254).

Ākoṭita [pp. of ākoṭeti] -- 1. beaten, touched, knocked against J I.303; Miln 62 (of a gong). -- 2. pressed, beaten down (tight), flattened, in phrase ākoṭita--paccākoṭita flattened & pressed all round (of the cīvara) S II. 281; DhA I.37.

Ākoṭeti [a + koṭṭeti, Sk. kuṭṭayati; BSk. ākoṭayati e. g. Divy 117 dvāraŋ trir ā°, Cowell "break" (?); Av. Ś. Index p. 222 s. v.] -- 1. to beat down, pound, stamp J I.264. <-> 2. to beat, knock, thrash Vin II.217; J II.274; PvA 55 (aññamaññaŋ); Sdhp 159. -- 3. Esp. with ref. to knocking at the door, in phrases aggaḷaŋ ākoṭeti to beat on the bolt D I.89; A IV.359; V.65; DA I.252 (cp. aggaḷa); dvāraŋ ā. J V 217; DhA II.145; or simply ākoṭeti Vv 8117 (ākoṭayitvāna = appoṭetvā VvA 316). -- 4. (intrs.) to knock against anything J I.239. -- pp. ākoṭita (q. v.). Caus. II. ākoṭapeti J III.361.

Ākhu [Vedic ākhu, fr. ā + khan, lit. the digger in, i. e. a mole; but given as rat or mouse by Halāyudha] a mouse or rat Pgdp 10.

Āgacchati [ā + gacchati, gam] to come to or towards, approach, go back, arive etc.
I. Forms (same arrangement as under gacchati): (1) √gacch: pres. āgacchati D I.161; J II.153; Pv IV.151; fut. āgacchissati J III.53; aor. āgacchi Pv II.133; PvA 64. -- (2) √gam: aor. āgamāsi PvA 81, āgamā D I.108; J III.128, and pl. āgamiŋsu J I.118; fut. āgamissati VvA 3; PvA 122; ger. āgamma (q. v.) & āgantvā J I.151; Miln 14; Caus. āgameti (q. v.). -- (3) √gā: aor. āgā Sn 841; Pv I.123 (= āgacchi PvA 64). -- pp. āgata (q. v.).
II. Mcanings: (1) to come to, approach, arrive D I.108; Pv I.113; II.133; Miln 14; to return, to come back (cp. āgata) PvA 81, 122. -- (2) to come into, to result, deserve (cp. āgama2) D I.161 (gārayhaŋ ṭhānaŋ deserve blame, come to be blamed); Pv IV.151 (get to, be a profit to = upakappati PvA 241). -- (3) to come by, to come out to (be understood as), to refer or be referred to, to be meant or understood (cp. āgata 3 & āgama 3) J I.118 (tīṇi piṭakāni āgamiŋsu); SnA 321; VvA 3. See also āgamma.

Āgata [pp. of āgacchati] (1) come, arrived Miln 18 (°kāraṇa the reason of his coming); VvA 78 (°ṭṭhāna); PvA 81 (kiŋ āgatɔ attha why have you come here) come by, got attained (°--) A II.110 = Pug 48 (°visa); Mhvs XIV. 28 (°phala = anāgānuphala) --āgatɔāgatā (pl.) people coming & going, passers by, all comers PvA 39, 78, 129; VvA 190 (Ep. of sangha). --svɔāgata "wel--come", greeted, hailed; nt. welcome, hail Th 2, 337; Pv IV.315, opp. durāgata not liked, unwelcome, A II.117, 143, 153; III. 163; Th 2, 337. -- (2) come down, handed down (by memory, said of texts) D I.88; DhA II.35; KhA 229; VvA 30; āgatāgamo, one to whom the āgama, or the āgamas, have been handed down, Vin I.127, 337; II 8; IV.158; A II.147; Miln 19, 21. -- (3) anāgata not come yet, i. e. future; usually in combn. with atīta (past) & paccuppanna (present): see atīta and anāgata.

Āgati (f.) [ā + gati] coming, coming back, return S III.53; J II.172. Usually opp. to gati going away. Used in spe<->
cial sense of rebirth and re--death in the course of saŋsāra. Thus in āgati gati cuti upapatti D I.162; A III.54 sq., 60 sq., 74; cp. also S II.67; Pv II.922 (gatiŋ āgatiŋ vā).

Āgada (m.) & Āgadana (nt.) [ā + gad to speak] a word; talk, speech DA I.66 (= vacana).

Āgantar [N. ag. fr. āgacchati] one who is coming or going to come A I.63; II.159; It 4, 95 (nom. āgantā only one MS, all

others āgantvā). an° A I.64; II.160.

Āgantu (adj.) [Sk. āgantu] -- 1. occasional, incidental J VI.358. -- 2. an occasional arrival, a new comer, stranger J VI.529 (= āgantuka--jana C.); ThA 16.

Āgantuka (adj.--n.) [āgantu + ka; cp. BSk. āgantuka in same meaning as P. viz. āgantukā bhikṣavaḥ Av. Ś I.87, 286; Divy 50] -- 1. coming, arriving, new comer, guest, stranger, esp. a newly arrived bhikkhu; a visitor (opp. gamika one who goes away) Vin I.132, 167; II.170; III. 65, 181; IV.24, A I.10; III.41, 366; J VI.333; Ud 25; DhA II.54, 74; VvA 24; PvA 54. -- 2. adventitions, incidental (= āgantu1) Miln 304 (of megha & roga). <-> 3. accessory, superimposed, added Vism 195.
--bhatta food given to a guest, meal for a visitor Vin I.292 (opp. gamika°); II.16.

Āgama [fr. ā + gam] -- 1. coming, approach, result, D I.53 (āgamanaŋ pavattatī ti DA I.160; cp. Sdhp 249 dukkh°). -- 2. that which one goes by, resource, reference, source of reference, text, Scripture, Canon; thus a designation of(?) the Pātimokkha, Vin II.95 = 249, or of the Four Nikāyas, DA I.1, 2 (dīgh°). A def. at Vism 442 runs "antamaso opamma--vagga--mattassa pi buddhavacanassa pariyāpuṇaṇaŋ". See also āgata 2, for phrase āgatɔāgama, handed down in the Canon, Vin loc. cit. Svāgamo, versed in the doctrine, Pv IV.133 (sv° = suṭṭhu āgatɔāgamo, PvA 230); Miln 215. BSk. in same use and meaning, e. g. Divy 17, 333, āgamāni = the Four Nikāyas. -- 3. rule, practice, discipline, obedience, Sn 834 (āgamā parivitakkaŋ), cp. Davs V.22 (takk°, discipline of right thought) Sdhp 224 (āgamato, in obedience to). <-> 4. meaning, understanding, KhA 107 (vaṇṇ°). -- 5. repayment (of a debt) J. VI.245. -- 6. as gram. tt. "augment", a consonant or syllable added or inserted SnA 23 (sa--kārɔāgama).

Āgamana (nt.) [fr. āgacchati, Sk. same] oncoming, arrival, approach A III.172; DA I.160; PvA 4, 81; Sdhp 224, 356. an° not coming or returning J I.203, 264.

Āgameti [caus of agacchati] to cause somebody or something to come to one, i. e. (1) to wait, to stay Vin II. 166, 182, 212; D I.112, 113; S IV.291; PvA 4, 55. <-> (2) to wait for, to welcome Vin II.128 (ppr. āgamayamāna); M I.161 (id.) J I.69 (id. + kālaŋ).

Āgamma (adv.) [orig. ger. of āgacchati, q. v. under I.2 for form & under II.3 for meaning. BSk. āgamya in meaning after the Pāli form, e. g. Divy 95, 405 (with gen.); Av. Ś I.85, 210 etc.; M Vastu I.243, 313]. With reference to (c. acc.), owing to, relating to; by means of, thanks to. In meaning nearly synonymous with ārabbha, sandhāya & paṭicca (see K. S. 318 s. v.) D I.229; It 71; J I.50; VI.424; Kh VIII.14 (= nissāya KhA 229); PvA 5, 21 etc.

Āgāmitā found only in neg. form anāgāmitā.

Āgāmin (adj. n.) [ā + gāmin] returning, one who returns, esp. one who returns to another form of life in saŋsāra (cp. āgati), one who is liable to rebirth A I.63; II.159; It 95. See anāgāmin.

Āgāra (--°) see agāra.

Āgāraka & °ika (adj.--n.) (--°) [cp. BSk. āgārika Divy 275, & agārika] belonging to the house, viz. (1) having control over the house, keeping, surveying, in cpds. koṭṭh° possessor or keeper of a storehouse Vin I.209; bandhan° prison--keeper A II.207; bhaṇḍ° keeper of wares, treasurer PvA 2 (see also bhaṇḍ°). -- (2) being in the house, sharing (the house), companion S III.190 (paŋsv° playmate).

Āgāḷha (adj.) (ā + gāḷha 1; cp. Sk. samāgāḍhaŋ] strong, hard, harsh, rough (of speech), usually in instr. as adv. āgāḷhena roughly, harshly a I.283, 295; Pug 32 (so to be read for agāḷhena, although Pug A 215 has a°, but expls. by atigāḷhena vacanena); instr. f. āgāḷhāya Vin v. 122 (ceteyya; Bdhgh. on p. 230 reads āgaḷāya and expls. by daḷhabhāvāya). See also Nett 77 (āgāḷhā paṭipadā a rough path), 95 (id.; v. l. agāḷhā).

Āgilāyati [ā + gilāyati; Sk. glāyati, cp. gilāna] to be wearied, exhausted or tired, to ache, to become weak or faint Vin II.200; D III.209; M I.354; S IV.184; KhA 66 (hadavaŋ ā.). Cp. āyamati.

Āgu (nt.) [for Vedic āgas nt.] guilt, offence, S I.123; A III.346; Sn 522 = Nd2 337 (in expln. of nāga as āguŋ na karotī ti nāgo); Nd1 201. Note. A reconstructed āgasa is found at Sdhp 294 in cpd. akatāgasa not having committed sin.
--cārin one who does evil, D II.339; M II.88; III.163; S II.100, 128; A II.240; Miln 110.

Āghāta [Sk. āghāta only in lit. meaning of striking, killing, but cp. BSk. āghāta in meaning "hurtfulness" at M Vastu I.79; Av. Ś II.129; cp. ghāta & ghāteti] anger, ill--will, hatred, malice D I.3, 31; III.72 sq.; S I.179; J I.113; Dhs 1060, 1231; Vbh 167, 362, 389; Miln 136; Vism 306; DA I.52; VvA 67; PvA 178. --anāghāta freedom from ill will Vin II.249; A V.80.
--paṭivinaya repression of ill--will; the usual enumn. of ā--° paṭivinayā comprises nine, for which see D III.262, 289; Vin V.137; A IV.408; besides this there are sets of five at A III.185 sq.; SnA 10, 11, and one of ten at Vin V.138. --vatthu occasion of ill--will; closely connected with °paṭivinaya & like that enumd. in sets of nine (Vin V.137; A IV.408; Ps I.130; J III.291, 404; V.149; Vbh 389; Nett 23; SnA 12), and of ten (Vin V.138; A V. 150; Ps I.130; Vbh 391).

Āghātana (nt.) [ā + ghāta(na), cp. āghata which has changed its meaning] -- 1. slaying, striking, destroying, killing Th 1, 418, 711; death D I.31 (= maraṇa DA I.119). <-> 2. shambles, slaughter--house Vin I.182 (gav°); A IV.138; J VI.113. -- 3. place of execution Vin III.151; J I.326, 439; III.59; Miln 110; DhA IV.52; PvA 4, 5.

Āghāteti [Denom. fr. āghāta, in form = ā + ghāteti, but diff. in meaning] only in phrase cittaŋ a. (with loc.) to incite one's heart to hatred against, to obdurate one's heart. Sdhp. 126 = S I.151 = A V.172.

Ācamati [ā + cam] to take in water, to resorb, to rinse J III.297; Miln 152, 262 (+ dhamati). -- Caus. I. ācamcti (a) to purge, rinse one's mouth Vin II.142; M II. 112; A III.337; Pv IV.1Q3 (ācamayitvā = mukhaŋ vikkhāletvā PvA 241); Miln 152 (°ayamāna). -- (b) to wash off, clean oneself after evacuation Vin II.221. -- Caus. II. ācamāpeti to cause somebody to rinse himself J VI.8.

Ācamana (nt.) [ā + camana of cam] rinsing, washing with water, used (a) for the mouth D I.12 (= udakena mukhasiddhi--karaṇa DA I.98); (b) after evacuation J III 486.
--kumbhī water--pitcher used for rinsing Vin I.49, 52; II.142, 210, 222. --pādukā slippers worn when rinsing Vin I.190; II.142, 222. --sarāvaka a saucer for rinsing Vin II.142, 221.

Ācamā (f.) [fr. ā + cam] absorption, resorption Nd1 429 (on Sn 945, which both in T. and in SnA reads ājava; expld. by taṇhā in Nidd.). Note. Index to SnA (Pj III) has ācāma.

Ācaya [ā + caya] heaping up, accumulation, collection, mass (opp. apacaya). See on term Dhs trsl. 195 & Cpd. 251, 252. -- S II.94 (kāyassa ācayo pi apacayo pi); A IV.280 = Vin II.259 (opp. apacaya); Dhs 642, 685; Vbh 319, 326, 330; Vism 449; DhA II.25.
--gāmin making for piling up (of rebirth) A V.243, 276; Dhs 584, 1013, 1397; Kvu 357.

Ācarati [ā + aarati] -- 1. to practice, perform, indulge in Vin I.56; II.118; Sn 327 (ācare dhamma--sandosa--vādaŋ), 401; Miln 171, 257 (pāpaŋ). Cp. pp. ācarita in BSk. e. g. Av. S I.124, 153, 213 in same meaning. -- pp. āciṇṇa. -- 2. to step upon, pass through J V.153.

Ācarin (adj.--n.) [fr. ā + car] treaching, f. ācarinī a female teacher Vin IV.227 (in contrast to gaṇa & in same sense as ācariya m. at Vin IV.130), 317 (id.).

Ācariya [fr. ā + car] a teacher (almost syn. with upajjhāya) Vin I.60, 61, 119 (°upajjhāya); II.231; IV.130 (gaṇo vā ācariyo a meeting of the bhikkhus or a single teacher, cp. f. ācarinī); D I.103, 116 (gaṇ°) 238 (sattamâcariyamahāyuga seventh age of

great teachers); III.189 sq.; M III.115; S I.68 (gaṇ°), 177; IV.176 (yogg°); A I.132 (pubb°); Sn 595; Nd1 350 (upajjhāya vā āc°); J II.100, 411; IV.91; V.501; Pv IV.323, 351 (= ācāra--samācāra--sikkhāpaka PvA 252); Miln 201, 262 (master goldsmith?); Vism 99 sq.; KhA 12, 155; SnA 422; VvA 138. <-> For contracted form of ācariya see ācera.
--kula the clan of the teacher A II.112. --dhana a teacher's fee S I.177; A V.347. --pācariya teacher upon teacher, lit. "teacher & teacher's teacher" (see ā1 3b) D I.94, 114, 115, 238; S IV.306, 308; DA I.286; SnA 452 (= ācariyo cɔeva ācariya--ācariyo ca). --bhariyā the teacher's fee J V.457; VI.178; DhA I.253. --muṭṭhi "the teacher's fist" i. e. close--fistedness in teaching, keeping things back, D II.100; S V.153; J II.221, 250; Miln 144; SnA 180, 368. --vaŋsa the line of the teachers Miln 148. --vatta serving the teacher, service to the t. DhA I.92. --vāda traditional teaching; later as heterodox teaching, sectarian teaching (opp. theravāda orthodox doctrine) Miln 148; Dpvs V.30; Mhbv 96.

Ācariyaka [ācariya + ka, diff. from Sk. ācariyaka nt. art of teaching] a teacher Vin I.249; III.25, 41; D I.88, 119, 187; II.112; M I.514; II.32; S V.261; A II.170; IV. 310. See also sācariyaka.

Ācāma [Sk. ācāma] the scum or foam of boiling rice D I.166; M I.78; A I.295; J II.289; Pug 55; VvA 99 sq.; DhA III.325 (°kuṇḍaka).

Ācāmeti [for ācameti? cp. Sk. ācāmayati, Caus. of ā + cam] at M II.112 in imper. ācāmehi be pleased or be thanked(?); perhaps the reading is incorrect.

Ācāra [ā + car] way of behaving, conduct, practice, esp. right conduct, good manners; adj. (--°) practising, indulging in, or of such & such a conduct. -- Sn 280 (pāpa°); J I.106 (vipassana°); II.280 (°ariya); VI.52 (ariya°); SnA 157; PvA 12 (sīla°), 36, 67, 252; Sdhp 441. --an° bad behaviour Vin II.118 (°ŋ ācarati indulge in bad habits); DhA II.201 (°kiriyā). Cp. sam°.
--kusala versed in good manners Dh 376 (cp. DhA IV.111). --gocara pasturing in good conduct; i. e. practice of right behaviour D I.63 = It 118; M I.33; S V.187; A I.63 sq.; II.14, 39; III.113, 155, 262; IV.140, 172, 352; V.71 sq., 89, 133, 198; Vbh 244, 246 (cp. Miln 368, 370, quot. Vin III.185); Vism I.8. --vipatti failure of morality, a slip in good conduct Vin I.171.

Ācārin (adj. n.) [fr. ācāra] of good conduct, one who behaves well A I.211 (anācārī viratā l. 4 fr. bottom is better read as ācārī virato, in accordance with v. l.).

Ācikkhaka (adj. n.) [ā + cikkha + ka of cikkhati] one who tells or shows DhA I.71.

Ācikkhati [Freq. of ā + khyā, i. e. akkhāti] to tell, relate, show, describe, explain D I.110; A II 189 (atthaŋ ā to interpret); Pug 59; DhA I.14; SnA 155; PvA 121, 164 (describe). -- imper. pres. ācikkha Sn 1097 (= brūhi Nd2 119 & 455); Pv I.109; II.81; and ācikkhāhi DhA II.27. <-> aor. ācikkhi PvA 6, 58, 61, 83. -- ācikkhati often occurs in stock phrase ācikkhati deseti paññāpeti paṭṭhapeti vivarati etc., e. g. Nd1 271; Nd2 465; Vism 163. -- attānaŋ ā. to disclose one's identity PvA 89, 100. -- pp. ācikkhita (q. v.). -- Caus. II. ācikkhāpeti to cause some body to tell DhA II.27.

Ācikkhana (adj.--nt.) [ā + cikkhana of cikkhati] telling, announcing J III.444; PvA 121.

Ācikkhita [pp. of acikkhati] shown, described, told PvA 154 (°magga), 203 (an° = anakkhāta).

Ācikkhitar [n. ag. fr. ācikkhati] one who tells or shows DhA II.107 (for pavattar).

Āciṇa [pp. of ācināti? or is it distorted from āciṇṇa?] accumulated; practised, performed Dh 121 (pāpaŋ = pāpaŋ āciṇanto karonto DhA III.16). It may also be spelt ācina.

Āciṇṇa [ā + ciṇṇa, pp. of ācarati] practiced, performed, (habitually) indulged in M I.372 (kamma, cp. Miln 226 and the expln. of āciṇṇaka kamma as "chronic karma" at Cpd. 144); S IV.419; A V.74 sq.; J I.81; DA I.91 (for aviciṇṇa at D I.8), 275; Vism 269; DhA I.37 (°samāciṇṇa thoroughly fulfilled); VvA 108; PvA 54; Sdhp 90.
--kappa ordinance or rule of right conduct or customary practice (?) Vin I.79; II.301; Dpvs IV.47; cp. V.18.

Ācita [pp. of ācināti] accumulated, collected, covered, furnished or endowed with J VI.250 (= nicita); Vv 411; DhsA 310. See also āciṇa.

Ācināti [ā + cināti] to heap up, accumulate S III.89 (v. l. ācinati); IV.73 (ppr. ācinato dukkhaŋ); DhsA 44. -- pp. ācita & āciṇa (ācina). -- Pass. ācīyati (q. v.).

[Pass. of ācināti, cp. cīyati] to be heaped up, to increase, to grow; ppr. āceyyamāna J V.6 (= ācīyanto vaḍḍhanto C.).

Ācera is the contracted form of ācariya; is the contracted form of ācariya; only found in the Jātakas, e. g. J IV.248; VI.563.

Ācela in kañcanācela--bhūsita "adorned with golden clothes" Pv II.127 stands for cela°.

Ājañña is the contracted form of ājāniya.

Ājava see ācamā.

Ājāna (adj.) [ā + jāna from jñā] understandable, only in cpd. durājāna hard to understand S IV.127; Sn 762; J I.295, 300.

Ājānana (nt.) [ā + jānana, cp. Sk. ajñāna] learning, knowing, understanding; knowledge J I.181 (°sabhāva of the character of knowing, fit to learn); PvA 225.

Ājānāti [ā + jānāti] to understand, to know, to learn D I.189; Sn 1064 (°amāna = vijānamāna Nd2 120). As aññāti at Vism 200. -- pp. aññāta. Cp. also āṇāpeti.

(adj. n.) [cp. BSk. ājāneya & Sk. ājāti birth, good birth. Instead of its correct derivation from ā + jan (to be born, i. e. well--born) it is by Bdhgh. connected with ā + jñā (to learn, i. e. to be trained). See for these popular etym. e. g. J I.181: sārathissa cittarucitaŋ kāraṇaŋ ājānana--sabhāvo ājañño, and DhA IV.4: yaŋ assadamma--sārathi kāraṇaŋ kāreti tassa khippaŋ jānana<-> samatthā ājāniyā. -- The contracted form of the word is ājañña] of good race or breed; almost exclusively used to denote a thoroughbred horse (cp. assājāniya under assa3). (a) ājāniya (the more common & younger Pāli form): Sn 462, 528, 532; J I.178, 194; Dpvs IV.26; DhA I.402; III.49; IV.4; VvA 78; PvA 216. -- (b) ājānīya: M I.445; A V.323; Dh 322 = Nd2 475. -- (c) ājañña = (mostly in poetry): Sn 300 = 304; J I.181; Pv IV.154; purisājañña "a steed of man", i. e. a man of noble race) S III.91 = Th 1, 1084 = Sn 544 = VvA 9; A V.325. --anājāniya of inferior birth M I.367.
--susu the young of a noble horse, a noble foal M I. 445 (°ûpamo dhamma--pariyāyo).

Ājānīyatā (f.) [abstr. fr. ājāniya] good breed PvA 214.

Ājira [= ajira with lengthened initial a] a courtyard Mhvs 35, 3.

Ājīva [ā + jīva; Sk. ājīva] livelihood, mode of living, living, subsistence, D I.54; A III.124 (parisuddha°); Sn 407 (°ŋ = parisodhayi = micchājīvaŋ hitvā sammājīvaŋ eva pavattayī SnA 382), 617; Pug 51; Vbh 107, 235; Miln 229 (bhinna°); Vism 306 (id.); DhsA 390; Sdhp 342, 375, 392. Esp. freq. in the contrast pair sammā--ājīva & micchā--ā° right mode & wrong mode of gaining a living, e. g. at S II.168 sq.; III.239; V.9; A I.271; II 53, 240, 270; IV.82; Vbh 105, 246. See also magga (ariyaṭṭhangika).
--pārisuddhi purity or propriety of livelihood Miln 336; Vism 22 sq., 44; DhA IV.111. --vipatti failure in method of gaining a living A I.270. --sampadā perfection of (right) livelihood A I.271; DA I.235.

[ājīva + ka, orig. "one finding his living" (scil. in a peculiar way); cp. BSk. ājīvika Divy 393, 427] an ascetic, one of the numerous sects of non--buddhist ascetics. On their austerities, practice & way of living see esp. DhA II.55 sq. and on the whole question A. L. Basham, Hist. & Doctrines of the Ājīvikas, 1951. -- (a) ājīvaka: Vin I.291; II.284; IV.74, 91; M I.31, 483: S

I.217; A III.276, 384; J I.81, 257, 390. -- (b) ājīvika: Vin I.8; Sn 381 (v. l. BB. °aka).
--sāvaka a hearer or lay disciple of the ājīvaka ascetics Vin II 130, 165; A I.217.

Ājīvika (nt.) (or ājīvikā f.?) [fr. ājīva] sustenance of life, livelihood, living Vbh 379 (°bhaya) Miln 196 (id.); PvA 274, and in phrase ājīvikɔâpakata being deprived of a livelihood, without a living M I.463 = S III.93 (T. reads jīvikā pakatā) = It 89 (reads ājīvikā pakatā) = Miln 279.

Ājīvin (adj.--n.) [fr. ājīva] having one's livelihood, finding one's subsistence, living, leading a life of (--°) D III.64; A V.190 (lūkha°)

Āṭa [etym.? Cp. Sk. āṭi Turdus Ginginianus, see Aufrecht, Halāyudha p. 148] a kind of bird J VI.539 (= dabbimukha C.).

Āṭaviya is to be read for aṭaviyo is to be read for aṭaviyo (q. v.) at J VI.55 [= Sk. āṭavika].

Āṭhapanā (f.) at Pug 18 & v. l. at Vbh 357 is to be read aṭṭhapanā (so T. at Vbh 357).

Āṇañja see ānejja.

Āṇaṇya see ānaṇya.

Āṇatti (f.) [ā + ñatti (cp. āṇāpeti), Caus. of jñā] order, command, ordinance, injunction Vin I.62; KhA 29; PvA 260; Sdhp 59, 354.

Āṇattika (adj.) [āṇatti + ka] belonging to an ordinance or command, of the nature of an injunction KhA 29.

Āṇā (f.) [Sk. ājñā, ā + jñā] order, command, authority Miln 253; DA I.289; KhA 179, 180, 194; PvA 217; Sdhp 347, 576. rājɔāṇā the king's command or authority J I.433; III.351; PvA 242. āṇaŋ deti to give an order J I.398; °ŋ pavatteti to issue an order Miln 189, cp. āṇāpavatti J III.504; IV.145.

Āṇāpaka (adj. n.) [fr. āṇāpeti] 1. (adj.) giving an order Vism 303. -- 2. (n.) one who gives or calls out orders, a town--crier, an announcer of the orders (of an authority) Miln 147.

Āṇāpana (nt.) [abstr. fr. āṇāpeti] ordering or being, ordered, command, order PvA 135.

Āṇāpeti [ā + ñāpeti, Caus. of ā + jānāti fr. jñā, cp. Sk. ājñāpayati] to give an order, to enjoin, command (with acc. of person) J III.351; Miln 147; DhA II.82; VvA 68 (dāsiyo), 69; PvA 4, 39, 81.

Āṇi (Vedic āṇi to aṇu fine, thin, flexible, in formation an n--enlargement of Idg. *olenā, cp. Ohg. lun, Ger. lünse, Ags. lynes = E. linch, further related to Lat. ulna elbow, Gr. w)le/nh, Ohg. elina, Ags. eln = E. el--bow. See Walde, Lāt. Wtb. under ulna & lacertus]. -- 1. the pin of a wheel--axle, a linch--pin M I.119; S II.266, 267; A II.32; Sn 654; J VI.253, 432; SnA 243; KhA 45, 50. -- 2. a peg, pin, bolt, stop (at a door) M I.119; S. II 266 (drum stick); J IV.30; VI.432, 460; Th 1, 744; Dh I.39. <-> 3. (fig.) (°--) peg--like (or secured by a peg, of a door), small, little in °colaka a small (piece of) rag Vin II.271, cp. I.205 (vaṇabandhana--colaka); °dvāra Th 1, 355; C. khuddaka--dvāra, quoted at Brethren 200, trsl. by Mrs. Rh. D. as "the towngate's sallyport" by Neumann as "Gestöck" (fastening, enclosure) āṇi--gaṇṭhikɔāhato ayopatto at Vism 108; DA I.199 is apparently a sort of brush made of four or five small pieces of flexible wood.

Ātanka [etym. uncertain; Sk. ātanka] illness, sickness, disease M I.437; S III.1; Sn 966 (°phassa, cp. Nd1 486). Freq. in cpd. appātanka freedom from illness, health (cp. appābādha) D I.204; III.166; A III.65, 103; Miln 14. -- f. abstr. appātankatā M I.124.

Ātankin (adj.) [fr. ātanka] sick, ill J V.84 (= gilāna C.).

Ātata [fr. ā + tan, pp. tata; lit. stretched, covered over] generic name for drums covered with leather on one side Dpvs XIV.14; VvA 37 (q. v. for enumn. of musical instruments), 96.

Ātatta [ā + tatta1, pp. of ā--tapati] heated, burnt. scorched, dry J V.69 (°rūpa = sukkha--sarīra C.).

Ātapa [ā + tapa] -- 1. sun--heat Sn 52; J I.336; Dhs 617; Dpvs I.57; VvA 54; PvA 58. -- 2. glow, heat (in general) Pv I.74; Sdhp 396. -- 3. (fig.) (cp. tapa2) ardour, zeal, exertion PvA 98 (viriyā--tapa; perhaps better to be read °ātāpa q. v.). Cp. ātappa.
--vāraṇa "warding off the sun--heat", i. e. a parasol, sun--shade Dāvs I.28; V.35.

Ātapatā (f.) [abstr. of ātapa] glowing or burning state, heat Sdhp 122.

Ātapati [ā + tap] to burn J III.447.

Ātappa (nt.) [Sk. *ātāpya, fr. ātāpa] ardour, zeal, exertion D I.13; III.30 sq., 104 sq., 238 sq.; M III.210; S II.132, 196 sq.; A I.153; III.249; IV.460 sq.; V.17 sq.; Sn 1062 (= ussāha ussoḷhi thāma etc. Nd2 122); J III.447; Nd1 378; Vbh 194 (= vāyāma); DA I.104.

Ātāpa [ā + tāpa fr. tap; cp. tāpeti] glow, heat; fig. ardour, keen endeavour, or perhaps better "torturing, mortifica<-> tion" Miln 313 (cittassa ātāpo paritāpo); PvA 98 (viriya°). Cp. ātappa & ātāpana.

Ātāpana (nt.) [ā + tāpana] tormenting, torture, mortification M I.78; A I.296 (°paritāpana); II.207 (id.); Pug 55 (id.); Vism 3 (id.).

Ātāpin (adj.) [fr. ātāpa, cp. BSk. ātāpin Av. Ś I.233; II. 194 = Divy 37; 618] ardént, zealous, strenuous, active D III.58, 76 sq., 141 (+ sampajāna), 221, 276; M I.22, 56, 116, 207, 349; II.11; III.89, 128, 156; S 113, 117 sq., 140, 165; II.21, 136 sq.; III.73 sq.; IV.37, 48, 54, 218; V.165, 187, 213; A II.13 sq.; III 38, 100 sq.; IV. 29, 177 sq., 266 sq., 300, 457 sq.; V.343 sq.; Sn 926; Nd1 378; It 41, 42; Vbh 193 sq.; Miln 34, 366; Vism 3 (= viriyavā); DhA I.120; SnA 157, 503. -- Freq. in the formula of Arahantship "eko vūpakaṭṭho appamatto ātāpī pahitatto": see arahant II. B. See also satipaṭṭhāna. <-> Opp. anātāpin S II.195 sq.; A II.13; It 27 (+ anottappin).

Ātāpeti [ā + tāpeti] to burn, scorch; fig. to torment, inflict pain, torture M I.341 (+ paritāpeti); S IV.337; Miln 314, 315.

Ātitheyya (nt.) [fr. ati + theyya] great theft (?) A I.93; IV. 63 sq. (v. l. ati° which is perhaps to be prcferred).

Ātu [dialectical] father M I.449 (cp. Trenckner's note on p. 567: the text no doubt purports to make the woman speak a sort of patois).

Ātuman [Vedic ātman, diaeretic form for the usual contracted attan; only found in poetry. Cp. also the shortened form tuman] self. nom. sg. ātumo Pv IV.52 (= sabhāvo PvA 259), ātumā Nd1 69 (ātumā vuccati attā), 296 (id.), & ātumāno Nd1 351; acc. ātumānaŋ Sn 782 (= attānaŋ SnA 521), 888, 918; loc. ātume Pv II.1311 (= attani C.).

Ātura (adj.) [Sk. ātura, cp. BSk. ātura, e. g. Jtm 3170] ill, sick, diseased; miserable, affected S III.1 (°kāya); A I. 250; Sn 331; Vv 8314 (°rūpa = abhitunna--kāya VvA 328); J I.197 (°anna "food of the miserable", i. e. last meal of one going to be killed; C. expls. as maraṇabhojana), 211 (°citta); II.420 (°anna, as above); III.201; V.90, 433; VI.248; Miln 139, 168; DhA I.31 (°rūpa); PvA 160, 161; VvA 77; Sdhp 507. Used by Commentators as syn. of aṭṭo, e. g. at J IV.293; SnA 489. --anātura healthy, well, in good condition S III.1; Dh 198.

Āthabbaṇa (nt.) [= athabbaṇa, q. v.] the Atharva Veda as a code of magic working formulas, witchcraft, sorcery Sn 927

(v. l. ath°, see interpreted at Nd1 381; expld. as āthabbaṇika--manta--ppayoga at SnA 564).

Āthabbaṇika (adj. n.) [fr. athabbana] one conversant with magic, wonder--worker, medicine--man Nd1 381; SnA 564.

Ādapeti [Caus. of ādāti] to cause one to take, to accept, agree to M II.104; S I.132.

Ādara [Sk. ādara, prob. ā + dara, cp. semantically Ger. ehrfurcht awe] consideration of, esteem, regard, respect, reverence, honour J V.493; SnA 290; DA I.30; DhsA 61; VvA 36, 61, 101, 321; PvA 121, 123, 135, 278; Sdhp 2, 21, 207, 560. --anādara lack of reverence, disregard, disrespect; (adj.) disrespectful S I.96; Vin IV.218; Sn 247 (= ādara--virahita SnA 290; DA I.284; VvA 219; PvA 3, 5, 54, 67, 257.

Ādaratā (f.) [abstr. fr. ādara] = ādara, in neg. an° want of consideration J IV.229; Dhs 1325 = Vbh 359 (in expln. of dovacassatā).

Ādariya (nt.) [abstr. fr. ādara] showing respect of honour; neg. an° disregard, disrespect Vin II.220; A V.146, 148; Pug 20; Vbh 371; miln 266.

Ādava [ā + dava2?] is gloss at VvA 216 for maddava Vv 5123; meaning: excitement, adj. exciting. The passage in VvA is somewhat corrupt, & therefore unclear.

Ādahati1

Ādahati1 [ā + dahati1] to put down, put on, settle, fix Vism 289 (samaŋ ā.=samādahati). Cp. sam° and ādhiyati.

Ādahati2

Ādahati2 [ā + dahati2] to set fire to, to burn J VI.201, 203.

Ādā [ger. of ādāti from reduced base *da of dadāti 1b] taking up, taking to oneself Vin IV.120 (= anādiyitvā C.; cp. the usual form ādāya).

[ā + dadāti of dadāti base 1 dā] to take up, accept, appropriate, grasp, seize; grd. ādātabba Vin I.50; inf. ādātuŋ D III.133 (adinnaŋ theyyasankhātaŋ ā.). <-> ger. ādā & ādāya (see sep.); grd. ādeyya, Caus. ādapeti (q. v.). -- See also ādiyati & ādeti.

Ādāna (nt.) [ād + āna, or directly from ā + dā, base 1 of dadāti] taking up, getting, grasping, seizing; fig. appropriating, clinging to the world, seizing on (worldly objects). (1) (lit.) taking (food), pasturing M III.133; J V.371 (& °esana). -- (2) getting, acquiring, taking, seizing S II.94; A IV.400 (daṇḍ°); PvA 27 (phal°); esp. freq. in adinn° seizing what is not given, i. e. theft: see under adinna. -- (3) (fig.) attachment, clinging A V.233, 253 (°paṭinissagga); Dh 89 (id.; cp. DhA II.163); Sn 1103 (°taṇhā), 1104 (°satta); Nd1 98 (°gantha); Nd2 123, 124. --an° free from attachment S I.236 (sādānesu anādāno "not laying hold mong them that grip" trsl.); A II.10; It 109; J IV.354; Miln 342; DhA IV.70 (= khandhādisu niggahaṇo). Cp. upa°, pari°.

Ādāya [ger. of ādāti, either from base 1 of dadāti (dā) or base 2 (dāy). See also ādiya] having received or taken, taking up, seizing on, receiving; freq. used in the sense of a prep. "with" (c. acc.) Sn 120, 247, 452; J V.13; Vbh 245; DhA II.74; SnA 139; PvA 10, 13, 38, 61 etc. -- At Vin I.70 the form ādāya is used as a noun f. ādāyā in meaning of "a casually taken up belief" (tassa ādāyassa vaṇṇe bhaṇati). Cp. upa°, pari°.

Ādāyīn (adj.--n.) [fr. ā + dadāti base 2, cp. ādāya] taking up, grasping, receiving; one who takes, seīzes or appropriates D I.4 (dinn°); A III.80; V.137 (sār°); DA I.72.

Ādāsa [Sk. ādarśa, ā + dṛś, P. dass, of dassati1 2] a mirror Vin II.107; D I.7, 11 (°pañha mirror--questioning, cp. DA I.97: "ādāse devataŋ otaretvā pañha--pucchanaŋ"), 80; II.93 (dhamnaɔ--ādāsaŋ nāma dhamma--pariyāyaŋ desessāmi); S V.357 (id.); A V.92, 97 sq., 103; J I.504; Dhs 617 (°maṇḍala); Vism 591 (in simile); KhA 50 (°daṇḍa) 237; DhA I.226.
--tala the surface of the mirror, in similes at Vism 450, 456, 489.

Ādāsaka = ādāsa Th 2, 411.

Ādi [Sk. ādi, etym. uncertain] -- 1. (m.) starting--point, beginning Sn 358 (acc. ādiŋ = kāraṇaŋ SnA 351); Dh 375 (nom. ādi); Miln 10 (ādimhi); J VI.567 (abl. ādito from the beginning). For use as nt. see below 2 b. -- 2. (adj. & adv.) (a) (°--) beginning, initially, first, principal, chief: see cpds. -- (b) (°--) beginning with, being the first (of a series which either is supposed to be familiar in its constituents to the reader or hearer or is immediately intelligible from the context), i. e. and so on, so forth (cp. adhika); e. g. rukkha--gumb--ādayo (acc. pl.) trees, jungle etc. J I.150; amba--panasɔ ādīhi rukkehi sampanno (and similar kinds of fruit) J I.278; amba--labujɔādīnaŋ phalānaŋ anto J II.159; asi--satti--dhami--ādīni āvudhāni (weapous, such as sword, knife, bow & the like) J I.150; kasi--gorakkhɔ ādīni karonte manusse J II.128; . . . ti ādinā nayena in this and similar ways J I.81; PvA 30. Absolute as nt. pl. ādinī with ti (evaŋ) (ādīni), closing a quotation, meaning "this and such like", e. g. at J II.128, 416 (ti ādīni viravitvā). -- In phrase ādiŋ katvā meaning "putting (him, her, it) first", i. e. heginning with, from . . . on, from . . . down (c. acc.) e. g. DhA I.393 (rājānaŋ ādiŋ K. from the king down); PvA 20 (vihāraŋ ādikatvā), 21 (pañcavaggiye ādiŋ K.).
--kammika [cp. BSk. ādikarmaka Divy 544] a beginner Vin III.146; IV.100; Miln 59; Vism 241; DhsA 187. --kalyāṇa in phrase ādikalyāṇa majjhe--kalyāṇa pariyosāna--kalyāṇa of the Dhamma, "beautiful in the beginning, the middle & the end" see references under dhamma C. 3 and cp. DA I.175 (= ādimhi kalyāṇa etc.); SnA 444; abstr. °kalyāṇatā Vism 4. --pubbangama original Dpvs IV.26. --brahmacariyaka belonging to the principles or fundaments of moral life D I.189; III.284; M I.431; II.125, 211; III. 192; S II.75, 223; IV.91; V.417, 438; f. °ikā Vin I.64, 68; A I.231 sq. --majjhapariyosāna beginning, middle & end Miln 10; cp. above ādikalyāṇa.

Ādika (adj.) [ādi + ka] from the beginning, initial (see adhika); instr. ādikena in the beginning, at once, at the same time M I.395, 479; II.213; S II.224; J VI.567. Cp. ādiya3.

Ādicca [Vedic āditya] the sun S I.15, 47; II.284; III.156; V.44, 101; A I.242; V.22, 263, 266 sq.; It 85; Sn 550, 569, 1097 ("ādicco vuccati suriyo" Nd2 125); DhA IV. 143; Sdhp 14, 17, 40.
--upaṭṭhānā sun--worship D I.11 (= jīvikatthāya ādiccaparicariyā DA I.97); J II.72 (°jātaka; ādiccaŋ upatiṭṭhati p. 73 = suriyaŋ namassamāno tiṭṭhati C.). --patha the path of the sun, i. e. the sky, the heavens Dh 175 (= ākāsa DhA III.177). --bandhu "kinsman of the sun", Ep. of the Buddha Vin II.296; S I.186, 192; A II.54; Sn 54, 915, 1128; Nd1 341; Nd2 125b; Vv 425, 7810; VvA 116.

Ādiṇṇa [Sk. ādīrṇa, pp. of ā + dṛ, see ādiyati2] broken, split open S IV.193 (= sipātikā with burst pod); cp. M I.306.

Ādiṇṇata (nt.) [abstr. fr. ādiṇṇa] state of being broken or split Ps I.49.

Āditta [ā + ditta1, Sk. ādīpta, pp. of ā + dīp] set on fire, blazing, burning Vin I.34; Kv 209 (sabbaŋ ādittaŋ); S III.71; IV.19, 108; A IV.320 (°cela); Sn 591; J IV.391; Pv I.85 (= paditta jalita PvA 41); Kvu 209; DA I.264; PvA 149; Sdhp 599.
--pariyāya the discourse or sermon on the fire (lit. being in fllames) S IV.168 sq.; Vin I.34; DhA I.88.

Ādina only at D I.115 (T. reading ādīna, but v. l. S id. ādina, B p. abhinna) in phrase ādina--khattiya--kula primordial. See note in Dial. I.148.

Ādiya1

Ādiya1 (adj.) grd. of admi, ad, Sk. ādya] edible, eatable A III.45 (bhojanāni).

Ādiya2 in °mukha

Ādiya2 in °mukha is uncertain reading at A III.164 sq. (vv. ll. ādeyya° & ādheyya), meaning perhaps "graspmouth", i. e. gossip; thus equal to ger. of ādiyati1. Perhaps to be taken to ādiyati2. The same phrase occurs at Pug 65 (T. ādheyya°, C. has v. l. ādheyya°) where Pug A 248 explns. "ādito dheyyamukho, paṭhama--vacanasmiŋ yeva ṭhapita--mukho ti attho" (sticking to one's word?). See ādheyya.

Ādiya3

Ādiya3 = ādika, instr. ādiyena in the beginning J VI.567 (= ādikena C.).

Ādiya4

Ādiya4 ger. of ādiyati.

Ādiyati1

Ādiyati1 [ā + diyati, med. pass. base of dadāti4, viz. di° & dī°; see also ādāti & ādeti] to take up; take to oneself, seize on, grasp, appropriate, fig. take notice of, take to heart, heed. -- pres. ādiyati A IIJ.46; Sn 119, 156, 633, 785, Nd1 67; Nd2 123, 124; J III.296: V.367. -- pot. ādiye Sn 400; imper. ādiya M III.133 (so read for ādissa?). -- aor. ādiyi D III.65; A III.209, ādiyāsi Pv IV.148 (sayaŋ daṇḍaŋ ā. = acchinditvā gaṇhasi PvA 241), & ādapayi (Caus. formation fr. ādāti?) to take heed S I.132 (v. l. ādiyi, trsl. "put this into thy mind"). -- ger. ādiyitvā Vin IV.120 (= ādā); J II.224 (C. for ādiya T.); III.104; IV.352 (an° not heeding; v. l. anāditvā, cp. anādiyanto not attending J III.196); DhA III.32 (id.); PvA 13 (T. anādayitva not heeding), 212 (vacanaŋ anādiyitvā not paying attention to his word), ādiya S III.26 (v. l. an° for anādīya); J II.223 (= ādiyitvā C.); see also ādiya2, & ādīya S III.26 (an°). See also upādiyati & pariyādiyati.

Ādiyati2

Ādiyati2 [ā + diyati, Sk. ādīryate, Pass. of dṛ to split: see etym. under darī] to split, go asunder, break Ps I.49. <-> pp. ādiṇṇa. See also avadīyati. Cp. also upādiṇṇa.

Ādiyanatā (f.) [abstr. formation ādiyana (fr. ādiya ger. of ādiyati) + ta] in an° the fact of not taking up or heeding SnA 516.

Ādisati [ā + disati] (a) to announce, tell, point out, refer to. -- (b) to dedicate (a gift, dakkhiṇaŋ or dānaŋ). <-> pres. ind. ādisati D I.213 = A I.170 (tell or read one's character); Sn 1112 (atītaŋ); Nd1 382 (nakkhattaŋ set the horoscope); Miln 294 (dānaŋ); pot. ādiseyya Th 2, 307 (dakkhiṇaŋ); Pv IV.130 (id. = uddiseyya PvA 228), & ādise Vin I.229 = D II.88 (dakkhiṇaŋ); imper. ādisa PvA 49. -- fut. ādissati Th 2, 308 (dakkhiṇaŋ) PvA 88 (id.). -- aor. ādisi Pv II.28; PvA 46 (dakkhiṇaŋ); pl. ādisiŋsu ibid. 53 (id.) & ādisuŋ Pv I.106 (id.). -- ger. ādissa Vin III.127; Sn 1018; Pv II.16 (dānaŋ), & ādisitvāna Th 2, 311. -- grd. ādissa (adj.) to be told or shown M I.12.

Ādiso (adv.) [orig. abl. of ādi, Qormed with °saḥ] from the beginning, i. e. thoroughly, absolutely D I.180; M III.208.

Ādissa at M III.133 is an imper. pres. meaning "take", & should probably better be read ādiya (in corresponsion with ādāna). It is not grd. of ādisati, which its form might suggest.

Ādissa2

Ādissa2 (adj.) blameworthy M I.12; MA =garāyha.

Ādīna at D I.115 & S V.74 (vv. ll. ādina, & abhinna) see ādina. See diṇṇa.

Ādīnava [ā + dīna + va (nt.), a substantivised adj., orig. meaning "full of wretchedness", cp. BSk. ādīnava M Vastu III.297 (misery); Divy 329] disadvantage, danger (in or through = loc.) D I.38 (vedanānaŋ assādañ ca ādīnavañ ca etc.), 213 (iddhi--pāṭihāriye M I.318; S I.9 (ettha bhīyo); II.170 sq. (dhātūnaŋ); III.27, 62, 102 (rūpassa etc.); IV.7, 168; A I.57 (akaraṇīye kayiramāne) 258 (ko loke assādo); III.250 sq.; 267 sq. (duccarite), 270 (puggala--ppasāde); IV.439 sq.; V.81; J I.146; IV.2; It 9 = A II.10 = Nd2 172a; Sn 36, 50 (cp. Nd2 127), 69, 424, 732; Th 2, 17 (kāye ā. = dosa ThA 23), 485 (kāmesu ā. = dosa ThA 287); Pv III.107 (= dosa PvA 214); IV.67 (= dosa PvA 263); Ps I.192 sq.; II.9, 10; PvA 12, 208. -- There are several sets of sources of evil or danger, viz. five dussīlassa sīla--vipattiyā ā. at D II.85 = III.235 = A III.252; five akkhantiyā ā. at Vbh 378; six of six each at D III.182 sq. -- In phrase kāmānaŋ ā. okāro sankileso D I.110, 148; M I.115; Nett 42; DhA 16.
--ânupassin realising the danger or evil of S II.85 (upā dāniyesu dhammesu) abstr. °ânupassanā Vism 647 sq., 695.
--dassāvin same as °ânupassin D I.245 (an°); A V.178 (id.); D III.46; S II.194, 269; A III.146; V.181 sq.; Nd2 141.
--pariyesanā search for danger in (--°) S II.171; III.29; IV.8 sq. --saññā consciousness of danger D I.7); III.253, 283; A III.79.

Ādīpanīya (adj.) [grd. of ā + dīpeti] to be explained Miln 270.

Ādīpita [pp. of ādīpeti, ā + caus. of dīp, cp. dīpeti] ablaze, in flames S I.31 (loka; v. l. ādittaka) 108; J V.366; DhA III.32 (v. l. āditta).

Ādu (indecl.) [see also adu] emphatic (adversative) part. (1) of affirmation & emphasis: but, indeed, rather J III. 499 = VI.443; V.180; VI.552. -- (2) as 2nd component of a disjunctive question, mostly in corresponsion udāhu . . . ādu (= kiŋ . . . udāhu SnA 350), viz. is it so . . . or" Th 1, 1274 = Sn 354; Pv IV.317 = DhA I.31; J V.384; VI.382; without udāhu at J V.460 (adu). The close connection with udāhu suggests an expln. of ādu as a somehow distorted abbreviation of udāhu.

Ādeti [a + deti, base2 of dadāti (day° & de°), cp. also ādiyati] to take, receive, get Sn 121 (= gaṇhāti SnA 179), 954 (= upādiyati gaṇhāti Nd1 444); cp. I.43; J III. 103, 296; V.366 (= gaṇhāti C.; cp. ādiyati on p. 367); Miln 336.

Ādeyya (adj.) [grd. of ādāti (q. v.)] to be taken up, acceptable, pleasant, welcome, only in phrase °vacana welcome or acceptable speech, glad words Vin II.158; J VI.243; Miln 110; ThA 42.

[ā + div. devati] lamenting, deploring, crying etc. in ster. phrase (explaining parideva or pariddava) ādevo paridevo ādevanā pari° ādevitattaŋ pari° Nd1 370 = Nd2 416 = Ps I.38.

Ādesa [fr. ādisati, cp. Sk. ādeśa] information, pointing out; as tt. g. characteristic, determination, substitute, e. g. kutonidānā is at SnA 303 said to equal kiŋ--nidānā, the to of kuto (abl.) equalling or being substituted for the acc. case: paccatta--vacanassa to--ādeso veditabbo.

Ādesanā (f.) [ā + desanā] pointing out, guessing, prophesy; only in phrase °pāṭihāriya trick or marvellous ability of mind--reading or guessing other peoples character Vin II. 200; D I.212, 213; III.220; A I.170, 292; V.327; Ps II. 227. For pāṭihāriya is subsiituted °vidhā (lit. variety of, i. e. act or performance etc.) at D III.103.

Ādhāna (nt.) [ā + dhāna] -- 1. putting up, putting down, placing, laying A IV.41 (aggissa ādhānaŋ, v. l. of 6 MSS ādānaŋ). -- 2. receptacle M I.414 (udak°), cp. ādheyya. <-> 3. enclosure, hedge Miln 220 (kaṇṭak° thorny brake, see under kaṇṭaka).
--gāhin holding one's own place, i. e. obstinate (?), reading uncertain & interchanging with ādāna, only in one ster. phrase, viz. sandiṭṭhi--parāmāsin ādhāna--gāhin duppaṭinissaggin Vin II.89; M I.43, 96; A III.335 (v. l. ādāna°, C. expls by daḷhagāhin); D III.247 (adhāna°).

Ādhāra [ā + dhāra] -- 1. a container, receptacle, basin, lit. holder A III.27; J VI.257. -- 2. "holding up", i. e. support, basis, prop. esp. a (round) stool or stand for the alms--bowl (patta) Vin II.113 (an° patto); M III.95; S V.21; J V.202. -- fig. S V.20 (an° without a support, cittaŋ); Vism 8, 444. -- 3. (tt. g.) name for the loc. case ("resting on") Sn 211.

Ādhāraka (m. & nt.) [ā + dhāraka, or simply ādhāra + ka] -- 1. a stool or stand (as ādhāra2) (always m., except at J I.33 where °āni pl. nt.) J I.33; DhA III.290 = VvA 220; DhA III.120 = 186 (one of the four priceless things of a Tathāgata, viz.: setacchattaŋ, nisīdanapallanko, ādhārako pādapīṭhaŋ). -- 2. a reading desk, pulpit J III.235; IV.299.

Ādhāraṇatā (f.) [ā + dhāraṇatā] concentration, attention, mindfulness SnA 290 (+ daḷhīkaraṇa), 398 (id.).

Ādhārita [pp. of ā + dhāreti, cp. dhāreti1] supported, held up Miln 68.

Ādhāvati [ā + dhavati1] to run towards a goal, to run after M I.265 (where id. p. S II.26 has upadh°); DA I. 39. Freq. in combn. ādhāvati paridhāvaQi to run about, e. g. J I.127, 134, 158; II.68.

Ādhāvana (nt.) [fr. ādhāvati] onrush, violent motion Miln 135.

(nt.) [fr. adhi + pati + ya "being over--lord"; see also adhipateyya] supreme rule, lordship, sovereignty, power S V.342 (issariy°); A I.62 (id.), 147, 212; II.205 (id.); III.33, 76; IV.252 sg.; Pv II.959 (one of the ṭhānas, cp. ṭhāna II.2b; see also D III. 146, where spelt ādhipateyya; expld. by issariya at PvA 137); J I.57; Dāvs V.17; VvA 126 (gehe ā = issariya). The three (att°, lok°, dhamm°) at Vism 14.

Ādhuta [ā + dhuta1] shaken, moved (by the wind, i. e. fanned Vv 394 (v. l. adhuta which is perhaps to be preferred, i. e. not shaken, cp. vātadhutaŋ Dāvs V.49; VvA 178 expls. by saṇikaŋ vidhūpayamāna, i. e. gently fanned).

Ādheyya (adj.) [grd. of ā + dadhāti cp. ādhāna2] to be deposited (in one's head & heart Pug A), to be heeded, to be appropriated [in latter meaning easily mixed with ādheyya, cp. vv. ll. under ādiya2]; nt. depository (= ādhātabbatā ṭhapetabbatā Pug A 217) Pug 34 (°ŋ gacchati is deposited); Miln 359 (sabbe tassɔ ādheyya2 honti they all become deposited in him, i. e. his deposits or his property).
--mukha see ādiya2.

Ānaka [Sk. ānaka, cp. Morris J.P.T.S. 1893, 10] a kind of kettledrum, beaten only at one end S II.266; J II. 344; Dpvs XVI.14.

Ānañca see ākāsa° see ākāsa° and viññāṇa°.

Ānañja see ānejja.

Ānaṇya (nt.) [Sk. ānṛṇya, so also BSk. e. g. Jtm 3118; from a + ṛṇa, P. iṇa but also aṇa in composition, thus an--aṇa as base of ānaṇya] freedom from debt D I.73; A III.354 (Ep. of Nibbāna, cp. anaṇa); Nd1 160; Vism 44; DA I.3.

Ānadati [ā + nadati] to trumpet (of elephants) J IV.233.

Ānana (nt.) [Vedic āna, later Sk. ānana from an to breathe] the mouth; adj. (--°) having a mouth Sdhp 103; Pgdp 63 (vikaṭ°).

[fr. an + antara + ika] without an interval, immediately following, successive Vin I.321; II. 212; Pug 13; Dhs 1291.
--kamma "conduct that finds retribution without delay" (Kvu trsl. 275 n. 2) Vin II.193; J I.45; Kvu 480; Miln 25 (cp. Dhs trsl. 267); Vism 177 (as prohibiting practice of kammaṭṭhāna).

Ānanda [Vedic ānanda, fr. ā + nand, cp. BSk. ānandī joy Divy 37] joy, pleasure, bliss, delight D I.3; Sn 679, 687; J I.207 (°maccha Leviathan); VI.589 (°bheri festive drum); DA I 53 (= pītiyā etaŋ adhivacanaŋ).

Ānandati [ā + nandati] to be pleased or delighted J VI. 589 (aor. ānandi in T. reading ānandi vittā, expld. by C. as

nandittha was pleased; we should however read ānandi--cittā with gladdened heart). See also ānandiya.

Ānandin (adj.) [fr. ā + nand] joyful, friendly Th 1, 555; J IV.226.

Ānandiya (adj.--.) [grd. of ānandati] enjoyable, nt. joy, feast J VI.589 (°ŋ acarati to celebrate the feast = ānandachaṇa C.).

Ānandī (f.) [ā + nandī, cp. ānanda] joy, happiness in cpd. ānandi--citta J VI.589 (so read probably for ānandi vitta: see ānandati).

Ānaya (adj.) [ā + naya] to be brought, in suvānaya easy to bring S I.124 = J I.80.

Ānayati see āneti.

Ānāpāna (nt.) [āna + apāna, cpds. of an to breathe] in haled & exhaled breath, inspiration & respiration S V.132, 311 sq.; J I.58; Ps I.162 (°kathā); usually in cpd. °sati concentration by in--breathing & out--breathing (cp. Man. of Mystic 70) M I.425 (cp. D II.291); III.82; Vin III.70; A I.30; It 80; Ps I.166, 172, 185 (°samādhi); Nd2 466 B (id.); Miln 332; Vism 111, 197, 266 sq.; SnA 165. See detail under sati.

Ānāpeti see āneti.

Ānāmeti [ā + nāmeti, Caus. of namati, which is usually spelt nameti] to make bend, to bend, to bring toward or under J V.154 (doubtful reading fut ānāmayissasi, v. l. ānayissati, C. ānessasi = lead to).

Ānisaŋsa [ā + ni + saŋsa, BSk. distorted to anuśaŋsa] praise i. e. that which is commendable, profit, merit, advantage, good result, blessing in or from (c. loc.). <-> There are five ānisaŋsā sīlavato sīla--sampadāya or blessings which accrue to the virtuous enumd. at D II.86, viz. bhogakkhandha great wealth, kittisadda good report, visārada self--confidence, asammūlho kālaŋ karoti an untroubled death, saggaŋ lokaŋ uppajjati a happy state after death. -- D I.110, 143; III.132 (four), 236 (five); M I.204; S I.46, 52; III.8, 93 (mahā°); V.69 (seven), 73, 129, 133, 237 (seven), 267, 276; A I.58 (karaṇīye kariyamāne); II.26, 185, 239, 243 (sikkhā°); III.41 (dāne), 248 (dhammasavane), 250 (yāguyā), 251 (upaṭṭhita--satissa), 253 sq. (sīlavato sīlasampadāya etc., as above), 267 (sucarite), 441; IV.150 (mettāya ceto--vimuttiyā), 361 (dhammasavane), 439 sq. (nekkhamme avitakke nippītike), 442, 443 sq. (ākāsɔānañcāyatane); V.I, 106 (mahā°), 311; It 28, 29, 40 (sikkhā°); Sn 256 (phala°), 784, 952; J I.9, 94; V.491 (v. l. anu°); Nd1 73, 104, 441; Kvu 400; Miln 198; VvA 6, 113; PvA 9 (dāna°) 12, 64 (= phala), 208, 221 (= guṇa); Sdhp 263. -- Eleven ānisaŋsas of mettā (cp. Ps II.130) are given in detail at Vism 311<-> 314; on another eight see pp. 644 sq.

Ānisada (nt.) [a + sad] "sit down", bottom, behind M I. 80 = 245; J III.435 (gloss asata) Vism 251 = KhA 45 (°ttaca), 252 (°maŋsa).

Ānuttariya (nt.) [see also anuttariya which as --° probably represents ānutt°] incomparableness, excellency, supreme ideal D III.102 sq.; A V.37.

Ānīta [pp. of ānetī] fetched, brought (here), brought back adduced J I.291; III.127; IV.1.

Ānupuṭṭha metri causa for anupuṭṭha metri causa for anupuṭṭha (q. v.).

Ānupubba (nt.) [abstr. fr. anupubba] rule, regularity, order Th 1, 727 (cp. M Vastu II.224 ānupubbā).

Ānupubbatā (f.) (or °ta nt.?) [fr. last] succession; only in tt. g. padânu--pubbatā word sequence, in expln. of iti Nd1 140; Nd2 137 (v. l. °ka).

Ānupubbikathā [for anupubbi° representing its isolated composition form, cp. ānubhāva & see also anupubbi°] regulated exposition, graduated sermon D I.110; II.41 sq.; M I.379; J I.8; Miln 228; DA I.277, 308; DhA IV.199.

Ānubhāva [the dissociated composition form of anubhāva, q. v. for details. Only in later language] greatness, magnificence, majesty, splendour J I.69 (mahanto); II.102 (of a jewel) V.491; DhA II.58.

Ānejja and Ānañja and Āneñja [abstr. fr. an + *añja or *ejja = *ijja. The Sanskritised equivalent would be *iñjya or *iñgya of ing to stir, move, with a peculiar substitution of *ang in Pāli, referring it to a base with ṛ (probably Sk. ṛj, ṛñjati) in analogy to a form like Sk. ṛṇa = Pāli aṇa & iṇa, both a & i representing Sk. ṛ. The form añja would thus correspond to a Sk. *añjya (*añgya). The third P. form ān--eñja is a direct (later, and probably re--instituted) formation from Sk. iñjya, which in an interesting way became in BSk. re--sanskritised to āñijya (which on the other hand may represent āñejja & thus give the latter the feature of a later, but more specifically Pāli form). The editions of P. Texts show a great variance of spelling, based on MSS. vacillation, in part also due to confusion of derivation] immovability, imperturbability, impassibility. The word is n. but occurs as adj. at Vin III. 109 (ānañja samādhi, with which cp. BSk. ānijyā śāntiḥ at Av. Ś I.199. -- The term usually occurs in cpd. ānejja--ppatta (adj.) immovable lit. having attained impassibility, expld. by Bdhgh. at Vin III.267 (on Pār. I.1, 6) as acala, niccala, i. e. motionless. This cpd. is indicated below by (p.) after the reference. -- The various spellings of the word are as follows: -- 1. ānejja D I.76 (v. l. ānañja--p.) A II.184 (p.); III.93 (p.), 100 (p.), 377 sq. (p.); Nd2 471 (v. l. aneja, ānañja) = Vbh 137 (āneñja); Nd2 569a (v. l. ānañja), 601 (v. l. anejja & aneñja); Pug 60 (p.); DA I.219 (v. l. BB āneñja). -- 2. ānañja Vin III.4 (p.) (v. l. ānañca°, anañja°, ānañja°; Bdhgh. ānejja° p. 267), 109; Ud 27 (samādhi, adj. v. l. ānañca); DhA IV.46. See also below cpd. °kāraṇa. -- A peculiarity of Trenckner a spelling is āṇañja at M II.229 (v. l. aṇañja, aneñja, āneñja), 253, 254. -- 3. āneñja S II.82. (v. l. āṇañje, or is it āṇeñja?); D III.217 (°âbhisankhāra of imperturbable character, remaining static, cp. Kvu trsl. 358); Nd1 90 (id.), 206, 442; Ps II.206; Vbh 135, 340; Vism 377 (p.), 386 (sixteen° fold), 571; Nett 87, 99. <-> See also iñjati.
 --kāraṇa trick of immovability, i. e. pretending to be dead (done by an elephant, but see differently Morris J P T S. 1886, 154) J I.415; II.325 (v. l. āṇañja, āneñca, ānañca); IV.308; V.273, 310.

Āneñjatā (f.) [fr. āneñja] steadfastness Vism 330, 386.

Āneti [ā + neti] to bring, to bring towards, to fetch, procure, convey, bring back Sn 110; PvA 54, 92. pot. 1st pl. ānema (or imper. 2nd pl ānetha M I.371. fut. ānayissati S I.124; Pv II.65; J III.173; V.154 (v. l.), & ānessati J V.154. inf. ānayituŋ Pv II 610, ger. ānetvā PvA 42, 74. aor. ānesi PvA 3, & ānayi Pv I.77 (sapatiŋ). -- pp. ānīta (q. v.). -- Med. pass. ānīyati & āniyyati D II.245 (āniyyataŋ imper. shall be brought); M I. 371 (ppr. ānīyamāna). -- Caus. II. ānāpeti to cause to be fetched J III.391; V.225.

Āpa & Āpo (nt.) [Vedic ap & āp, f. sg. apā, pl. āpaḥ, later Sk. also āpaḥ nt. -- Idg. *ap & *ab, primarily to Lith. ùpé water, Old Prussian ape river, Gr. *)lpi/a N. of the Peloponnesus; further (as *ab) to Lat. amnis river, Sk. abda cloud, & perhaps ambu water] water; philosophically t. t. for cohesion, representative of one of the 4 great elements (cp. mahābhūta), viz. paṭhavī, āpo, tejo, vāyo: see Cpd. 268 & Dhs trsl. 201, also below °dhātu. <-> D II.259; M I.327; S II.103; III.54, 207; A IV.312, 375; Sn 307, 391 (°ŋ), 392 (loc. āpe), 437 (id.); J IV.8 (paṭhavi--āpa--teja°); Dhs 652; Miln 363 (gen. āpassa, with paṭhavī etc.); Sdhp 100.
 --kasiṇa the water--device, i. e. meditation by (the element of) water (cp. Mystic 75 n.) D III.268; J I.313; Dhs 203; Vism 170; DhA I 312; III.214. --dhātu the fluid element, the essential element in water, i. e element of cohesion (see Cpd. 155 n. 2; Mystic 9 n. 2; Dhs trsl. 201, 242) D III.228, 247; M I.187, 422: Dhs 652; Nett 74. See also dhātu. --rasa the taste of water A I.32; SnA 6. --sama resembling water M I.423.

Āpakā (f.) [= āpagā] river J V.452; VI.518.

Āpagā (f.) [āpa + ga of gam] a river Th 1, 309; Sn 319; J V.454; Dāvs I.32; VvA 41.

Āpajjati [Sk. āpadyate, ā + pad] to get into, to meet with (acc.); to undergo; to make, produce, exhibit Vin II.126 (saŋvaraŋ); D I.222 (pariyeṭṭhiŋ); It 113 (vuddhiŋ); J I.73; Pug 20, 33 (diṭṭhɔânugatiŋ); PvA 29 (ppr. āpajjanto); DhA II.71 --

pot. āpajjeyya D I.119 (musāvādaŋ). -- aor. āpajji J V.349; PvA 124 (sankocaŋ) &
āpādi S I.37; A II.34; It 85; J II.293; 3rd pl. āpādu D II.273. -- ger. āpajjitva PvA 22 (saŋvegaŋ), 151. <-> pp. āpanna (q. v.).
-- Caus. āpādeti (q. v.). -- Note. The reading āpajja in āpajja naŋ It 86 is uncertain (vv. ll. āsajja & ālajja). The id. p. at Vin II.203 (CV. VII.4, 8) has āsajjanaŋ, for which Bdhgh, on p. 325 has āpajjanaŋ. Cp. pariyāpajjati.

Āpaṇa [Sk. āpaṇa, ā + paṇ] a bazaar, shop Vin I.140; J I.55; V.445; Pv II.322; Miln 2, 341; SnA 440; DhA I. 317; II.89; VvA 157; PvA 88, 333 (phal° fruit shop), 215.

Āpaṇika [fr. āpaṇa] a shopkeeper, tradesman J I.124; Miln 344; VvA 157; DhA II.89.

Āpatacchika at J VI.17 is C. reading for apatacchika in khārâpat° (q. v.).

Āpatati [ā + patati] to fall on to, to rush on to J V.349 (= upadhāvati C.); VI.451 (= āgacchati C.); Miln 371.

Āpatti (f.) [Sk. āpatti, fr. ā + pad, cp. apajjati & BSk. āpatti, e. g, Divy 330] an ecclesiastical offence (cp. Kvu trsl. 362 n. 1), Vin I.103 (°khandha), 164 (°ŋ paṭikaroti), 322 (°ŋ passati), 354 (avasesā & anavasesā); II.2 sq. (°ŋ ropeti), 59, 60 (°pariyanta), 88 (°adhikaraṇa), 259 (°ŋ paṭikaroti); IV.344; D III.212 (°kusalatā); A I.84 (id.), 87; II.240 (°bhaya); Dhs 1330 sq. (cp. Dhs trsl. 346). <-> anāpatti Vin III.35.
°vuṭṭhānatā forgiveness of an offence Vin II.250 (put before anāpatti).

Āpattika (adj.) [āpatti + ka, cp. BSk. āpattika Divy 303] guilty of an offence M I.443; Vin IV.224. an° Vin I.127.

Āpatha in micchāpatha, dvedhāpatha as classified in Vbh Ind. p. 441 should be grouped under patha as micchā°, dvedhā°.

Āpathaka in °jjhāyin Nd2 3422 is read āpādaka° in °jjhāyin Nd2 3422 is read āpādaka° at Nd1 226, and āpātaka° at Vism 26.

Āpadā (f.) [Sk. āpad, fr. ā + pad, cp. āpajjati & BSk. āpad, e. g. in āpadgata Jtm 3133] accident, misfortune, distress, D III.190; A II.68 (loc. pl. āpadāsu), 187; III. 45; IV.31; Th 1, 371; J IV.163 (āpadatthā, a difficult form; vv. ll. T. aparattā, āpadatvā, C. aparatthā; expld. by āpadāya); V.340 (loc. āpade), 368; PvA 130 (quot.); Sdhp 312, 554. Note. For the contracted form in loc. pl. āpāsu (= *āpatsu) see *āpā.

Āpanna [pp. of āpajjati] -- 1. entered upon, fallen into, possessed of, having done Vin I.164 (āpattiŋ ā.); III.90; D I.4 (dayāpanna merciful); Nd2 32 (taṇhāya). -- 2. unfortunate, miserable J I.19 (V.124). Cp. pari°.

(f.) [for āpadā, q. v.] misery, misfortune J II.317 (loc. pl. āpāsu, v. l. avāsu, C. āpadāsu); III.12 (BB āvāsu); V.82 (avāgata gone into misery, v. l. apagata, C. apagata parihīna), 445 (loc. āvāsu, v. l. avāsu, C. āpadāsu), 448 (āvāsu kiccesu; v. l. apassu, read āpāsu). Note. Since *āpā only occurs in loc. pl., the form āpāsu is to be regarded as a direct contraction of Sk. āpatsu.

Āpāṇa [ā + pāṇa] life, lit. breathing, only in cpd. °koṭi the end of life Miln 397; Dāvs III.93; adj. --koṭika M II.120; Vism 10.

Āpātha [etym.? Trenckner, Miln p. 428 says: "I suspect ā. to be corrupted from āpāta (cp. āpatati), under an impression that it is allied to patha; but it is scarcely ever written so"] sphere, range, focus, field (of consciousness or perception; cp. Dhs trsl. 199), appearance A II.67; J I.336; Vbh 321; Miln 298; Vism 21, 548; DA I.228; DhsA 308, 333; VvA 232 (°kāla); DhA IV.85; Sdhp 356. Usually in phrase āpāthaŋ gacchati to come into focus, to become clear, to appear M I.190; S IV.160, or °ŋ āgacchati Vin I.184; A III.377 sq.; IV.404; Vism 125. Cp. °gata below.
--gata come into the sphere of, appearing, visible M I.174 = Nd2 jhāna (an° unapproached); PvA 23 (āpāthaŋ gata).
--gatatta abstr. fr. last: appcarance Vism 617.

Āpāthaka (adj.) [fr. āpātha] belonging to the (perceptual) sphere of, visible, in °nisādin lying down visible D III.44, 47. Cp. āpathaka.

Āpādaka (adj.--n.) [fr. ā + pad] -- 1. (adj.) producing, leading to (--°) VvA 4 (abhiññ° catuttha--jjhāna). -- 2. (n.) one who takes care of a child, a protector, guardian A I.62 = 132 = It 110 (+ posaka). -- f. āpādikā a nurse, foster--mother Vin II.289 (+ posikā).

Āpādā (f.) [short for āpādikā] a nursing woman, in an° not nursing, unmarried J IV.178.

Āpādi aor. of āpajjati (q. v.).

Āpādeti [Caus. of āpajjati] to produce, make out, bring, bring into M I.78; III.248; S IV.110 (addhānaŋ to live one's life, cp. addhānaŋ āpādi J II.293 = jīvitɔaddhānaŋ āpādi āyuŋ vindi C.); SnA 466. -- Cp. pari°

Āpāna (nt.) [fr. ā + pā] drinking; drinking party, banquet; banqueting--hall, drinking--hall J I.52 (°maṇḍala); V.292 (°bhūmi); Vism 399 (id.); DhA I.213 (id., raññо).

Āpānaka (adj.) [āpāna + ka] drinking, one who is in the habit of drinking D I.167.

Āpānīya (adj.) [fr. āpāna, ā + pā] drinkable, fit for drinking or drinking with, in °kaŋsa drinking--bowl, goblet M I. 316; S II.110.

Āpāyika (adj.--n.) [fr. apāya] one suffering in an apāya or state of misery after death Vin II.202 = It 85 (v. l. ap°); Vin II.205; D I.103; A I.265; It 42; Vism 16; PvA 60.

Āpiyati [fr. ṛ, cp. appāyati & appeti] to be in motion (in etym. of āpo) Vism 364.

Āpucchati [ā + pucchati] to enquire after, look for, ask, esp. to ask permission or leave; aor. āpucchi J I.140; PvA 110; grd. āpucchitabba DhA I.6; ger. āpucchitvā Vin IV.267 (apaloketvā +); Miln 29; PvA 111; āpucchitūna (cp. Geiger § 211) Th 2, 426; āpuccha Th 2, 416, & āpucchā [= āpṛcchya, cp. Vedic ācyā for ācya], only in neg. form an° without asking Vin II.211, 219; IV.165, 226 (= anapaloketvā); DhA I.81. -- pp. āpucchita Vin IV.272.

Āpūrati [a + pūrati] to be filled, to become full, to increase J III.154 (cando ā. = pūrati C.); IV.26, 99, 100.

Āpeti [Caus. of āp, see appoti & pāpuṇāti] to cause to reach or obtain J VI.46. Cp. vy°.

Āphusati [ā + phusati] to feel, realise, attain to, reach; aor. āphusi Vv 169 (= adhigacchi VvA 84).

Ābaddha [pp. of ābandhati] tied, bound, bound up DA I. 127; fig. bound to, attached to, in love with DhA I.88; PvA 82 (Tissāya °sineha); Sdhp 372 (sineh, °hadaya).

Ābandhaka (adj.) [ā + bandh, cp. Sk. ābandha tie, bond] (being) tied to (loc.) PvA 169 (sīse).

Ābandhati (ā + bandhati, Sk. ābadhnāti, bandh] to bind to, tie, fasten on to, hold fast; fig. to tie to, to attach to, J IV.132, 289; V.319, 338, 359. -- pp. ābaddha.

Ābandhana (nt.) [fr. ā + bandh] -- 1. tie, bond DA I. 181 = Pug A 236 (°atthena ñāti yeva ñāti--parivaṭṭo). <-> 2. tying, binding Vism 351 (°lakkhaṇa, of āpodhātu). <-> 3. reins (?) or harness (on a chariot) J V.319 (but cp. C. expln. "hatthi--assa--rathesu ābandhitabbāni bhaṇḍakāni", thus taking it as ā + bhaṇḍa + na, i. e. wares, loads etc.). With this cp. Sk. ābandha, according to Halāyudha 2, 420 a thong of leather which fastens the oxen to the yoke of a plough.

Ābādha [ā + bādh to oppress, Vedic ābādha oppression] affliction, illness, disease Vin IV.261; D I.72; II.13; A I.121; III.94, 143; IV.333, 415 sq., 440; Dh 138; Pug 28; Vism 41 (udara--vāta°) 95; VvA 351 (an° safe & sound); SnA 476; Sdhp 85. -- A list of ābādhas or illnesses, as classified on grounds of aetiology, runs as follows: pittasamuṭṭhānā, semha°, vāta°, sannipātikā, utu--pariṇāmajā, visama--parihārajā, opakkamikā, kammavipākajā (after Nd2 304I.C., recurring with slight variations at S IV.230; A II.87; III.131; V.110; Nd1 17, 47; Miln 112, cp. 135). <-> Another list of illnesses mentioned in tha Vinaya is given in Index to Vin II., p. 351. -- Five ābādhas at Vin I. 71, viz. kuṭṭhaŋ gaṇḍo kilāso soso apamāro said to be raging in Magadha cp. p. 93. -- Three ābādhas at D III.75, viz. icchā anasanaŋ jarā, cp. Sn 311. -- See also cpd. appābādha (health) under appa.

Ābādhika (adj.--n.) [fr. ābādha] affected with illness, a sick person A III.189, 238; Nd1 160; Miln 302; DA 212; DhA I.31; PvA 271. -- f. ābādhikinī a sick woman A II.144.

Ābādhita [pp. of ābādheti, Caus. of ā + bādh] afflicted, oppressed, molested Th 1, 185.

Ābādheti [ā + Caus. of bādh, cp. ābādha] to oppress, vex, annoy, harass S IV.329.

Ābila (adj.) [Sk. āvila; see also P. āvila] turbid, disturbed, soiled J V.90.

Ābhata [pp. of ā + bharati from bhṛ] brought (there or here), carried, conveyed, taken D I.142; S. I.65; A II.71, 83; It 12, 14 with phrase yathābhataŋ as he has been reared (cp. J V.330 evaŋ kicchā bhaṭo); Pv III.5 (ratt° = rattiyaŋ ā. PvA 199); DhA II.57, 81; IV.89; VvA 65. Cp. yathābhata.

Ābhataka (adj.) = ābhata; DA I.205 (v. l. ābhata).

Ābharaṇa (nt.) [Sk. ābharaṇa, ā + bhṛ] that which is taken up or put on, viz. ornament, decoration, trinkets D I. 104; Vv 802; J III.11, 31; DhA III.83; VvA 187.

Ābharati [ā + bhṛ] to bring, to carry; ger. ābhatvā J IV.351.

Ābhassara (adj.--n.) [etym. uncertain; one suggested in Cpd. 138 n. 4 is ā + *bha + *sar, i. e. from whose bodies are emitted rays like lightning, more probably a combn. of ābhā + svar (to shine, be bright), i. e. shining in splendour] shining, brilliant, radiant, N. of a class of gods in the Brahma heavens "the radiant gods", usually referred to as the representatives of supreme love (pīti & mettā); thus at D I.17; Dh 200; It 15; DhA III.258 (°loka). In another context at Vism 414 sq.

Ābhā (f.) [Sk. ābhā, fr. ā + bhā, see ābhāti] shine, splendour, lustre, light D II.12; M III.147 (adj. --°); S II.150 (°dhātu); A II.130, 139; III.34; Mhvs XI.11; VvA 234 (of a Vimāna, v. l. pabhā); DhA IV.191; Sdhp 286.

Ābhāti [ā + bhā] to shine, shine forth, radiate Dh 387 (= virocati DhA IV.144); J V.204. See also ābheti.

Ābhāveti [ā + bhāveti] to cultivate, pursue Pv II.1319 (mettacittaŋ; gloss & v. l. abhāvetvā; expld. as vaḍḍhetvā brūhetvā PvA 168).

Ābhāsa [Sk. ābhāsa, fr. ā + bhās] splendour, light, appearance M III.215.

Ābhicetasika (adj.) See abhicetasika. This spelling, with guṇa of the first syllable, is probably more correct; but the short a is the more frequent.

Ābhidosika (adj.) [abhidosa+ika] belonging to the evening before, of last night Vin III.15 (of food; stale); M I.170

(°kālakata died last night); Miln 291.

Ābhidhammika (adj.) [abhidhamma + ika] belonging to the specialised Dhamma, versed in or studying the Abhidhamma Miln 17, 341; Vism 93. As abhi° atKhA 151; J IV.219.

Ābhindati [ā + bhindati] to split, cut, strike (with an axe) S IV.160 (v. l. a°).

Ābhisekika (adj.) [fr. abhiseka] belonging to the consecration (of a king) Vin V.129.

Ābhujati [ā + bhujati, bhuj1] to bend, bend towards or in, contract; usually in phrase pallankaŋ ā° "to bend in the round lap" or "bend in hookwise", to sit crosslegged (as a devotee with straightened back), e. g. at Vin I.24; D I.71; M I.56 (v. l. ābhuñjitvā), 219; A III. 320; Pug 68; Ps I.176; J I.71, 213; Miln 289; DA I. 58, 210. In other connection J I.18 (V.101; of the ocean "to recede"); Miln 253 (kāyaŋ).

Ābhujana (nt.) [fr. ābhujati] crouching, bending, turning in, in phrase pallankɔābhujana sitting cross--legged J I 17 (V.91); PvA 219.

Ābhujī (f.) [lit. the one that bends, prob. a poetic metaphor] N. of a tree, the Bhūrja or Bhojpatr J V.195 (= bhūjapatta--vana C.), 405 (= bhūjapatta C.).

Ābhūñjati [ā + bhuj2, Sk. bhunakti] to enjoy, partake of, take in, feel, experience J IV.456 (bhoge; Rh. D. "hold in its hood"?); DhsA 333.

Ābhuñjana (nt.) [fr. ābhuñjati] partaking of, enjoying, experiencing DhsA 333.

Ābheti [*ābhayati = ābhāti, q. v.] to shine Pv II.126 (ppr. °entī); Vv 82 (°antī, v. l. °entī; = obhāsentī VvA 50).

Ābhoga [fr. ābhuñjati, bhuj2 to enjoy etc. The translators of Kvu derive it from bhuj1 to bend etc. (Kvu trsl. 221 n. 4) which however is hardly correct, cp. the similar meaning of gocara "pasturing", fig. perception etc.] ideation, idea, thought D I.37 (= manasikāro samannāhāro DA I.122; cp. semantically āhāra = ābhoga, food); Vbh 320; Miln 97; Vism 164, 325, 354; Dāvs 62; KhA 42 (°paccavekkhana), 43 (id.) 68.

Āma1

Āma1 (indecl.) [a specific Pāli formation representing either amma (q. v.) or a gradation of pron. base amu° "that" (see asu), thus deictic--emphatic exclamn. Cp. also BSk. āma e. g. Av. Ś I.36] affirmative part. "yes, indeed, certainly" D I.192 sq. (as v. l. BB.; T. has āmo); J I.115, 226 (in C. expln. of T. amā--jāta which is to be read for āmajāta); II.92; V.448; Miln 11, 19, 253; DhA I.10, 34; II.39, 44; VvA 69; PvA 12, 22, 56, 61, 75, 93 etc.

Āma2

Āma2 (adj.) [Vedic āma = Gr. w)mo/s, connected with Lat. amārus. The more common P. form is āmaka (q. v.)] raw, viz. (a) unbaked (of an earthen vessel), unfinished Sn 443; (b) uncooked (of flesh), nt. raw flesh, only in foll. cpds.: °gandha "smell of raw flesh", verminous odour, a smell attributed in particular to rotting corpses (cp. similarly BSk. āmagandha M Vastu III.214) D II.242 sq.; A I.280; Sn 241, 242 (= vissagandha kuṇapagandha SnA 286), 248, 251; Dhs 625; and °giddha greedy after flesh (used as bait) J VI.416 (= āmasankhāta āmisa C.).

Āmaka (adj.) [= āma2] raw, uncooked D I.5 = Pug 58 (°maŋsa raw flesh); M I.80 (titta--kalābu āmaka--cchinno).
--dhañña "raw" grain, corn in its natural, unprepared state D I.5 = Pug 58 (see DA I.78 for definition); Vin IV.264; V.135. --sāka raw vegetables Vism 70. --susāna "cemetery of raw flesh" charnelgrove (cp. āmagandha under ama2), i. e. fetid

smelling cremation ground J I.264, 489; IV.45 sq.; VI.10; DhA I.176; VvA 76; PvA 196.

Āmaṭṭha [Sk. āmṛṣṭa, pp. of āmasati; cp. āmasita] touched, handled J I.98 (an°); DA I.107 (= parāmaṭṭha); Sdhp 333.

Āmaṇḍaliya [ā + maṇḍala + iya] a formation resembling a circle, in phrase °ŋ karoti to form a ring (of people) or a circle, to stand closely together M I 225 (cp. Sk. āmaṇḍalikaroti).

Āmata in anāmata at J II.56 is métric for amata.

Āmattikā (f.) [ā + mattikā] earthenware, crockery; in °āpaṇa a crockery shop, chandler's shop Vin IV.243.

Āmaddana (nt.) [ā + maddana of mṛd] crushing VvA 311.

Āmanta (adj.--adv.) [either ger. of āmanteti (q. v.) or root der. fr. ā + mant, cp. āmantaṇā] asking or asked, invited, only as an° without being asked, unasked, uninvited Vin I.254 (°cāra); A III.259 (id.).

Āmantana (nt.) & °nā (f., also °ṇā) [from āmanteti] addressing, calling; invitation, greeting Sn 40 (ep. Nd2 128); °vacana the address--form of speech i. e. the vocative case (cp. Sk. āmantritaŋ id.) SnA 435; KhA 167.

Āmantanaka (adj.--n.) [fr. āmantana] addressing, speaking to, conversing; f. °ikā interlocutor, companion, favourite queen Vv 188 (= allāpa--sallāpa--yoggā kīḷanakāle vā tena (i. e. Sakkena) āmantetabbā VvA 96).

Āmantaṇīya (adj.) [grd. of āmanteti] to be addressed J IV.371.

Āmantita [pp. of āmanteti] addressed, called, invited Pv II.313 (= nimantita PvA 86).

Āmanteti [denom. of ā + *mantra] to call, address, speak to, invite, consult J VI.265; DA I.297; SnA 487 (= ālapati & avhayati); PvA 75, 80, 127. -- aor. āmantesi D II.16; Sn p. 78 (= ālapi SnA 394) & in poetry āmantayi Sn 997; Pv II.27; 37 (perhaps better with v. l. SS samantayi). -- ger. āmanta (= Sk. *āmantrya) J III.209, 315 (= āmantayitvā´ C.), 329; IV.111; V.233; VI.511. <-> pp. āmantita (q. v.). -- Caus. II. āmantāpeti to invite to come, to cause to be called, to send for D I.134 (v. l. āmanteti); Miln 149.

Āmaya [etym.? cp. Sk. āmaya] affliction, illness, misery; only as an° (adj.) not afflicted, not decaying, healthy, well (cp. BSk. nirāmaya Aśvaghoṣa II.9) Vin I.294; Vv 1510 (= aroga VvA 74); 177; 368; J III.260, 528; IV. 427; VI.23. Positive only very late, e. g. Sdhp 397.

Āmalaka [cp. Sk. āmalaka] emblic myrobalan, Phyllanthus Emblica Vin I.201, 278; II.149 (°vaṇṭika pīthu); S I.150; A V.170; Sn p. 125 (°matti); J IV.363; V.380 (as v. l. for T. āmala); Miln 11; DhA I.319; VvA 7.

Āmalakī (f.) āmalaka Vin I.30; M I.456 (°vana).

Āmasati [ā + masati fr. mṛś] to touch (upon), to handle, to lay hold on Vin II.221; III.48 (kumbhiŋ); J III.319 (id.); A V.263, 266; J IV.67; Ps II.209; Miln 306; SnA 400; DhsA 302; VvA 17. -- aor. āmasi J II.360; ger. āmasitvā Vin III.140 (udakapattaŋ) J II.330; grd. āmassa J II.360 (an°) and āmasitabba id. (C.). -- pp. āmaṭṭha & āmasita (q. v.).

Āmasana (nt.) [fr. āmasati] touching, handling; touch Vin IV.214. Cp. III.118; Miln 127, 306; DA I.78.

Āmasita [pp. of āmasati] touched, taken hold of, occupied VvA 113 (an° khetta virgin land).

Āmāya (adj.) [to be considered either a der. from amā (see amājāta in same meaning) or to be spelt amāya which metri

causa may be written ā°] "born in the house" (cp. semantically Gr. i)qagenh/s > indigenous), inborn, being by birth, in cpd. °dāsa (dāsī) a born slave, a slave by birth J VI.117 (= gehadāsiyā kucchismiŋ jātadasī C.), 285 (= dāsassa dāsiyā kucchimhi jātadāsā).

Āmāsaya [āma2 + āsaya, cp. Sk. āmāśaya & āmāśraya] receptacle of undigested food, i. e. the stomach Vism 260; KhA 59. Opp. pakkāsaya.

Āmilāka (nt.?) [etym.?] a woollen cover into which a floral pattern is woven DA I.87.

Āmisa (nt.) [der. fr. āma raw, q. v. for etym. -- Vedic āmis (m.); later Sk. āmiṣa (nt.), both in lit. & fig. meaning] <-> 1. originally raw meat; hence prevailing notion of "raw, unprepared, uncultivated"; thus °khāra raw lye Vin I. 206. -- 2. "fleshy, of the flesh" (as opposed to mind or spirit), hence material, physical; generally in opposition to dhamma (see dhamma B 1. a. and also next no.), thus at M I.12 (°dāyāda); It 101 (id.); A I.91 = It 98 (°dāna material gifts opp. to spiritual ones); Dhs 1344 (°paṭisanthāra hospitality towards bodily needs, cp. Dhs trsl. 350). -- 3. food, esp. palatable food (cp. E. sweetmeat); food for enjoyment, dainties Vin II.269 sq.; J II.6; Miln 413 (lok°); DA I.83 (°sannidhi), -- 4. bait S I.67; IV.158; J IV.57, 219; VI.416; DA I.270. -- 5. gain, reward, money, douceur, gratuity, "tip" PvA 36, 46; esp. in phrase °kiñcikkha--hetu for the sake of some (little) gain S II.234; A I.128; V.265, 283 sq., 293 sq.; Pug 29; Pv II.83 (= kiñci āmisaŋ patthento PvA 107); Miln 93; VvA 241 (= bhogahetu). -- 6. enjoyment Pv II.82 (= kāmāmise--laggacitto PvA 107). -- 7. greed, desire, lust Vin I.303 (°antara out of greed, selfish, opp. mettacitto); A III.144 (id.), 184 (id.); I.73 (°garū parisā); J V.91 (°cakkhu); Ps II.238 (mār°). See also cpds. with nir° and sa°.

Āmuñcati [ā + mtic] to put on, take up; to be attached to, cling to DhsA 305. -- pp. āmutta (q. v.).

Āmutta [Sk. āmukta, pp. of ā + muc, cp. also BSk. āmukta jewel Divy 2, 3 etc., a meaning which might also be seen in the later Pāli passages, e. g. at PvA 134. Semantically cp. ābharaṇa] having put on, clothed in, dressed with, adorned with (always °--) D I.104 (°mālābharaṇa); Vin II.156 = Vv 208 (°maṇi--kuṇḍ̤ala); S I.211; J IV.460; V. 155; VI.492; Vv 721 (= paṭimukka); 802 (°hatthābharaṇa); Pv II.951 (°maṇikuṇḍ̤ala);J IV.183; VvA 182.

Āmeṇḍ̤ita (or Āmeḍ̤ita) [Sk. āmreḍ̤ita fram ā + mreḍ̤, dialectical] -- (nt.) sympathy in °ŋ karoti to show sympathy (? so Morris J.P.T.S. 1887, 106) DA I.228 = SnA 155 (v. l. at DA āmeḍ̤ita).

Āmo = āma D I.192, 3.

Āmoda [Sk. āmoda, fr. ā + mud] that which pleases; fragrance, perfume Dāvs V.51.

Āmodanā (f.) [fr. ā + mud] rejoicing Dhs 86, 285.

Āmodamāna (adj.) [ppr. med. of āmodeti] rejoicing, glad S I.100 (v. l. anu°) = It 66; Vv 648 (= pamodamāna VvA 278); J V.45.

Āmodita [pp. fr. āmodeti] pleased, satisfied, glad J I.17 (V.80); V.45 (°pamodita highly pleased); Miln 346.

Āmodeti [Sk. āmodayati, Caus. of ā + mud] to please, gladden, satisfy Th 1, 649 (cittaŋ); J V.34. -- pp. āmodita (q. v.).

Āya [Sk. āya; ā + i] 1. coming in, entrance M III.93. <-> 2. tax J V.113. -- 3. income, earning, profit, gain (opp. vaya loss) A IV.282 = 323; Sn 978; J I.228; KhA 38 (in expln. of kāya), 82 (in etym. of āyatana); PvA 130. <-> 4. (āyā f.?) a lucky dice ("the incomer") J VI.281.

--kammika a treasurer DhA I.184. --kusala clever in earnings Nett 20. --kosalla proficiency in money making D III.220 (one of the three kosallas); Vbh 325. --pariccāga expediture of one's income PvA 8. --mukha (lit.) entrance, inflow, going in D I.74 (= āgamana--magga DA 1.78); M II.15; A II.166; (fig.) revenue income, money SnA 173.

Āyata [Sk. āyata, pp. of ā + yam, cp. āyamati] -- 1. (adj.) outstretched, extended, long, in length (with numeral) D III.73 (ñātikkhaya, prolonged or heavy?); M I.178 (dīghato ā°; tiriyañ ca vitthata); J I.77, 273 (tettiŋsɔ--angulɔāyato khaggo); III.438; Vv 8415 (°aŋsa; cp. expln. at VvA 339); SnA 447; DhsA 48; PvA 152 (dāṭhā fangs; lomā hair), 185 (°vaṭṭa); Sdhp 257. -- 2. (n.) a bow J III.438.
--agga having its point (end) stretched forward, i. e. in the future (see āyati) It 15, 52. --paṇhin having long eye--lashes (one of the signs of a Mahāpurisa) D II.17 = III.143. --pamha a long eye--lash Th 2, 384 (= dīghapakhuma ThA 250).

Āyataka (adj.) [= āyata] -- 1. long. extended, prolonged, kept up, lasting Vin II.108 (gītassara); A III.251 (id.); J I.362. -- 2. sudden, abrupt, instr. °ena abruptly Vin II.237.

Āyatana (nt.) [Sk. āyatana, not found in the Vedas; but freq. in BSk. From ā + yam, cp. āyata. The pl. is āyatanā at S IV.70. -- For full definition of term as seen by the Pāli Commentators see Bdhgh's expln at DA I. 124, 125, with which cp. the popular etym. at KhA 82: "āyassa vā tananato āyatassa vā saŋsāradukkhassa nayanato āyatanāni" and at Vism 527 "āye tanoti āyatañ ca nayatī ti ā."] -- 1. stretch, extent, reach, compass, region; sphere, locus, place, spot; position, occasion (corresponding to Bdhgh's definition at DA I.124 as "samosaraṇa") D III.241, 279 (vimutti°); S II.41, 269; IV.217; V.119 sq., 318. sq.; A III.141 (ariya°); V.61 (abhibh°, q. v.) Sn 406 (rajass° "haunt of passion" = rāgādi--rajassa uppatti--deso SnA 381); J I.80 (raj°). Freq. in phrase arañň° a lonely spot, a spot in the forest J I.173; VvA 301; PvA 42, 54. -- 2. exertion, doing, working, practice, performance (comprising Bdhgh's definition at DA I.124 as paññatti), usually --°, viz. kamm° Nd1 505; Vbh 324, 353; kasiṇ° A V.46 sq., 60; Ps I.28; titth° A I.173, 175; Vbh 145, 367; sipp° (art, craft) D I.51; Nd2 505; Vbh 324, 353; cp. an° non--exertion, indolence, sluggishness J V.121. -- 3. sphere of perception or sense in general, object of thought, sense--organ & object; relation, order. -- Cpd. p. 183 says rightly: "āyatana cannot be rendered by a single English word to cover both sense--organs (the mind being regarded as 6th sense) and sense objects". -- These āyatanāni (relations, functions, reciprocalities) are thus divided into two groups, inner (ajjhattikāni) and outer (bāhirāni), and comprise the foll.: (a) ajjhatt°: 1. cakkhu eye, 2. sota ear, 3. ghāna nose, 4. jivhā tongue, 5. kāya body, 6. mano mind; (b) bāh°: 1. rūpa visible object, 2. sadda sound, 3. gandha odour, 4. rasa taste, 5. phoṭṭhabba tangible object, 6. dhamma cognizable object. -- For details as regards connotation & application see Dhs trsl. introduction li sq. Cpd. 90 n. 2; 254 sq. -- Approximately covering this meaning (3) is Bdhgh's definition of āyatana at DA I.124 as sañjāti and as kāraṇa (origin & cause, i. e. mutually occasioning & conditioning relations or adaptations). See also Nd2 under rūpa for further classifications. -- For the above mentioned 12 āyatanāni see the foll. passages: D II.302 sq.; III.102, 243; A III.400; V.52; Sn 373 (cp. SnA 366); Ps I.7, 22, 101, 137; II. 181, 225, 230; Dhs 1335; Vbh 401 sq.; Nett 57, 82; Vism 481; ThA 49, 285. Of these 6 are mentioned at S I.113, II.3; IV.100, 174 sq.; It 114; Vbh 135 sq., 294; Nett 13, 28, 30; Vism 565 sq. Other sets of 10 at Nett 69; of 4 at D II.112, 156; of 2 at D II.69. -- Here also belongs ākāsɔ ānañcɔ āyatana, ākiñcañň° etc. (see under ākāsa etc. and s. v.), e. g. at D I.34 sq., 183; A IV.451 sq.; Vbh 172, 189, 262 sq.; Vism 324 sq. -- Unclassified passages: M I.61; II.233; III.32, 216, 273; S I.196; II.6, 8, 24, 72 sq.; III.228; IV.98; V.426; A I.113, 163, 225; III.17, 27, 82, 426; IV.146, 426; V.30, 321, 351, 359; Nd1 109, 133, 171, 340; J I.381 (paripuṇṇa°); Vbh 412 sq. (id.).
--uppāda birth of the āyatanas (see above 3) Vin I.185. --kusala skilled in the ā. M III.63. --kusalatā skill in the spheres (of sense) D III.212; Dhs 1335. --ṭṭha founded in the sense--organs Ps I.132; II.121.

Āyatanika (adj.) [fr. āyatana] belonging to the sphere of (some special sense, see āyatana 3) S IV.126 (phass° niraya & sagga).

Āyati (f.) [fr. ā + yam, cp. Sk. āyati] "stretching forth", extension, length (of time), future. Only (?) in acc. āyatiŋ (adv.) in future Vin II.89, 185; III.3; Sn 49; It 115 (T. reads āyati but cp. p. 94 where T. āyatiŋ, v. l. āyati); J I.89; V.431; DA I 236.

Āyatika (adj.) [fr. last] future S I.142.

Āyatikā (f.) [of āyataka] a tube, waterpipe Vin II.123.

Āyatta [Sk. āyatta, pp. of ā + yat]. -- 1. striving, active, ready, exerted J V.395 (°mana = ussukkamana C.). <-> 2. striven

after, pursued J I.341. -- 3. dependent on Vism 310 (assāsa--passāsa°); Nett 194; Sdhp 477, 605.

Āyanā (f.) [?] at DhsA 259 and Vism 26 is a grammarian's construction, abstracted from f. abstr. words ending in °āyanā, e. g. kankhā > kankhāyanā, of which the correct expln. is a derivation fr. caus.--formation kankhāyati > kankhāy + a + nā. What the idea of Bdhgh. was in propounding his expln. is hard to say, perhaps he related it to i and understood it to be the same as āyāna.

Āyamati [ā + yam] to stretch, extend, stretch out, draw out Miln 176, usually in ster. phrase piṭṭhi me āgilāyati tam ahaŋ āyamissāmi "my back feels weak, I will stretch it" Vin II.200; D III.209; M I.354; S IV.184; J I.491. <-> Besides this in commentaries e. g. J III.489 (mukhaŋ āyamituŋ).

Āyasa (adj.) [Sk. āyasa, of ayas iron] made of iron S II. 182; A III.58; Dh 345; J IV.416; V.81; Vv 845 (an°? cp. the rather strange expln. at VvA 335).

Āyasakya (nt.) dishonour, disgrace, bad repute A IV.96; J V.17; VvA 110; usually in phrase °ŋ pāpuṇāti to fall into disgrace Th 1, 292; J II.33 = 271; III.514. [Bdhgh. on A IV.96 explains it as ayasaka + ya with guṇa of the initial, cp. ārogya].

Āyasmant (adj.) [Sk. āyuṣmant, the P. form showing assimilation of u to a] lit. old, i. e. venerable; used, either as adj. or absolute as a respectful appellation of a bhikkhu of some standing (cp. the semantically identical thera). It occurs usually in nom. āyasmā and is expld. in Nd by typical formula "piya--vacanaŋ garu°, sagārava--sappaṭissâdhivacanaŋ", e. g. Nd1 140, 445; Nd2 130 on var. Sn loci (e. g. 814, 1032, 1040, 1061, 1096). -- Freq. in all texts, of later passages see SnA 158; PvA 53, 54, 63, 78. -- See also āvuso.

Āyāga [ā + yāga of yaj] sacrificial fee, gift; (m.) recipient of a sacrifice or gift (deyyadhamma) Sn 486 (= deyyadhammānaŋ adhiṭṭhāna--bhūta SnA 412); Th 1, 566; J VI. 205 (°vatthu worthy object of sacrificial fees).

Āyācaka (adj.--n.) [fr. ā + yāc] one who begs or prays, petitioner Miln 129.

Āyācati [ā + yāc, cp. Buddh. Sk. āyācate Divy 1.] -- 1. to request, beg, implore, pray to (acc.) Vin III.127; D I.240; PvA 160. -- 2. to make a vow, to vow, promise A I. 88; J I.169 = V.472; I.260; II.117. -- pp. āyācita (q. v.).

Āyācana (nt.) [fr. āyācati] -- 1. asking, adhortation, addressing (t. t. g. in expln. of imperative) SnA 43, 176, 412. -- 2. a vow, prayer A I.88; III.47; J I.169 = V.472.

Āyācita [pp. of āyācati] vowed, promised J I.169 (°bhattajātaka N.).

Āyāta [pp. of āyāt.; cp. BSk. āyāta in same meaning at Jtm 210] gone to, undertaken Sdhp 407.

Āyāti [ā + yāti of yā] to come on or here, to come near, approach, get into S I.240; Sn 669; Sn p. 116 (= gacchati SnA 463); J IV.410; pv II.1212 (= āgacchati PvA 158); DhA I.93 (imper. āyāma let us go). -- pp. āyāta.

Āyāna (nt.) [fr. ā + yā to go] coming, arrival: see āyanā.

Āyāma [fr. ā + yam, see āyamati] -- 1. (lit.) stretching, stretching out, extension Vin I.349 = J III.488 (mukh°). <-> 2. (appl.) usually as linear measure: extension, length (often combd. with and contrasted to vitthāra breadth or width & ubbedha height), as n. (esp. in abl. āyāmato & instr. āyāmena in length) or as adj. (--°): J I.7, 49 (°ato tīṇi yojanasatāni, vitthārato aḍḍhatiyāni); III.389; Miln 17 (ratanaŋ soḷasahatthaŋ āyāmena aṭṭhahatthaŋ vitthārena), 282 (ratanaŋ catuhatthɔ āyāmaŋ); Vism 205 (+ vitth°); Khb 133 (+ vitthāra & parikkhepa); VvA 188 (soḷasayojan°), 199 (°vitthārehi), 221 (°ato + vitth°); PvA 77 (+ vitth°), 113 (id. + ubbedha); DhA I.17 (saṭṭhi--yojan°).

Āyāsa [cp. Sk. āyāsa, etym.?] trouble, sorrow, only neg. an° (adj.) peaceful, free from trouble A IV.98; Th 1, 1008.

Āyu (nt.) [Vedic āyus; Av. āyu, gradation form of same root as Gr. ai)w/n "aeon", ai)e/n always; Lat. aevum, Goth. aiws. Ohg. ēwa, io always; Ger. ewig eternal; Ags. āē eternity, ā always (cp. ever and aye)] life, vitality, duration of life, longevity D III.68, 69, 73, 77; S III.143 (usmā ca); IV.294; A I.155; II.63, 66 (addh°); III.47; IV.76, 139; Sn 694, 1019; It 89; J I.197 (dīgh°); Vv 555 (cp. VvA 247 with its definition of divine life as comprising 30 600 000 years); Vism 229 (length of man's āyu = 100 years); Dhs 19, 82, 295, 644, 716; Sdhp 234, 239, 258. -- Long or divine life, dibbaŋ āyu is one of the 10 attributes of ādhipateyya or majesty (see ṭhāna), thus at Vin I.294; D III.146; S IV.275 sq.; A I.115; III. 33; IV.242, 396; Pv II.959 (= jīvitaŋ PvA 136).
--ūhā see āyūhā. --kappa duration of life Miln 141; DhA I.250. --khaya decay of life (cp. jīvita--kkhaya) D I.17 (cp. DA I.110); III.29. --pamāṇa span or measure of life time D II.3; A I.213, 267; II.126 sq.; IV.138, 252 sq., 261; V.172; Pug 16; Vbh 422 sq.; SnA 476. --pariyanta end of life It 99; Vism 422. --sankhaya exhaustion of life or lifetime Dpvs V.102. --sankhāra (usually pl. °ā) constituent of life, conditions or properties resulting in life, vital principle D II.106; M I.295 sq.; S II.266; A IV.311 sq.; Ud 64; J IV.215; Miln 285; Vism 292; DhA I.129; PvA 210. Cp. BSk. āyuḥ--saŋskāra Divy 203.

Āyuka (--°) (adj.) [fr. āyu] -- being of life; having a life or age A IV.396 (niyat°); VvA 196 (yāvatāyukā dibbasampatti divine bliss lasting for a lifetime). Esp. freq. in combn. with dīgha (long) and appa (short) as dīghāyuka A IV.240; PvA 27; appāyuka A IV.247; PvA 103; both at Vism 422. In phrase vīsati--vassasahassɔāyukesu manussesu at the time when men lived 20 000 years D II.5--12 (see Table at Dial. II.6); DhA II.9; PvA 135; dasa--vassasahassɔāyukesu manussesu (10 000 years) PvA 73; cattāḷīsa° DhA I.103; catusaṭṭhi--kappɔāyukā subhakiṇhā Vism 422.

Āyukin (adj.) [fr. āyu] = āyuka; in appāyukin short lived Vv 416.

Āyuta (adj.) [Sk. ayuta, pp. of ā + yu, yuvati] -- 1. connected with, endowed, furnished with Th 1, 753 (dve pannarasɔāyuta due to twice fifteen); Sn 301 (nārī--varagaṇ° = °saŋyutta SnA 320); Pv II.124 (nānā--saragaṇ° = °yutta PvA 157). -- 2. seized, conquered, in dur° hard to conquer, invincible J VI.271 (= paccatthikehi durāsada C.).

Āyutta [Sk. āyukta; pp. of ā + yuj] -- 1. yoked, to connected with, full of Pv I.1014 (tejasɔāyuta T., but PvA 52 reads °āyutta and explns. as samāyutta); PvA 157 (= ākiṇṇa of Pv II.124). -- 2. intent upon, devoted to S I.67.

Āyuttaka (adj.--n.) [āyutta + ka] one who is devoted to or entrusted with, a trustee, agent, superintendent, overseer J I.230 (°vesa); IV.492; DhA I.101, 103, 180.

Āyudha is the Vedic form of the common Pāli form āvudha weapon, and occurs only spuriously at D I.9 (v. l. āvudha).

Āyuvant (adj.) [fr. āyu] advanced in years, old, of age Th 1, 234.

Āyusmant (adj.) [Sk. āyuṣmant; see also the regular P. form āyasmant] having life or vitality PvA 63 (āyusmāviññāṇa feeling or sense of vitality; is reading correct?).

Āyussa (adj.) [Sk. *āyuṣya] connected with life, bringing (long) life A III.145 dhamma).

Āyūhaka (adj.) [fr. āyūhati] keen, eager, active Miln 207 (+ viriyavā).

Āyūhati [ā + y + ūhati with euphonic y, fr. Vedic ūhati, ūh1, a gradation of vah (see etym. under vahati). Kern's etym. on Toev. 99 = āyodhati is to be doubted, more acceptable is Morris'expln. at J.P.T.S. 1885, 58 sq., although contradictory in part.] lit. to push on or forward, aim at, go for, i. e. (1) to endeavour, strain, exert oneself S I.1 (ppr. anāyūhaŋ unstriving), 48; J VI.35 (= viriyaŋ karoti C.), 283 (= vāyamati C.). -- (2) to be keen on (w. acc.), to cultivate, pursue, do Sn 210 (= karoti SnA 258); Miln 108 (kammaŋ ūyūhitvā), 214 (kammaŋ āyūhi), 326 (maggaŋ). -- pp. āyūhita (q. v.).

Āyūhana (adj.--nt.) [fr. āyūhati] -- 1. endeavouring, striving, Ps I.10 sq., 32, 52; II.218; Vism 103, 212, 462, 579. f. āyūhanī Dhs 1059 ("she who toils" trsl.) = Vbh 361 = Nd2 taṇhā 1. (has āyūhanā). -- 2. furtherance, pursuit DA I.64 (bhavassa).

Āyūhā f. [āyu + ūhā] life, lifetime, only in °pariyosāna at the end of (his) life PvA 136, 162; VvA 319.

Āyūhāpeti [Caus. II. fr. āyūhati] to cause somebody to toil or strive after DhsA 364.

Āyūhita [*Sk. ā + ūhita, pp. of ūh] busy, eager, active Miln 181.

Āyoga [Sk. āyoga, of ā + yuj; cp. āyutta] -- 1. binding, bandage Vin II.135; Vv 3341; VvA 142 (°paṭṭa). -- 2. yoke Dhs 1061 (avijj°), 1162. -- 3. ornament, decoration Nd1 226; J III.447 (°vatta, for v. l. °vanta?). -- 4. occupation, devotion to, pursuit, exertion D I.187; Dh 185 (= payoga--karaṇa DhA III.238). -- 5. (t. t.) obligation, guarantee(?) SnA 179. -- Cp. sam°.

Ārakatta (nt.) [*ārakāt + tvaŋ] warding off, keeping away, holding aloof, being far from (c. gen.); occurring only in pop. etym. of arahant at A IV.145; DhA IV.228; DA I.146 = VvA 105, 106 = PvA 7; cp. DhsA 349.

Ārakā (adv.) [Sk. ārāt & ārakāt, abl. form. fr. *āraka, see ārā2] far off, far from, away from, also used as prep. c. abl. and as adj. pl. keeping away from, removed, far Vin II.239 = A IV.202 (sanghamhā); D I.99, 102 (adj.) 167; M I.280 (adj.) S II.99; IV.43 sq.; A I.281; It 91; J I.272; III.525; V.451; Miln 243; VvA 72, 73 (adj. + viratā).

Ārakkha [ā + rakkha] watch, guard, protection, care D II.59; III.289; S IV.97, 175, 195; A II.120; III.38; IV. 266, 270, 281 (°sampadā), 322 (id.), 400; V.29 sq.; J I.203; II.326; IV.29 (°purisa); V.212 (°ṭṭhāna, i. e. harem), 374 (°parivāra); Pug 21 (an°), 24; Miln 154; Vism 19
(°gocara preventive behaviour, cautiousness); SnA 476 (°devatā); KhA 120 (id.), 169; DhA II.146; PvA 195; Sdhp 357, 365.

Ārakkhlka [fr. ārakkha] a guard, watchman J IV.29.

Ārakkheyya see arakkheyya.

Āragga (nt.) [ārā + agga; Sk. ārāgra of ārā an awl, a prick] the point of an awl, the head of certain arrows, having the shape of an awl, or an arrow of that kind (see Halayudha p. 151) A I.65; Sn 625, 631; Dh 401, 407; Vism 306; DhA II 51; IV.181.

Āracayāracayā [ā + racayā a ger. or abl. form. fr. ā + *rac, in usual Sk. meaning "to produce", but here as a sound--root for slashing noise, in reduplication for sake of intensification. Altogether problematic] by means of hammering, slashing or beating (like beating a hide) Sn 673 (gloss ārajayārajayā fr. ā + *rañj or *raj). -- SnA 481 explns. the passage as follows: ārajayārajayā; i. e. yathā manussā allacammaŋ bhūmiyaŋ pattharitvā khīlehi ākoṭenti, evaŋ ākoṭetvā pharasūhi phāḷetvā ekam ekaŋ koṭiŋ chinditvā vihananti, chinnachinnakoṭi punappuna samuṭṭhāti; āracayāracayā ti pi pāṭho, āviñjitvā (v. l. BB. āvijjhitvā) āviñjitvā ti attho. -- Cp. ārañjita.

Āraññaka (adj.) [fr. arañña + ka] belonging to solitude or the forest, sequestered; living in the forest, fond of seclusion, living as hermits (bhikkhū). Freq. spelt araññaka (q. v.). -- Vin I.92 (bhikkhū); II.32, 197, 217 (bh.), 265 (bh.); M I.214; A III.100 sq., 219; IV.21; V.66; J III.174 (v. l. BB. a°); Miln 342; DhA II.94 (vihāra).

Āraññakatta (nt.) [abstr. fr. āraññaka, see also araññakatta] the habit of sequestration or living in solitude M I.214; III.40; A I.38.

Āraññika (adj.) = āraññaka Vin III.15; A I.24; Pug 69; Vism 61, 71 (where defined); Miln 341.

Ārañjita [in form = Sk. *ārañjita, ā + pp. of rañjayati, Caus. of rañj or raj, but in meaning different. Perhaps to rac (as

*racita) to furnish with, prepare, or better still to be regarded as an idiomatic Pāli form of soundroot *rac (see āracayā°) mixed with rañj, of which we find another example in the double spelling of āracayā (& ārajayā) q. v.] furrowed, cut open, dug up, slashed, torn (perhaps also "beaten") M I.178 (hatthipadaŋ dantehi ārañjitaŋ an elephant--track bearing the marks of tusks, i. e. occasional slashes or furrows).

Ārata [Sk. ārata, pp. of ā + ram, cp. ārati] leaving off, keeping away from, abstaining J IV.372 (= virata); Nd2 591 (+ virata paṭivirata).

Ārati (f.) [Sk. ārati, ā + ram] leaving off, abstinence Vv 639 (= paṭivirati VvA 263); in exegetical style occurring in typ. combn. with virati paṭivirati veramaṇī, e. g. at Nd2 462; Dhs 299.

Āratta (nt.?) [Sk. cp. ārakta, pp. of ā + raj] time, period (orig. affected, tinted with), only in cpd. vassāratta the rainy season, lent J IV.444; Dāvs II.74.

Āraddha (adj.) [pp. of ā + rabh] begun, started, bent on, undertaking, holding on to, resolved, firm A I.148 (āraddhaŋ me viriyaŋ It 30; PvA 73 (ṭhapetuŋ began to place), 212 (gantuŋ). Cp. ārādhaka 1.
--citta concentrated of mind, decided, settled D I.176; M I.414; S II.21; Sn p. 102; SnA 436. Cp. ārādheti 1. --viriya (adj.) strenuous, energetic, resolute Vin I.182; D III.252, 268, 282, 285; A I.24; Sn 68, 344; It 71 (opp. hīna--viriya); Nd2 131; Ps I.171; ThA 95. Cp. viriyārambha; f. abstr. °viriyatā M I.19.

Ārabbha (indecl.) [ger. of ārabhati2 in abs. function; cp. Sk. ārabhya meaning since, from] -- 1. beginning, under<-> taking etc., in cpd. °vatthu occasion for making an effort, concern, duty, obligation D III.256 = A IV.334 (eight such occasions enumd). -- 2. (prep. with acc.) lit. beginning with, taking (into consideration), referring to, concerning, with reference to, about D I.180; A II.27 = It 103 (senāsanaŋ ā.); Sn 972 (upekhaŋ; v. l. ārambha; C. uppādetvā); Pv I.41 (pubbe pete ā.); DhA I.3; II.37; PvA 3 (seṭṭhiputta--petaŋ ā.), 16, and passim.

Ārabhati1

Ārabhati1 [not with Morris J.P.T.S. 1889, 202 fr. rabh and identical with ārabhati2, but with Kern, Toev. s. v. identical with Sk. ālabhate, ā + labh meaning to seize the sacrificial animal in order to kill it; cp. nirārambha] to kill, destroy M I.371 (pāṇaŋ).

Ārabhati2 & Ārabbhati

Ārabhati2 & Ārabbhati [ā + rabhati, Sk. ārabhati & ārambhati, ā + rabh] to begin, start, undertake, attempt S I.156 (ārabbhatha "bestir yourselves") = Miln 245 = Th 1, 256 (bh.); Pug 64 (bh.); viriyaŋ ārabhati to make an effort, to exert oneself (cp. ārambha) A IV.334. <-> aor. ārabhi DhA II.38 & ārabbhi PvA 35. -- ger. ārabbha, see sep. -- pp. āraddha (q. v.).

Ārambha [Sk. ārambha in meaning "beginning", fr ā + rabh (rambh) cp. ārabhati] -- 1. attempt, effort, inception of energy (cp. Dhs trsl. 15 & K. S. p. 318 giving C. def. as kicca, karaṇīya, attha, i. e. 1. undertaking & duty, 2. object) S I.76 (mah°); V.66, 104 sq. (°dhātu); III.338 (id.), 166 (°ja; T. arabbhaja, v. l. ārambhaja to be preferred) = Pug 64; Miln 244; Net 41; DhsA 145. --viriyārambha (cp. āraddha--viriya) zeal, resolution, energy Vin II.197; S IV.175; A I.12, 16. -- 2. support, ground, object, thing Nett 70 sq., 107; an° unsupported, independent Sn 743 (= nibbāna SnA 507). Cp. also nirambha, upārambha, sārambha.

Ārammaṇa (nt.) [cp. Sk. ālambana, lamb, but in meaning confounded with rambh (see rabhati)] primary meaning "foundation", from this applied in the foll. senses: (1) support, help, footing, expedient, anything to be depended upon as a means of achieving what is desired, i. e. basis of operation, chance Sn 1069 (= ālambana, nissaya, upanissaya Nd2 132); Pv I.41 (yaŋ kiñcɔ ārammaṇaŋ katvā); ārammaṇaŋ labhati (+ otāraŋ labhati) to get the chance S II.268; IV.185. -- (2) condition,

ground, cause, means, esp. a cause of desire or clinging to life, pl. °ā causes of rebirth (interpreted by taṇhā at Nd1 429), lust Sn 474 (= paccayā SnA 410), 945 (= Nd1 429); KhA 23; DhA I.288 (sappāy°); PvA 279. -- (3) a basis for the working of the mind & intellect; i. e. sense--object, object of thought or consciousness, the outward constituent in the relation of subject & object, object in general. In this meaning of "relation" it is closely connected with āyatana (see āyatana3), so that it sometimes takes its place, it is also similar to visaya. Cpd. 3 distinguishes a 5 fold object, viz. citta, cetasika, pasāda-- & sukhuma--rūpa, paññatti, nibbāna. See on term especially Cpd. 3, 14; Dhs trsl. XLI. & 209. -- A 1. sq.; IV.385; Sn 506; Ps I.57 sq., 84 (four ā.); II.97, 118, 143; Dhs 1 (dhamm° object of ideation), 180, 584, 1186 et passim; Vbh 12, 79, 92, 319, 332 (four); Nett 191 (six); Vism 87 sq., 375 (°sankantika), 430 sq. (in var. sets with ref. to var. objects), 533; DhsA 48, 127; VvA 11, 38. -- rūpārammaṇa lit. dependence on form, i. e. object of sight, visible form, especially striking appearance, visibility, sight D III.228; S III.53; A I.82; J I.304; II.439, 442; PvA 265. <-> ārammaṇaŋ karoti to make it an object (of intellection or intention), to make it one's concern (cp. Pv I.41, above 1). -- ārammaṇa--kusala clever in the objects (of meditation) S III.266; ā°--paccayatā relation of presentation (i. e. of subj. & obj.) Nett 80. -- (4) (--°) (adj.) being supported by, depending on, centred in, concentrated upon PvA 8 (nissay°), 98 (ek°); VvA 119 (buddh° pīti rapture centred in the Buddha).

Āraha (adj.) metri causa for araha deserving J VI.164.

Ārā1

Ārā1 (f.) [Sk. ārâ; *ēl "pointed", as in Ohg. āla = Ger. ahle, Ags. āēl = E awl; Oicel. alr] an awl; see cp. āragga. Perhaps a der. of ārā is āḷakā (q. v.).

Ārā2

Ārā2 (indecl.) [Vedic ārād, abl. as adv.; orig. a root der. fr. *ara remoteness, as in Sk. araṇa foreign & araṇya solitude q. v. under araṇa1 and arañña] far from, remote (from) (adv. as well as prep. with abl.) Sn 156 (pamādamhā), 736; Dh 253 (āsavakkhayā; DhA III.377 expls. by dūragata); J II.449 (jhānabhūmiyā; = dūre ṭhita C.); V.78 (saŋyame; = dūrato C.). See also ārakā.
--cāra [in this combn. by Kern, Toev. s. v. unecessarily expld. as ārā = ārya; cp. similar phrases under ārakā] a life remote (from evil) A IV.389. --cārin living far from evil leading a virtuous life D I.4; M I.179; III.33; A III. 216, 348; IV.249; V.138, 205; DA I.72 (= abrahmacariyato dūra--cārin).

Ārādhaka (adj.--n.) [fr. ā + rādh] 1. [perhaps for *āraddhaka because of analogy to āraddha of ā + rabh] successful, accomplishing or accomplished, undertaking, eager Vin I.70 (an° one who fails); M I.491; II.197 = A I.69 = Miln 243; S V.19; A V.329 (in correlation with āraddhaviriya). -- 2. pleasing, propitiating Miln 227; VvA 220 (°ikā f.).

Ārādhana (nt.) & °ā (f.) (either fr. ā + rādh or ā + rabh, cp. ārādhaka] satisfying, accomplishing; satisfaction, accomplishment D II.287 (opp. virādhanā failure); M I.479; II.199; A V.211 sq.; J IV.427.

Ārādhanīya (adj.) [grd. fr. ārādheti] to be attained, to be won; successful Vin I.70 (an°); J II.233 (dur°).

Ārādhita [pp. of ārādheti; Sk. ārādhita, but BSk. ārāgita, e. g. Divy 131, 233] pleased Sdhp 510.

Ārādheti [Caus. of ā + rādh, in meaning 2 confused with ārabhati. In BSk. strangely distorted to ārāgayati; freq. in Divy as well as Av. Ś] -- 1. to please, win favour, propitiate, convince J I.337 (dārake), 421, 452; II.72 (manusse); IV.274 (for ābhirādheti T.); Vism 73 (ārādhayanto Nāthassa vana--vāsena mānasaŋ); DhA II.71; Dāvs III.93 (ārādhayi sabbajanaŋ); Miln 352. In older literature only in phrase cittaŋ ārādheti to please one's heart, to gladden, win over, propitiate D I.118 sq., 175 (but cp. āraddha--citta to ārabhati); M I85, 341; S II.107; V.109; J II.372; Miln 25. -- 2. to attain, accomplish, fulfill, succeed S V.23 (maggaŋ), 82, 180, 294; It III. (v. l. ārām°); Sn 488 = 509. Cp. ārādhaka 1. -- pp. ārādhita (q. v.). -- See also parābhetvā.

Ārāma [Sk. ārāma, ā + ram] -- 1. pleasure, fondness of (--°), delight, always as adj. (--°) delighting in, enjoying, finding pleasure in (usually combd. with rata, e. g. dhammārāma dhammarata finding delight in the Dh.) S I.235; IV.389 sq. (bhav°, upādān°); A I.35, 37, 130; II.28 (bhāvan°); It 82 (dhamm°); Sn 327 (id.; expld. by SnA 333 as rati and "dhamme ārāmo assā ti"); Pug 53 (samagg°); Vbh 351. -- 2. a pleasure--ground, park, garden (lit. sport, sporting); classified at Vin III.49 as pupph° and phal° a park with flowers or with fruit (i. e. orchard), def. at DhA III.246 as Veḷuvana--Jīvakɔ ambavanɔ ādayo, i. e. the park of Veḷuvana, or the park belonging to Jīvaka or mango--groves in general. Therefore: (a) (in general) a park, resort for pastime etc. Vin II.109; D I. 106; Dh 188; Vv 795 (amb° garden of mangoes); VvA 305 (id.); Pv II.78 (pl. ārāmāni = ārāmɔ ûpavanāni PvA 102). -- (b) (in special) a private park, given to the Buddha or the Sangha for the benefit of the bhikkhus, where they meet & hold discussions about sacred & secular matters; a place of recreation and meditation, a meeting place for religious gatherings. Amongst the many ārāmas given to the bhikkhus the most renowned is that of Anāthapiṇḍ̤ika (Jetavana; see J I.92--94) D I.178; Vin IV.69; others more frequently mentioned are e. g. the park of Ambapālī (Vin I.233); of Mallikā (D I.178), etc. -- Vin I.39, 140, 283, 291; II.170; III.6, 45, 162; IV.85; A II.176; Dpvs V.18.
--pāla keeper of a park or orchard, gardener Vin II. 109; VvA 288. --ropa, --ropana planter, planting of pleasuregroves S I.33; PvA 151. --vatthu the site of an Ārāma Vin I.140; II. 170; III.50, 90.

Ārāmakinī (f.) see ārāmika.

Ārāmatā (f.) [abstr. fr. ārāma 1] pleasure, satisfaction A II.28; III.116; Vbh 381; Miln 233.

Ārāmika (adj.) [fr. ārāma] 1. (to ārāma 1) finding delight in, fond of (c. gen.) (or servant in general?) Miln 6 (sanghassa trsl. at the service of the order). -- 2. (to ārāma 2) belonging to an Ārāma, one who shares the congregation, an attendant of the Ārāma Vin I.207 sq.; II.177 (& °pesaka), 211; III.24; IV.40; V.204; A II.78 (°samaṇuddesa); III.109 (id.), 275 (°pesaka); J I.38 (°kicca) Vism 74 (°samaṇuddesa). -- f. ārāmakiṇī a female attendant or visitor of an Ārāma Vin I.208.

Ārāva [cp. Sk. ārāva, fr. ā + ru] cry, sound, noise Dāvs IV.46.

Āraha (nt.) only in pl. gihīnaŋ ārahāni, things proper to laymen, D III.163.

Āriya in anāriya at Sn 815 is metric for anariya (q. v.).

Āruṇṇa (nt.) [orig. pp of ā + rud] weeping, crying, lamenting Miln 357.

Āruppa (adj.) [fr. arūpa as ā (= a2) -- *rūpya] formless, incorporeal; nt. formless existence D III.275; M I.410, cp. 472; III.163; S I.131 (°ṭṭhāyin); II.123; A IV.316; It 61; Sn 754; J I.406; Dhs 1385 (cp. trsl. 57); Vism 338; DA I.224; SnA 488, 508; Sdhp 5, 10; the four: Vism III, 326 sq.

Āruhati [ā + ruh] to climb, ascend, go up or on to Sn 1014 (aor. āruhaŋ); Sdhp 188; ger. āruhitvā Sn 321 & āruyha J VI.452; Sn 139 (v. l. abhiruyha); It 71. <-> Caus. āropeti (q. v.).

Ārūgya see ārogya.

Ārūḷha [pp. of āruhati] -- 1. ascended, mounted, gone up, gone on to IV.137; J VI.452 (T. āruḷha); Vism 135 (nekkhamma--paṭipadaŋ an°); VvA 64 (magga°); PvA 47 (°nāva), 56 (hatthi°). -- 2. come about, effected, made, done PvA 2, 144 (cp. BSk. pratijñām ārūḍ̤ha having taken a vow Divy 26). -- 3. (of an ornament) put on (to), arrayed J VI.153, 488.

Ārūha see āroha.

Ārogatā (f.) [abstr. fr. a + roga + tā] freedom from illness, health Miln 341.

Ārogya (nt.) [abstr. fr. aroga, i. e. ā (= a2) + roga + ya] absence of illness, health D I.11; III.220 (°mada), 235 (°sampadā);

M I.451 (T. ārūgya, v. l. ārogya), 508, 509; S II.109; A I.146 (°mada); II.143; III.72; V.135 sq.; Sn 749, 257 = Dh 204 = J III.196; Nd1 160; Vism 77 (°mada pride of health); PvA 129, 198; Sdhp 234.

Ārocāpana (nt.) [fr. ārocāpeti, Caus. of āroceti] announcement DhA II.167.

Ārocāpeti (Caus. II. of āroceti] to make some one announce, to let somebody know, usually in phrase kālaŋ ā. Sn p. 111; J I.115, 125; DhA II.89; PvA 141.

Ārocita [pp. of āroceti] announced, called Vin II.213 (kāla).

Āroceti [ā + roceti, Caus. of ruc; cp. BSk. ārocayati Sp. Av. Ś I.9 etc.] to relate, to tell, announce, speak to, address D I.109, 224; Pv II.89 (aor, ārocayi); PvA 4, 13 (aññamaññaŋ anārocetvā not speaking to each other), 81, 274 & freq. passim. -- pp. ārocita; Caus. II. ārocāpeti (q. v.).

Ārodana (nt.) [fr. ā + rud, cp. āruṇṇa] crying, lamenting A III.268 sq.; J I.34; DhA I.184; II.100.

Āropana (nt.) [fr. āropeti] "putting on to", impaling Miln 197 (sūl°), 290 (id.).

Āropita [pp. of āropeti] -- 1. produced, come forward, set up PvA 2. -- 2. effected, made S III.12; PvA 92, 257. -- 3. put on (to a stake), impaled PvA 220 (= āvuta).

Āropeti [Caus. of āruhati]. -- 1. to make ascend, to lead up to (w. acc.) PvA 76 (pāsādaŋ), 160 (id.) -- 2. to put on, take up to (w. acc. or loc.) Pv II.92 (yakkhaŋ yānaŋ āropayitvāna); PvA 62 (sarīraŋ citakaŋ ā.), 100 (bhaṇḍaŋ sakaṭesu ā.). -- 3. to put on, commit to the care of, entrust, give over to (w. loc.) J I.227; PvA 154 (rajjaŋ amaccesu ā.). -- 4. to bring about, get ready, make PvA 73, 257 (sangahaŋ ā. make a collection); SnA 51, 142. <-> 5. to exhibit, tell, show, give S I.160 (ovādaŋ); Miln 176 (dosaŋ); DhA II.75 (id.) -- 6. vādaŋ āropeti to refute a person, to get the better of (gen.) Vin I.60; M II.122; S I.160. -- pp. āropita (q. v.).

Āroha (--°) [fr. ā + ruh] -- 1. climbing up, growth, increase, extent, in cpd. °pariṇāha length & circumference S II.206; A I.288; II.250; IV.397; V.19; J III.192; V. 299; VI.20; Vbh 345 (°māna + pariṇāha--māna); SnA 382. -- 2. one who has climbed up, mounted on, a rider, usually in cpd. ass° & hatth° horse--rider & elephantrider S IV.310; A II.166 = III.162 (T. ārūha); IV.107; DhsA 305. -- 3. outfit, possession (or increase, as 1?) Sn 420 (vaṇṇ°).

Ārohaṇa (nt.) [fr. ā + ruh] climbing, ascending; ascent J I.70; VI.488; Miln 352; Vism 244; PvA 74.

Ālaka--manda [ālaya°?] at Vin II.152 is of uncertain reading and meaning ("open to view"? or "not having pegs" = āḷaka?) vv. ll. āḷakamanta & ālakamandāra; Bdhgh on p. 321 explns. āḷakamandā ti ekangaṇā manussâbhikiṇṇā, i. e. full of a crowd of people, Ch. quotes ālakamandā as "the city of Kuvera" (cp. Sk. alakā).

Ālaggeti [ā + Caus. of lag] to (make) hang on to (loc.), to stick on, fasten to Vin II.110 (pattaŋ veḷagge ālaggetvā).

Ālapati [ā + lapati] to address S I.177, 212; J V.201; SnA 42, 347, 383, 394 (= āmantayi of Sn 997), 487 (<-> avhayati); PvA 11, 13, 33, 69.

Ālapana (nt.) & °ā (f.) [fr. ā + lap] talking to, addressing, conversation Vin III.73 (with ref. to exclam. "ambho"); J V.253 (°ā); Vism 23 (°ā); SnA 396; PvA 131 (re ti ā.).

Ālapanatā (f.) [abstr. fr. ālapana] speaking to, conversing with, conversation M I.331) (an°).

Ālamba [Sk. ālamba, ā + lamb] anything to hang on, support S I.53 (an° without support); Sn 173 (id. + appatiṭṭha); J

III.396; Miln 343; Sdhp 245, 463.

Ālambati [ā + lamb] to hang on to or up, to take hold of, to fasten to Vin I.28, J I.57; VI.192; Vv 8448; ThA 34. -- ālambeti id. VvA 32.

Ālambana (adj.--nt.) [fr. ā + lamb, cp. ālamba] (adj.) hanging down from, hanging up J III.396; IV.457; SnA 214. -- (nt.) support, balustrade (or screen?) Vin II.117, 152 (°bāha) Miln 126.

Ālambara & Āḷambara (nt.) [Sk. āḍambara] a drum Vin I.15 (l); J II.344 (ḷ); V.390 (l); Vv 5418 (ḷ).

Ālaya (m. & nt.) [cp. Sk. ālaya, ā + lī, līyate, cp. allīna & allīyati, also nirālaya] -- 1. orig. roosting place, perch, i. e. abode settling place, house J I.10 (geh°); Miln 213; DhA II.162 (an° = anoka), 170 (= oka). -- 2. "hanging on", attachment, desire, clinging, lust S I.136 = Vin I.4 (°rāma "devoted to the things to which it clings" K. S.); Vin III.20, 111; S IV.372 (an°); V.421 sq. (id.); A II. 34, 131 (°rāma); III.35; It 88; Sn 177 (kām° = kāmesu taṇhā--diṭṭhi--vasena duvidho ālayo SnA 216), 535 (+ āsavāni), 635; Nett 121, 123 (°samugghāta); Vism 293 (id.), 497; Miln 203 (Buddh °ŋ akāsi?); DhA I.121; IV.186 (= taṇhā); SnA 468 (= anoka of Sn 366). -- 3. pretence, pretext, feint [cp. BSk. ālaya M Vastu III.314] J I.157 (gilān°), 438; III.533 (mat°); IV.37 (gabbhinī); VI 20, 262 (gilān°).

Ālayati see allīyati.

Ālassa (nt.) [Der. fr. alasa] sloth, idleness, laziness S I.43; D III.182; A IV.59; V.136; Sdhp 567. Spelling also ālasya S I.43 (v. l. BB); Vbh 352; Miln 289, and ālasiya J I.427; DA I.310; DhA I.299; VvA 43.

Ālāna & Āḷāna (nt.) [for ānāhana with substitution of l for n (cp. apilandhana for apinandh° and contraction of °āhana to °āna originally meaning "tying to" then the thing to which anything is tied] a peg, stake, post, esp. one to which an elephant is tied J I.415; IV.308; DhA I.126 (ḷ) where all MSS. have āḷāhana, perhaps correctly.

Āli1

Āli1 (m. or f.? [Sk. āḷi] a certain kind of fish J V.405.

Āli2 & Āḷi

Āli2 & Āḷi (f.) [Sk. ālī] a dike, embankment Vin II.256; M III.96; A II.166 (°pabbheda); III.28; J I.336; III.533, 334.

Ālika in saccālika at S IV.306 is sacc°alika distortion of truth, falsehood S IV.306.

Ālikhati [ā + likhati] to draw, delineate, copy in writing or drawing J I.71; Miln 51.

Ālinga [ā + ling] a small drum J V.156 (suvaṇṇ°--tala).

Ālingati [ā + ling] to embrace, enfold D I.230; III.73; J I.281; IV.21, 316, 438; V.8; Miln 7; DhA I.101: VvA 260.

Ālitta [pp. of ālimpati; Sk. ālipta] besmeared, stained Th 1, 737.

[Sk. alinda] a terrace or verandah before the house--door Vin I.248; II.153; D I.89; M II.119; S IV.290 (ḷ); A V.65 (ḷ); J VI.429; DA I.252; DhA I. 26; IV.196; SnA 55 (°ka--vāsin; v. l. alindaka); Mhvs 35, 3. As ālindaka at J III.283.

Ālippati Pass. of ālimpeti (q. v.).

Ālimpana (nt.) [for āḷimp° = Sk. ādīpana, see ālimpeti2] conflagration, burning, flame Miln 43.

Ālimpita [pp. of ālimpeti2] ignited, lit. A IV.102 (v. l. ālepita).

Ālimpeti1

Ālimpeti1 [Sk. ālimpayati or ālepayati. ā + lip or limp] to smear, anoint Vin II.107; S IV.177 (vaṇaŋ). -- Caus. II. ālimpāpeti Vin IV.316. -- Pass. ālimpīyati Miln 74 & ālippati DhA IV.166 (v. l. for lippati). -- pp. ālitta (q. v.).

Ālimpeti2

Ālimpeti2 [for Sk. ādīpayati, with change of d to l over ḷ and substitution of limp for ḷīp after analogy of roots in °mp, like lup > lump, lip > limp] to kindle, ignite, set fire to Vin II.138 (dāyo ālimpetabbo); III.85; D II.163 (citakaŋ); A I.257; DhA I.177 (āvāsaŋ read āvāpaŋ), 225; PvA 62 (kaṭṭhāni). -- pp. ālimpita (q. v.).

Ālu (nt.) [Sk. ālu & °ka; cognate with Lat. ālum & alium, see Walde Lat. Wtb. under alium] a bulbous plant, Radix Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy) J IV.371 = VI.578; IV.373.

Āluka1

Āluka1 = ālu J IV.46 (C. for ālupa).

Āluka2

Āluka2 (adj.) [etym.?] susceptiblé of, longing for, affected with (--°) Vin I.288 (sīt°); DA I.198 (id.); J II.278 (taṇh° greedy).

Ālupa (nt.) [etym.? Kern, Toev. s. v. suggests ālu--a > āluva > ālupa] = āluka the edible root of Amorphophallus Campanulatus J IV.46 (= āluka--kaṇḍa C.).
the form āluva occurs at Ap 237.

Ālumpakāra [reading not sure, to ālumpati or ālopa] breaking off, falling off (?) or forming into bits(?) DhA II.55 (°gūtha).

Ālumpati [ā + lup or lump, cp. ālopa] to pull out, break off M I.324.

Āluḷa (adj. [fr. ā + lul] being in motion, confusion or agitation, disturbed, agitated J VI.431.

Āluḷati [ā + lul; Sk. ālolati, cp. also P. āloḷeti] to move here & there, ppr. med. āluḷamāna agitated, whirling about DhA IV.47 (T. ālūl°; v. l. āḷul°) confuse DhsA 375. Caus. āluḷeti to set in motion, agitate, confound J II.9, 33. -- pp. āluḷita (q. v.).

Āluḷita [pp. of āluḷeti] agitated, confused J II.101; Miln 397 (+ khalita).

Ālepa [cp. Sk. ālepa, of ā + lip] ointment, salve, liniment Vin I.274; Miln 74; DhsA 249.

Ālepana (nt.) [fr. ā + lip] anointing, application of salve D I.7 (mukkh°).

Āloka [ā + lok, Sk. āloka] seeing, sight (obj. & subj.), i. e. -- 1. sight, view, look S IV.128 = Sn 763; A III. 236 (āloke nikkhitta laid before one's eye). anāloka without sight, blind Miln 296 (andha +). -- 2. light A I. 164 (tamo vigato ā. uppanno) = It 100 (vihato); A II. 139 (four lights, i.e. canda°, suriya°, agg°, paññ°, of the moon, sun, fire & wisdom); J II 34; Dhs 617 (opp. andhakāra); VvA 51 (dīp°). -- 3. (clear) sight, power of observation, intuition, in combn. with vijjā knowledge D II.33 =

S II.7 = 105, cp. Ps II.150 sq. (obhāsaṭṭhena, S A. on II.7). -- 4. splendour VvA 53; DvA 71.
--kara making light, bringing light, n. light--bringer It 108. --karaṇa making light, illumining It 108. --da giving light or insight Th 1, 3. --dassana seeing light, i. e. perceiving Th 1, 422. --pharaṇa diffusing light or diffusion of light Vbh 334; Nett 89. --bahula good in sight, fig. full of foresight A III.432. --bhūta light J VI 459. --saññā consciousness or faculty of sight or perception D III.223; A II.45; III.93 --saññin conscious of sight, i. e. susceptible to sight or insight D III.49; M III.3; A II 211; III.92, 323; IV.437; V.207; Pug 69. --sandhi "break for the light", a slit to look through, an opening, a crack or casement Vin I.48 = II.209 = 218; II.172; III.65; IV.47; J IV.310; PvA 24.

Ālokana (nt.) [fr. ā + lok] looking at, regarding DA I.194.

Ālokita (nt.) [pp. of āloketi] looking before, looking at, looking forward (opp. vilokitaŋ looking behind or backward), always in combn. ālokita--vilokita in ster. phrase at D I.70 = e. g. A II.104, 106, 210; Pug 44, 45, 50; Vism 19; VvA 6; DA I.193 (ālokitaŋ purato pekkhanaŋ vil° anudisā p.).

Āloketar [n. ag. to āloketi] one who looks forward or before, a beholder DA I.194 (opp. viloketar).

Āloketi [Sk. ālokayati, ā + lok] to look before, look at, regard, see DA I.193, 194. -- pp. ālokita (q. v.).

Ālopa [ā + lup, cp. ālumpati; BSk. ālopa, e. g. Av. Ś I. 173, 341; Divy 290, 481] a piece (cut off), a bit (of food) morsel, esp. bits of food gathered by bhikkhus D I.5 = A V.206; III.176; A II 209; III.304; IV.318; Th 1, 1055; It 18; Pv II.17; Pug 58; Miln 231, 406; Vism 106; DA I.80 (= vilopa--karaṇaŋ).

Ālopati [ālopeti? ā + lopeti, Caus. of ālumpati] to break in, plunder, violate Th 1, 743.

Ālopika (adj.) [ālopa + ika] getting or having, or consisting of pieces (of food) A I.295; II.206; Pug 55.

Āloḷa [fr. ā + luḷ, cp. āluḷati & āloḷeti] confusion, uproar, agitation DhA I.38.

Āloḷī (f.) [a + luḷ] that which is stirred up, mud, in cpd. sītāloḷī mud or loam from the furrow adhering to the plough Vin I.206.

Āloḷeti [Caus. of āluḷati, cp. āluḷeti] to confuse, mix, shake together, jumble S I.175; J II.272, 363; IV.333; VI.331; Vism 105.

Āḷaka (or °ā f.) [Dimin of aḷa (?) or of āQ 1 (?). See Morris J.P.T.S. 1886, 158] -- 1. a thorn, sting, dart, spike, used either as arrow--straightener Miln 418; DhA I.288; or (perhaps also for piece of bone, fishbone) in making up a comb VvA 349 (°sandhāpana = comb; how Hardy got the meaning of "alum" in Ind. to VvA is incomprehensible). -- 2 a peg, spike, stake or post (to tie an elephant to, cp. ālāna). Cp. II.13.

Vv 189 = 5024. See ālambara.

(adj.--n.) [= āṭavika] dwelling in forests, a forest--dweller S II.235. As Np. at Vism 208.

Āḷādvāraka (adj.) at J V.81, 82 is corrupt & should with v. l. perhaps better be read advāraka without doors. Cp. Kern, Toev. 29 (ālāraka?). J V.81 has āḷāraka only.

Āḷāra (adj.) [= aḷāra or uḷāra or = Sk. arāla?] thick, massed, dense or crooked, arched (?), only in cpd. °pamha with thick eyelashes Vv 6411 (= gopakhuma VvA 279); Pv III.35 (= vellita--dīgha--nīla--pamukha). Cp. alāra.

Āḷārika & °iya (adj.--n.) [Sk. ārālika, of uncertain etym.] a cook D I.51 (= bhattakāraka DA I.157); J V.296 (=

bhattakāraka C.); 307; VI.276 (°iya, C. °ika = sūpika); Miln 331.

Āḷāhana (nt.) [fr. ā + ḍ̤ah or dah, see dahati] a place of cremation, cemetery D I.55; J I.287 (here meaning the funereal fire) 402; III.505; Pv II.122; Vism 76; Miln 350; DA I.166; DhA I.26; III.276; PvA 92, 161, 163 (= sarīrassa daḍ̤ḍ̤ha--ṭ̤ṭ̤hāna). -- Note. For āḷāhana in meaning "peg, stake" see ālāna.

Āḷika at A III.352, 384 (an°) is preferably to be read āḷhika, see āḷhaka.

Āḷha (nt.) = āḷhaka; only at A III.52 (udak°), where perhaps better with v. l. to be read as āḷhaka. The id. p. at A II.55 has ālhaka only.

Āḷhaka (m. & nt.) [Sk. āḍ̤haka, fr. *āḍ̤ha probably meaning "grain"] a certain measure of capacity, originally for grain; in older texts usually applied to a liquid measure (udaka°). Its size is given by Bdhgh. at SnA 476 as follows: "cattāro patthā āḷhakāni doṇaŋ etc." -- udakāḷhaka S V.400; A II.55 = III.337; VvA 155. -- In other connections at J I.419 (aḍ̤ḍ̤h°); III.541 (mitaŋ āḷhakena = dhañña--māpaka--kammaŋ kataŋ C.); Miln 229 (patt°); DhA III.367 (aḍ̤ḍ̤h°).   --thālikā a bowl of the capacity of an āḷhaka Vin I. 240; A III.369; DhA III.370 (v. l. bhatta--thālikā).

(adj.) [fr. *āḷha, Sk. āḍ̤hya, orig. possessing grain, rich in grain, i. e. wealth; semantically cp. dhañña2] rich, happy, fortunate; only in neg. anāḷhiya poor, unlucky, miserable M I.450; II.178 (+ daḷidda); A III.352 sq. (so read with v. l. BB. °āḷhika for T. °āḷika; combd. with daḷidda; v. l. SS. anaddhika); J V. 96, 97 (+ daḷidda; C. na āḷhika).

Āvajati [ā + vajati, vraj] -- 1. to go into, to or towards J III.434; IV.49, 107. -- 2. to return, come back J V.24, 479.

Āvajjati [not with Senart M Vastu 377 = ava + dhyā, but = Sk. āvṛṇakti ā + vṛj, with pres. act. āvajjeti = Sk. āvarjayati] -- 1. to reflect upon, notice, take in, advert to, catch (a sound), listen J I.81; II.423; V.3; Miln 106. -- 2. to remove, upset (a vessel), pour out Vin I.286 (kumbhiŋ); J II.102 (gloss āsiñcati). -- Caus. āvajjeti (q. v.).

Āvajjana (nt.) [fr. āvajjati, cp. BSk. āvarjana in diff. meaning] turning to, paying attention, apprehending; adverting the mind. -- See discussion of term at Cpd. 85, 227 (the C. derive āvajjana fr. āvaṭ̤ṭeti to turn towards, this confusion being due to close resemblance of jj and ṭ̤ṭ in writing); also Kvu trsl. 221 n. 4 (on Kvu 380 which has āvaṭ̤ṭanā), 282 n. 2 (on Kvu 491 āvaṭ̤ṭanā). -- Ps II.5, 120; J II.243; Vbh 320; Miln 102 sq.; Vism 432; DA I.271.

Āvajjita [pp. of āvajjeti cp. BSk. āvarjita, e. g. Divy 171; Itin 221] bent, turned to, inclined; noticed, observed Miln 297; Vism 432 (citta); Sdhp 433.

Āvajjitatta (nt.) [abstr. fr. āvajjita] inclination of mind, observation, paying attention Ps II.27 sq.

Āvajjeti [Caus. of āvajjati] 1. to turn over, incline, bend M III.96; J IV.56 (so read for āvijjhanto); DA I.10 (kāyaŋ). <-> 2. to incline (the mind); observe, reflect, muse, think, heed, listen for. According to Cpd. 227 often paraphrased in C. by pariṇāmeti. -- J I.69, 74, 81, 89, 108, 200; Miln 297; DhA II.96; PvA 181 (= manasikaroti). -- 3. to cause to yield A III.27 (perhaps better āvaṭ̤ṭ°). <-> pp. āvajjita (q. v.).

Āvaṭa [Sk. āvṛta, pp. of ā + vṛ] covered, veiled, shut off against, prohibited D I.97, 246; M I.381 (°dvāra); J VI.267. --anāvaṭa uncovered, unveiled, exposed, open D I.137 (°dvāra); III.191 (°dvāratā); S I.55; J V.213; Pv III.64; Miln 283. Cp. āvuta2 & vy°.

Āvaṭ̤ṭa (adj.--n.) [Sk. āvarta, ā + vṛt] -- 1. turning round, winding, twisting M I.382; S I.32 (dvi--r--ā° turning twice); J II.217; SnA 439 (°gangā). -- 2. turned, brought round, changed, enticed M I.381; DhA II.153. -- 3. an eddy, whirlpool, vortex M I.461 = A II.123 (°bhaya); Miln 122, 196, 377. -- 4. circumference J V.337; Dāvs V.24; DhA III 184.

Āvaṭṭati [= āvattati] in phrase ā. vivaṭṭati to turn forward & backward Vism 504.

Āvaṭṭana (nt.) [fr. ā + vṛt, cp. āvaṭṭa 2 and āvaṭṭanin] turning, twisting; enticement, snare, temptation J III.494; DhA II.153.

Āvaṭṭanā (f.) [most likely for āvajjana. q. v. & see also Kvu trsl. 221, 282] turning to (of the mind), adverting, apprehending Kvu 380, 491.

Āvaṭṭanin (adj.) [fr. āvaṭṭana] turning (away or towards), changing, tempting, enticing M I.375, 381; A II.190; J II.330 = IV.471; DA I.250. -- Cp. etymologically the same, but semantically diff. āvattanin.

Āvaṭṭin (adj.--n.) [fr. āvaṭṭa instead of āvaṭṭana] only at M I.91 in neg. an° not enticed by (loc.), i. e. kāmesu. <-> Cp. āvattin.

Āvaṭṭeti [ā + vatteti, Caus. of vṛt, cp. BSk. āvartayati to employ spells Divy 438] to turn round, entice, change, convert, bring or win over M I.375, 381, 383, 505; A III.27; DA I.272.

Āvatta1

Āvatta1 (adj.) [pp. of āvattati] gone away to, fallen back to, in phrase hīnāyɔāvatta (see same phrase under āvattati) M I.460; S II.50; J I.206.

Āvatta2

Āvatta2 (nt.) [Sk. āvarta, of ā + vṛt, cp. āvaṭṭa[winding, turn, bent J I.70 (in a river); Nett 81 (v. l. āvaṭṭa?), 105 (°hārasampāta).

Āvattaka (adj.) [āvatta + ka] turning, in dakkhiṇ° turning to the right, dextrorsal D II.18; cp. dakkhiṇâvatta at DA I.259.

Āvattati [ā + vattati, of vṛt] to turn round, come to, go back, go away to, turn to; only in phrase hīnāya āvattati to turn to "the low", i. e. to give up orders & return to the world Vin I.17; M I.460; S II.231; IV.191; Sn p. 92 (= osakkati SnA 423); Ud 21; Pug 66; Miln 246. <-> pp. āvatta (q. v.). Cp. āvaṭṭati.

Āvattana (adj.--nt.) [Sk. āvartana] turning; turn, return Nett 113; Miln 251.

Āvattanin (adj.) [fr. āvattana] turning round or back Th 1, 16 (cp. āvaṭṭanin).

Āvattin (adj.--n.) [fr. āvatta, cp. āvaṭṭin in diff. meaning] returning, coming back, one who returns, in spec. meaning of one who comes back in transmigration, syn. with āgāmin (an°), only in neg. anāvattin not returning, a non--returner, with °dhamma not liable to return at D I. 156; III.132; S V.346, 357, 376, 406; M I.91; DA I.313.

Āvatthika (adj.) [ā + vatthika] befitting, original, inherent (one of the 4 kinds of nomenclature) Vism 210 = KhA 107.

Āvapati [a + vap] to give away, to offer, to deposit as a pledge Miln 279.

Āvapana (nt.) [fr. āvapati] sowing, dispersing, offering,depositing, scattering J I.321.

Āvara (adj.) [fr. ā + vṛ] obstructing, keeping off from J V.325 (so to be read in ariya--magg--âvara).

Āvaraṇa (adj.--n.) [fr. ā + vṛ, cp. āvarati; BSk. āvaraṇa in pañcɔ āvaraṇāni Divy 378] shutting off, barring out,

withstanding; nt. hindrance, obstruction, bar Vin I.84 (°ŋ karoti to prohibit, hinder); II.262 (id.); D I.246 (syn. of pañca nīvaraṇāni); S V.93 sq.; A III.63; J I.78 (an°); V.412 (nadiŋ °ena bandhāpeti to obstruct or dam off the river); Sn 66 (pahāya pañcɔ āvaraṇāni cetaso, cp. Nd2 379), 1005 (an°--dassāviŋ); Ps I.131 sq.; II.158 (an°); Pug 13; Dhs 1059, 1136; Vbh 341, 342; Miln 21 (dur° hard to withstand or oppose). -- dant° "screen of the teeth", lip J IV.188; VI.590.

Āvaraṇatā (f.) [abstr. fr. āvaraṇa] keeping away from, withholding from A III 436.

Āvaraṇīya (adj.) [grd. fr. āvarati], M I.273; an° not to be obstructed, impossible to obstruct M III.3; Miln 157.

Āvarati [ā + vṛ, cp. āvuṇāti] to shut out from (abl.), hold back from, refuse, withhold, obstruct M I.380 (dvāraŋ); Sn 922 (pot. °aye, cp. Nd1 368); DA I.235 (dvāraŋ); Dpvs I.38. -- pp. āvaṭa and āvuta2 (q. v.).

Āvalī (f.) [cp. Sk. āvalī & see valī] a row, range J V.69; DA I.140.

Āvasati [ā + vas] to live at or in, to inhabit, reside, stay M II.72; S I.42; Sn 43, 805, 1134; Nd1 123, 127; Nd2 133; J VI.317. -- pp. āvuttha (q. v.).

Āvasatha [SkQ āvasatha, fr. ā + vas] dwelling--place, habitation; abode, house, dwelling Vin I 226 (°âgāra restinghouse); IV.304 (= kavāṭabaddha); S I.94, 229; IV.329; Sn 287, 672; J IV.396; VI.425; Pug 51; Miln 279.

Āvaha (adj.) (--°) [fr. ā + vah] bringing, going, causing Pv II.924 (sukh°); Vv 2211 (id); Dāvs II.37; PvA 86 (upakār°), 116 (anatth°); Sdhp 15, 98, 206.

Āvahati [ā + vahati] to bring, cause, entail, give S I.42 = Sn 181, 182 (āvahāti sukhaŋ metri causā); J III.169; V. 80; Sn 823; Nd1 302; PvA 6. -- Pass. āvuyhati VvA 237 (ppr. °amāna).

Āvahana (adj) (--°) [= āvaha] bringing, causing Th 1, 519; Sn 256.

Āvahanaka (adj.--nt) [= āvahana] one who brings VvA 114 (sukhassa).

Āva (misery, misfortune) see avā.

Āvāṭa [etym.?] a hole dug in the ground, a pit, a well D I.142 (yaññ°); J I.99, 264; II 406; III.286; IV 46 (caturassa); VI.10; DhA I.223; VvA 63; PvA 225.

Āvāpa [if correct, fr. ā + vā2 to blow with caus. p. -- Cp. J R A S. 1898, 750 sp.] a potter's furnace DhA I.177 (read for āvāsa?), 178.

Āvāra [Sk. āvāra, fr. ā + vṛ] warding off, protection, guard J VI 432 (yanta--yutta°, does it mean "cover, shield"?). <-> For cpd. khandhɔāvāra see khandha.

Āvāreti [Sk. āvārayati, ā + Caus. of vṛ] to ward off, hold back, bar, S IV 298; Nett 99.

Āvāsa [Sk. āvāsa; ā + vas] sojourn, stay, dwelling, living; dwelling--place, residence Vin I.92; D III.234; S IV.91; A II 68, 168; III.46, 262; Sn 406; Dh 73 (cp. DhA II.77); Nd1 128; J VI.105; Dhs 1122; Pug, 15, 19, 57; KhA 40; DhA I.177 (āvāsaŋ ālimpeti: read āvāpaŋ); PvA 13, 14, 36; VvA 113; Sdhp 247. --anāvāsa (n. & adj.) uninhabited, without a home; an uninhabited place A IV.345; J II.77; Pv II.333; PvA 80 (= anāgāra); VvA 46.
--kappa the practice of (holding Uposatha in different) residence (within the same boundary) Vin II.294, 300, 306; Dpvs IV.47, cp. V.18. --palibodha the obstruction of having a home (in set of 10 Palibodhas) KhA 39; cp. Vism 90 sq. --sappāyatā suitability of residence Vism 127.

Āvāsika (adj.) [āvāsa + ika] living in, residing at home, being in (constant or fixed) residence, usually appld. to bhikkhus (opp. āgantuka) Vin I.128 sq.; II.15, 170; III. 65; V.203 sq.; M I.473; A I.236; III.261 sq., 366; J IV.310; Pv IV.84 (= nibaddha--vasanaka PvA 267).

Āvāha [ā + vah] taking in marriage, lit. carrying away to oneself, marriage D I.99; J VI.363; SnA 273, 448; DhA IV.7. Often in cpd. ā° vivāha(ka) lit. leading to (one's home) & leading away (from the bride's home), wedding feast D III.183 (°ka); J I.452; VvA 109, 157. (v. l. °ka).

Āvāhana (nt.) [ā + vshana, of vah] -- 1. = āvāha, i. e. marriage, taking a wife D I.11 (= āvāha--karaṇa DA I. 96). -- 2. "getting up, bringing together", i. e. a mass, a group or formation, in senā° a contingent of an army J IV.91.

Āvi (adv.) [Sk. āviḥ, to Gr. a)i/w to hear, Lat. audio (fr. *auizdiō) to hear] clear, manifest, evident; openly, before one's eyes, in full view. Only in phrase āvi vā raho openly or secret A V.350, 353; Pv II.716 = DhA IV.21 (āvī v. l.), expld. at PvA 103 by pakāsanaŋ paresaŋ pākaṭavasana. Otherwise in foll. cpds. (with kar & bhū): °kamma making clear, evidence, explanation Vin II.88; III.24; Pug 19, 23; °karoti to make clear, show, explain D III.121; Sn 84, 85, 349; J V.457; Pug 57; VvA 79, 150; °bhavati (°bhoti) to become visible or evident, to be explained, to get clear J I.136; Vism 287 (fnt. āvibhavissati); DhA II.51, 82; bhāva appearance, manifestation D I.78; A III.17; J II.50, 111; Vism 390 sq. (revelation, opp. tirobhāva). Cp. pātur.

[ā + vijjhati of vyadh to pierce; thus recognised by Morris J P T S. 1884, 72, against Trenckner, Notes 59 (to piñj) & Hardy Nett. Ind. = vicchāy] -- 1. to encircle, encompass, comprise, go round, usually in ger. āvijjhitvā (w. acc.) used as prep. round about, near J I.153 (khettaŋ), 170 (pokkharaṇiŋ); DA I.245 (nagaraŋ bahi avijjhitvā round the outer circle of the town). Ordinarily = go round (acc.) at J IV.59 (chārika--puñjaŋ). -- 2. [as in lit. Sk.] to swing round, brandish, twirl, whirl round Vin III.127 (daṇḍaŋ āviñji); M III.141 (matthena āviñjati to churn); J I.313; V.291 (cakkaŋ, of a potter's wheel); SnA 481 (T. āviñj°, v. l. āvijjh°; see āracaya°); DhA II.277 (āviñchamāna T.; v. l. āsiñciy°, āvajiy°, āgañch°). -- 3. to resort to, go to, approach, incline to S IV.199 (T. āviñch°; v. l. avicch° & āviñj°); Nett 13. -- 4. to arrange, set in order J II.406. <-> 5. to pull (?) A IV.86 (kaṇṇasotani āvijjeyyāsi, v. l. āvijj°, āviñj°, āvicc°, āviñch°; cp. Trenckner, Notes 59 āviñjati "to pull"). -- pp. āviddha (q. v.).

Āvijjhana (so for āviñchana & āviñjana) (adj.--n.) [fr. āvijjhati, lit. piercing through, i. e. revolving axis] -- 1. (= āvijjhati 2) swinging round, hanging loose, spinning in āvijjhana--rajju a loose, rope, esp. in mythology the swinging or whirling rope by which Sakka holds the world's wheel or axis, in the latter sense at DhA II.143 (T. āviñch° (v. l. āvijj°) = III.97, 98 (where āviñjanaṭṭhāna for °rajju). Otherwise a rope used in connection with the opening & shutting of a door (pulling rope?) Vin II.120, 148; J V.298, 299 (T. āviñj°, v. l. āvicch° & āvij°). -- 2. (cp. āvijjhati 3) going to, approach, contact with DhsA 312 (°rasa, T. āviñj°, v. l. āviñch°; or is it "encompassing"? = āvijjhati 1 ?); Vism 444 (āviñjanarasa). -- 3. (cp. āvijjhati 5) pulling, drawing along Vin III.121 (= ākaḍḍhanā nāma).

Āvijjhanaka (ntQ) [fr. āvijjhati in meaning 2] whirlirQ round, that which spins round, the whirling--round wheel (or pole) of the world (cp. the potter's wheel), the worldaxis DhA II.146 (T. āviñch°).

Āviddha [pp. of āvijjhati 2, cp. BSk. āviddha in meaning curved, crooked Av. S I.87 Lal. V. 207] whirling or spinning round, revolving; swung round, set into whirling motion J IV.6 (cakkaŋ = kumbhakāra--cakkam iva bhamati C.); V.291. What does an--āviddha at PvA 135 mean?

Āvila (adj.) [is it a haplological contraction from ā + vi + lul to roll about?] stirred up, agitated, disturbed, stained, soiled, dirty A I.9; III.233; J V.16, 90 (ābila); Nd1 488 (+ luḷita), 489; ThA 251; DA I.226. More frequent as anāvila undisturbed, clean, pure, serene D I.76; S III. 83; IV,118; A I.9; III.236; Sn 160; Dh 82, 413; J III. 157; Miln 35; VvA 29, 30; ThA 251.

Āvilati [fr. āvila or is it a direct contraction of ā + vi + lulati?] to whirl round, to be agitated, to be in motion Miln 259 (+ luḷati).

Āvilatta (nt.) [abstr. fr. āvila] confusion, disturbance, agitation Sn 967; Nd1 488.

Āvisati [ā + viś] to approach, to enter Vin IV.334; Sn 936 (aor. āvisi); J IV.410, 496; Vism 42.

Āvuṇāti [in form = *avṛṇoti, ā + vṛ, cp. āvarati, but in meaning = *āvayati, ā + vā to weave, thus a confusion of the two roots, the latter being merged into the former] to string upon, to fix on to (c. loc.), to impale J I.430; III.35; V.145; VI.105. -- Caus. II. āvuṇāpeti J III.218 (sūle). -- pp. āvuta1 (q. v.), whereas the other pp. āvaṭa is the true derivative of ā + vṛ.

Āvuta [pp. of āvuṇāti in meaning of Sk. āvayati, the corresponding Sk. form being ā + uta = ota] -- 1. strung upon, tied on, fixed on to D I.76 (suttaŋ); II.13 (id.); A I.286 (tantāvutaŋ web); J III.52 (valliyā); VI.346 (suttakena); DA I.94 (°sutta). -- 2. impaled, stuck on (sūle on the pale) J I.430; III.35; V.497; VI.105; PvA 217, 220.

Āvuta2 = Āvaṭa (see āvuṇāti & āvuta1) covered, obstructed, hindered It 8 (mohena); also in phrase āvuta nivuta ophuta etc. Nd1 24 (ṭ) = Nd2 365 = DA I.59.

Āvuttha [pp. of āvasati] inhabited D II.50 (an°); S I.33.

Āvudha (nt.) [Vedic āyudha, fr. ā + yudh to fight] an instrument to fight with, a weapon, stick etc. D III 219; M II.100; A IV.107, 110; Sn 1008; J I.150; II.110; III. 467; IV.160, 283, 437; Nd2 on Sn 72; Miln 8, 339; DhA II.2; IV.207; SnA 225, 466 (°jīvika = issattha). See also āyudha.

Āvuyhamāna ppr. of āvuyhati (Pass. of āvahati), being conveyed or brought VvA 237 (reading uncertain).

Āvuso (voc. pl. m.) [a contracted form of āyusmanto pl. of āyusman, of which the regular Pāli form is āyasmant, with v for y as frequently in Pāli, e. g. āvudha for āyudha] friend, a form of polite address "friend, brother, Sir", usually in conversation between bhikkhus. The grammatical construction is with the pl. of the verb, like bhavaŋ and bhavanto. -- Vin II.302; D I.151, 157; II.8; SnA 227; DhA I.9; II.93; PvA 12, 13, 38, 208.

Āveṭhana (nt.) [ā + veṭhana, veṣṭ] rolling up, winding up or round, fig. explanation Miln 28 (+ nibbeṭhana, lit. rolling up and rolling down, ravelling & unravelling), 231 (°viniveṭhana).

Āveṭhita [pp. of āveṭheti, ā + veṣṭ, cp. āvedhikā] turned round, slung round or over J IV.383 sq. (v. l. āvedhita & āveḷita, C. expls. by parivattita).

Āveṇi (adj) (--°) [according to Trenckner, Notes 75 fr. ā + vinā "Sine quā non", but very doubtful] special, peculiar, separate Vin II.204 (°uposatha etc.); J I.490 (°sangha--kammāni).

Āveṇika (adj.) [fr. āveṇi; cp. BSk. āveṇika Av. Ś I.14, 108; Divy 2, 182, 268, 302] special, extraordinary, exceptional S IV.239; A V.74 sq.; Vism 268; VvA 112 (°bhāva peculiarity, specialty), KhA 23, 35.

Āveṇiya (adj.) = āveṇika Vin I.71; J IV.358; VI.128.

Āvedha [cp. Sk. āviddha, ā + pp. of vyadh] piercing, hole, wound J II.276 (v. l. aveddha; C. = viddha--ṭṭhāne vaṇa).

Āvedhika (adj. f. scil. pannā) [ā + vedhaka of āvedha, vyadh, but confused with āveṭh° of ā + veṣṭ, cp. āveṭhana & nibbedhaka] piercing, penetrating; or ravelling, turning, rolling up or round (cp. āvijjhati which is derived from ā + vyadh, but takes its meaning from āveṭheti), discrimination, thinking over J II.9 (+ nibbedhikā, v. l. for both ṭh).

Āveḷa (adj. & °ā f.) [not with Müller P.Gr. 10, 30, 37 = Sk. āpīḍa, but fr. ā + veṣṭh to wind or turn round, which in P. is represented by āveṭheti as well as āvijjhati; ḷ then standing for either ḍh (ṭh) or dh (āvedha, q. v.). There may have been an

analogy influence through vell to move to and fro, cp. āveḷita. Müller refers to āveḷā rightly the late dial. (Prk.) āmela] -- 1. turning round, swinging round; diffusion, radiation; protuberance, with reference to the rays of the Buddha at J I.12, 95, 501. <-> 2. (f.) a garland or other ornament slung round & worn over the head Vv 362 (kañcan°; = āveḷa--pilandhana VuA 167). See āveḷin.

Āvelita (ḷ?) [pp. of ā + vell, cp. āveḷa & BSk. āviddha curved, crooked Av. Ś I.87, Lal. V. 207] turned round, wound, curved J VI.354 (°singika with curved horns, v. l. āvellita).

Āveḷin (adj.) [fr. āveḷā] wearing garlands or other headornaments, usually in f. °inī J V.409 (= kaṇṇālankārehi yuttā C.); Vv 302 (voc. āvelinī, but at id. p. 482 āveline), 323; VvA 125 (on Vv 302 expls. as ratana--maya--pupphɔ<-> āveḷavatī).

Āvesana (nt.) [fr. āvisati] entrance; workshop; living--place, house Vin II 117 (°vitthaka, meaning?); M II 53; Pv II.915.

Āsa1

Āsa1 contr.--form of aŋsa in cpd. koṭṭhāsa part., portion etc.: see aŋsa1. Can we compare BSk. āsapātrī (see next).

Āsa3

Āsa3 [Sk. āśa] food, only in cpd. pātarāsa morning food, breakfast Sn 387 (pāto asitabbo ti pātar--āso piṇḍapātassɔ etaŋ nāmaŋ SnA 374); DhA IV.211; see further ref. under pātar; and pacchā--āsa aftermath S I.74. Can we compare BSk. āsa--pātrī (vessel) Divy 246? Der. fr. āsa is āsaka with abstr. ending āsakattaŋ "cating", food, in nānā° various food or na + anāsak°) Sn 249. See also nirāsa, which may be taken either as nir + *āśa or nir + *āsā.

Āsa3

Āsa3 the adj. form of āsā (f.), wish, hope. See under āsā.

Āsa4

Āsa4 archaic 3rd sg. perf. of atthi to be, only in cpd. itihāsa = iti ha āsa "thus it has been".

Āsaŋsa (adj.) [of *āśaŋsā, see next] hoping, expecting something, longing for A I.108 = Pug 27 (expld. by Pug A 208 as "so hi arahattaŋ āsaŋsati patthetī ti āsaŋso"); SnA 321, 336. Cp. nir°.

Āsaŋsati [for the usual āsiŋsati, ā + śaŋs] to expect, hope for, wish Pug A 208 (= pattheti). See also āsamāna.

Āsaŋsā (f.) [from ā + śaŋs] wish, desire, expectation, hope J IV.92. -- Cp. nirāsaŋsa.

Āsạŋsuka (adj.) [fr. āsaŋsā] full of expectation, longing, hankering after, Th 2, 273 (= āsiŋsanaka ThA 217; trsl. "cadging").

Āsaka (adj.) [of āsa2] belonging to food, having food, only in neg. an° fasting S IV.118; Dh 141 (f. ā fasting = bhatta--paṭikkhepa DhA III.77); J V.17; VI.63.

Āsakatta (nt.) [abstr. fr. āsaka] having food, feeding, in an° fasting Sn 249 (= abhojana SnA 292).

Āsankati [ā + śank] to be doubtful or afraid, to suspect, distrust, J I.151 (pret. āsankittha), 163 (aor. āsanki); II. 203; SnA 298. -- pp. āsankita (q v.),

Āsankā (fQ) [Sk. āśankā fr. ā + śank] fear, apprehension, doubt, suspicion J I.338; II.383; III.533; VI.350, 370; DhA III.485; VvA 110. -- Cp. sāsanka & nirāsanka.

Āsankita (adj.) [pp. of āsankati] suspected, in fear, afraid, apprehensive, doubtful (obj. & subj.) Miln 173, 372 (°parisankita full of apprehension and suspicion); DhA I.223; VvA 110. -- Cp. ussankita & parisankita.

Āsankin (--°) (adj.) [fr. āsankā] fearing, anxious, apprehensive Sn 255 (bhedā°); J III.192 (id.).

Āsanga [ā + sanga fr. sañj to hang on, cp. Sk. āsanga & āsakti] -- 1. adhering, clinging to, attachment, pursuit J IV.11. -- 2. that which hangs on (the body), clothing, garment, dress; adj. dressed or clothed in (--°); usually in cpd. uttarāsanga a loose (hanging) outer robe e. g. Vin I.289; S IV.290; PvA 73; VvÁ 33 (suddh°), 51 (id.).

Āsangin (adj.) [fr. āsanga] hanging on, attached to J IV.11.

Āsajja (indecl.) [ger. of āsādeti, Caus. of āsīdati, ā + sad; Sk. āsādya] -- 1. sitting on, going to, approaching; allocated, belonging to; sometimes merely as prep. acc. "near" (cp. āsanna) Sn 418 (āsajja naŋ upāvisi he came up near to him), 448 (kāko va selaŋ ā. nibbijjāpema Gotamaŋ); J II.95; VI.194; Miln 271. -- 2. put on to (lit. sitting or sticking on), hitting, striking S I.127 (khaṇuŋ va urasā ā. nibbijjapetha Gotamā "ye've thrust as 't were your breast against a stake. Disgusted, come ye hence from Gotama" trsl. p. 159; C. expls. by paharitvā, which comes near the usual paraphrase ghaṭṭetvā) <-> 3. knocking against or "giving one a setting--to", insulting, offending, assailing D I.107 (ā. ā. avocāsi = ghaṭṭetvā DA I.276); A III.373 (tādisaŋ bhikkhuŋ ā.); J V.267 (isiŋ ā. Gotamaŋ; C. p. 272 āsādetvā); Pv IV.710 (isiŋ ā. = āsādetvā PvA 266). -- 4. "sitting on", i. e. attending constantly to, persevering, energetically, with energy or emphasis, willingly, spontaneously M I.250; D III.258 = A IV.236 (dānaŋ deti); Vv 106 (dānaŋ adāsiŋ; cp. VvA 55 samāgantvā). See āsada, āsādeti, āsīdeti, āsajjana.

Āsajjana (nt.) [fr. āsajja in meaning of no. 3] "knocking against", setting on, insult, offence Vin II.203 (°ŋ Tathāgataŋ an insult to the T.; quoted as such at VvA 55, where two meanings of ā. are given, corresponding to āsajja 1 & 3, viz. samāgama & ghaṭṭana, the latter in this quot.) = It 86 (so to be read with v. l.; T. has āpajja naŋ); S I.114 (apuññaŋ pasavi Māro āsajjanaŋ Tathāgataŋ; trsl. "in seeking the T. to assail"); J V.208.

Āsati [from as] to sit DA I.208; h. sg. āsi S I.130. <-> pp. āsīna (q. v.).

Āsatta1

Āsatta1 [pp. of ā + sañj] (a) lit. hanging on, in phrase kaṇṭhe āsatto kuṇapo a corpse hanging round one's neck M I.120; J I.5. -- (b) fig. attached to, clinging to J I. 377 (+ satta lagga); ThA 259 (an°).

Āsatta2

Āsatta2 [pp. of ā + śap] accursed, cursed J V.446 (an°).

Āsatti (f.) [ā + sañj] attachment, hanging on (w. loc.), dependence, clinging Vin II.156 = A I.138; S I.212; Sn 777 (bhavesu); Nd1 51, 221; Nett 12, 128. -- Cp. nirāsattin.

Āsada [ā + sad; cp. āsajja & āsādeti] -- 1. approach, dealing with, business with (acc.), concern, affair, means of acting or getting Vin II.195 = J V.336 (mā kuñjara nāgam āsado); M I.326 (metaŋ āsado = mā etaŋ āsado do not meddle with this, lit., be not this any affair); J I 414 (cakkaŋ āsado you have to do with the wheel; interpreted as adj. in meaning patto = finding, getting); VI.528 (interpreted as ankusa a hook, i. e. means of getting something). -- 2. (as adj.) in phrase durāsada hard to sit on, i. e. hard to get at, unapproachable, difficult to attack or manage or conquer Sn p. 107 (cp. SnA 451); J VI.272; Vv 5016 (= anupagamanīyato kenaci pi anāsādanīyato ca durāsado VvA 213); Miln 21; Dpvs V.21; VI.38; Sdhp 384.

Āsana (nt.) [from āsati] sitting, sitting down; a seat, throne M I.469; Vin I.272 (= pallankassa okāsa); S I.46 (ek° sitting alone, a solitary seat); A III.389 (an° without a seat); Sn 338, 718, 810, 981; Nd1 131; J IV.435 (āsān' ûdaka--dāyin giving seat & drink); V.403 (id.); VI.413; DhA II.31 (dhamm° the preacher's seat or throne); SnA 401; PvA 16, 23, 141.
--âbhihara gift or distinction of the seat J I.81. --ûpagata endowed with a seat, sitting down Sn 708 (= nisinna SnA 495). --paññāpaka one who appoints seats Vin II.305. --paṭikkhitta one who rejects all seats, or objects to sitting down D I.167; A I.296; II.206; Pug 55. --sālā a hall with seating accommodation Vism 69; DhA II. 65; IV.46.

Āsana2

Āsana2 (?) eating Vism 116 (visam°, cp. visam--āsita Miln 302). See, however, māsana.

Āsanaka (nt.) [āsana + ka] a small seat Vv 15.

Āsanika (adj.) [fr. āsana] having a seat; in ek° sitting by oneself Vism 69.

Āsandi (f.) [fr. ā + sad] an extra long chair, a deck--chair Vin I.192; II.142, 163, 169, 170; D I.7 (= pamāṇâtikkant'āsanaŋ DA I.86), 55 = M I.515 = S III.307 (used as a bier) A I.181; J I.108. See note at Dial. I.11.

Āsandikā (f.) fr. āsandi] a small chair or tabouret Vin II. 149; KhA 44.

Āsanna (adj.) [pp. of ā + sad, see āsīdati] near (cp. āsajja1), opp. dūra J II.154; DhA II 91; PvA 42, 243.

Āsappanā (fr.) [fr. + sṛp] lit. "creeping on to", doubt, mistrust, always combd. with parisappanā Nd3 1; Dhs 1004 (trsl. "evasion", cp. Dhs trsl. p 116), 1118, 1235; DA I.69.

Āsabha [the guṇa-- and compn. form of usabha, corresponding to Sk. ārṣabha > ṛṣabha, see usabha] (in compn.) a bull, peculiar to a bull, bull--like, fig. a man of strong & eminent qualities, a hero or great man, a leader, thus in tār° Sn 687; nar° Sn 684, 696; āsabha--camma bull's hide J VI. 453 (v. l. usabha°).
--ṭṭhāna (as āsabhaṇṭhāna) "bull's place", first place, distinguished position, leadership M I.69; S II.27; A II.8 (C. seṭṭha--ṭṭhāna uttama--ṭṭhāna); III.9; V.33 sq.; DA I. 31; KhA 104.

Āsabhin (adjQ) [fr. āsabha] bull--like, becoming to a bull, lordly, majestic, imposing, bold; only in phrase °ŋ vācaŋ bhāsati "speak the lordly word" D II.15, 82; M III.123j J I.53; DA I.91; cp. Dāvs I.28 (nicchārayi vācaŋ āsabhiŋ).

Āsamāna (adj.) [ppr. of āsaŋsati or āsiŋsati, for the usual earlier āsasāna] wishing, desiring, hoping, expecting Vv 846 (kiŋ ā = kiŋ paccāsiŋ santo VvA 336); Pv IV.124 (= āsiŋsamāna patthayamana PvA 226).

Āsaya [ā + śī, cp. in similar meaning & derivation anusaya. The semantically related Sk. āśraya from ā + śri is in P. represented by assaya. Cp. also BSk. āśayataḥ intentionally, in earnest Divy 281; Av. Ś II.161] -- 1. abode, haunt, receptacle; dependence on, refuge, support, condition S I.38; Vin III.151; J II.99; Miln 257; VvA 60; PvA 210; jal° river VvA 47; Pgdp 80; adj. depending on, living in (--°) Miln 317; Nd1 362 (bil°, dak° etc.). See also āmāsaya, pakkāsaya. -- 2. (fig.) inclination, intention, will, hope; often combd. & compared with anusaya (inclination, hankering, disposition), e. g. at Ps I. 133; II.158; Vbh 340; Vism 140 (°posana); PvA 197. <-> SnA 182 (°vipatti), 314 (°suddhi), KhA 103 (°sampatti). Cp. nirāsaya. -- 3. outflow, excretion Pv III.53 (gabbh° = gabbha--mala PvA 198); Vism 344.

Āsayati [ā + śī; lit. "lie on", cp. Ger. anliegen & Sk. āśaya = Ger. Angelegenheit] to wish, desire, hope, intend J IV.291 (grd. āsāyana, gloss esamāna). See āsaya.

Āsava [fr. ā + sru, would corresp. to a Sk. *āsrava, cp. Sk. āsrāva. The BSk. āśrava is a (wrong) sankritisation of the Pāli

āsava, cp. Divy 391 & kṣīṇāśrava] that which flows (out or on to) outflow & influx. 1. spirit, the intoxicating extract or secretion of a tree or flower, O. C. in Vin IV.110 (four
kinds); B. on D III.182 (five kinds) DhsA 48; KhA 26; J IV.222; VI.9. -- 2. discharge from a sore, A I.124, 127 = Pug 30. -- 3. in psychologQ, t.t. for certain specified ideas which intoxicate the mind (bemuddle it, befoozle it, so that it cannot rise to higher things). Freedom from the "Āsavas" constitutes Arahantship, & the fight for the extinction of these āsavas forms one of the main duties of man. On the difficulty of translating the term see Cpd. 227. See also discussion of term āsava (= āsavantī ti āsavā) at DhsA 48 (cp. Expositor pp. 63 sq). See also Cpd. 227 sq., & especially Dhs trsl. 291 sq. -- The 4 āsavas are kām°, bhav°, diṭṭh°, avijj°, i. e. sensuality, rebirth (lust of life), speculation and ignorance. -- They are mentioned as such at D II.81, 84, 91, 94, 98, 123, 126; A I.165 sq., 196; II.211; III.93, 414; IV.79; Ps I.94, 117; Dhs 1099, 1448; Nd2 134; Nett 31, 114 sq. -- The set of 3, which is probably older (kāma°, bhava°, avijjā°) occurs at M I. 55; A I.165; III.414; S IV.256; V.56, 189; It 49; Vbh 364. For other connections see Vin I.14 (anupādāya āsavehi cittani vimucciŋsu), 17, 20, 182; II.202; III.5 (°samudaya, °nirodha etc.); D I.83, 167; III.78, 108, 130, 220, 223, 230, 240, 283; M I.7 sq., 23, 35, 76, 219, 279, 445 (°ṭhāniya); II.22; III.72, 277; S II.187 sq. (°ehi cittaŋ vimucci); III.45 (id.); IV.107 (id.), 20; V.8, 28, 410; A I.85 sq. (vaḍḍhanti), 98, 165 (°samudaya, °nirodha etc.), 187; II.154 (°ehi cittaŋ vimuttaŋ), 196; III.21, 93 (°samudaya, °nirodha etc.), 245, 387 sq., 410, 414; IV.13, 146 (°pariyādāna end of the ā.), 161 (°vighāta--pariḷāha); V.70, 237; Th 2, 4, 99, 101 (pahāsi āsave sabbe); Sn 162, 374, 535 (pl. āsavāni), 546, 749, 915, 1100; Dh 93, 253, 292; Nd1 331 (pubb°); Vbh 42, 64, 426; Pug 11, 13, 27, 30 sq.; Miln 419; DhsA 48; ThA 94, 173; KhA 26; DA I 224; Sdhp 1; Pgdp 65 (piyāsava--surā, meaning?).

Referring specially to the extinction (khaya) of the āsavas & to Arahantship following as a result are the foll. passages: (1) āsavānaŋ khaya D I.156; S II.29, 214; III 57, 96 sq, 152 sq; IV.105, 175; V.92, 203, 220, 271, 284; A I.107 sq., 123 sq., 232 sq., 273, 291; II.6, 36, 44 sq., 149 sq., 214; III 69, 114, 131, 202, 306, 319 sq.; IV.83 sq., 119, 140 sq., 314 sq.; V.10 sq., 36, 69, 94 sq, 105, 132, 174 sq., 343 sq.; It 49; Pug 27, 62; Vbh 334, 344; Vism 9; DA I.224; cp. °parikkhaya A V 343 sq. See also arahatta formula C. -- (2) khīṇāsava (adj.) one whose Āsavas are destroyed (see khīṇa) S I.13, 48, 53, 146; II 83, 239; III.199, 128, 178; IV.217; A I 77, 109, 241, 266; IV.120, 224, 370 sq.; V 40, 253 sq.; Ps II 173; cp. parikkhīṇā āsavā A IV.418, 434, 451 sq.; āsavakhīṇa Sn 370. -- (3) anāsava (adj.) one who is free from the āsavas, an Arahant Vin II.148 = 164; D III.112; S I 130; II.214, 222; III.83; IV.128; A I.81, 107 sqQ, 123 sq., 273, 291; II.6, 36, 87, 146; III.19, 29, 114, 166; IV.98, 140 sq., 314 sq., 400; A V.10 sqQ, 36, 242, 340; Sn 1105, 1133; Dh 94, 126, 386; Th I.100; It 75; Nd2 44; Pv II.615; Pug 27; Vbh 426; Dhs 1101, 1451; VvA 9Q Cp. nirāsava ThA 148. -- Opp. sāsava S III 47; V.232; A I.81 V.242; Dhs 990; Nett 10; Vism 13, 438.

Āsavati [ā + sru, cp. Sk. āsravati; its doublet is assavati] to flow towards, come to, occur, happen Nett 116.

Āsasāna [either grd. for *āsaŋsāna or contracted form of ppr. med. of āsaŋsati (= āsiŋsati) for *asaŋsamāna] hoping, wishing, desiring, longing for Sn 369 (an°; SnA 365 however reads āsayāna), 1090; Th 1, 528; J IV.18 (= āsiŋsanto C.), 381; V.391 (= āsiŋsanto C.). See anāsasāna, āsaŋsati, āsamāna & āsayāna.

Āsā (f.) [cp. Sk. āśaḥ f.] expectation, hope, wish, longing, desire; adj. āsa (--°) longing for, anticipating, desirous of Vin I.255 (°avacchedika hope--destroying), 259; D II. 206; III.88; M III.138 (āsaŋ karoti); A I.86 (dve āsā), 107 (vigat--āso one whose longings have gone); Sn 474, 634, 794, 864; J I.267, 285; V.401; VI.452 (°chinna = chinnāsa C.); Nd1 99, 261, 213 sq; Vv 3713 (perhaps better to be read with v. l. SS ahaŋ, cp. VvA 172); Pug 27 (vigat° = arahattāsāya vigatattā vigatāso Pug A 208); Dhs 1059 (+ āsiŋsanā etc.), 1136; PvA 22 (chinn° disappointed), 29 (°âbhibhūta), 105; Dāvs V.13; Sdhp 78, 111, 498, 609.

Āsāṭikā (f.) [cp. Mārāṭhi āsāḍī] a fly's egg, a nit M I.220 sq.; A V.347 sq., 351, 359; Nett 59; J III.176.

Āsādeti [Caus. of āsīdati, ā + sad; cp. āsajja & āsanna] <-> 1. to lay hand on, to touch, strike; fig. to offend, assail, insult M I.371; J I.481; V.197; aor. āsādesi Th 1, 280 (mā ā. Tathāgate); ger. āsādetvā J V.272; Miln 100, 205 (°ayitvā); PvA 266 (isiŋ), āsādiya J V.154 (āsādiya metri causa; isiŋ, cp. āsajja3), & āsajja (q. v.); infin. āsāduŋ J V.154 & āsādituŋ ibid.; grd. āsādanīya Miln 205; VvA 213 (an°). -- 2. to come near to (c. acc.), approach, get J III.206 (khuracakkaŋ).

Āsāḷhā & Āsāḷhī (f.) [Sk. āṣāḍha] N. of a month (JuneJuly) and of a Nakkhatta; only in compn. as Āsaḷha° & Āsaḷhi°, viz. °nakkhatta J I.50; SnA 208; °puṇṇamā J I.63; DhA I.87; SnA 199; VvA 66; PvA 137; °māsa SnA 378 (= vassûpanāyikāya purimabhāge A.); VvA 307 (= gimhānaŋ pacchimo māso).

Āsāvati (f.) N. of a creeper (growing at the celestial grove Cittalatā) J III.250, 251.

Āsāsati [cp. Sk. āśāsati & āśāsti, ā + śās] to pray for, expect, hope; confounded with śaŋs in āsaŋsati & āsiŋsati (q. v.) & their derivations. -- pp. āsiṭṭha (q. v.).

Āsi & Āsiŋ 3rd & 1st sg. aor. of atthi (q. v.).

Āsiŋsaka (adj.) [fr. ā + siŋsati, cp. āsaŋsā] wishing, aspiring after, praying for Miln 342.

Āsiŋsati [Sk. āśaŋsati, ā + śaŋs, cp. also śās & āsāsati, further abhisaŋsati, abhisiŋsati & āsaŋsati] to hope for, wish, pray for (lit. praise for the sake of gain), desire, (w. acc.) S I.34, 62; Sn 779, 1044, 1046 (see Nd2 135); J I.267; III.251; IV.18; V.435; VI.43; Nd1 60; Mhvs 30, 100; VvA 337; PvA 226 (ppr. āsiŋsamāna for āsamāna, q. v.).

Āsiŋsanaka (adj.) [fr. āsiŋsanā] hoping for something, lit. praising somebody for the sake of gain, cadging ThA 217 (for āsaŋsuka Th 2, 273).

Āsiŋsanā (f.) [abstr. fr. ā + śaŋs, cp. āsiŋsati] desire, wish, craving J V.28; Dhs 1059, 1136 (+ āsiŋsitatta). As āsīsanā at Nett 53.

Āsiŋsaniya (adj.) [grd. of āsiŋsati] to be wished for, desirable Miln 2 (°ratana).

Āsikkhita [pp. of ā + śikṣ, Sk. āśikṣita] sohooled, instructed PvA 67, 68.

Āsiñcati [ā + sic, cp. abhisiñcati & avasiñcati] to sprinkle, besprinkle Vin I.44; II.208; J IV.376; Vv 796 (= siñcati VvA 307); PvA 41 (udakena), 104, 213 (ger. °itvā). <-> pp. āsitta (q. v.). Cp. vy°.

Āsiṭṭha [pp. of āsāsati, Sk. āśiṣṭa] wished or longed for PvA 104.

*Āsita1 [= asita1?] "having eaten", but probably māsita (pp. of mṛś to touch, cp. Sk. mṛśita, which is ordinarily in massita), since it only occurs in combns. where m precedes, viz. J II.446 (dumapakkani--m--asita, where C. reading is māsita & expln. khāditvā asita (v. l. āsita) dhāta); Miln 302 (visam--āsita affected with poison = visamāsita). Cp. also the form māsi(n) touching, eating at J VI.354 (tiṇa°, expld. by C. as khādaka). -- āsita at J V.70 is very doubtful, v. l. āsina & asita; C. expls. by dhāta suhita p. 73.

*Āsita2 [registered as such with meaning "performed" by Hardy in Index] at VvA 276 is better read with v. l. SS bhāsita (--vādana etc.).

Āsitta [pp. of āsiñcati, Sk. āsikta] sprinkled, poured out, anointed J V.87; Pug 31; Miln 286; DhsA 307; DhA I.10; VvA 69.

Āsittaka (adj.) [āsitta + ka] mixed, mingled, adulterated Vin II.123 (°ûpadhāna "decorated divan"?); ThA 61, 168 (an° for asecanaka, q. v.).

Āsītika (adj.) [fr. asīta] 80 years old M II.124; J III.395; SnA 172.

Āsītika (m.) [etym.? Cp. BSk. āsītakī Lal. V. 319] a certain plant M I 80 = 245 (°pabba).

Āsīdati [cp. Sk. āsīdati, ā + sad] -- 1. to come together, lit. to sit by D I.248 (v. l. BB ādisitvā for āsīditvā, to be preferred?). -- 2. to come or go near, to approach (w. acc.), to get (to) A III.69 (āsīvisaŋ), 373 (na sādhurūpaŋ āsīde, should perhaps be read without the na); J IV.56. -- 3. to knock against, insult, offend attack J V. 267 (Pot. āsīde = pharusa--vacanehe kāyakammena vā

gbaṭṭento upagaccheyya C.). -- pp. āsanna (q. v.). See also āsajja, āsajjana, āsada & Caus. āsādeti.

Āsīna (adj.) [pp. of ās, see āsati] sitting S I.195 = Nd2 136; Sn 1105, 1136; Dh 227, 386; J I.390; III.95; V. 340; VI.297; Dāvs II.17.

Āsīyati [etym. doubtful; Trenckner Miln p. 422 = ā + śyā to freeze or dry up, but taken by him in meaning to thaw, to warm oneself; Müller, P. Gr. 40 same with meaning "cool oneself"; Morris'J.P. T. S. 1884, 72 as ā + śrā or śrī to become ripe, come to perfection, evidently at fault because of śrā etc. not found in Sk. More likely as a Pass. formation to be referred to ā + śī as in āsaya, i. e. to abide etc.] to have one's home, one's abode or support in (loc.), to live in, thrive by means of, to depend on Miln 75 (kaddame jāyati udake āsīyati i. e. the lotus is born in the mud and is supported or thrives by means of the water).

Āsīvisa Derivation uncertain. The BSk. āsīviṣa (e. g. Jtm 3161) is a Sanskritisation of the Pali. To suppose this to come from ahi + visa (snake's poison) would give a wrong meaning, and leave unexplained the change from ahi to āsi] a snake Vin IV.108; S IV.172; A II.110; III. 69; J I.245; II.274; IV.30, 496; V.82, 267; Pug 48; Vism 470 (in comp.); DhA I.139; II.8, 38; SnA 334, 458, 465; VvA 308.

Āsīsanā see āsiŋsanā.

Āsu expletive particle = assu3 J V.241 (v. l. assu; nipātamattaŋ C. p.243).

Āsuŋ 3rd pl. aor. of atthi.

[ā + śumbh to glide] to bring to fall, throw down or round, sling round Vin IV.263, 265; Vv 5011 (°itvāna); J III.435 (aor. āsumhi, gloss khipi).

Āsevati [ā + sev] to frequent, visit; to practise, pursue, indulge, enjoy A I.10; Sn 73 (cp. Nd2 94); Ps II.93 (maggaŋ). -- pp. āsevita.

Āsevana (nt.) & āsevanā (f.) [fr. āsevati] -- 1. practice, pursuit, indulgence in Vin II.117; PvA 45. -- 2. succession, repetition Dhs 1367; Kvu 510 (cp. trsl. 294, 362); Vism 538.

Āsevita [pp. of āsevati] frequented, indulged, practised, enjoyed J I.21 (V.141; āsevita--nisevita); II.60; Sdhp 93, 237.

Āha [Vedic āha, orig. perfect of ah to speak, meaning "he began to speak", thus in meaning of pres. "he says"] a perfect in meaning of pret. & pres. "he says or he said", he spoke, also spoke to somebody (w. acc.), as at J I.197 (cullalohitaŋ āha). Usually in 3rd person, very rarely used of 2nd person, as at Sn 839, 840 (= kathesi bhaṇasi Nd 188, 191). -- 3rd sg. āha Vin II.191; Sn 790 (= bhaṇati Nd1 87), 888; J I.280; III.53 and freq. passim; 3rd pl. āhu Sn 87, 181; Dh 345; J I.59; SnA 377, and āhaŋsu J I.222; III.278 and freq.

Āhacca1

Āhacca1 ger. of āhanati.

Āhacca2

Āhacca2 (adj.) [grd. of āharati, corresponding to a Sk. *āhṛtya] 1. (cp. āharati1) to be removed, removable, in °pādaka--pīṭha & °mañca a collapsible bed or chair, i e. whose legs or feet can be put on & taken away at pleasure (by drawing out a pin) Vin II.149 (cp. Vin Texts III.164 n. 5); IV.40, 46 (def. as "ange vijjhitvā ṭhito hoti" it stands by means of a perforated limb), 168, 169. -- 2. (cp. āharati2) reciting, repeating, or to be quoted, recitation (of the Scriptures); by authority or by tradition M III.139; DhsA 9, & in cpds. °pada a text quoted from Scripture), tradition Miln 148 (°ena by reference to the

text of the Scriptures); °vacana a saying of the Scriptures, a traditional or proverbial saying Nett 21 (in def. of suttaŋ).

Āhaṭa [pp. of āharati] brought, carried, obtained Vin I.121; III.53; D II.180 (spelt āhata); J III.512 (gloss ānīta); Dāvs I.58.

Āhata [pp. of āhanati] struck, beaten, stamped; afflicted, affected with (--°) Vin IV.236 = D III.238 (kupito anattamano āhata--citto); Vin I.75, 76; S I.170 (tilak°, so read for tilakā--hata, affected with freckles, C. kāḷa--setādi vaṇṇehi tilakehi āhatagatta, K. S. p. 318); J III 456; Sdhp 187, 401.

Āhataka [fr. āhata] "one who is beaten", a slave, a worker (of low grade) Vin IV.224 (in def. of kammakāra, as bhaṭaka + ā).

Āhanati [ā + han] to beat, strike, press against, touch ppr. āhananto Miln 21 (dhamma--bheriŋ); Dāvs IV.50. <-> ger. āhacca touching M I.493; J I.330; VI 2, 200; Sn 716 = uppīḷetva SnA 498; Vism 420. -- pp. āhata (q. v.).
1st sg. fut. āhañhi Vin I.8; D II.72, where probably to be read as āhañh' (=āhañhaŋ). See Geiger, P.Gr. § 153, 2.

Āhanana (nt.) [fr. ā + han] beating, striking, coming into touch, "impinging" Vism 142 (+ pariyāhanana, in def. of vitakka) = DhsA 114 (cp. Expos. 151); Vism 515 (id.).

Āharaṇa (adj.--n.) [fr. āharati] to be taken; taking away; only in phrase acorāharaṇo nidhi a treasure not to be taken by thieves Miln 320; Kh VIII.9; KhA 224; Sdhp 589.

Āharaṇaka [āharaṇa + ka] one who has to take or bring, a messenger J II.199; III.328.

Āharati [ā + hṛ] -- 1. to take, take up, take hold of, take out, take away M I.429 (sallaŋ); S I 121; III.123; J I.40 (ger. āharitvā "with"), 293 (te hattaŋ); Nd2 540c (puttamaŋsaŋ, read āhāreyya?); Pv II.310; DA I.186, 188 <-> 2. to bring, bring down, fetch D II.245; J IV 159 (nāvaŋ; v. l. āhāhitvā); V.466; VvA 63 (bhattaŋ); PvA 75. <-> 3. to get, acquire, bring upon oneself J V.433 (padosaŋ); DhA II.89. -- 4. to bring on to, put into (w. loc.); fig. & intrs. to hold on to, put oneself to, touch, resort to M I.395 (kaṭhalaŋ mukhe ā.; also inf. āhattuŋ); Th 1, 1156 (pāpacitte ā.; Mrs. Rh. D. Brethren ver. 1156, not as "accost" p. 419, n.). -- 5. to assault, strike, offend (for pāhari?) Th 1, 1173. -- 6. (fig.) to take up, fall or go back on (w. acc.), recite, quote, repeat (usually with desanaŋ & dasseti of an instructive story or sermon or homily) J III.383 (desanaŋ), 401; V.462 (vatthuŋ āharitvā dassesi told a story for example); SnA 376; PvA 38, 39 (atītaŋ), 42, 66, 99 (dhamma--desanaŋ). See also payirudāharati. <-> pp. āhaṭa (q. v.). -- Caus. II. āhārapeti to cause to be brought or fetched; to wish to take, to call or ask for J III.88, 342; V.466; PvA 215.

Āharima (adj.) [fr. āharati] "fetching", fascinating, captivating, charming Vin IV.299; Th 2, 299; ThA 227; VvA 14, 15, 77.

Āhariya [grd. of āharati] one who is to bring something J III.328.

Āhavana & Āhavanīya see under āhuneyya.

Āhāra [fr. ā + hṛ, lit. taking up or on to oneself] feeding, support, food, nutriment (lit & fig.). The term is used comprehensively and the usual enumn. comprises four kinds of nutriment, viz. (1) kabaḷinkāra āhāro (bodily nutriment, either oḷāriko gross, solid, or sukhumo fine), (2) phassāhāro n. of contact, (3) manosañcetanā° n. of volition (= cetanā S. A. on II.11 f.), (4) viññāṇ° of consciousness. Thus at M I.261; D III.228, 276; Dhs 71--73; Vism 341. Another definition of Dhammapāla's refers it to the fourfold tasting as asita (eaten), pīta (drunk), khāyita (chewed), sāyita (tasted) food PvA 25. A synonym with mūla, hetu, etc. for cause, Yamaka, I.3; Yam. A (J.P.T.S., 1910--12) 54. See on term also Dhs trsl. 30. -- Vin I.84; D I.166; S I.172; II.11, 13, 98 sq. (the 4 kinds, in detail); III.54 (sa°); V.64, 391; A III.51 (sukhass°), 79, 142 sq., 192 sq.; IV.49, 108; V.52 (the four), 108, 113 (avijjāya etc.), 116 (bhavataṇhāya), 269 sq. (nerayikānaŋ etc.); Sn 78, 165, 707, 747; Nd1 25; Ps I.22 (the four) 122 (id.), 55, 76 sq; Kvu 508; Pug 21, 55; Vbh 2, 13, 72, 89, 320, 383, 401 sq. (the four); Dhs 58, 121, 358, 646; Nett 31,

114, 124; DhsA 153, 401; DhA I.183 (°ŋ pacchindati to bring up food, to vomit); II.87; VvA 118; PvA 14, 35, 112, 148 (utu° physical nutriment); Sdhp 100, 395, 406; A V.136 gives ten āhāra opposed to ten paripanthā. --an° without food, unfed M I.487 (aggi); S III.126; V.105; Sn 985.
 --ûpahāra consumption of food, feeding, eating Vin III. 136. --ṭhitika subsisting or living on food D III.211, 273; A V.50, 55; Ps I.5, 122. --pariggaha taking up or acquirement of food Miln 244 or is it "restraint or abstinence in food"? Same combn. at Miln 313. --maya "food--like", feeding stuff, food J III.523. --lolatā greed after food SnA 35. --samudaya origin of nutriment S III.59.

Āhāratthaŋ [āhāra + tta] the state of being food. In the idiom āhārattaṇ pharati; Vin I.199, of medicine, 'to penetrate into food--ness', to come under the category of food; Miln 152, of poison, to turn into food. [According to Oldenberg (Vin I.381) his MSS read about equally °attaŋ and °atthaŋ. Trenckner prints °atthaŋ, and records no variant (see p. 425)].

Āhāreti [Denom. fr. āhāra] to take food, eat, feed on S II.13; III.240; IV.104; A I.114, 295; II.40, 145, 206; IV. 167; Nd2 540c (āhāraŋ & puttamaŋsaŋ cp. S II.98).

Āhika (--°) (adj.) [der. fr. aha2] only in pañcāhika every five days (cp. pañcāhaŋ & sattāhaŋ) M III.157.

Āhiṇḍati [ā + hiṇḍ, cp. BSk. āhiṇḍate Divy 165 etc.] to wander about, to roam, to be on an errand, to be engaged in (w. acc.) Vin I.203 (senāsana--cārikaŋ), 217; II. 132 (na sakkoti vinā daṇḍena āhiṇḍituŋ); IV.62; J I.48, 108, 239; Nd2 540B; Pv III.229 (= vicarati PvA 185); Vism 38, 284 (aṭaviŋ); VvA 238 (tattha tattha); PvA 143.

Āhita [pp. of ā + dhā] put up, heaped; provided with fuel (of a fire), blazing Sn 18 (gini = ābhato jalito vā SnA 28). See sam°.

Āhu 3rd pl. of āha (q. v.).

Āhuti (f.) [Vedic āhuti, ā + hu] oblation, sacrifice; veneration, adoration M III 167; S I.141; Th 1, 566 (°īnaŋ paṭiggaho recipient of sacrificial gifts); J I.15; V.70 (id.); Vv 6433 (paramâhutiŋ gato deserving the highest adoration); Sn 249, 458; Kvu 530; SnA 175; VvA 285.

Āhuna = āhuti, in āhuna--pāhuna giving oblations and sacrificing VvA 155; by itself at Vism 219.

Āhuneyya (adj.) [a grd. form. fr. ā + hu, cp. āhuti] sacrificial, worthy of offerings or of sacrifice, venerable, adorable, worshipful D III.5, 217 (aggi); A II.56, 70 (sāhuneyyaka), 145 sq. (id.); IV.13, 41 (aggi); It 88 (+ pāhuneyya); Vv 6433 (cp. VvA 285). See def. at Vism 219 where expld. by "āhavanīya" and "āhavanaŋ arahati" deserving of offerings.

Āhundarika (adj.) [doubtful or āhuṇḍ°?] according to Morris J.P.T.S. 1884, 73 "crowded up, blocked up, impassable" Vin I.79; IV.297; Vism 413 (°ŋ andha--tamaŋ).

I.

I in i--kāra in i--kāra the letter or sound i SnA 12 (°lopa), 508 (id.).

Ikka [Sk. ṛkṣa, of which the regular representation is P. accha2] a bear J VI.538 [= accha C.).

Ikkāsa (?) [uncertain as regard meaning & etym.] at Vin II.151 (+ kasāva) is trsl. by "slime of trees", according to Bdhgh's expln. on p. 321 (to C. V. VI.3, 1), who however reads nikkāsa.

Ikkhaṇa (nt.) [fr. īkṣ] seeing Vism 16.

Ikkhaṇika [fr. īkṣ to look or see, cp. akkhi] a fortuneteller Vin III.107; S II.260; J I.456, 457; VI.504.

Ikkhati [fr. īkṣ] to look J V.153; ThA 147; DhsA 172.

Ingita (nt.) [pp. of ingati = iñjati] movement, gesture, sign J II.195, 408; VI.368, 459.

Ingha (indecl.) [Sk. anga prob. after P. ingha (or añja, q. v.); fr. iñjati, cp. J.P.T.S. 1883, 84] part. of exhortation, lit. "get a move on", come on, go on, look here, Sn 83, 189, 862, 875 = 1052; J V.148; Pv IV.57; Vv 539 (= codan'atthe nipāto VvA 237); VvA 47; DhA IV.62.

Inghāḷa [according to Morris J.P. T.S. 1884, 74 = angāra, cp. Marāthī ingala live coal] coal, embers, in inghāḷakhu Th 2, 386 a pit of glowing embers (= angāra--kāsu ThA 256). The whole cpd. is doubtful.

see iti.

Iccha (--°) (adj.) [the adj. form of icchā] wishing, longing, having desires, only in pāp° having evil desires S I.50; II.156; an° without desires S I.61, 204; Sn 707; app° id. Sn 628, 707.

Icchaka (--°) (adj.) [fr. iccha] wishing, desirous, only in nt. adv. yad--icchikaŋ (and yen°) after one's wish or liking M III.97; A III.28.

Icchati1

Icchati1 [Sk. icchati, iṣ, cp. Av. isaiti, Obulg. iskati, Ohg. eiscōn, Ags. āscian = E. ask; all of same meaning "seek, wish"] to wish, desire, ask for (c. acc.), expect S I.210 (dhammaŋ sotuŋ i.); Sn 127, 345, 512, 813, 836; Dh 162, 291; Nd1 3, 138, 164; Nd2 s. v.; Pv II.63; Pug 19; Miln 269, 327; SnA 16, 23, 321; KhA 17; PvA 20, 71, 74; Pot. icche Dh 84; Sn 835 Pv II.66 & iccheyya D II.2, 10; Sn 35; Dh 73, 88; ppr. icchaŋ Sn 826, 831, 937; Dh 334 (phalaŋ) aor. icchi PvA 31. -- grd. icchitabba PvA 8. -- pp. iṭṭha & icchita (q. v.). <-> Note. In prep.--cpds. the root iṣ2 (icchati) is confused with root iṣ1 (iṣati, eṣati) with pp. both °iṭṭha and °iṣita. Thus ajjhesati, pp. ajjhiṭṭha & ajjhesita; anvesati (Sk. anvicehati); pariyesati (Sk. parīcchati), pp. pariyiṭṭha & pariyesita.

Icchati2

Icchati2 [Sk. rcchati of ṛ, concerning which see appeti] see aticchati & cp. icchatā.

Icchatā (--°) (f.) [abstr. fr. icchā] wishfulness, wishing: only in aticchatā too great wish for, covetousness, greed Vbh 350 (cp. aticchati, which is probably the primary basis of the word); mah° & pāp° Vbh 351, 370.

Icchana (nt.) [fr. iṣ2, cp. Sk. īpsana] desiring, wish J IV. 5; VI.244.

Icchā (f.) [fr. icchati, iṣ2] wish, longing, desire D II.243; III.75; S I.40 (°dhūpāyito loko), 44 (naraŋ parikassati); A II.143; IV.293 sq.; 325 sq.; V.40, 42 sq.; Sn 773, 872; Dh 74, 264 (°lobha--samāpanna); Nd1 29, 30; Pug 19; Dhs 1059, 1136; Vbh 101, 357, 361, 370; Nett 18, 23, 24; Asl. 363; DhsA 250 (read icchā for issā? See Dhs trsl. 100); SnA 108; PvA 65, 155; Sdhp 242, 320.
--âvacara moving in desires M I.27 (pāpaka); Nett 27. --âvatiṇṇa affected with desire, overcome by covetousness Sn 306. --pakata same Vin I.97; A III.119, 191, 219 sq.; Pug 69; Miln 357; Vism 24 (where Bdhgh however takes it as "icchāya apakata" and puts apakata = upadduta). --vinaya discipline of one's wishes D III.252, A IV.15; V.165 sq.

Icchita [pp. of icchati] wished, desired, longed for J I.208; DhsA 364; PvA 3, 53, 64 (read anicchita for anijjhiṭṭha, which may be a contamination of icchita & iṭṭha), 113, 127 (twice).

Ijjhati [Vedic ṛdhyate & ṛdhnoti; Gr. a)/lqomai to thrive, Lat. alo to nourish, also Vedic iḍā refreshment & P. iddhi power] to have a good result, turn out a blessing. succeed, prosper, be successful S I.175 ("work effectively" trsl.; = samijjhati mahapphalaŋ hoti C.); IV.303; Sn 461, 485; J V.393; Pv II.111; II.913 (= samijjhati PvA 120); Pot. ijjhe Sn 458, 459; pret. ijjhittha (= Sk. ṛdhyiṣṭha) Vv 206 (= nippajjittha mahapphalo ahuvattha VvA 103). <-> pp. iddha. See also aḍḍha2 & aḍḍhaka. Cp. sam°.

Ijjhana (nt.) & °ā (f.) [fr. ijjhati] success, carrying out successfully Ps I.17 sq., 74, 181; II.125, 143 sq., 161, 174; Vbh 217 sq.; Vism 266, 383 (°aṭṭhena iddhi); DhsA 91, 118, 237.

Iñjati [Vedic ṛñjati (cp. P. ajjati). Also found as ingati (so Veda), and as ang in Sk. anga = P. añja & ingha & Vedic pali--angati to turn about. See also ānejja & añjati1] to shake, move, turn about, stir D I.56; S I.107, 132, 181 (aniñjamāna ppr. med. "impassive"); III.211; Th 1, 42; 2, 231; Nd2 s. v. (+ calati vedhati); Vism 377; DA I.167. -- pp. iñjita (q. v.).

Iñjanā (f.) & °aŋ (nt.) [fr. iñj, see iñjati] shaking, movement, motion Sn 193 (= calanā phandanā SnA 245); Nett 88 (= phandanā C.). an° immobility, steadfastness Ps I.15; II.118.

Iñjita [pp. of iñjati] shaken, moved Th 1, 386 (an°). Usually as nt. iñjitaŋ shaking, turning about, movement, vacillation M I.454; S I.109; IV.202; A II.45; Sn 750, 1040 (pl. iñjitā), 1048 (see Nd2 140); Dh 255; Vbh 390. <-> On the 7 iñjitas see J.P . T.S. 1884, 58.

Iñjitatta (nt.) [abstr. fr. iñjita nt.] state of vacillation, wavering, motion S V.315 (kāyassa).

Iṭṭha (adj.) [pp. of icchati] pleasing, welcome, agreeable, pleasant, often in the idiomatic group iṭṭha kanta manāpa (of objects pleasing to the senses) D I.245; II.192; M I.85; S IV.60, 158, 235 sq.; V.22, 60, 147; A II.66 sq.; V.135 (dasa, dhammā etc., ten objects affording pleasure); Sn 759; It. 15; Vbh 2, 100, 337. -- Alone as nt. meaning welfare, good state, pleasure, happiness at Sn 154 (+ aniṭṭha); Nett 28 (+ aniṭṭha); Vism 167 (id.); PvA 116 (= bhadraŋ), 140. --aniṭṭha unpleasant, disagreeable PvA 32, 52, 60, 116. -- See also pariy°, in which iṭṭha stands for eṭṭha.

(f.) [BSk. iṣṭakā, e. g. Divy 221; from the Idg. root *idh > *aidh to burn, cp. Sk. idhma firewood, inddhe to kindle (idh or indh), edhaḥ fuel; Gr. a)i/qw burn, ai(_qos fire--brand; Lat. aedes, aestas & aestus; more especially Av. ištya tile, brick] -- 1. a burnt brick, a tile Vin II 121 (°pākara a brick wall, distinguished fr. silāpakāra & dāru°); J III.435, 446 (pākār iṭṭhikā read °aṭṭhakā); V.213 (rattiṭṭhikā); Vism 355 (°dārugomaya); PvA 4 (°cuṇṇa--makkhita--sīsa the head rubbed with brickpowder, i. e. plaster; a ceremony performed on one to be executed, cp. Mṛcchakaṭika X.5 piṣṭa--cūṛnɔâvakīrṇaśca puruṣo ɔhaŋ paśūkṛtaḥ with striking equation iṣṭaka > piṣṭa). <-> 2. pl. (as suvaṇṇa°) gold or gilt tiles used for covering a cetiya or tope DhA III.29, 61; VvA 157.

Iṭṭhi° in °khagga--dhāra at J VI.223 should be read iddha.

Iṇa (nt.) [Sk. ṛṇa, see also P. an--aṇa] debt D I.71, 73; A III.352; V.324 (enumd. with baddha, jāni & kali); Sn 120; J I.307; II.388, 423; III.66; IV.184 (iṇagga for nagga?); 256; V.253 (where enumd. as one of the 4 paribhogas, viz. theyya°, iṇa°, dāya°, sāmi°); VI.69, 193; Miln 375; PvA 273, 276, iṇaŋ gaṇhāti to borrow money or take up a loan Vism 556; SnA 289; PvA 3. -- iṇaŋ muñcati to discharge a debt J IV.280; V.238; °ŋ sodheti same PvA 276; labhati same PvA 3.
--apagama absence of debt ThA 245. --gāhaka a borrower Miln 364. --ghāta stricken by debt Sn 246 (= iṇaŋ gahetva tassa appadānena iṇaghāta). --ṭṭha (with iṇaṭṭa as v. l. at all passages, see aṭṭa) fallen into or being in debt M I.463 = S III.93 = It 89 = Miln 279. --paṇṇa promissory note J I.230; IV.256. --mokkha release from debt J IV.280; V.239. --sādhaka negotiator of a loan Miln 365.

Iṇāyika [fr. iṇa] one connected with a debt, viz. (1) a creditor S I.170; J IV.159, 256; VI.178; ThA 271 see also dhanika); PvA 3. -- (2) a debtor Vin I.76; Nd1 160.

Ita [pp. of eti, i] gone, only in cpd. dur--ita gone badly, as nt. evil, wrong Davs I.61; otherwise in compn. with prep., as peta, vīta etc.

Itara1

Itara1 (adj.) [Ved. itara = Lat. iterum a second time; compar. of pron. base *i, as in ayaŋ, etaŋ, iti etc.] other, second, next; different Dh 85, 104, 222; J II.3; III.26; IV.4; PvA 13, 14, 42, 83, 117. In repetition cpd. itarîtara one or the other, whatsoever, any Sn 42; J V.425; Nd2 141; Miln 395; KhA 145, 147; acc. itarîtaraŋ & instr. itarîtarena used as adv. of one kind or another, in every way, anyhow [cp. BSk. itaretara M Vastu III. 348 and see Wackernagel Altind. Gram. II. Ś 121 c.] J VI 448 (°ŋ); Dh 331 (°ena); Vv 841 (text reads itritarena, v. l. itaritarena, expld. by itaritaraŋ VvA 333).

Itara2

Itara2 (adj.) freq. spelling for ittara (q. v.).

(indecl.) [Vedic iti, of pron. base *i, cp. Sk. itthaŋ thus, itthā here, there; Av. ipa so; Lat. ita & item thus. Cp. also P. ettha; lit. "here, there (now), then"] emphatic<-> deictic particle "thus". Occurs in both forms iti & ti, the former in higher style (poetry), the latter more familiar in
conversational prose. The function of "iti" is expld. by the old Pāli C. in a conventional phrase, looking upon it more as a "filling" particle than trying to define its meaning viz. --itī ti padasandhi padasaŋsaggo padapāripurī akkharasamavāyo etc." Nd1 123 = Nd2 137. The same expln. also for iti'haŋ (see below IV.) -- I. As deictic adv. "thus, in this way" (Vism 423 iti = evaŋ) pointing to something either just mentioned or about to be mentioned: (a) referring to what precedes Sn 253 (n'eso maman ti iti naŋ vijaññā), 805; It 123 (ito devā. . . taŋ namassanti); Dh 74 (iti bālassa sankappo thus think the --foolish), 286 (iti bālo vicinteti); Vv 7910 (= evaŋ VvA 307); VvA 5. -- (b) referring to what follows D I.63 (iti paṭisañcikkhati); A I.205 (id.) -- II. As emphatic part. pointing out or marking off a statement either as not one's own (reported) or as the definite contents of (one's own or other's) thoughts. On the whole untranslatable (unless written as quotation marks), often only setting off a statement as emphatic, where we would either underline the word or phrase in question, or print it in italics, or put it in quot. marks (e. g. bālo ti vuccati Dh 63 = bālo vuccati). -- 1. in direct speech (as given by writer or narrator), e. g. sādhu bhante Kassapa lābhataŋ esā janatā dassanāyā ti. Tena hi Sīha tvaŋ yeva Bhagavato ārocehī ti. Evaŋ bhante ti kho Sīho . . . . D I.151. -- 2. in indirect speech: (a) as statement of a fact "so it is that" (cp. E. "viz.", Ger. "und zwar"), mostly untranslated Kh IV. (arahā ti pavuccati); J I.253 (tasmā pesanaka--corā t'eva vuccanti); III.51 (tayo sahāyā ahesuŋ makkato sigālo uddo ti); PvA 112 (ankuro pañca--sakaṭasatehi . . . aññataro pi brāhmaṇo pañca--sakaṭasatehī ti dve janā sakata--sahassehi . . . patipannā). -- (b) as statement of a thought "like this", "I think", so, thus Sn 61 ("sango eso" iti ñatvā knowing "this is defilement"), 253 ("neso maman" ti iti naŋ vijaññā), 783 ("iti'han" ti), 1094 (etaŋ dīpaŋ anāparaŋ Nibbānaŋ iti naŋ brūmi I call this N.), 1130 (aparā pāraŋ gaccheyya tasmā "Parāyanaŋ" iti). -- III. Peculiarities of spelling. (1) in combn. with other part. iti is elided & contracted as follows: icc'eva, t'eva, etc. -- (2) final a, i, u preceding ti are lengthened to ā, ī, ū, e. g. mā evaŋ akatthā ti DhA I.7; kati dhurānī ti ibid; dve yeva dhurāni bhikkhū ti ibid. <-> IV. Combinations with other emphatic particles: + eva thus indeed, in truth, really; as icc'eva Pv I.119 (= evam eva PvA 59); t'eva J I.253; Miin 114; tv'eva J I.203; II.2. --iti kira thus now, perhaps, I should say D I.228, 229, 240. --iti kho thus, therefore D I.98, 103; III.135. iti vā and so on (?), thus and such (similar cases) Nd1 13 = Nd2 420 A1. --iti ha thus surely, indeed Sn 934, 1084 (see below under ītihītihaŋ; cp. SnA Index 669: itiha? and itikirā); It 76; DA I.247, as iti haŋ at Sn 783 (same expln. at Nd1 71 as for iti). --kin ti how J II.159.
--kirā (f.) [a substantivised iti kira] hearsay, lit. "so I guess" or "I have heard" A I.189 = II.191 sq. = Nd2 151. Cp. itiha.
--bhava becoming so & so (opp. abhava not becoming) Vin II.184 (°abhava); D I.8 (ip = iti bhavo iti abhavo DA I.91); A II.248; It 109 (id.); syn. with itthabhava (q. v.). --vāda "speaking so & so", talk, gossip M I.133; S V.73; A II.26; It III.35.
--vuttaka (nt.) [a noun formation fr. iti vuttaŋ] "so it has been said", (book of) quotations, "Logia", N. of the fourth book of the Khuddaka--nikāya, named thus because every sutta begins with vuttaŋ h'etaŋ Bhagavatā "thus has the Buddha said" (see khuddaka and navanga) Vin III.8; M I.133; A II.7, 103; III.86, 177, 361 sq.; Pug 43, 62; KhA 12. Kern, Toev. s. v. compares the interesting BSk. distortion itivṛttaŋ. --hāsa [= iti ha āsa, preserving the Vedic form āsa, 3rd sg. perf. of atthi] "thus indeed it has been", legendary lore, oral tradition, history; usually mentioned as a branch of brahmanic learning, in phrase

itihāsa--pañca--mānaŋ padako veyyākaraṇo etc. D I.88 = (see DA I.247); A I.163; III.223; Sn 447, 1020. Cp. also M Vastu I.556. --hītiha [itiha + itiha] "so & so" talk, gossip, oral tradition, belief by hearsay etc. (cp. itikirā & anītiha. Nd2 spells ītihītiha) M I.520; S I.154; Sn 1084; Nd2 151.

Ito (indecl.) [Vedic itaḥ, abl.--adv. formation fr. pron. base *i, cp. iti, ayaŋ etc.] adv. of succession or motion in space & time "from here". "from now". (1) with ref. to space: (a) from here, from this, often implying the present existence (in opp. to the "other" world) It 77; Sn 271 (°ja. °nidāna caused or founded in or by this existence = attabhāvaŋ sandhāy'āha SnA 303), 774 (cutāse), 870 (°nidāna), 1062 (from this source, i. e. from me), 1101; Pv I.57 (ito dinnaŋ what is given in this world); I.62 (i. e. manussalokato PvA 33); I.123 (= idhalokato PvA 64); Nett 93 (ito bahiddhā); PvA 46 (ito dukkhato mutti). -- (b) here (with implication of movement), in phrases ito c'ito here and there PvA 4, 6; and ito vā etto vā here & there DhA II.80. -- (2) with ref. to time: from here, from now, hence (in chronological records with num. ord. or card., with ref. either to past or future). (a) referring to the past, since D II.2 (ito so ekanavuto kappo 91 kappas ago); Sn 570 (ito aṭṭhame, scil. divase 8 days ago SnA 457; T. reads atthami); VvA 319 (ito kira tiŋsa--kappa--sahasse); PvA 19 (dvā navuti kappe 92 kappas ago), 21 (id.), 78 (pañcamāya jātiyā in the fifth previous re--birth). -- (b) referring to the future, i. e. henceforth, in future, from now e. g. ito sattame divase in a week VvA 138; ito paraŋ further, after this SnA 160, 178, 412, 549; PvA 83; ito paṭṭhāya from now on, henceforward J I.63 (ito dāni p.); PvA 41.

Ittara (sometimes spelt itara) (adj.) [Vedic itvara in meaning "going", going along, hence developed meaning "passing"; fr. i] -- 1. passing, changeable, short, temporary, brief, unstable M I.318 (opp. dīgharattaŋ); A II.187; J I.393; III.83 (°dassana = khaṇika° C.), IV.112 (°vāsa temporary abode); Pv I.1111 (= na cira--kāla--ṭṭhāyin anicca vipariṇāma--dhamma PvA 60); DA I.195; PvA 60 (= paritta khaṇika). -- 2. small, inferior, poor, unreliable, mean M II.47 (°jacca of inferior birth); A II.34; Sn 757 (= paritta paccupaṭṭhāna SnA 509); Miln 93, 114 (°pañña of small wisdom). This meaning (2) also in BSk. itvaṛa, e. g. Divy 317 (dāna).

Ittaratā (f.) [fr. ittara] changeableness Miln 93 (of a woman).

Ittha (indecl.) [the regular representative of Vedic ittha here, there, but preserved only in cpds. while the Pāli form is ettha] here, in this world (or "thus, in such a way"), only in cpd. °bhāv'aññathā--bhāva such an (i. e. earthly) existence and one of another kind, or existence here (in this life) and in another form" (cp. itibhāva & itthatta) Sn 729, 740 = 752; It 9 (v. l. itthi° for iti°) = A II.10 = Nd2 172a; It 94 (v. l. ittha°). There is likely to have been a confusion between ittha = Sk. itthā & itthaŋ = Sk. itthaŋ (see next).

Itthaŋ (indecl.) [adv. fr. pron. base °i, as also iti in same meaning] thus, in this way D I.53, 213; Dāvs IV.35; V.18.
--nāma (itthan°) having such as name, called thus, socalled Vin I.56; IV.136; J I.297; Miln 115; DhA II.98. --bhūta being thus, of this kind, modal, only in cpd. °lakkhaṇa or °ākhyāna the sign or case of modality, i. e. the ablative case SnA 441; VvA 162, 174; PvA 150.

Itthatta1

Itthatta1 (nt.) [ittha + *tvaŋ, abstr. fr. ittha. The curious BSk. distortion of this word is icchatta M Vastu 417] being here (in this world), in the present state of becoming, this (earthly) state (not "thusness" or "life as we conceive it", as Mrs. Rh. D. in K. S. I.177; although a confusion between ittha & itthaŋ seems to exist, see ittha); "life in these conditions" K. S. II.17; expld. by itthabhāva C. on S I.140 (see K. S. 318). -- See also freq. formula A of arahatta. -- D I.18, 84; A I.63; II.82, 159, 203; Sn 158; Dhs 633; Pug 70, 71; DA I.112.

Itthatta2

Itthatta2 (nt.) [itthi + *tvaŋ abstr. fr. itthi] state or condition of femininity, womanhood, muliebrity Dhs 633 (= itthi--sabhāva DhsA 321).

Itthi & Itthī (f.) [Vedic stri, Av. strī woman, perhaps with Sk. sātuḥ uterus fr. Idg. °sī to sow or produce, Lat. sero, Goth. saian, Ohg. sāen, Ags. sāwan etc., cp. also Cymr. hīl progeny, Oir. sīl seed; see J. Schmidt, K. Z. XXV.29. The regular representative of Vedic strī is P. thī, which only occurs rarely (in poetry & compn.) see thī] woman, female; also (usually as --°) wife. Opp. purisa man (see e. g. for contrast of itthi and purisa J V.72, 398; Nett 93; DhA I.390; PvA 153). -- S I.33 (nibbānass'eva santike), 42, 125 (majjhim°, mah°), 185; A I.28, 138; II.115, 209; III.68, 90, 156; IV.196 (purisaŋ bandhati); Sn 112, 769 (nom. pl. thiyo = itthi--saññikā thiyo SnA 513); J I.286 (itthi doso), 300 (gen. pl. itthinaŋ); II.415 (nom. pl. thiyo); V.397 (thi--ghātaka), 398 (gen. dat. itthiyā), V.425 (nom pl. itthiyo); Vbh 336, 337; DA I.147; PvA 5, 44, 46, 67, 154 (amanuss° of petīs); Sdhp 64, 79. -- anitthi a woman lacking the characteristics of womanhood, an unfaithful wife J II.126 (= ucchiṭṭh° C.); kul'--itthi a wife of good descent Vin II.10; A III.76; IV.16, 19; dahar° a young wife J I.291; dur° a poor woman J IV.38. <-> Some general characterisations of womanhood: 10 kinds of women enumd. at Vin III.139 = A V.264 = VvA 72, viz. mātu--rakkhitā, pitu°, mātāpitu° bhātu°, bhaginī°, ñāti°, gotta°, dhamma°, sarakkhā, saparidaṇḍā; see Vin III.139 for expln. -- S I.38 (malaŋ brahmacariyassa), 43 (id.); J I.287 (itthiyo nāma āsa lāmikā pacchimikā); IV. 222 (itthiyo papāto akkhāto; pamattaŋ pamathenti); V. 425 (sīho yathā . . . tath'itthiyo); women as goods for sale S I.43 (bhaṇḍānaŋ uttamaŋ); DhA I.390 (itthiyo vikkiṇiya bhaṇḍaŋ).

--agāra (--āgāra) as itthăgāra women's apartment, seraglio Vin I.72; IV.158; S I.58, 89; J I.90; also coll. for womenfolk, women (cp. Ger. frauenzimmer) D II.249; J V.188. --indriya the female principle or sex, femininity (opp. puris' indriya) S V.204; A IV.57 sq.; Vism 447, 492; Dhs 585, 633, 653 et passim. --kathā talk about women D I.7 (cp. DA I.90). --kāma the craving for a woman S IV.343. --kutta a woman's behaviour, woman's wiles, charming behaviour, coquetry A IV.57 = Dhs 633; J I.296, 433; II.127, 329; IV.219, 472; DhA IV.197. --ghātaka a woman--killer J V. 398. --dhana wife's treasure, dowry Vin III.16. --dhutta a rogue in the matter of women, one who indulges in women Sn 106; J III.260; PvA 5. --nimitta characteristic of a woman Dhs 633, 713, 836. --pariggaha a woman's company, a woman Nd1 11. --bhāva existence as woman, womanhood S I.129; Th 2, 216 (referring to a yakkhinī, cp. ThA 178; Dhs 633; PvA 168. --rūpa womanly beauty A I.1; III.68; Th 2, 294. --lakkhaṇa fortune--telling regarding a woman D I.9 (cp. DhA I.94, + purisa°); J VI. 135. --linga "sign of a woman", feminine quality, female sex Vism 184; Dhs 633, 713, 836; DhsA 321 sq. --sadda the sound (or word) "woman" DhA I.15. --soṇḍī a woman addicted to drink Sn 112.

Itthikā (f.) [fr. itthi] a woman Vin III.16; D II.14; J I. 336; Vv 187; Sdhp 79. As adj. itthika in bahutthika having many women, plentiful in women Vin II.256 (kulāni bahuttikāni appapurisakāni rich in women & lacking in men); S II.264 (id. and appitthikāni).

Ida & Idaŋ (indecl.) [nt. of ayaŋ (idaŋ) in function of a deictic part.] emphatic demonstr. adv. in local, temporal & modal function, as (1) in this, here: idappaccayatā having its foundation in this, i. e. causally connected, by way of cause Vin I.5 = S I.136; D I.185; Dhs 1004, 1061; Vbh 340, 362, 365; Vism 518; etc. -- (2) now, then which idha is more freq.) D II.267, 270, almost syn. (for with kira. -- (3) just (this), even so, only: idam--atthika just sufficient, proper, right Th 1, 984 (cīvara); Pug 69 (read so for °maṭṭhika, see Pug A 250); as idam--atthitā "being satisfied with what is sufficient" at Vism 81: expld. as atthika--bhāva at Pug A 250. idaŋsaccâbhinivesa inclination to say: only this is the truth, i. e. inclination to dogmatise, one of the four kāya--ganthā, viz. abhijjhā, byāpāda, sīlabbata--parāmāsa, idaŋ° (see Dhs 1135 & Dhs trsl. 304); D III.230; S V.59; Nd1 98; Nett 115 sq.

Idāni (indecl.) [Vedic idānīŋ] now Dh 235, 237; KhA 247.

Iddha1

Iddha1 [pp. of iddhe to idh or indh, cp. indhana & idhuma] in flames, burning, flaming bright, clear J VI.223 (°khaggadharā balī; so read for T. iṭṭhi--khagga°); Dpvs VI.42.

Iddha2

Iddha2 [pp. of ijjhati; cp. Sk. ṛddha] (a) prosperous, opulent, wealthy D I.211 (in idiomatic phrase iddha phīta bahujana, of a prosperous town); A III.215 (id.); J VI.227, 361 (= issara C.), 517; Dāvs I.11. -- (b) successful, satisfactory, sufficient Vin I.212

(bhattaŋ); IV.313 (ovādo).

Iddhi [Vedic ṛddhi from ardh, to prosper; Pali ijjhati]. There is no single word in English for Iddhi, as the idea is unknown in Europe. The main sense seems to be 'potency'. -- 1. Pre--Buddhistic; the Iddhi of a layman. The four Iddhis of a king are personal beauty, long life, good health, and popularity (D II.177; M III.176, cp. J III.454 for a later set). The Iddhi of a rich young noble is 1. The use of a beautiful garden, 2. of soft and pleasant clothing, 3. of different houses for the different seasons, 4. of good food, A I.145. At M I.152 the Iddhi of a hunter, is the craft and skill with which he captures game; but at p. 155 other game have an Iddhi of their own by which they outwit the hunter. The Iddhi, the power of a confederation of clans, is referred to at D II.72. It is by the Iddhi they possess that birds are able to fly (Dhp 175). -- 2. Psychic powers. including most of those claimed for modern mediums (see under Abhiññā). Ten such are given in a stock paragraph. They are the power to project mind--made images of oneself; to become invisible; to pass through solid things, such as a wall; to penetrate solid ground as if it were water; to walk on water; to fly through the air; to touch sun and moon; to ascend into the highest heavens (D I.77, 212; II.87, 213; III.112, 281; S II.121; V.264, 303; A I.170, 255; III.17, 28, 82, 425; V.199; Ps I.111; II.207; Vism 378 sq., 384; DA I.122). For other such powers see S I.144; IV.290; V.263; A III.340. -- 3. The Buddhist theory of Iddhi. At D I.213 the Buddha is represented as saying: 'It is because I see danger in the practice of these mystic wonders that I loathe and abhor and am ashamed thereof'. The mystic wonder that he himself believed in and advocated (p. 214) was the wonder of education. What education was meant in the case of Iddhi, we learn from M I.34; A III.425, and from the four bases of Iddhi, the Iddhipādā. They are the making determination in respect of concentration on purpose, on will, on thoughts & on investigation (D II.213; M I.103; A I.39, 297; II.256; III. 82; Ps I.111; II 154, 164, 205; Vbh 216). It was ar offence against the regulations of the Sangha for a Bhikkhv to display before the laity these psychic powers beyond the capacity of ordinary men (Vin II.112). And falsely to claim the possession of such powers involved expulsion from the Order (Vin III.91). The psychic powers of Iddhi were looked upon as inferior (as the Iddhi of an unconverted man seeking his own profit), compared to the higher Iddhi, the Ariyan Iddhi (D III.112; A I.93; Vin II.183). There is no valid evidence that any one of the ten Iddhis in the above list actually took place. A few instances are given, but all are in texts more than a century later than the recorded wonder. And now for nearly two thousand years we have no further instances. Various points on Iddhi discussed at Dial. I.272, 3; Cpd. 60 ff.; Expositor 121. Also at Kvu 55; Ps II.150; Vism XII; DhA I.91; J I.47, 360.

--ânubhāva (iddhånu°) power or majesty of thaumaturgy Vin 31, 209, 240; III.67; S I 147; IV.290; PvA 53. --âbhisankhāra (iddhåbhi°) exercise of any of the psychic powers Vin I.16, 17, 25; D I.106; S III.92; IV.289; V.270; Sn p. 107; PvA 57, 172 212. --pāṭihāriya a wonder of psychic power Vin I.25, 28, 180, 209; II.76, 112, 200; D I.211, 212; III.3, 4, 9, 12 sq., 27; S IV.290; A I.170, 292; Ps II.227. --pāda constituent or basis of psychic power Vin II.240; D II.103, 115 sq., 120; III.77, 102, 127, 221; M II.11; III.296; S I.116, 132; III.96, 153; IV.360; V.254, 255, 259 sq., 264 sq., 269 sq., 275, 285; A IV.128 sq., 203, 463; V.175; Nd1 14, 45 (°dhīra), 340 (°pucchā); Nd1 s. v.; Ps I.17, 21, 84; II.56, 85 sq., 120, 166, 174; Ud 62; Dhs 358, 528, 552; Nett 16, 31, 83; DhsA 237; DhA III.177; IV.32. --bala the power of working wonders VvA 4; PvA 171. --yāna the carriage (fig.) of psychic faculties Miln 276. --vikubbanā the practice of psychic powers Vism 373 sq. --vidhā kinds of iddhi D I.77, 212; II.213; III.112, 281; S II.121; v.264 sq., 303; A I.170 sq., 255; III.17, 28, 82 sq., 425 sq.; V.199; Ps I.111; II.207; Vism 384; DA I.222. --visaya range or extent of psychic power Vin III.67; Nett 23.

Iddhika1

Iddhika1 (--°) (adj.) the compn. form of addhika in cpd. kapaṇ--iddhika tramps & wayfarers (see kapaṇa), e. g. at J I.6; IV.15; PvA 78.

Iddhika2

Iddhika2 (--°) (adj.) [iddhi + ka] possessed of power, only in cpd. mah--iddhika of great power, always combd. with mah--ânubhāva, e. g. at Vin I.31; II.193; III.101; S II. 155; M I.34; Th 1, 429. As mahiddhiya at J V.149. See mahiddhika.

Iddhimant (adj.) [fr. iddhi] -- 1. (lit.) successful, proficient, only in neg. an° unfortunate, miserable, poor J VI.361. <-> 2. (fig.) possessing psychic powers Vin III.67; IV.108; A I.23, 25; II.185; III.340; IV.312; Sn 179; Nett 23; Sdhp 32, 472.

Idha (indecl.) [Sk. iha, adv. of space fr. pron. base *i (cp. ayaŋ, iti etc.), cp. Lat. ihi, Gr. i)qa--genh/s, Av. ida] here, in this place, in this connection, now; esp. in this world or present existence Sn 1038, 1056, 1065; It 99 (idh' ûpapanna reborn in this existence); Dh 5, 15, 267, 343, 392; Nd1 40, 109, 156; Nd2 145, 146; SnA 147; PvA 45, 60, 71. --idhaloka this world, the world of men Sn 1043 (= manussaloka Nd2 552c); PvA 64; in this religion, Vbh 245. On diff. meanings of idha see DhsA 348.

Idhuma [Sk. idhma, see etym. under iṭṭhakā] fire--wood <-> Tela--kaṭāha--gāthā, p. 53, J.P.T.S. 1884.

Inda [Vedic indra, most likely to same root as indu moon, viz. *Idg. *eid to shine, cp. Lat. īdūs middle of month (after the full moon), Oir. ēsce moon. Jacobi in K. Z. XXXI.316 sq. connects Indra with Lat. neriosus strong & Nero). -- 1. The Vedic god Indra D I.244; II.261, 274; Sn 310, 316, 679, 1024; Nd1 177. -- 2. lord, chief, king. Sakko devānaŋ indo D I.216, 217; II.221, 275; S I.219. Vepɔcitti asurindo S I.221 ff. manussinda, S I.69, manujinda, Sn 553, narinda, Sn 863, all of the Buddha, 'chief of men'; cp. Vism 491. [Europeans have found a strange difficulty in understanding the real relation of Sakka to Indra. The few references to Indra in the Nikāyas should be classed with the other fragments of Vedic mythology to be found in them. Sakka belongs only to the Buddhist mythology then being built up. He is not only quite different from Indra, but is the direct contrary of that blustering, drunken, god of war. See the passages collected in Dial. II.294<-> 298. The idiom sa--Indā devā, D II.261, 274; A V.325, means 'the gods about Indra, Indra's retinue', this being a Vedic story. But Devā Tāvatiŋsā sahindakā means the T. gods together with their leader (D II.208--212; S III.90; cp. Vv 301) this being a Buddhist story].
--aggi (ind'aggi) Indra's fire, i. e. lightning PvA 56. --gajjita (nt.) Indra's thunder Miln 22. --jāla deception DA I.85. --jālika a juggler, conjurer Miln 331. --dhanu the rainbow DA I.40. --bhavana the realm of Indra Nd1 448 (cp. Tāvatiŋsa--bhavana). --linga the characteristic of Indra Vism 491. --sāla N. of tree J IV.92.

Indaka [dimin. fr. inda] -- 1. Np. (see Dict. of names), e. g. at Pv II.9Q; PvA 136 sq. -- 2. (--°) see inda 2.

Indakhīla [inda + khīla, cp. BSk. indrakīla Divy 250, 365, 544; Av. Ś I.109, 223]. "Indra's post"; the post, stake or column of Indra, at or before the city gate; also a large slab of stone let into the ground at the entrance of a house D II.254 (°ŋ ūhacca, cp. DhA II.181); Vin IV.160 (expld. ibid. as sayani--gharassa ummāro, i. e. threshold); S V.444 (ayokhīlo +); Dh 95 (°ûpama, cp. DhA II.181); Th 1, 663; J I.89; Miln 364; Vism 72, 466; SnA 201; DA I.209 (nikkhamitvā bahi °ā); DhA II.180 (°sadisaŋ Sāriputtassa cittaŋ), 181 (nagara--dvāre nikhataŋ °ŋ).

Indagū see hindagū.

Indagopaka [inda + gopaka, cp. Vedic indragopā having Indra as protector] a sort of insect ("cochineal, a red beetle", Böhtlingk), observed to come out of the ground after rain Th 1, 13; Vin III.42; J IV.258; V.168; DhA I.20; Brethren p. 18, n.

Indanīla [inda + nīla "Indra's blue"] a sapphire J I.80; Miln 118; VvA 111 (+ mahānīla).

Indavāruṇī (f.) [inda + vāruṇa] the Coloquintida plant J IV.8 (°ka--rukkha).

Indīvara (nt.) [etym.?] the blue water lily, Nymphaea Stellata or Cassia Fistula J V.92 (°ī--samā ratti); VI.536; Vv 451 (= uddālaka--puppha VvA 197).

Indriya (nt.) [Vedic indriya adj. only in meaning "belonging to Indra"; nt. strength, might (cp. inda), but in specific pāli sense "belonging to the ruler", i. e. governing, ruling nt. governing, ruling or controlling principle] A. On term: Indriya is one of the most comprehensive & important categories of Buddhist psychological philosophy & ethics, meaning "controlling principle, directive force, élan, du/namis", in the foll. applications: (a) with reference to sense--perceptibility "faculty, function", often wrongly interpreted as "organ"; (b) w. ref. to objective aspects of form and matter "kind, characteristic, determinating principle, sign, mark" (cp. woman--hood, hood = Goth. haidus "kind, form"); (c) w. ref. to moods of sensation and (d) to moral powers or motives controlling action, "principle, controlling" force; (e) w. ref. to cognition & insight "category". <-> Definitions of indriya among others at DhsA 119; cp. Expositor 157; Dhs trsl. LVII; Cpd. 228, 229.
B. Classifications and groups of indriyāni. An exhaustive list comprises the indriyāni enumd under A a--e, thus establishing a

canonical scheme of 22 Controlling Powers (bāvīsati indriyāni), running thus at Vbh 122 sq. (see trsl. at Cpd. 175, 176); and discussed in detail at Vism 491 sq. (a. sensorial) (1) cakkh--undriya ("the eye which is a power", Cpd. 228) the eye or (personal potentiality of) vision, (2) sot--indriya the ear or hearing, (3) ghān° nose or smell, (4) jivh° tongue or taste, (5) kāy° body--sensibility, (6) man°) mind; (b. material) (7) itth° female sex or femininity, (8) puris° male sex or masculinity, (9) jīvit° life or vitality; (c. sensational) (10) sukh° pleasure, (11) dukkh° pain, (12) somanasa° joy, (13) domanass° grief, (14) upekh° hedonic indifference (d. moral) (15) saddh° faith, (16) viriy° energy, (17) sat° mindfulness, (18) samādh° concentration, (19) paññ° reason; (e. cognitional) (20) anaññāta--ñassāmīt° the thought "I shall come to know the unknown", (21) aññ° (= aññā) gnosis, (22) aññātā--v° one who knows. -- Jīvitindriya (no. 9) is in some redactions placed before itth° (no. 7), e. g. at Ps I.7, 137. -- From this list are detached several groups, mentioned frequently and in various connections, no. 6 manas (mano, man--indriya) wavering in its function, being either included under (a) or (more frequently) omitted, so that the first set (a) is marked off as pañc'indriyāni, the 6th being silently included (see below). This uncertainty regarding manas deserves to be noted. The foll. groups may be mentioned here viz 19 (nos. 1--19) at Ps I.137; 10 (pañca rūpīni &
pañca arūpīni) at Nett 69; three groups of five (nos. 1--5, 10--14, 15--19) at D III.239, cp. 278; four (group d without paññā, i. e. nos. 15--18) at A II.141; three (saddh°, samādh°, paññ°, i. e. nos. 15, 18, 19) at A I. 118 sq. Under aṭṭhavidhaŋ indriya--rūpaŋ (Cpd. 159) or rūpaŋ as indriyaŋ "form which is faculty" Dhs 661 (cp. trsl. p. 204) are understood the 5 sensitives (nos. 1--5), the 2 séx--states (nos. 7, 8) and the vital force (no. 9), i. e. groups a & b of enumn.; discussed & defined in detail at Dhs 709--717, 971--973. -- It is often to be guessed from the context only, which of the sets of 5 indriyāni (usually either group a or d) is meant. These detached groups are classed as below under C. f. -- Note. This system of 22 indriyāni reflects a revised & more elaborate form of the 25 (or 23) categories of the Sānkhya philosophy, with its 10 elements, 10 indri, īni & the isolated position of manas.

C. Material in detail (grouped according to A a--e) (a) sensorial: (mentioned or referred to as set of 5 viz B. nos. 1--5): M I.295: S III.46 (pañcannaŋ °ānaŋ avak kanti), 225; IV.168; A II.151 (as set of 6, viz. B. nos. 1--6): M I.9; S IV.176; V.74, 205, 230; A I.113; II.16, 39, 152; III.99, 163, 387 sq.; V.348. Specially referring to restraint & control of the senses in foll. phrases: in driyāni saŋvutāni S II.231, 271; IV.112; pañcasu °esu saŋvuto Sn 340 (= lakkhaṇato pana chaṭṭhaŋ pi vuttaŋ yeva hoti, i. e. the 6th as manas included, SnA 343); °esu susaŋvuta Th 2, 196 (= mana--chaṭṭhesu i° suṭṭhu saŋvutā ThA 168) indriyesu guttadvāra & guttadvāratā D III.107; S II.218; IV.103, 112, 175; A I.25, 94, 113; II.39; III.70, 138, 173, 199, 449 sq.; IV.25, 166; V.134; It 23, 24; Nd1 14; Vbh 248, 360; DA I.182 (= manachaṭṭesu indriyesu pihita--dvāro hoti), i. vippasannāni S II. 275; III.2, 235; IV.294; V.301; A I.181; III.380. °ānaŋ samatā (v. l. samatha) A III.375 sq. (see also f. below) °āni bhāvitāni Sn 516 (= cakkh'ādīni cha i. SnA 426); Nd2 475 B8. -- Various: S I.26 (rakkhati), 48 (°ûpasame rato); IV.40, 140 (°sampanna); V.216, 217 sq. (independent in function, mano as referee); Ps. I.190 (man°); Vbh 13 (rūpa), 341 (mud° & tikkh°) 384 (ahīn°). -- (b) physical: (above B 7--9) all three: S V.204; Vism 447; itthi° & purisa° A IV.57; Vbh 122, 415 sq.; puris° A III.404; jīvit° Vbh 123, 137; Vism 230 (°upaccheda = maraṇa). See also under itthi, jīvita & purisa. -- (c) sensational (above B 10--14): S V.207 sq. (see Cpd. 111 & cp. p. 15), 211 sq.; Vbh 15, 71; Nett 88. -- (d) moral (above B 15<-> 19): S III.96, 153; IV.36, 365 sq.; V.193 sq., 202, 219 (corresponding to pañcabalāni), 220 sq. (and amata), 223 sq. (their culture brings assurance of no rebirth), 227 sq. (paññā the chief one), 235, 237 (sevenfold fruit of), A IV.125 sq., 203, 225; V.56, 175; Ps II.49, 51 sq., 86; Nd1 14; Nd2 628 (sat° + satibala); Kvu 589; Vbh 341; Nett 15, 28, 47, 54. Often in standard combn. with satipaṭṭhāna, sammappadhāna. iddhipāda, indriya, bala, bojjhanga, magga (see Nd2 s. v. p. 263) D II.120; Vin III. 93, Ps II.166 & passim. As set of 4 indriyāni (nos. 16<-> 19) at Nett 83. -- (e) cognitional (above B 20--22) D III.219 = S v.204 (as peculiar to Arahantship); It 53; Ps I.115; II.30. -- (f) collectively, either two or more of groups a--e, also var. peculiar uses: personal; esp. physical faculties. S I.61 (pākat°), 204 (id.); III.207 (ākāsaŋ °āni sankamanti); IV.294 (vipari--bhinnāni); A III.441 (°ānaŋ avekallatā). magic power A IV.264 sq. (okkhipati °āni). indriyānaŋ paripāko (moral or physical) over--ripeness of faculties S II.2, 42; A V.203; Nd2 252 (in def. of jarā); Vbh 137. moral forces Vin I.183 (°ānaŋ samatā, + viriyānaŋ s. as sign of Arahant); II.240 (pañc°). principle of life ekindriyaŋ jīvaŋ Vin III.156; Miln 259. heart or seat of feeling in phrase °āni paricāreti to satisfy one's heart PvA 16, 58, 77. obligation, duty, vow in phrase °āni bhinditvā breaking one's vow J II.274; IV.190.

D. Unclassified material D I 77 (ahīn°); III 239 (domanass° & somanass°) M I.437 (vemattatā), 453 (id.); II. 11, 106; III.296; S III.225; V.209 (dukkh°, domanass°); A I.39, 42 sq., 297; II.38 (sant°), 149 sq.; III.277, 282; Ps I.16, 21, 88, 180; II.1 sq, 13, 84, 119, 132, 143, 145, 110, 223; Nd1 45 (°dhīra), 171 (°kusala), 341 (pucchā); Dhs 58, 121, 528, 556 (dukkh°), 560, 644. 736; Nett 18 (sotāpannassa), 28 (°vavaṭṭhāna), 162 (lok'uttara); Vism 350 (°vekallatā); Sdhp 280, 342, 364, 371, 449, 473.

E. As adj. (--°) having one's senses, mind or heart as such & such S I.138 (tikkh° & mud°); III.93 (pākat°); V.269 (id.); A I.70 (id) & passim (id.); A I.70 (saŋvut°) 266 (id.), 236 (gutt°); II.6 (samāhit°); 8n 214 (susamāhit° his senses well--composed); PvA 70 (pīṇit° joyful or gladdened of heart).

F. Some compounds: --gutta one who restrains & watches his senses S I.154; Dh 375. --gutti keeping watch over the senses, self--restraint DhA IV.111. a paropariya, b paropariyatta & c paropariyatti (°ñāṇa) (knowledge of) what goes on in the senses and intentions of others a J I.78; b A V.34, 38; b Ps I.121 sq., 133 sq.; II.158, 175; b Vbh 340, 342; c S V.205; c Nett 101. See remark under paropariya. --bhāvanā cultivation of the (five, see above Cd) moral qualities Vin I.294 (+ balabhāvanā); M III.298. --saŋvara restraint or subjugation of the senses D II.281; M I.269, 346; S I.54; A III.360; IV.99; V.113 sq., 136, 206; Nd1 483; Nett 27, 121 sq; Vism 20 sq.

Indhana (nt.) [Vedic indhana, of idh or indh to kindle, cp. iddha1] firewood, fuel J IV.27 (adj. an° without fuel, aggi); V.447; ThA 256; VvA 335; Sdhp 608. Cp. idhuma.

Ibbha (adj.) [Ved. ibhya belonging to the servants] menial; a retainer, in the phrase muṇḍakā samaṇakā ibbhā kaṇhā (kiṇhā) bandhupādâpaccā D I.90 (v. l. SS imbha; T. kiṇhā, v. l. kaṇhā), 91, 103; M I.334 (kiṇhā, v. l. kaṇhā). Also at J VI.214. Expld. by Bdhgh. as gahapatika at DA I.254, (also at J VI.215).

Iriṇa (nt.) [Vedic iriṇa, on etym. see Walde, Lat. Wtb. under rarus] barren soil, desert J VI.560 (= niroja C.). Cp. īriṇa.

Iriyati [fr. īr to set in motion, to stir, Sk. īrte, but pres. formation influenced by iriyā & also by Sk. iyarti of ṛ (see acchati & icchati2); cp. Caus. īrayati (= P. īreti), pp. īrṇa & īrita. See also issā] to move, to wander about, stir; fig. to move, behave, show a certain way of deportment M I.74, 75; S I.53 (dukkhaŋ aticca iriyati); IV.71; A III.451; V.41; Sn 947, 1063, 1097; Th 1,276; J III.498 (= viharati); Nd1 431; Nd2 147 (= carati etc.); Vism 16; DA I.70.

Iriyanā (f.) [fr. iriyati] way of moving on, progress, Dhs 19, 82, 295, 380, 441, 716.

Iriyā (f.) [cp. from iriyati, BSk. īryā Divy 485] movement, posture, deportment M I.81; Sn 1038 (= cariyā vatti vihāro Nd2 148); It 31; Vism 145 (+ vutti pālana yapana).

--patha way of deportment; mode of movement; good behaviour. There are 4 iriyāpathas or postures, viz. walking, standing, sitting, lying down (see Ps II.225 & DA I.183). Cp. BSk. īryāpatha Divy 37. -- Vin I.39; II.146 (°sampanna); Vin I.91 (chinn° a cripple); S V.78 (cattāro i.); Sn 385; Nd1 225, 226; Nd2 s. v.; J I.22 (of a lion), 66, 506; Miln 17; Vism 104, 128, 290, 396; DhA I.9; IV.17; VvA 6; PvA 141; Sdhp 604.

Irubbeda the Rig--veda Dpvs V.62 (iruveda); Miln 178; DA I.247; SnA 447.

Illiyā (f.) [fr. illī, cp. Sk. *īlikā] = illī J V.259; VI.50.

Illī (f.) [cp. Vedic ilībiśa Np. of a demon] a sort of weapon, a short one--edged sword J V.259.

Illīyituŋ v. l. for allīyituŋ at J V.154.

Iva (indecl.) [Vedic iva & va] part. of comparison: like, as Dh 1, 2, 7, 8, 287, 334; J I.295; SnA 12 (= opamma--vacanaŋ). Elided to 'va, diaeretic--metathetic form viya (q. v.).

Isi [Vedic ṛṣi fr. ṛṣ. -- Voc. ise Sn 1025; pl. npm. isayo, gen. isinaŋ S II.280 & isīnaŋ S I.192; etc. inst. isibhi Th 1, 1065] -- 1. a holy man, one gifted with special powers of insight & inspiration, an anchoret, a Seer, Sage, Saint, "Master" D I.96 (kaṇho isi ahosi); S I.33, 35, 65, 128, 191, 192, 226 sq., 236 (ācāro isīnaŋ); II.280 (dhammo isinaŋ dhajo); A II.24, 51; Vin IV.15 = 22 (°bhāsito dhammo); It 123; Sn 284, 458, 979, 689, 691, 1008, 1025, 1043, 1044, 1116 (dev° divine Seer), 1126, Nd2 149 (isi--nāmakā ye keci isi--pabbajjaŋ pabbajitā ājīvikā nigaṇṭhā jaṭilā tāpasā); Dh 281; J I.17 (v.90: isayo n'atthi me samā of Buddha); J V.140 (°gaṇa), 266, 267 (isi Gotamo); Pv II.614 (= yama--niyam'ādīnaŋ esanatthena isayo PvA 98); II.133 (=

jhān'ādīnaŋ guṇānaŋ esanatthena isi PvA 163); IV.73 (= asekkhānaŋ sīlakkhandh'ādīnaŋ esanatthena isiŋ PvA 265); Miln 19 (°vāta) 248 (°bhattika); DA I.266 (gen. isino); Sdhp 200, 384. See also mahesi. -- 2. (in brahmanic tradition) the ten (divinely) inspired singers or composers of the Vedic hymns (brāhmaṇānaŋ pubbakā isayo mantānaŋ kattāro pavattāro), whose names are given at Vin I. 245; D I.104, 238; A III.224, IV.61 as follows: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi (Yamadaggi), Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu.
--nisabha the first (lit. "bull") among Saints, Ep. of the Buddha Sn 698; Vv 167 (cp. VvA 82). --pabbajjā the (holy) life of an anchoret Vism 123; DhA I.105; IV.55; PvA 162. --vāta the wind of a Saint Miln 19; Vism 18. --sattama the 7th of the great Sages (i. e. Gotama Buddha, as 7th in the sequence of Vipassin, Sikhin, Vessabhu, Kakusandha, Koṇāgamana & Kassapa Buddhas) M I.386; S I.192; Sn 356; Th 1, 1240 (= Bhagavā isi ca sattamo ca uttamaṭṭhena SnA 351); Vv 211 (= buddha--isinaŋ Vipassi--ādīnaŋ sattamo VvA 105).

(f.) [Sk. iṣīkā] a reed D I.77, cp. DA I.222; J VI.67 (isikā).

Isitta (nt.) [abstr. fr. isi] rishi--ship D I.104 (= isi--bhāva DA I.274).

Issati [denom. fr. issā. Av. areṣyeiti to be jealous, Gr. e)/ratai to desire; connected also with Sk. arṣati fr. ṛṣ to flow, Lat. erro; & Sk. irasyati to be angry = Gr. *)/arhs God of war, a)rh\; Ags. eorsian to be angry] to bear illwill, to be angry, to envy J III.7; ppr. med. issamānaka Sdhp 89, f. °ikā A II.203. -- pp. issita (q. v.).

Issattha (nt. m.) [cp. Sk. iṣvastra nt. bow, fr. iṣu (= P. usu) an arrow + as to throw. Cp. P. issāsa. -- Bdhgh. in a strange way dissects it as "usuñ ca satthañ cā ti vuttaŋ hoti" (i. e. usu arrow + sattha sword, knife) SnA 466] -- 1. (nt.) archery (as means of livelihood & occupation) M I.85; III.1; S I.100 (so read with v. l.; T. has issatta, C. explns. by usu--sippaŋ K. S. p. 318); Sn 617 (°ŋ upajīvati = āvudha jīvikaŋ SnA 466); J VI.81; Sdhp 390. -- 2. (m.) an archer Miln 250, 305, 352, 418.

Issatthaka [issattha + ka] an archer Miln 419.

Issara [Vedic īśvara, from īś to have power, cp. also P. īsa] lord, ruler, master, chief A IV.90; Sn 552; J I.89 (°jana), 100, 283 (°bheri); IV.132 (°jana); Pv IV.67 (°mada); Miln 253 (an° without a ruler); DhsA 141; DA I.111; PvA 31 (gehassa issarā); Sdhp 348, 431. -- 2. creative deity, Brahmā, D III.28; M II.222 = A I.173; Vism 598.

Issariya [fr. issara] rulership, mastership, supremacy, dominion (Syn. ādhipacca) D III.190; S I.43, 100 (°mada); V.342 (issariy--âdhipacca); A I.62 (°ādhipacca); II.205, 249; III.38; IV.263; Sn 112; Dh 73; Ud 18; Ps II.171, 176; J I.156; V.443; DhA II.73; VvA 126 (for ādhipacca) PvA 42, 117, 137 (for ādhipacca); Sdhp 418, 583.

Issariyatā (f.) [fr. issariya] mastership, lordship Sdhp 422.

Issā1

Issā1 (f.) [Sk. īrṣyā to Sk. irin forceful, irasyati to be angry, Lat. īra anger, Gr. *)/arhs God of war; Ags. eorsian to be angry. See also issati] jealousy, anger, envy, ill--will D II.277 (°macchariya); III.44 (id.); M I.15; S II.260; A I.95, 105 (°mala), 299; II.203; IV.8 (°saññojana), 148, 349, 465; V.42 sq., 156, 310; Sn 110; J V.90 (°âvatiṇṇa); Pv II.37; Vv 155; Pug 19, 23; Vbh 380, 391; Dhs 1121, 1131, 1460; Vism 470 (def.); PvA 24, 46, 87; DhA II.76; Miln 155; Sdhp 313, 510.
--pakata overcome by envy, of an envious nature S II.260; Miln 155; PvA 31. See remarks under apakata & pakata.

Issā2

Issā2 (f.) [cp. Sk. ṛśya--mṛga] in issammiga (= issāmiga) J V.410, & issāmiga J V.431, a species of antelope, cp. J V.425 issāsinga the antlers of this antelope.

[abstr. formations fr. issā] = issā Pug 19, 23; Dhs 1121; Vism 470.

Issāsa [Sk. iṣvāsa, see issattha] an archer Vin IV.124; M III.1; A IV.423 (issāso vā issās'antevāsī vā); J II.87; IV.494; Miln 232; DA I.156.

Issāsin [Sk. iṣvāsa in meaning "bow" + in] an archer, lit. one having a bow J IV.494 (= issāsa C.).

Issita [pp. of īrṣ (see issati); Sk. īrṣita] being envied or scolded, giving offence or causing anger J V.44.

Issukin (adj.) [fr. issā, Sk. īrṣyu + ka + in] envious, jealous Vin II.89 (+ maccharin); D III.45, 246; M I.43, 96; S IV.241; A III.140, 335; IV.2; Dh 262; J III.259; Pv. II.34; Pug 19, 23; DhA III.389; PvA 174. See also an°.

Iha (indecl.) [Sk. iha; form iha is rare in Pāli, the usual form is idha (q. v.)] adv. of place "here" Sn 460.

Ī.

Īgha (?) [doubtful as to origin & etym. since only found in cpd. anīgha & abs. only in exegetical literature. If genuine, it should belong to ṛgh Sk. ṛghāyati to tremble, rage etc. See discussed under nigha1] confusion, rage, badness SnA 590 (in expln of anigha). Usually as an° (or anigha), e. g. J III.343 (= niddukkha C.); V.343.

Īti & Ītī (f.) [Sk. īti, of doubtful origin] ill, calamity, plague, distress, often combb. with & substituted for upaddava, cp. BSk. ītay'opadrava (attack of plague) Divy 119. <-> Sn 51; J I.27 (V.189); V.401 = upaddava; Nd1 381; Nd2 48, 636 (+ upaddava = santāpa); Miln 152, 274, 418. --anīti sound condition, health, safety A IV.238; Miln 323.

Ītika (adj.) [fr. īti] connected or affected with ill or harm, only in neg. an°.

Ītiha a doublet of itiha, only found in neg. an°.

Īdisa (adj.) [Sk. īdṛs, ī + dṛś, lit. so--looking] such like, such DhsA 400 (f. °ī); PvA 50, (id.) 51.

Īriṇa (nt.) [= iriṇa, q. v. & cp. Sk. īriṇa] barren soil, desert D I.248; A V.156 sq.; J V.70 (= sukkha--kantāra C.); VI.560; VvA 334.

Īrita [pp. of īreti, Caus. of īr, see iriyati] -- 1. set in motion, stirred, moved, shaken Vv 394 (vāt'erita moved by the wind); J I.32 (id.); Vv 6420 (haday'erita); Pv II.123 (malut'erita); PvA 156 (has erita for ī°); VvA 177 (= calita). -- 2. uttered, proclaimed, said Dāvs V.12.

Īsa [fr. iś to have power, perf. īśe = Goth. aih; cp. Sk. īśvara = P. issara, & BSk. īśa, e. g. Jtm 3181] lord, owner, ruler J IV.209 (of a black lion = kāḷa--sīha C.); VvA 168. f. īsī see mahesī a chief queen. Cp. also mahesakkha.

Īsaka [dimin. of īsā] a pole J II.152; VI.456 (°agga the top of a pole).

Īsakaŋ (adv.) [nt. of īsaka] a little, slightly, easily M I. 450; J I.77; VI.456; DA I.252, 310; VvA 36; Vism 136, 137, 231, īsakam pi even a little Vism 106; Sdhp 586.

Īsā (f.) [Vedic īṣā] the pole of a plough or of a carriage S I.104 (nangal'īsā read with v. l. for nangala--sīsā T.), 172, 224 (°mukha): A IV.191 (rath°); Sn 77; J I.203 (°mukha); IV.209; Ud 42; Miln 27; SnA 146; VvA 269 (°mūlaŋ = rathassa uro). --danta having teeth (tusks) as long as a plough--pole (of an elephant) Vin I.352; M I.414; Vv 209 = 439 (= ratha--īsā--sadisa--danto); J VI.490 = 515.

Īsāka (adj.) [fr. īsā] having a pole (said of a carriage) J VI.252.

Īhati [Vedic īh, cp. Av. īžā ardour, eagerness, āziš greed] to endeavour, attempt, strive after Vin III.268 (Bdhgh.) J VI.518 (cp. Kern, Toev. p. 112); DA I.139; VvA 35.

Īhā (f.) [fr. īh] exertion, endeavour, activity, only in adj. nir--īha void of activity Miln 413.

U.

U the sound or syllable u, expld. by Bdhgh at Vism 495 as expressing origin (= ud).

Ukkaŋsa [fr. ud + kṛṣ see ukkassati] exaltation, excellence, superiority (opp. avakkaŋsa) D I.54 (ukkaŋs--âvakkaŋsa = h āyana--vaḍḍhana DA I.165); M I.518; Vism 563 (id.); VvA 146 (°gata excellent), 335 (instr. ukkaŋsena par excellence, exceedingly); PvA 228 (°vasena, with ref. to devatās; v. l. SS okk°).

Ukkaŋsaka (adj.) [fr. ukkaŋsa] raising, exalting (oneself), extolling M I.19 (att°; opp. para--vambhin); J II.152. Cp. sāmukkaŋsika.

Ukkaŋsati [ud + kṛṣ, karṣati, lit. draw or up, raise] to exalt, praise M I.498; J IV.108. -- pp. ukkaṭṭha. -- ukkaŋseti in same meaning M I.402 sq. (attānaŋ u. paraŋ vambheti); A II.27; Nd2 141.

Ukkaŋsanā (f.) [abstr. of ukkaŋsati] raising, extolling, exaltation, in att° self--exaltation, self--praise M I.402 (opp. para--vambhanā); Nd2 505 (id.).

Ukkaṭṭha (adj.) [pp. of ukkaŋsati] -- 1. exalted, high, prominent, glorious, excellent, most freq. opp. to hīna, in phrase hīna--m--ukkaṭṭha--majjhime Vin IV.7; J I.20 (v.129), 22 (v.143); III.218 (= uttama C.). In other combn. at Vism 64 (u. majjhima mudu referring to the 3 grades of the Dhutangas); SnA 160 (dvipadā sabbasattānaŋ ukkaṭṭhā); VvA 105 (superl. ukkaṭṭhatama with ref. to Gotama as the most exalted of the 7 Rishis); Sdhp 506 (opp. lāmaka). -- 2. large, comprehensive, great, in ukkaṭṭho patto a bowl of great capacity (as diff. from majjhima & omaka p.) Vin III.243 (= uk. nāma patto aḍḍhālhak'odanaŋ gaṇhāti catu--bhāgaŋ khādanaŋ vā tadūpiyaŋ vā byañjanaŋ). -- 3. detailed, exhaustive, specialised Vism 37 (ati--ukkaṭṭha--desanā); also in phrase °vasena in detail SnA 181. -- 4. arrogant, insolent J V. 16. -- 5. used as nom at J I.387 in meaning "battle, conflict". -- an° Vism 64 (°cīvara).
--niddesa exhaustive exposition, special designation, term par excellence DhsA 70; VvA 231; PvA 7. --pariccheda comprehensive connotation SnA 229, 231, 376.

Ukkaṭṭhatā (f.) [abstr. fr. ukkaṭṭha] superiority, eminence, exalted state J IV.303 (opp. hīnatā).

Ukkaṭṭhita [for ukkaṭhita, ud + pp. of kvath, see kaṭhati & kuthati] boiled up, boiling, seething A III.231 & 234 (udapatto agginā santatto ukkaṭṭhito, v. l. ukkuṭṭhito); J IV.118 (v. l. pakkudhita = pakkuṭhita, as gloss).

Ukkaṇṭhati [fr. ud + kaṇṭh in secondary meaning of kaṇṭha neck, lit. to stretch one's neck for anything; i. e. long for, be hungry after, etc.] to long for, to be dissatisfied, to fret J I.386 (°māna); III.143 (°itvā); IV.3, 160; V.10 (anukkhaṇṭhanto); DhsA 407; PvA 162 (mā ukkaṇṭhi, v. l. ukkaṇhi, so read for T. mā khuṇḍali). -- pp. ukkaṇṭhita (q. v.). Cp. pari°.

Ukkaṇṭhanā (f.) [fr. ukkaṇṭhati] emotion, commotion D II.239.

Ukkaṇṭhā (f.) [fr. ukkanṭḥ°] longing, desire; distress, regret Nett 88; PvA 55 (spelt kkh), 60, 145, 152.

Ukkaṇṭhi (f.) [fr. ukkanṭḥ°] longing, dissatisfaction ThA 239 (= arati).

Ukkaṇṭhikā (f.) [abstr. fr. ukkaṇṭhita] = ukkaṇṭhi, i. e. longing, state of distress, pain J III.643.

Ukkaṇṭhita [pp. of ukkaṇṭhati] dissatisfied, regretting, longing, fretting J I.196; II.92, 115; III.185; Miln 281; DhA IV.66, 225; PvA 13 (an°), 55, 187.

Ukkaṇṇa (adj.) [ud + kaṇṇa] having the ears erect (?) J VI.559.

Ukkaṇṇaka (ad.) [ut + kaṇṇa + ka lit. "with ears out" or is it ukkandaka?] a certain disease (? mange) of jackals, S II.230, 271; S. A. 'the fur falls off from the whole body'.

Ukkantati [ud + kantati] to cut out, tear out, skin Vin I.217 (°itva); J I.164; IV.210 (v. l. for okk°); V.10 (ger. ukkacca); Pv III.94 (ukkantvā, v. l. BB ukkacca); PvA 210 (v. l. SS ni°), 211 (= chinditvā).

Ukkapiṇḍaka [etymology unknown] only in pl.; vermin, Vin I.211 = 239. See comment at Vin. Texts II.70.

Ukkantikaŋ (nt. adv.), in jhān° & kasiṇ°, after the method of stepping away from or skipping Vism 374.

Ukkamati (or okk° which is v. l. at all passages quoted) [ud + kamati from kram] to step aside, step out from (w. abl.), depart from A III.301 (maggā); J III.531; IV. 101 (maggā); Ud 13 (id.); DA I.185 (id.). Caus. ukkāmeti; Caus. II. ukkamāpeti J II.3.

Ukkamana (nt.) [fr. ukkamati] stepping away from Vism 374.

Ukkala in phrase ukkala--vassa--bhañña S III.73 = A II.31 = Kvu 141 is trsld. as "the folk of Ukkala, Lenten speakers of old" (see Kvu trsl. 95 with n. 2). Another interpretation is ukkalāvassa°, i. e. ukkalā + avassa° [*avaśya°], one who speaks of, or like, a porter (ukkala = Sk utkala porter, one who carries a load) and bondsman M III.78 reads Okkalā (v. l. Ukkalā)--Vassa--Bhaññā, all as N. pr.

Ukkalāpa see uklāpa.

Ukkalissati [= ukkilissati? ud + kilissati] to become depraved, to revoke(?) Miln 143.

Ukkā (f.) [Vedic ulkā & ulkuṣī, cp. Gr. a)/flac (= lamprw_s torch Hesychius), velxa/nos (= Volcanus); Lat. Volcanus, Oir. Olcān, Idg. *u̯Iq to be fiery] 1. firebrand, glow of fire, torch D I.49, 108; S II.264; Th 2, 488 (°ûpama); J I.34 (dhamm--okkā); II.401; IV.291; V.322; Vism 428; ThA 287; DA I.148; DhA I.42, 205; PvA 154. Esp. as tiṇ° firebrand of dry grass M I.128, 365; Nd2 40Ie; DhA I.126; Sdhp 573. -- 2. a furnace or forge of a smith A I.210, 257; J VI.437; see also below °mukha. <-> 3. a meteor: see below °pāta.
--dhāra a torch--bearer Sn 335; It 108; Miln 1. --pāta "falling of a firebrand", a meteor D I.10 (= ākāsato ukkānaŋ patanaŋ DA I.95); J I.374; VI.476; Miln 178. --mukha the opening or receiver of a furnace, a goldsmith's smelting pot A I.257; J VI.217 (= kammārɔuddhana C.), 574; Sn 686; DhA II.250.

Ukkācanā (f.) [fr. ukkāceti, ud + *kāc, see ukkācita] enlightening, clearing up, instruction Vbh 352 (in def. of lapanā, v. l. °kāpanā). Note Kern, Toev. s. v. compares Vism p. 115 & Sk. uddīpana in same sense. Def. at Vism 27 (= uddīpanā).

Ukkācita [pp. either to *kāc to shine or to kāceti denom. fr. kāca1] enlightened, made bright (fig.) or cleaned, cleared up A I.72, 286 (°vinīta parisā enlightened & trained).

Ukkāceti [according to Morris J.P.T.S. 1884, 112 a denom. fr. kāca2 a carrying pole, although the idea of a bucket is somewhat removed from that of a pole] to bale out water, to empty by means of buckets J II.70 (v. l. ussiñcati).

Ukkāmeti [Caus. of ukkamati] to cause to step aside J VI.11.

Ukkāra [fr. ud + kṛ "do out"] dung, excrement J IV.485, otherwise only in cpd. ukkāra--bhūmi dung--hill J I.5, 146 (so read for ukkar°), II.40; III.16, 75, 377; IV.72, 305; Vism 196 (°ûpama kuṇapa); DhA III.208. Cp. uccāra.

Ukkāsati [ud + kāsati of kas to cough] to "ahem"! to cough, to clear one's throat Vin II.222; IV.16; M II.4; A V.65; aor. ukkāsi J I.161, 217. -- pp. ukkāsita.

Ukkāsikā (f.?) [doubtful] at Vin II.106 is not clear. Vin Texts III.68 leave it untranslated. Bdhgh's expln. is vattavaṭṭi (patta°? a leaf? Cp. S III.141), prob. = vaṭṭi (Sk. varti a kind of pad). See details given by Morris J.P.T.S. 1887, 113, who trsls. "rubber, a kind of pad or roll of cotton with which the delicate bather could rub himself without too much friction".

Ukkāsita [pp. of ukkāsati] coughed, clearing one's throat, coughed out, hawking D I.89; Bu I.52 (+ khipita) <-> °sadda the noise of clearing the throat D I.50; J I.119; DhA I.250 (+ khipita°).

Ukkiṇṇa [pp. of ud + kṛ dig2] dug up or out D I.105; J IV.106; Miln 330; DA I.274 (= khāta).

Ukkiledeti [Caus. of ud + klid, see kilijjati] to take the dirt out, to clean out DA I.255 (dosaŋ); SnA 274 (rāgaŋ; v. l. BB. uggileti).

Ukkujja (adj.) [ud + kujja] set up, upright, opp. either nikkujja or avakujja A I.131; S V.89 (ukkujjQâvakujja); Pug 32 (= uparimukho ṭhapito C. 214).

Ukkujjati (°eti) [Denom. fr. ukkujja] to bend up, turn up, set upright Vin I.181; II.126 (pattaŋ), 269 (bhikkhuŋ); mostly in phrase nikkujjitaŋ ukkujjeyya "(like) one might raise up one who has fallen" D I.85, 110; II.132, 152; Sn p. 15 (= uparimukhaŋ karoti DA I.228 = SnA 155).

Ukkujjana (nt.) [fr. ukkujjati] raising up, setting up again Vin II.126 (patt°).

Ukkuṭika [fr. ud + *kuṭ = *kuñc, as in kuṭila & kuñcita; lit. "bending up". The BSk. form is ukkuṭuka, e. g. Av. S I.315] a special manner of squatting. The soles of the feet are firmly on the ground, the man sinks down, the heels slightly rising as he does so, until the thighs rest on the calves, and the hams are about six inches or more from the ground. Then with elbows on knees he balances himself. Few Europeans can adopt this posture, & none (save miners) can maintain it with comfort, as the calf muscles upset the balance. Indians find it easy, & when the palms of the hands are also held together upwards, it indicates submission. See Dial. I.231 n. 4. -- Vin I.45 (°ŋ nisīdati); III.228; A I.296; II.206; Pug 55; Vism 62, 104, 105 (quot. fr. Papañca Sūdanī) 426; DhA I.201, 217; II.61 (as posture of humility); III.195; IV.223.
--padhāna [in BSk. distorted to utkuṭuka--prahāṇa Divy 339 = Dh 141] exertion when squatting (an ascetic habit) D I.167; M I.78, 515; A I.296; II.206; J I.493; III.235; IV.299; Dh 141 (= ukkuṭika--bhāvena āraddha--viriyo DhA III.78).

Ukkuṭṭhi (f.) [fr. ud + kruś, cp. *kruñc as in P. kuñca & Sk. krośati] shouting out, acclamation J II.367; VI.41; Bu I.35; Miln 21; Vism 245; DhA II.43; VvA 132 (°sadda).

Ukkusa [see ukkuṭṭhi & cp. BSk. utkrośa watchman (?) Divy 453] an osprey J IV.291 (°rāja), 392.

Ukkūla (adj.) [ud + kūla] sloping up, steep, high (opp. vikkūla) A I.35 sq.; Vism 153 (nadi); SnA 42. Cp. utkūlanikūla--sama Lal. V. 340.

Ukkoṭana (nt.) [fr. ud + *kuṭ to be crooked or to deceive, cp. kujja & kuṭila crooked] crookedness, perverting justice, taking bribes to get people into unlawful possessions (Bdhgh.) D I.5; III.176; S V.473; A II.209, V.206; DA I.79 = Pug A 240 ("assāmike sāmike kātuŋ lañcagahaṇaŋ").

Ukkoṭanaka (adj.) [fr. ukkoṭana] belonging to the perversion of justice Vin II.94.

Ukkoṭeti [denom. fr. *ukkoṭ--ana] to disturb what is settled, to open up again a legal question that has been adjudged, Vin II.94, 303; IV.126; J II.387; DA I.5.

Ukkhali (°lī) (f.) [der. fr. Vedic ukha & ukhā pot, boiler; related to Lat. aulla (fr. *auxla); Goth. auhns oven] a pot in which to boil rice (& other food) J I.68, 235; V. 389, 471; Pug 33; Vism 346 (°mukhavaṭṭi), 356 (°kapāla, in comp.); DhA I.136; II.5; III.371; IV.130; Pug A 231; VvA 100. Cp. next.

Ukkhalikā (f.) = ukkhali. Th 2, 23 (= bhatta--pacanabhājanaŋ ThA 29); DhA IV.98 (Qkāla); DhsA 376.

Ukkhā (?) [can it be compared with Vedic ukṣan?] in ukkhasataŋ dānaŋ, given at various times of the day (meaning = e(kato/mbh?) S II.264 (v. l. ukkā). Or is it to be read ukhāsataŋ d. i. e. consisting of 100 pots (of rice = mahā danaŋ?). S A: paṇītabhojana--bharitānaŋ mahā--ukkhalinaŋ sataŋ dānaŋ. Cp. ukhā cooking vessel ThA 71 (Ap. V.38). Kern, Toev. under ukkhā trsl. "zeker muntstuck", i. e. kind of gift.

Ukkhita [pp. of ukṣ sprinkle] besmeared, besprinkled J IV.331 (ruhir°, so read for °rakkhita). Cp. okkhita.

Ukkhitta [pp. of ukkhipati] taken up, lifted up, t.t. of the canon law "suspended" Vin IV.218; J III.487.
--°āsika with drawn sword M I.377; S IV.173; J I.393; DhsA 329; Vism 230 (vadhaka), 479. --paligha having the obstacles removed M I.139; A III.84; Dh 398 = Sn 622 (= avijjā--palighassa ukkhittatāya u. SnA 467 = DhA IV.161). --sira with uplifted head Vism 162.

Ukkhittaka (adj.--n.) [fr. ukkhitta] a bhikkbu who has been suspended Vin I.97, 121; II.61, 173, 213.

Ukkhipati [ut + khipati, kṣip]. To hold up, to take up J I.213; IV.391: VI.350; Vism 4 (satthaŋ); PvA 265. A t. t. of canon law, to suspend (a bhikkhu for breach of rules) Vin IV.309; Pug 33. --ukkhipiyati to be suspended Vin II.61. Caus. II. ukkhipāpeti to cause to be supported J I.52; II.15, 38; III.285, 436. -- pp. ukkhitta, ger. ukkhipitvā as adv. "upright" Vism 126.

Ukkhipana (nt.) [fr. ud + kṣip] 1. pushing upwards J I.163. -- 2. throwing up, sneering Vism 29 (vācāya).

Ukkheṭita [pp. of ud + kheṭ or *khel, see kheḷa] spit out, thrown off, in phrase moho (rāgo etc) catto vanto mutto pahino paṭinissaṭṭho u. Vin III.97 = IV.27.

Ukkhepa (adj.--n.) [fr. ud + kṣip] (adj.) throwing away DhA IV.59 (°dāya a throw--away donation, tip). -- (m.) lifting up raising J I.394 (cel°); VI.508; DA I.273; dur° hard to lift or raise Sdhp 347.

Ukkhepaka (adj.) [fr. ukkhepa] throwing (up); °ŋ (acc.) in the manner of throwing Vin II.214 = IV.195 (piṇḍ°).

Ukkhepana (nt.) [fr. ud + kṣip] suspension J III.487.

Ukkhepanā (f.) [= last] throwing up, provocation, sneering Vbh 352 = Vism 23, expld. at p. 29.

Ukkhepaniya (adj.) [ukkhepana + iya, cp. BSk. utkṣepanīyaŋ karma Divy 329] referring to the suspension (of a bhikkhu), °kamma act or resolution of suspension Vin I.49, 53, 98, 143, 168; II.27, 226, 230, 298: A I.99.

(adj.) [cp. Sk. ut--kalāpayati to let go] <-> 1. deserted J II.275 (ukkalāpa T.; vv. ll. uklāpa & ullāpa). -- 2. dirtied, soiled Vin II.154, 208, 222; Vism 128; DhA III.168 (ukkalāpa).

Ugga1

Ugga1 (adj.) [Vedic ugra, from ukṣati, weak base of vakṣ as in vakṣana, vakṣayati = Gr. a)ve/cw, Goth. wahsjan "to wax", also Lat. augeo & P. oja] mighty, huge, strong, fierce, grave, m. a mighty or great person, noble lord D I.103; S I.51 = VvA 116 (uggateja "the fiery heat"); J IV.496; V.452 (°teja); VI.490 (+ rājaputtā, expld. with etymologising effort as uggatā paññātā by C.); Miln 331; DhA II.57 (°tapa); Sdhp 286 (°daṇḍa), 304 (id.). <-> Cp. sam°. As Np. at Vism 233 & J I.94.
--putta a nobleman, mighty lord S I.185 ("high born warrior" trsl.); J VI.353 (= amacca--putta C.); Th 1, 1210.

Ugga2

Ugga2 = uggamana, in aruṇ--ugga sunrise Vin IV.272.

Uggacchati [ud + gam] to rise, get up out of (lit. & fig.) Th 1, 181; aruṇe uggacchante at sunrise VvA 75; Pv IV.8; Vism 43, ger. uggañchitvāna Miln 376. -- pp. uggata (q. v.).

Uggajjati [ud + gajjati] to shout out Nd1 172.

Uggaṇhāti [ud + gṛh, see gaṇhāti] to take up, acquire, learn [cp. BSk. udgṛhṇāti in same sense, e. g. Divy 18, 77 etc.] Sn 912 (uggahaṇanta = uggahaṇanti = uggaṇhanti SnA 561); imper. uggaṇha J II.30 (sippaŋ) & uggaṇhāhi Miln 10 (mantāni); ger. uggayha Sn 832, 845; Nd1 173. -- Caus. uggaheti in same meaning Sdhp 520; aor. uggahesi Pv III.54 (nakkhatta--yogaŋ = akari PvA 198); ger. uggahetvā J V.282, VvA 98 (vipassanākammaṭṭhānaŋ); infin. uggahetuŋ VvA 138 (sippaŋ to study a craft). -- Caus. II. uggaṇhāpeti to instruct J V. 217; VI.353. -- pp. uggahita (q. v.). See also uggahāyati. -- A peculiar ppr. med. is uggāhamāna going or wanting to learn DA I 32 (cp. uggāhaka).

Uggata [pp. of uggacchati] come out, risen; high, lofty, exalted J IV.213 (suriya), 296 (°atta), 490; V.244; Pv IV.14 (°atta one who has risen = uggata--sabhāva samiddha PvA 220); VvA 217 (°mānasa); DA I.248; PvA 68 (°phāsuka with ribs come out or showing, i. e. emaciated, for upphāsulika). Cp. acc°.

Uggatta in all Pv. readings is to be read uttatta°, thus at Pv III.32; PvA 10, 188.

Uggatthana at J VI.590 means a kind of ornament or trinket, it should prob. be read ugghaṭṭana [fr. ghaṭṭeti] lit. "tinkling", i. e. a bangle.

Uggama [fr. ud + gam; Sk. udgama] rising up Sdhp 594.

Uggamana (°na) (nt.) [fr. ud + gam] going up, rising; rise (of sun & stars) D I.10, 240; S II.268 (suriy°); J IV.321 (an°), 388; Pv II.941 (suriy°); DA I.95 (= udayana); DhA I.165 (aruṇ°); II.6 (id.); VvA 326 (oggaman°); PvA 109 (aruṇ°). Cp. ugga2 & uggama.

Uggaha (adj) (--°) [fr. ud + gṛh, see gaṇhāti] -- 1. taking up, acquiring, learning Vism 96 (ācariy°), 99 (°paripucchā), 277 (kananaṭṭhānassa). -- 2. noticing, taking notice, perception (as opp. to manasikāra) Vism 125, 241 sq. neg. an° Sn 912 (= gaṇhāti Nd1 330). Cp. dhanuggaha.

Uggahaṇa (nt.) [fr. uggaṇhāti] learning, taking up, studying PvA 3 (sipp°). As uggaṇhana at Vism 277.

Uggahāyati [poetic form of uggaheti (see uggaṇhati), but according to Kern, Toev. s. v. representing Ved. udgṛbhāyati] to take hold of, to take up Sn 791 (= gaṇhāti Nd1 91). -- ger. uggahāya Sn 837.

Uggahita [pp. of uggaṇhāti] taken up, taken, acquired Vin I.212; J III.168 (°sippa, adj.), 325; IV.220; VI 76; Vism 241. The metric form is uggahīta at Sn 795, 833, 1098; Nd1 175 = Nd2 152 (= gahita parāmaṭṭha).

Uggahetar [n. ag. to ugganhāti, Caus. uggaheti] one who takes up, acquires or learns A IV.196.

Uggāra [ud + gṛ or *gl̥ to swallow, see gala & gilati; lit. to swallow up] spitting out, vomiting, ejection Vism 54; DA I.41; KhA 61.

Uggāhaka (adj.--n.) [fr. ud + gṛh, see uggaṇhāti] one who is eager to learn J V.148 [cp. M Vastu III.373 ogrāhaka in same context].

Uggāhamāna see uggaṇhāti.

Uggirati1

Uggirati1 [Sk. udgirati, ud + gṛ2; but BSk. udgirati in meaning to sing, chant, utter, formation fr. gṛ2 instead of gṛ1, pres. gṛṇāti; in giraŋ udgirati Jtm 3126. -- The by--form uggirati is uggilati with interchange of l̥ and ṛ, roots *gr̥ & *gl̥, see gala & gilati] to vomit up ("swallow up") to spit out Ud 14 (uggiritvāna); DA I.41 (uggāraŋ uggiranto). Cp. BSk. prodgīrṇa cast out Divy 589.

Uggirati2

Uggirati2 [cp. Sk. udgurate, ud + gur] to lift up, carry Vin IV.147 = DhA III.50 (talasattikaŋ expld. by uccāreti); J I.150 (āvudhāni); VI.460, 472. Cp. sam°.

Uggilati = uggirati1, i. e. to spit out (opp. ogilati) M I.393; S IV.323; J III.529; Miln 5; PvA 283.

Uggīva (nt.) [ud + gīva] a neckband to hold a basket hanging down J VI.562 (uggīvañ cɔâpi aŋsato = aŋsakūṭe pacchi--lagganakaŋ C.).

Ugghaŋseti [ud + ghṛṣ, see ghaŋsati1] to rub Vin II.106. <-> pp. ugghaṭṭha (q. v.).

Ugghaṭita (adj.) [pp. of ud + ghaṭati; cp. BSk. udghaṭaka skilled Divy 3, 26 and phrase at M Vastu III.260 udghaṭitajña] striving, exerting oneself; keen, eager in cpd. °ññū of quick understanding A II.135; Pug 41; Nett 7--9, 125; DA I.291.

Ugghaṭeti [ud + ghaṭati] to open, reveal (? so Hardy in Index to Nett) Nett 9; ugghaṭiyati & ugghaṭanā ibid.

[should be pp. of ugghaŋsati = Sk. udghṛṣṭa, see ghaŋsati1, but taken by Bdhgh. either as pp. of or an adj. der. fr. ghaṭṭ, see ghaṭṭeti] knocked, crushed, rubbed against, only in phrase ughaṭṭa--pāda foot--sore Sn 980 (= maggakkamaṇena ghaṭṭa--pādatala etc. SnA 582); J IV.20 (ṭṭh; expld. by uṇha--vālukāya ghaṭṭapāda);
V.69 (= raj okiṇṇa--pāda C. not to the point).

Uggharati [ud + kṣar] to ooze Th 1, 394 = DhA III.117.

Ugghāṭana (nt.?) [fr. ugghāṭeti] that which can be removed, in °kiṭikā a curtain to be drawn aside Vin II.153 (cp. Vin Texts III.174, 176). Ch s. v. gives "rope & bucket of a well" as meaning (kavāṭaŋ anugghāṭeti). Cp. ugghaṭanā.

Ugghāṭita [pp. of ugghāṭeti] opened Miln 55; DhA I.134.

Ugghāṭeti [for ugghaṭṭeti, ud + ghaṭṭ but BSk. udghāṭayati Divy 130] to remove, take away, unfasten, abolish, put an end to Vin II.148 (tālāni), 208 (ghaṭikaŋ); IV.37; J II.31; VI.68; Miln 140 (bhava--paṭisandhiŋ), 371; Vism 374. -- Caus. II. ugghāṭāpeti to have opened J V.381.

Ugghāta [ud + ghāta] shaking, jolting; jolt, jerk Vin II. 276 (yān°); J VI.253 (an°); DhA III.283 (yān°).

Ugghāti (f.) [fr. ud + ghāta] -- 1. shaking, shock VvA 36. -- 2. striking, conquering; victory, combd. with nighāti Sn 828; Nd1 167; SnA 541; Nett 110 (T. reads ugghāta°).

Ugghātita [pp. of ugghāteti, denom. fr. udghāta] struck, killed A III.68.

Ugghosanā (f.) [abstr. fr. ugghoseti, cp. ghosanā] proclamation DA I.310.

Ugghoseti [ud + ghoseti] to shout out, announce, proclaim J I.75; DhA II.94; PvA 127.

Ucca (adj.) [For udya, adj. formation from prep. ud above, up] high (opp. avaca low) D I.194; M II.213; A V.82 (°ṭhāniyaŋ nīce ṭhāne ṭhapeti puts on a low place which ought to be placed high); Pv IV.74 (uccaŋ paggayha lifting high up = uccataraŋ katvā PvA 265); Pug 52, 58; DA I.135; PvA 176.
--âvaca high and low, various, manifold Vin I.70, 203; J IV.115, 363 (= mahaggha--samaggha C. p. 366); Sn 703, 714, 792, 959; Dh 83; Nd1 93, 467; Vv 121 (= vividha VvA 60); 311. --kulīnatā high birth A III.48 (cp. uccā°).

Uccaka (adj.) [fr. ucca] high Vin II.149 (āsandikā a kind of high chair).

Uccatta (nt.) [fr. ucca = Sk. uccatvaŋ] height J III.318.

Uccaya [fr. ud + ci, see cināti; Sk. uccaya] heaping up, heap, pile, accumulation Dh 115, 191, 192; Vv 4711; 827 (= cetiya VvA 321); DhA III.5, 9; DhsA 41 (pāpassa). --siluccaya a mountain Th 1, 692; J I.29 (V.209); VI.272, 278; Dāvs V.63.

Uccā (°--) (adv.) [cp. Sk. uccā, instr. sg. of uccaŋ, cp. paścā behind, as well as uccaiḥ instr. pl. -- In BSk. we find ucca° (uccakulīna Av. Ś III.117) as well as uccaŋ (uccaŋgama Divy 476). It is in all cases restricted to cpds.] high (lit. & fig.), raised, in foll. cpds.
--kaṇerukā a tall female elephant M I.178. --kāḷārikā id. M I.178 (v. l. °kaḷārikā to be preferred). --kula a high, noble family Pv III.116 (= uccā khattiya--kul--âdino PvA 176). --kulīnatā birth in a high--class family, high rank M III.37; VvA 32. --sadda a loud noise D I.143, 178; A III.30. --sayana a high bed (+ mahāsayana) Vin I. 192; D I.5, 7; cp. DA I.78.

Uccāra [Ud + car] discharge, excrement, faeces Vin III.36 (°ŋ gacchati to go to stool); IV.265, 266 (uccāro nāma gūtho vuccati); DhA II.56 (°karaṇa defecation); uccārapassāva faeces & urine D I.70; M I.83; J I.5; II.19.

Uccāranā (f.) [fr. uccāreti] lifting up, raising Vin III.121.

Uccārita [pp. of uccāreti] -- 1. uttered, let out PvA 280 (akkharāni). -- 2. lifted, raised ThA 255.

Uccāreti [ud + cāreti, Caus. of car] to lift up, raise aloft Vin III.81; IV.147 = DhA III.50; M I.135. -- pp. uccārita (q. v.).

Uccālinga [etym.?] a maw--worm Vin III.38, 112; J II.146.

Uccināti [ud + cināti] to select, choose, search, gather, pick out or up Vin I.73; II.285 (aor. uccini); J IV.9; Pv III.2 4 (nantake = gavesana--vasena gahetvāna PvA 185); Dpvs IV.2.

Ucchanga [Sk. utsanga, ts > cch like Sk. utsahate > BSk. ucchahate see ussahati] the hip, the lap Vin I.225; M I. 366; A I.130 (°pañña); J I.5, 308; II.412; III.22; IV.38, 151; Pug 31; Vism 279; DhA II.72.

Ucchādana (nt.) [ut + sād, Caus. of sad, sīdati, cp. ussada] rubbing the limbs, anointing the body with perfumes

shampooing D I.7, 76; at the latter passage in combn. anicc°--dhamma, of the body, meaning "erosion, decay", and combd. with parimaddana abrasion (see about detail of meaning Dial. I.87); thus in same formula at M I. 500; S IV.83; J I.146 & passim; A I.62; II.70 (+ nahāpana); IV.54, 386; It 111; Th 2, 89 (nahāpan°); Miln 241 (°parimaddana) 315 (+ nahāpana); DA I.88.

Ucchādeti [fr. ut + sād, see ucchādana] to rub the body with perfumes J VI.298; Miln 241 (+ parimaddati nahāpeti); DA I.88.

Ucchiṭṭha [pp. of ud + śiṣ] left, left over, rejected, thrown out; impure, vile Vin II.115 (°odakaŋ); IV.266 (id.); J II.83 (bhattaŋ ucchiṭṭhaŋ akatvā), 126 (°nadī impure; also itthi outcast), 363; IV.386 (°ŋ piṇḍaŋ), 388; VI.508; Miln 315; DhA I.52; II.85; III.208; PvA 80 (= chaḍḍita), 173 (°bhattaŋ). At J IV.433 read ucch° for ucciṭṭha. --an° not touched or thrown away (of food) J III.257; DhA II.3. -- See also uttiṭṭha & ucchepaka.

Ucchiṭṭhaka (fr. ucchiṭṭha) = ucchiṭṭha J IV.386; VI.63, 509.

Ucchindati [ud + chid, see chindati] to break up, destroy, annihilate S V.432 (bhavataṇhaŋ), A IV.17 (fut. ucchecchāmi to be read with v. l. for T. ucchejjissāmi); Sn 2 (pret. udacchida), 208 (ger. ucchijja); J V.383; Dh 285. <-> Pass. ucchijjati to be destroyed or annihilated, to cease to exist S IV.309; J V.242, 467; Miln 192; PvA 63, 130 (= na pavattati), 253 (= natthi). -- pp. ucchinna (q. v.).

Ucchinna [pp. of ucchindati] broken up, destroyed S III. 10; A V.32; Sn 746. Cp. sam°.

Ucchu [Sk. cp. Vedic Np. Ikṣvāku fr. ikṣu] sugar--cane Vin IV.35; A III.76; IV.279; Miln 46; DhA IV.199 (°ūnaŋ yanta sugar--cane mill), PvA 257, 260; VvA 124.
  --agga (ucch°) top of s. c. Vism 172. --khaṇḍikā a bit of sugar--cane Vv 3326. --khādana eating s. c. Vism 70. --khetta sugar--cane field J I.339; VvA 256. --gaṇṭhikā a kind of sugar--cane, Batatas Paniculata J I.339; VI.114 (so read for °ghaṭika). --pāla watchman of s.--c. VvA 256. --pīḷana, cane--pressing, Asl. 274. --puṭa sugar--cane basket J IV.363. --bīja seed of s.--c. A I.32; V.213. --yantra a sugar--mill J I.339. --rasa s.--c. juice Vin I.246; Vism 489; VvA 180 --vāta, Asl. 274. --sālā, Asl. 274.

Uccheda [fr. ud + chid, chind, see ucchindati & cp. cheda] breaking up, disintegration, perishing (of the soul) Vin III.2 (either after this life, or after kāmadeva life, or after brahmadeva life) D I.34, 55; S IV.323; Nd1 324; Miln 413; Nett 95, 112, 160; DA I.120.
  --diṭṭhi the doctrine of the annihilation (of the soul), as opp. to sassata-- or atta--diṭṭhi (the continuance of the soul after death) S II.20; III.99, 110 sq; Ps I.150, 158; NdQ 248 (opp. sassati°); Dhs 1316; Nett 40, 127; SnA 523 (opp. atta°). --vāda (adj.) one who professes the doctrine of annihilation (ucchedadiṭṭhi) Vin I.235; III.2; D I.34, 55; S II.18; IV.401; A IV.174, 182 sq.; Nd1 282; Pug 38. --vādin = °vāda Nett 111; J V.244.

Ucchedana (adj.) [fr. ud + chid] cutting off, destroying; f. °anī J V.16 (surā).

Ucchedin (adj.) an adherent of the ucchedavāda J V.241.

Ucchepaka (nt.) [= ucchiṭṭhaka in sense of ucchiṭṭhabhatta] leavings of food M II.7 (v. l. uccepaka with cc for cch as ucciṭṭha: ucchiṭṭha). The passage is to be read ucchepake va te ratā. A diff. connotation would be implied by taking ucchepaka = uñchā, as Neumann does (Majjhima trsl.2 II.682).

Uju & Ujju (adj.) [Vedic ṛju, also ṛjyati, irajyate to stretch out: cp. Gr. o)re/gw to stretch; Lat. rego to govern; Goth. ufrakjan to straighten up; Ohg. recchen = Ger. recken = E. reach; Oir. rēn span. See also P. ajjava] straight, direct; straightforward, honest, upright D III.150 T. ujja), 352 (do.) 422, 550; Vv 187 (= sabba--jimha--vanka--kuṭilabhāvQâpagama--hetutāya u. VvA 96); Pug 59; Vbh 244 (ujuŋ kāyaŋ paṇidhāya); Vism 219 (uju

avanka akuṭila); DA I.210 (id.), KhA 236; DhA I.288 (cittaŋ ujuŋ akuṭilaŋ nibbisevanaŋ karoti); VvA 281 (°koṭi--vanka); PvA 123 (an°).
--angin (ujjangin) having straight limbs, neg. an° not having straight limbs, i. e. pliable, skilful, nimble, graceful J V.40 (= kañcana--sannibha--sarīra C.); VI.500 (T. anuccangin = anindita--agarahitangin C.). --gata walking straight, of upright life M I.46; A III.285 sq. (°citta); V.290 sq.; Sn 350 (ujju°), 477 (id.); Dh 108 (ujju°, see DhA II.234 for interpretation). --gāmin, neg. an° going crooked, a snake J IV.330. --cittatā straightness, unwieldiness of heart Vbh 350. --diṭṭhitā the fact of having a straightforward view or theory (of life) Miln 257. --paṭipanna living uprightly D I.192; S IV.304; V.343; Vism 219. --magga the straight road D I.235; Vin V.149; It 104; J I.344; VI.252; DhA II.192. --bhāva straightness, uprightness SnA 292, 317; PvA 51. --bhūta straight, upright S I.100, 170; II.279Q V.384, 404; A II.57; IV.292; J I.94; V.293 (an°); Vv 3423 (see VvA 155); Pv I.1010 (= citta--jimha--vankaKutīla--bhāva--karānaŋ kilesānaŋ abhāvena ujubhāvappatta PvA 51). --vaŋsa straight lineage, direct descendency J V.251. --vāta a soft wind Miln 283. --vipaccanīka in direct opposition D I.1; M I.402; DA I.38.

Ujuka & Ujjuka (adj.) [uju + ka] straight, direct, upright M I.124; S I.33 (ujuko so maggo, the road to Nibbāna), 260 (citta); IV.298; V.143, 165; J I.163; V.297 (opp. khujja); DhA I.18 (°magga); Sdhp 321. --anujjuka crooked, not straight S IV.299; J III.318.

Ujukatā (f.) [abstr. fr. ujuka] straightness, rectitude Dhs 50, 51 (kāyassa, cittassa); Vism 436 sq.

Ujutā (f.) [abstr. of uju] straight(forward)ness, rectitude Dhs 50, 51.

Ujjagghati [ud + jagghati] to laugh at, deride, mock, make fun of Vin III.128; Th 2, 74 (spelt jjh = hasati ThA 78); A III.91 (ujjh°, v. l. ujj°) = Pug 67 (= pāṇiŋ paharitvā mahāhasitaŋ hasati Pug A 249).

Ujjangala [ud + jangala] hard, barren soil; a very sandy and deserted place D II.146 (°nagaraka, trsl. "town in the midst of a jungle", cp. Dial. II.161); J I.391; Vv 855 (= ukkaŋsena jangala i. e. exceedingly dusty or sandy, dry); Pv II.970 (spelt ujjhangala, expld. by ativiya--thaddhabhūmibhāga at PvA 139); Vism 107. Also in BSk. ujjangala, e. g. M Vastu II.207.

Ujjala (adj.) [ud + jval, see jalati] blazing, flashing; bright, beautiful J I.220; Dāvs II.63.

Ujjalati [ud + jalati, jval] to blaze up, shine forth Vin I.31; VvA 161 (+ jotati). -- Caus. ujjāleti to make shine, to kindle Vin I.31; Miln 259; Vism 428; ThA 69 (Ap. V.14, read dīpāŋ ujjālayiŋ); VvA 51 (padīpaŋ).

Ujjava (adj.) [ud + java] "running up", in cpd. ujjav--ujjava a certain term in the art of spinning or weaving Vin IV. 300, expld. by "yattakaŋ patthena (patthana?) añcitaŋ hoti tasmi takkamhi vedhite".

Ujjavati [ud + javati] to go up--stream Vin II.301.

Ujjavanikāya instr. fem. of ujjavanaka used as adv. [ud + javanaka, q. v.] up--stream, lit "running up" Vin II.290; IV.65 (in expln. of uddhaŋgāmin, opp. ojavanikāya).

Ujjahati [ud + jahati] to give up, let go; imper. ujjaha S I.188; Th 2, 19; Sn 342.

Ujju & Ujjuka see uju & ujuka.

Ujjota [ud + *jot of jotati, Sk. uddyotate] light, lustre J I.183 (°kara); Miln 321.

Ujjotita [pp. of ujjoteti, ud + joteti] illumined Dāvs V.53.

Ujjhaggati see ujjagghati.

Ujjhaggikā (f.) [fr. ujjagghati, spelling varies] loud laughter Vin II.213, cp. IV.187.

Ujjhati [Sk. ujjhati, ujjh] -- 1. to forsake, leave, give up J VI.138; Dāvs II.86. -- 2. to sweep or brush away J VI.296. -- pp. ujjhita (q. vQ).

Ujjhatti (f.) [fr. ud + jhāyati1, corresponding to a Sk. *ud--dhyāti] irritation, discontent A IV.223, 467 (v. l. ujj°); cp. ujjhāna.

Ujjhāna (nt.) [ud + jhāna1 or jhāna2?] -- 1. taking offence, captiousness Dh 253 (= paresaŋ randha--gavesitāya DhA III.377); Miln 352 (an°--bahula). -- 2. complaining, wailing J IV.287.
--saññin, --saññika irritable S I.23; Th 1, 958; Vin II.214, cp. IV.194; Dpvs II.6; DhA III.376 (°saññitā irritability).

Ujjhāpana (nt.) [fr. ud + jhāyati1 or jhāyati2 to burn, to which jhāpeti to bring to ruin etc.? cp. ujjhāna] stirring up, provoking J V.91 (devat°), 94 (°kamma).

Ujjhāpanaka (adj.) [fr. ujjhāpana] one who stirs up another to discontent Vin IV.38.

Ujjhāpeti [Caus. of ujjhāyati] to harass, vex, irritate M I. 126; S I.209 ("give occasion for offence"); Vin IV.38 (cp. p. 356); J V.286; PvA 266.

Ujjhāyati [ud + jhāyati1 or perhaps more likely jhāyati2 to burn, fig. to be consumed. According to Müller P. G. pp. 12 & 42 = Sk. ava--dhyā, but that is doubtful phonetically as well as semantically] to be irritated, to be annoyed or offended, to get angry, grumble; often in phrase ujjhāyati khīyati vipāceti expressing great annoyance Vin I.53, 62, 73; II.207; IV.226; S I.232 & passim. -- S I.232 (mā ujjhāyittha); J II.15; DhA II.20; aor. ujjhāyi J I.475; DhA II.88; inf. ujjhātuŋ J II.355. <-> Caus. ujjhāpeti (q. v.).

Ujjhita [pp. of ujjhati] destitute, forsaken; thrown out, cast away M I.296 (+ avakkhitta); Th 1, 315 (itthi); 2, 386 (cp. ThA 256 vātakkhitto viya yo koci dahano); Dh 58 (= chaḍḍita of sweepings DhA I.445); J III.499; V.302; VI.51.

Uñcha & Uñchā (f.) [Sk. uñcha & uñchana, to uñch. Neumann's etym. uñchā = E. ounce, Ger. unze (Majjhima trsl.2 II.682) is incorrect, see Walde Lat. Wtb. under uncia] anything gathered for sustenance, gleaning S II. 281; A I.36; III.66 sq., 104; Vin III.87; Sn 977; Th 2, 329, 349; J III.389; IV.23, 28, 434, 471 (°ya, dat. = phalâphalɔatthāya C.); ThA 235, 242. Cp. samuñchaka.
--cariyā wandering for, or on search for gleaning, J II.272; III.37, 515; V.3; DA I.270; VvA 103; ThA 208. --cārika (adj.) going about after gleanings, one of 8 kinds of tāpasā SnA 295 (cp. DA I.270, 271). --patta the gleaning--bowl, in phrase uñchāpattāgate rato "fond of
that which has come into the gl. b." Th 1, 155 = Pv IV.73 (= uñchena bhikkhācārena laddhe pattagate āhāre rato PvA 265; trsld. in Psalms of Brethren "contented with whatever fills the bowl"). aññāt°, marked off as discarded (goods) S II.281, so S A.

Uñchati [fr. uñch] to gather for sustenance, seek (alms), glean Vism 60 (= gavesati).

Uññā (f.) [= avaññā (?) from ava + jñā, or after uññātabba?] contempt Vin IV.241; Vbh 353 sq. (att°).

Uññātabba (adj.) [grd. fr. ava + jñā (?)] to be despised, contemptible, only in stock--phrase "daharo na uṇṇātabbo na paribhotabbo" S I.69; Sn p. 93; SnA 424 (= na avajānitabbo, na nīcaŋ katvā jānitabbo ti). In same connection at J V.63 mā naŋ daharo [ti] uññāsi (v. l. maññāsi) apucchitvāna (v. l. ā°).

Uṭṭitvā at Vin II.131 is doubtful reading (see p. 318, v. l. uḍḍhetvā), and should perhaps be read uḍḍetvā (= oḍḍetva, see uḍḍeti), meaning "putting into a sling, tying or binding up".

Uṭṭepaka one who scares away (or catches?) crows (kāk°) Vin I.79 (vv. ll. uṭṭhe°, uḍḍe°, uḍe°). See remarks on uṭṭepeti.

Uṭṭepeti in phrase kāke u. "to scare crows away" (or to catch them in snares?) at Vin I.79. Reading doubtful & should probably be read uḍḍepeti (? Caus. of uḍḍeti = oḍḍeti, or of uḍḍeti to make fly away). The vv. ll. given to this passage are uṭṭeceti, upaṭṭhāpeti, uḍḍoyeti. See also uṭṭepaka.

Uṭṭhapana see vo°.

Uṭṭhahati & Uṭṭhāti [ud + sthā see tiṭṭhati & uttiṭṭhati] to rise, stand up, get up, to arise, to be produced, to rouse or exert oneself, to be active, pres. uṭṭhahati Pug 51. -- pot. uṭṭhaheyya S I.217; as imper. uttiṭṭhe Dh 168 (expld. by uttiṭṭhitvā paresaŋ gharadvāre ṭhatvā DhA III.165, cp. Vin Texts I.152). -- imper. 2nd pl. uṭṭhahatha Sn 331; 2nd sg. uṭṭhehi Pv II.61; J IV.433. -- ppr. uṭṭhahanto M I.86; S I.217; J I.476. -- aor. uṭṭhahi J I.117; PvA 75. -- ger. uṭṭhahitvā PvA 4, 43, 55, 152, & uṭṭhāya Sn 401. -- inf. uṭṭhātuŋ J I.187. <-> Note. When uṭṭh° follows a word ending in a vowel, and without a pause in the sense, a v is generally prefixed for euphony, e. g. gabbho vuṭṭhāsi an embryo was produced or arose Vin II.278; āsanā vuṭṭhāya arising from his seat, Vism 126. See also under vuṭṭhahati. -- pp. uṭṭhita; Caus. uṭṭhāpeti. -- Cp. pariyuṭṭhāti.

Uṭṭhahāna [ppr. of uṭṭhahati] exerting oneself, rousing oneself; an° sluggish, lazy Dh 280 (= ayāyāmanto DhA III. 409); cp. anuṭṭhahaŋ S I.217.

Uṭṭhātar [n. ag. of ut + ṣṭhā, see uṭṭhahati] one who gets up or rouses himself, one who shows energy S I.214; A IV.285, 288, 322; Sn 187; J VI.297. --an° one who is without energy S I.217; Sn 96.

Uṭṭhāna (nt.) [fr. ut + ṣṭhā] -- 1. rising, rise, getting up, standing (opp. sayana & nisīdana lying or sitting down) D II.134 (sīha--seyyaŋ kappesi uṭṭhāna--saññaŋ manasikaritvā); Dh 280 (°kāla); J I.392 (an°--seyyā a bed from which one cannot get up); Vism 73 (aruṇ--uṭṭhānavelā time of sunrise) DhA I.17. -- 2. rise, origin, occasion or oppertunity for; as adj. (--°) producing J I.47 (kapp°); VI.459; Miln 326 (dhaññ° khettaŋ atthi). -- 3. "rousing", exertion, energy, zeal, activity, manly vigour, industry, often syn. with viriya M I.86; A I.94; II.135 (°phala); III.45 (°viriya), 311; IV.281 (°sampadā); It 66 (°adhigataŋ dhanaŋ earned by industry); Pv IV.324; Pug 51 (°phala); Miln 344, 416; ThA 267 (°viriya); PvA 129 (+ viriya). --an° want of energy, sluggishness A IV.195; Dh 241. <-> Note. The form vuṭṭhāna appears for uṭṭh° after a vowel under the same conditions as vuṭṭhahati for uṭṭhahati (q. v.) gabbha--vuṭṭhānaŋ J I.114. See also vuṭṭh°, and cp. pariy°.

Uṭṭhānaka (--°) (adj.) [fr. uṭṭhāna] -- 1. giving rise to yielding (revenue), producing J I.377, 420 (satasahass°); III. 229 (id.); V.44 (id.). Cp. uṭṭhāyika. -- 2. energetic J VI.246.

Uṭṭhānavant (adj.) [uṭṭhāna + vant] strenuous, active Dh 24.

Uṭṭhāpeti [Caus. II. of utthahati] -- 1. to make rise, only in phrase aruṇaŋ (suriyaŋ) u. to let the sun rise, i. e. wait for sunrise or to go on till sunrise J I.318; VI.330; Vism 71, 73 (aruṇaŋ). -- 2. to raise J VI.32 (paṭhaviŋ). <-> 3. to fit up J VI.445 (nāvaŋ). -- 4. to exalt, praise DA I.256. -- 5. to turn a person out DhA IV.69. -- See also vuṭṭhāpeti.

Uṭṭhāyaka (adj.) [adj. formation fr. uṭṭhāya, ger. of uṭṭhahati] "getting--up--ish", i. e. ready to get up, quick, alert, active, industrious; f. °ikā Th 2, 413 (= uṭṭhāna--viriyasampannā ThA 267; v. l. uṭṭhāhikā)

Uṭṭhāyika (adj.) [= uṭṭhānaka] yielding, producing J II.403 (satasahass°).

Uṭṭhāyin (adj.) [adj. form. fr. uṭṭhāya, cp. uṭṭhāyaka] getting up D I.60 (pubb° + pacchā--nipātin rising early & lying down late).

Uṭṭhāhaka (adj.) [for uṭṭhāyaka after analogy of gāhaka etc.] = uṭṭhāyaka J V.448; f. °ikā A III.38 (v. l. °āyikā); IV.266 sq.

Uṭṭhita [pp. of uṭṭhahati] -- 1. risen, got up Pv II.941 (kāl°); Vism 73. -- 2. arisen, produced J I.36; Miln 155. -- 3. striving, exerting oneself, active J II.61; Dh 168; Miln 213. --an° S II.264; Ps I.172. -- Cp. pariy°. <-> Note. The form is vuṭṭhita when following upon a vowel; see vuṭṭhita & uṭṭhahati, e. g. paṭisallāṇā vutthito arisen from the seclusion D II.9; pāto vuṭṭhito risen early PvA 128.

Uḍḍayhana (nt.) [fr. uḍḍayhati, see uddahati] burning up, conflagration Pug 13 (°velā = jhāyana--kālo Pug A 187); KhA 181 (T. uḍḍahanavelā, v. l. preferable uḍḍayh°).

Uḍḍahati [ud + ḍahati] to burn up (intrs.) KhA 181 (uḍḍaheyya with v. l. uḍḍayheyya, the latter preferable). Usually in Pass. uḍḍayhati to be burnt, to burn up (intrs.) S III.149, 150 (v. l. for ḍayhati); J III.22 (udayhate); V.194. fut. uḍḍayhissati J I.48.

Uḍḍita [pp. of uḍḍeti2] ensnared (?), bound, tied up S I.40 (= taṇhāya ullanghita C.; trsld. "the world is all strung up").

Uḍḍeti1

Uḍḍeti1 [ud + ḍeti to fly. The etym. is doubtful, Müller P. Gr. 99 identifies uḍḍeti1 & uḍḍeti2 both as causatives to ḍī. Of uḍḍeti2 two forms exist, uḍḍ° & oḍḍ°, the latter of which may be a variant of the former, but with specialisation of meaning ("lay snares"), it may be a cpd. with ava° instead of ud°. It is extremely doubtful whether uḍḍeti2 belongs here, we should rather separate it & refer it to another root, probably lī, layate (as in allīna, nilīyati etc.), to stick to, adhere, fasten etc. The change l > ḍ is a freq. Pāli phenomenon. Another Caus. II. of the same root (ḍī?) is uṭṭepeti] to fly up M I.364 (kāko maŋsapesiŋ ādāya uḍḍayeyya; vv. ll. ubbaḍaheyya, uyya, dayeyya); J V.256, 368, 417.

Uḍḍeti2

Uḍḍeti2 [see discussion under uḍḍeti1] (a) to bind up, tie up to, string up Vin II.131 (so read for uṭṭitvā, v. l. uḍḍhetvā). -- (b) to throw away, reject PvA 256 (+ chaḍḍayāmi gloss). -- pp. uḍḍita.

Uḍḍha (--°) (num. ord.) [the apocope form of catuttha = uttha, dialectically reduced to uḍḍha under the influence of the preceding aḍḍha] the fourth, only in cpd. aḍḍhuḍḍha "half of the fourth unit", i. e. three & a half (cp. diyaḍḍha 1 1/2 and aḍḍha--teyya 2 1/2) J V.417 sq. (°āni itthisahassāni); Mhvs XII.53.

Uṇṇa (nt.) & Uṇṇā (f.) [Sk. ūrṇa & ūrṇā; Lat. lāna wool; Goth. wulla; Ohg. wolla = E. wool; Lith. vilna; Cymr. gwlan (= E. flannel); Gr. lh_nos, also ou_)los = Lat. vellus (fleece) = Ags. wil--mod] -- 1. wool A III.37 = IV.265 (+ kappāsā cotton) J II.147; SnA 263 (patt°). -- 2. hair between the eyebrows Sn 1022, & in stock phrase, describing one of the 32 signs of a Mahāpurisa, bhamukɔantare jātā uṇṇā odātā etc. D II.18 = III.144 = 170 = SnA 285. Also at Vism 552 in jāti--uṇṇāya.
--ja in uṇṇaja mukha J VI.218, meaning "rounded, swelling" (C. expls. by kañcanɔādāso viya paripuṇṇaŋ mukhaŋ). --nābhi (either uṇṇa° or uṇṇā, cp. Vedic ūrṇavābhi, ūrṇa + vābhi from Idg. *u̯ebh to weave as in Lat. vespa = wasp, of which shorter root in Sk. vā) a spider, lit. "wool-- i. e. thread--weaver", only in combn. with sarabū & mūsikā at Vin II.110 = A II.73 = J II.147 (= makkaṭaka C).

Uṇṇata (adj.) [pp. of uṇṇamati, Sk. unnata] raised, high, fig. haughty (opp. oṇata) A II.86; Sn 702 (an° care = uddhaccaŋ n ɔāpajjeyya SnA 492); Pug 52 (= ucca uggata Pug A 229). Cp. unnata.

Uṇṇati (f.) [fr. uṇṇamati] haughtiness Sn 830; Nd1 158, 170; Dhs 1116, 1233. Cp. unnati.

Uṇṇama [fr. uṇṇamati] loftiness, height, haughtiness Dhs 1116, 1233. Cp. unnama.

Uṇṇamati [ud + nam] to rise up, to be raised, to straighten up, to be haughty or conceited Sn 366, 829, 928; Nd1 169; J VI.346 inf. uṇṇametave Sn 206. Cp. unnamati.

Uṇṇī (f.) [Sk. aurṇī fr. aurṇa woollen, der. of ūrṇa] a woollen dress Vin II.108.

Uṇha (adj.--n.) [Vedic uṣṇā f. to oṣati to burn, pp. uṣṭa burnt, Sk. uṣṇa = Lat. ustus; cp. Gr. eu)/w, Lat. uro to burn, Ags. ysla glowing cinders, Lith. usnis nettle] hot, as adj. only in phrase uṇhaŋ lohitaŋ chaḍḍeti to spill hot blood, i. e. to kill oneself DhA I.95; otherwise in cpds.; abs. only as nt. "heat" & always in contrast to sītaŋ "cold" Vin II.117 (sītena pi uṇhena pi); D II.15 (opp. sīta); M I.85; A I.145 = 170 = J V.417 (sītaŋ vā uṇhaŋ vā tiṇaŋ vā rajo vā ussāvo vā); Sn 52, 966 (acc °); Nd1 486 = Nd2 677 (same as under sita); J I.17 (V.93); Miln 410 (megho uṇhaŋ nibbāpeti); PvA 37 (ati°).
--ākāra appearance of heat, often in phrase (Sakkassa) paṇḍu--kambala--silɔāsanaŋ uṇhākāraŋ dassesi, of Sakka's throne showing an appearance of heat as a sign of some extraordinary event happening in the world, e. g. J I.330; V.92; DhA I.17, and passim. --odaka hot water VvA 68. --kalla glowing--hot embers or ashes J II.94 (so read for °kalala); IV.389 (°vassa, rain of hot ashes, v. l. °kukkuḷavassa). --kāla hot weather Vin II.209.

Uṇhatta (nt.) [abstr. fr. uṇha] hot state, heat Vism 171.

Uṇhīsa [Sk. uṣṇīṣa] a turban D I.7; II.19 = III.145 (°sīsa cp. Dial. II.16); J II.88; Miln 330; DA I.89; DhsA 198.

see uddaṇḍa.

Utu (m. & nt.) [Vedic ṛtu special or proper time, with adj. ṛta straight, right, rite, ṛti manner to Lat. ars "art", Gr. damar(t), further Lat. rītus (rite), Ags. rīm number; of *ar to fit in, adjust etc. q. v. under appeti] -- 1. (lit.) (a) (good or proper) time, season: aruṇa--utu occasion or time of the sun(--rise) DhA I.165; utuŋ gaṇhāti to watch for the right time (in horoscopic practice), to prognosticate ibid. sarīraŋ utuŋ gaṇhāpeti "to cause the body to take season", i. e. to refresh the body by cool, sleep, washing etc. J III.527; DA I.252. -- (b) yearly change, time of the year, season Vism 128. There are usually three seasons men<-> tioned, viz. the hot, rainy and wintry season or gimha, vassa & hemanta A IV.138; SnA 317. Six seasons (in connection with nakkhatta) at J V.330 & VI.524. Often utu is to be understood, as in hemantikena (scil. utunā) in the wintry season S V.51. -- (c) the menses SnA 317; J V.330 (utusinātāya read utusi nhātāya; utusi loc., as expld. by C. pupphe uppanne utumhi nahātāya). -- 2. (applied in a philosophical sense: one of the five fold cosmic order, physical change, physical law of causation (opp. kamma), physical order: see Asl. 272 f.; Dialogues, II, 8, n.; Kvu trsln. 207; cp. Mrs. Rh. D. Buddhism, p. 119 f., Cpd. 161, Dhs trsln. introd. XVII; & cp. cpds. So in connection with kamma at Vism 451, 614; J VI.105 (kamma--paccayena utunā samuṭṭhitā Veraraṇī); perhaps also at Miln 410 (megha ututo samuṭṭhahitvā).
--āhāra physical nutriment (cp. Dhs trsln. 174) PvA 148. --ûpasevanā seasonable activity, pursuit (of activities) according to the seasons, observance of the seasons Sn 249 (= gimhe ātapa--ṭṭhāna--sevanā vasse rukkha--mūla--sevanā hemante jalappavesa--sevanā SnA 291). --kāla seasonable, favourable time (of the year) Vin I.299; II.173. --ja produced by the seasons or by physical change Miln 268 (kamma°, hetu°, utu°); Vism 451. --nibbatta coming to existence through physical causes Miln 268. --pamāṇa measure of the season, i. e. the exact season Vin I.95. --pariṇāma change (adversity) of the season (as cause of disease) S IV.230; A II.87; III.131; V.110; Miln 112, 304; Vism 31. --parissaya danger or risk of the seasons A III.388. --pubba festival on the eve of each of the (6) seasons J VI.524. --vāra time of the season, °vārena °vārena according to the turn of the season J I.58. --vikāra change of season Vism 262. --veramanī abstinence during the time of menstruaīion Sn 291 (cp. SnA 317). --saŋvacchara the year or cycle of the seasons, pl. °ā the seasons D III.85 = A II.75; S V.442. The phrase utusaŋvaccharāni at Pv II.955 is by Dhammapāla taken as a bahuvrīhi cpd., viz. cycles of seasons & of years, i. e. vasanta--gimh ādike bahū utū ca citta--saŋvaccharɔadi bahūni saŋvaccharāni ca PvA 135. Similarly at J V.330 (with Cy). --sappāya suitable to the season, seasonable DhA 327. --samaya time of the menses SnA 317.

Utuka (--°) (adj.) [utu + ka] seasonable, only in cpd. sabbotuka belonging to all seasons, perennial D II.179; Pv IV. 122 (= pupphupaga--rukkhādīhi sabbesu utūsu sukkhāvaha PvA 275); Sdhp 248.

Utunī (f.) [formed fr. utu like bhikkhunī fr. bhikkhu] a menstruating woman Vin III.18; IV.303; S IV.239; A III. 221, 229; Miln 127. an° A III.221, 226.

Utta [pp. of vac, Sk. ukta; for which the usual form is vutta only as dur° speaking badly or spoken of badly, i. e. of bad repute A II.117, 143; III.163; Kh VIII.2; KhA 218.

Uttaṇḍāla (adj.) [ud + taṇḍula] "grainy", i. e. having too many rice grains (of rice gruel), too thick or solid (opp. atikilinna too thin or liquid) J I.340; III.383 (id.); IV.44 (id.).

Uttatta [ud + tatta1, pp. of ud + tap, Sk. uttapta] heated; of metals: molten, refined; shining, splendid, pure J VI. 574 (hemaŋ uttattaŋ agginā); Vv 8417; Pv III.32 (°rūpa, so read for uggata°, reading correct at PvA 188 °singī); PvA 10 (°kanaka, T. uggatta°); Mhbv 25 (id.).

Uttanta [= utrasta, is reading correct?] frightened, faint Vin III.84. See uttasta & utrasta.

Uttama (adj.) [superl. of ud°, to which compar. is uttara. See etym. under ud°] "ut--most", highest, greatest, best Sn 1054 (dhammaŋ uttamaŋ the highest ideal = Nibbāna, for which seṭṭhan Sn 1064; cp. Nd2 317); Dh 56; Nd1 211; Nd2 502 (in paraphrase of mahā combd. with pavara);
KhA 124; DhA I.430: PvA 1, 50. -- dum--uttama a splendid tree Vv 393; nar° the best of men Sn 1021 (= narāsabha of 996); pur° the most magnificent town Sn 1012; puris° the noblest man Th 1, 629, 1084; nt. uttamaŋ the highest ideal, i. e. Arahantship J I.96.
--anga the best or most important limb or part of the body, viz. (a) the head Vin II.256 = M I.32 = A IV.278 (in phrase uttamange sirasmiŋ); J II.163; also in cpd. °bhūta the hair of the head Th 2, 253 (= kesa--kalāpa ThA 209, 210) & °ruha id. J I.138 = VI.96 (= kesā C.); (b) the eye J IV.403; (c) the penis J V.197. --attha the highest gain or good (i. e. Arahantship SnA 332) Sn 324; Dh 386, 403; DhA IV.142; ThA 160. --adhama most contemptible J V.394, 437. --guṇā (pl.) loftiest virtues J I.96. --purisa It 97 & --porisa the greatest man (= mahāpurisa) Dh 97 (see DhA II.188). --bhāva the highest condition, state or place DhA II.188 (°ŋ patto = puris'<-> uttamo).

Uttamatā (f.) [abstr. fr. uttama] highest amount, climax, limit DA I.169 (for paramatā).

Uttara1

Uttara1 (adj.) compar. of ud°, q. v. for etym.; the superl. is uttama] -- 1. higher, high, superior, upper, only in cpds., J II.420 (musal° with the club on top of him? Cy not clear, perhaps to uttara2); see also below. -- 2. northern (with disā region or point of compass) D I.153; M I.123; S I.224; PvA 75. uttarāmukha (for uttaraŋmukha) turning north, facing north Sn 1010. -- 3. subsequent, following, second (°--) J I.63 (°āsāḷha--nakkhatta). <-> 4. over, beyond (--°): aṭṭhɔutara--sata eight over a hundred, i. e. 108; DhA I.388. -- sa--uttara having something above or higher, having a superior i. e. inferior D I.80 (citta), II.299; M I.59; S V.265; Vbh 324 (paññā); Dhs 1292, 1596; DhsA 50. -- anuttara without a superior, unrivalled, unparalleled D I.40; S I.124; II.278; III.84; Sn 179. See also under anuttara.
--attharaṇa upper cover J VI.253. --âbhimukha facing North D II.15. --āsanga an upper robe Vin I.289; II. 126; S I.81; IV.290; A I.67, 145; II.146; DhA I.218; PvA 73; VvA 33 = 51. --itara something higher, superior D I.45, 156, 174; S I.81; J I.364; DhA II.60; IV.4. --oṭṭha the upper lip (opp. adhar°) J II.420; III.26; IV. 184. --chada a cover, coverlet, awning (sa° a carpet with awnings or canopy above it) D I.7; A I.181; III.50. --chadana = °chada D II.187; DhA I.87. --dvāra the northern gate J VI.364. --dhamma the higher norm of the world (lok°), higher righteousness D II.188 (paṭividdha--lokɔ uttara--dhammatāya uttama--bhāvaŋ patta). --pāsaka the (upper) lintel (of a door) Vin II.120 = 148. --pubba north--eastern J VI.518. --sse (v. l. °suve) on the day after tomorrow A I.240.

Uttara2

Uttara2 (adj.) [fr. uttarati] crossing over, to be crossed, in dur° difficult to cross or to get out of S I.197 (not duruttamo); Miln 158; and in cpd. °setu one who is going to cross a bridge Miln 194 (cp. uttara--setu).

Uttaraṇa (nt.) [fr. uttarati] bringing or moving out, saving, delivery Th 1, 418; J I.195. In BSk. uttaraṇa only in sense of

crossing, overcoming, e. g. Jtm 31 Q (°setu). <-> Cp. uttara.

Uttarati [ud + tarati1] -- 1. to come out of (water) Vin II.221 (opp. otarati); J I.108 (id.). -- 2. to go over, to flow over (of water), to boil over Miln 117, 118, 132, 260, 277. -- 3. to cross over, to go beyond M I.135; aor. udatāri Sn 471 (oghaŋ). -- 4. to go over, to overspread J V.204 (ger. uttariyāna = avattharitvā C.). -- pp. otiṇṇa (q. v.). -- Caus. uttareti (q. v.).

(adv.) [compn. form of uttara, cp. angi--bhūta uttāni--karoti etc.] out, over, beyond; additional, moreover, further, besides. -- (1) uttariŋ: D I.71; M I.83; III.148; S IV.15; Sn 796 (uttariŋ kurute = uttariŋ karoti Nd2 102, i. e. to do more than anything, to do best, to esteem especially); J II.23; III.324; Miln 10 (ito uttariŋ anything beyond this, any more) DhA IV.109 (bhaveti to cultivate especially; see vuttari); VvA 152. -- uttariŋ appaṭivijjhanto not going further in comprehension, i. e. reaching the highest degree of comprehension, Vism 314, referring to Ps II.131, which is quoted at Miln 198, as the last of the 11 blessings of mettā. -- (2) uttari° in foll. cpds.
--karaṇīya an additional duty, higher obligation S II. 99; III.168; A V.157 = 164; It 118. --bhanga an extra portion, tit--bit, dainties, additional or after--meal bits Vin II.214; III.160; IV.259; J II.419; DhA I.214 sa--uttaribhanga together with dainty bits J I.186, cp. 196 (yāgu). --bhangika serving as dainties J I.196. --manussa beyond the power of men, superhuman, in cpd. °dhamma an order which is above man, extraordinary condition, transcendental norm, adj. of a transcendental character, miraculous, overwhelming Vin I.209; II.112; III.105; IV.24; D I.211; III.3, 12, 18; M I.68; II.200; S IV.290, 300, 337; A III.430; V.88; DhA III.480. --sāṭaka a further, i. e. upper or outer garment, cloak, mantle J II.246; DhA IV.200; PvA 48, 49 (= uttarīyaŋ).

Uttarika (adj.) [fr. uttara] transcending, superior, superhuman Nett 50.

Uttariya (nt.) [abstr. fr. uttara; uttara + ya = Sk. *uttarya] -- 1. state of being higher. Cp. III.35; neg. an° state of being unsurpassed (lit. with nothing higher), preeminence; see anuttariya. -- 2. an answer, rejoinder DhA I.44 (karaṇ°--karaṇa).

Uttarīya (nt.) [fr. uttara] an outer garment, cloak PvI.103 (= uparivasanaŋ uparihāraŋ uttarisāṭakaŋ PvA 49); Dāvs III.30; ThA 253.

Uttasati1

Uttasati1 [identical in form with next] only in Caus. uttāseti to impale, q. v.

Uttasati2

Uttasati2 [ut + tasati2] -- 1. to frighten J I.47 (v.267). <-> to be alarmed or terrified Vin I.74 (ubbijjati u. palāyati); III.145 (id.); J II.384; VI.79; ppr. uttasaŋ Th 1, 863; & uttasanto Pv II.23. -- See utrasati. Caus. uttāseti (q. v.). <-> pp. uttasta & utrasta (q. v.). Cp. also uttanta.

Uttasana (adj.--nt.) [fr. ud + tras, cp. uttāsana] frightening, fear J I.414 (v. l. for uttasta).

Uttasta [pp. of uttasati2; usual form utrasta (q. v.)] frightened, terrified, faint--hearted J I.414 (°bhikkhu; v. l. uttasana°).

Uttāna (adj.) [fr. ut + tan, see tanoti & tanta] -- 1. streched out (flat), lying on one's back, supine Vin I.271 (mañcake uttānaŋ nipajjāpetvā making her lie back on the couch); II.215; J I.205; Pv IV.108 (opp. avakujja); PvA 178 (id.), 265. -- 2. clear, manifest, open, evident [cp. BSk. uttāna in same sense at Av. S II.106] D I.116; S II.28 (dhammo uttāno vivaṭo pakāsito); J II.168 (= pākaṭa); V.460; PvA 66, 89, 140, 168. -- anuttāna unclear, not explained J VI.247. -- The cpd. form (°--) of uttāna in combn. with kṛ & bhū is uttānī° (q. v.). -- 3. superficial, "flat", shallow A I.70 (parisa); Pug 46.
--mukha "clear mouthed", speaking plainly, easily understood D I.116 (see DA I.287); DhA IV.8. --seyyaka "lying on one's back", i. e. an infant M I.432; A III.6; Th 1, 935; Miln 40; Vism 97 (°dāraka).

Uttānaka (adj.) [fr. uttāna] -- 1. (= uttāna1) lying on one's back J VI.38 (°ŋ pātetvā); DhA I.184. -- 2. (= uttāna2) clear, open D II.55; M I.340 = DhA I.173.

Uttānī (°--) [the compn. form of uttāna in cpds. with kṛ & bhū cp. BSk. uttānī--karoti M Vastu III.408; uttānī--kṛta Av. Ś I.287; II.151] open, manifest etc., in °kamma (uttāni°) declaration, exposition, manifestation S V.443; Pug 19; Vbh 259, 358; Nett 5, 8, 9, 38. -- °karaṇa id. SnA 445. -- °karoti to make clear or open, to declare, show up, confess (a sin) Vin I.103; S II.25, 154; III.132, 139; IV.166; V.261; A I.286; III.361 sq.

Uttāpeti [Caus. of uttapati] to heat, to cause pain, torment J VI.161.

Uttāra [fr. ud + tṛ as in uttarati] crossing, passing over, °setu a bridge for crossing (a river) S IV.174 = M I.134; cp. uttara2.

Uttārita [pp. of uttāreti] pulled out, brought or moved out J I.194.

Uttāritatta (nt.) [abstr. fr. uttārita] the fact of having or being brought or moved out J I.195.

Uttāreti [Caus. of uttarati] to make come out, to move or pull out J I.194; SnA 349. -- pp. uttārita (q. v.).

Uttāsa [Sk. uttrāsa, fr. ud + tras] terror, fear, fright D III.148; S V.386; Miln 170; PvA 180.

Uttāsana (nt.) [fr. uttāseti2] impalement J II.444; SnA 61 (sūle).

Uttāsavant (adj.) [uttāsa + vant] showing fear or fright, fearful S III.16 sq.

Uttāsita [pp. of uttāseti2] impaled Pv IV.16 (= āvuta āropita VvA 220); J I.499; IV.29.

Uttāseti1

Uttāseti1 [Caus of uttasati, ud + tras, of which taŋs is uttāseti2 is a variant] to frighten, terrify J I.230, 385; II.117.

Uttāseti2

Uttāseti2 [cp. Sk. uttaŋsayati in meaning to adorn with a wreath; ud + taŋs to shake, a variation of tars to shake, tremble] to impale A I.48; J I.230, 326; II.443; III.34; IV.29. -- pp. uttāsita (q. v.). Cp. uttāsana.

Uttiṭṭha [= ucchiṭṭha? Cp. ucchepaka. By Pāli Cys. referred to uṭṭhahati "alms which one stands up for, or expects"] left over, thrown out Vin I.44 (°patta); Th 1, 1057 (°piṇḍa); 2, 349 (°piṇḍa = vivaṭadvāre ghare ghare patiṭṭhitvā labhanaka--piṇḍa ThA 242); J IV.380 (°piṇḍa; C. similarly as at ThA; not to the point); 386 (°piṇḍa = ucchiṭṭhaka piṇḍa C.); Miln 213, 214.

Uttiṭṭhe see uṭṭhahati.

Uttiṇa (adj.) [ud + tiṇa] in uttiṇaŋ karoti to take the straw off, lit. to make off--straw; to deprive of the roof M II.53. Cp. next.

Uttiṇṇa [pp. of uttarati] drawn out, pulled out, nt. outlet, passage J II.72 (paṇṇasālāya uttiṇṇāni karoti make entrances in the hut). Or should it be uttiṇa?

Utrasta [pp. of uttasati, also cp. uttasta] frightened, terrified, alarmed Vin II.184; S I.53, 54 (an°); Sn 986; Miln 23; DhA II.6 (°mānasa); PvA 243 (°citta), 250 (°sabhāva).

Utrāsa [= uttāsa] terror J II.8 (citt°).

Utrāsin (adj.) [fr. *Sk. uttrāsa = P. uttāsa] terrified, frightened, fearful, anxious S I.99, 219. -- Usually neg. an° in phrase abhīru anutrāsin apalāyin without fear, steadfast & not running away S I.99; Th 1, 864; Nd2 13; J IV.296; V.4; Miln 339. See also apalāyin.

Ud-- [Vedic ud--; Goth. ūt = Ohg. ūz = E. out, Oir. ud--; cp. Lat. ūsque "from--unto" & Gr. u(/steros = Sk. uttara] prefix in verbal & nominal combn. One half of all the words beginning with u° are combns. with ud°, which in compn. appears modified according to the rules of assimilation as prevailing in Pāli. -- I. Original meaning "out in an upward direction", out of, forth; like ummujjati to rise up out of (water), ujjalati to blaze up high; udeti to come out of & go up; ukkaṇṭha stretching one's neck out high (cp. Ger. "empor"); uggilati to "swallow up", i. e. spit out. -- The opposites of ud-- are represented by either ava or o° (see under II. & IV. & cp. ucc--âvaca; uddhambhāgiya: orambhāgiya), ni (see below) or vi (as udaya: vi--aya or vaya). -- II. Hence develop 2 clearly defined meanings, viz. (1) out, out of, away from --: °aṇha ("day--out"); °agga ("top--out"); °āgacchati; °ikkhati look out for, expect; °kantati tear out; °khitta thrown off; °khipati pick out; °gacchati come out; °gamaṇa rising (opp. o°); °gajjati shout out; °gilati (opp. o°); °ghoseti shout out; °cināti pick out; °chiṭṭha thrown out; °jagghati laugh at, cp. Ger. aus--lachen °tatta smelted out; °tāna stretched out; °dāleti tear out; °dhaṭa lifted out, drawn out; °disati point out to; °drīyati pull out; °pajjati to be produced; °patti & °pāda coming out, origin, birth; °paṭipatiyā out of reach; °paḷāseti sound out; °phāsulika "ribs out"; etc. etc. -- (2) up (high) or high up, upwards, on to (cp. ucca high, uttara higher) --: °kujja erect (opp. ava°); °kūla sloping up (opp. vi°); °khipati throw--up, °gaṇhāti take up; °chindati cut up; °javati go up--stream, °javana id. (opp. o°); uññа pride; °thāna "standing up" °ṭhita got up; °tarati come out, go up (opp. o°); °nata raised up, high (opp. o°); °nama e--levation; °nāmin raised (opp. ni°); °patati fly up; etc. etc. -- III. More specialised meanings (from elliptical or figurative use) are: (1) ud° = without, "ex--", e. g. unnangala "outplough" = without a plough; uppabbajita an ex--bhikkhu. <-> (2) ud° = off, i. e. out of the way, wrong, e. g. uppatha a wrong road, ummagga id. -- (3) ud° = out of the ordinary, i. e. exceedingly, e. g. ujjangala extremely dusty; uppanduka very pale; uppoṭheti to beat hard. -- IV. Dialectical variations & combinations. -- (1) Owing to semantic affinity we often find an interchange between ud° and ava° (cp. E. break up = break down, grind up or down, tie up or down), according to different points of view. This wavering between the two prefixes was favoured by the fact that o always had shown an unstable tendency & had often been substituted for or replaced by ū, which in its place was reduced to u before a double consonant, thus doing away with the diff. between ū & u or o & u. For comparison see the foll.: ukkamati & okk°; uññā: avañña; uddiyati: odd°; uḍḍeyya oḍḍ°; uppīḷeti: opīḷ°; etc., & cp. abbhokirati > abbhukkirati. -- (2) the most freq. combns. that ud° enters into are those with the intensifying prefixes abhi° and sam°; see e. g. abhi + ud (= abbhud°) + gacchati, °jalati; °ṭhāti; °namati etc.; sam + ud + eti; °kamati; °chindati; °tejeti; °pajjati etc.

Uda1

Uda1 (indecl.) [Sk. uta & u, with Lat. aut (or), Gr. au(_ti (again), au)ta/r (but, or), Goth. auk = Ger. auch to pron. base ava° yonder, cp. ava II.] disjunctive part. "or"; either singly, as at Sn 455, 955, 1090; J V.478 (v. l. udāhu); Nd1 445 (expld. as "padasandhi" with same formula as iti, q. v.); Pv II.1216 (kāyena uda cetasā); or combd. with other synonymous particles, as uda vā at Sn 193, 842, 1075; It 82 = 117 (caraŋ vā yadi vā tiṭṭhaŋ nisinno uda vā sayaŋ walking or standing, sitting or lying down); KhA 191. -- See also udāhu.

Uda2

Uda2 (°--) [Vedic udan (nt.), also later uda (but only °--), commonly udaka, q. v.] water, wave. In cpds. sometimes the older form udan° is preserved (like udañjala, udaññavant), but generally it has been substituted by the later uda° (see under udakaccha, udakanti, udakumbha, udapatta, udapāna, udabindu).

Udaka (nt.) [Vedic udaka, uda + ka (see uda2), of Idg. *u̯ed, *ud, fuller form *eu̯ed (as in Sk. odatī, odman flood, odana gruel, q. v.); cp. Sk. unatti, undati to water, udra = Av. udra = Ags. otor = E. otter ("water--animal"); Gr. u(/dwr water ("hydro"), u(/dra hydra ("water--animal"); Lat. unda wave; Goth. watō = Ohg. wazzar = E. water; Obulg. voda water, vydra

otter] water Vin II.120, 213; D II.15 (°assa dhārā gushes or showers of w.); Dh 80, 145; J I.212; Pv I.57; Pug 31, 32; Miln 318; VvA 20 (udake temanaŋ aggimhe tāpanaŋ); DhA I.289; DhA III. 176, 256; PvA 39, 70. -- Syn. ambu, ela, jala etc. <-> The compn. form (--°) is either ûdaka (āsanûdaka--dāyin
J IV.435) or °odaka (pādodaka water for the feet PvA 78). odaka occurs also in abs. form (q. v.), cp. also oka. Bdgh.'s kaŋ = udakaŋ, tena dāritan: kandaran ti is a false etymology; DA I.209.

--aṇṇava water--flood M I.134. --āyatika a water--pipe Vin II.123. --āḷhaka a certain measure of water, an āḷhaka of w. S V.400; A II.55 = III.337; VvA 155. --ûpama resembling water, like water A IV.11 (puggala). --ogāhana plunging into water J III.235. --ogha a water flood VvA 48. --orohaka descending into water, bathing; N. of a class of ascetics, lit. "bather" M I.281; S IV.312; A V. 263. --orohaṇa plunging into water, taking a bath, bathing D I.167; S I.182; A I.296; II.206; J IV.299; Pug 55. --kalaha the "water dispute" DhA III.256. --kāka a water crow J II.441. --kicca libation of water, lit. water--performance; cleansing, washing D II.15. --kīḷā sporting in the w. J VI.420. --gahaṇasāṭaka bathing--gown J V.477. --ghaṭa a water pitcher PvA 66. --cāṭi a water jar DhA I.52. --ṭṭhāna a stand for water Vin II.120. --tumba a water vessel J II.441; DA I.202; DhA II.193. --telaka an oily preparation mixed with water Vin II.107. --dantapoṇa water for rinsing the mouth & tooth--cleaner Vin III.51; IV.90, 92, 233; J IV.69. --daha a lake (of water) D I.45. --doṇikā a water--tub or trough Vin II.220. --dhārā a shower of water Ps I.125; J IV.351. --niddhamana a water spout or drain Vin II.120, 123; DhA II.37. --nibbāhana an aquaduct Miln 295. --paṭiggaha receiving or accepting water Vin II.213. --patta a waterbowl Vin II. 107; D I.80; S III.105. --puñchanī a towel Vin II.122. --posita fed or nourished by water VvA 173. --phusita a drop of water S II.135. --bindu a drop of w. It 84 (v. l. for udabindu); PvA 99. --bubbula a w. bubble A IV.137; Vism 109, 479 (in comp.). --bhasta devoid of water ThA 212 (for anodaka Th 2, 265). --maṇika a water--pot Vin I.227; M I.354; A III.27; Miln 28; DhA I.79. --mallaka a cup for w. A I.250. --rakkhasa a water--sprite DhA III.74. --rahada a lake (of w.) D I.74, 84; A I.9; II.105; III.25; Sn 467; Pug 47. --rūha a water plant Vv 35Q. --lekhā writing on w. A I.283 = Pug 32 (in simile °ûpama like writing on w.; cp. Pug A 215). --vāra "waterturn", i. e. fetching water DhA I.49. --vāraka bucket S II.118. --vāha a flow of water, flowing w. J VI.162. --vāhaka rise or swelling (lit. carrying or pulling along (of water), overflowing, flood A I.178. --vāhana pulling up water Vin II.122 (°rajju). --sadda sound of water Dhs 621. --sarāvaka a saucer for w. Vin II.120. --sāṭaka = sāṭikā J II.13. --sāṭikā "water--cloak", a bathing--mantle Vin I. 292; II.272; IV.279 (= yāya nivatthā nhāyati C.); DhA II.61 (T. °sāṭaka). --suddhika ablution with water (after passing urine) Vin IV.262 (= mutta--karaṇassa dhovanā C.).

Udakaccha [uda + kaccha] watery soil, swamp J V.137.

Udakumbha [uda + kumbha] a water jug J I.20; Dh 121, 122; Pv I.129.

Udagga (adj.) [ud + agga, lit. "out--top", cp. Sk. udagra] topmost, high, lofty Th 1, 110; fig. elated, exalted, exultant, joyful, happy D I.110 (°citta); Sn 689 (+ sumana), 1028 (id.); Pv IV.155 (attamana +); IV.58 (haṭṭha +); Miln 248; DhA II.42 (haṭṭha--pahaṭṭha udagg--udagga in high glee & jubilant); Vism 346 (id.); Sdhp 323. See also der. odagya.

Udaggatā (f.) [abstr. fr. udagga] exaltation, jubilation, glee Sdhp 298.

Udaggi° in udaggihuttaŋ [= ud + aggi + hutta, cp. Vedic agnihotra] the fire prepared (for sacrifice) J V.396 (= uda--aggihuttaŋ C. wrongly), lit. "the sacrifice (being) out"

Udangaṇa (nt.) [ud + angaṇa1; Kern unnecessarily changes it to uttankana "a place for digging for water" see Toev. p. 96] an open place J I.109.

Udacchidā 3rd sg. praet. of ucchindati to break up Sn 2, 3 (°ā metri causa).

Udañcana (nt.) [fr. ud + añc, see añchati] a bucket for drawing water out of a well DhA I.94.

Udañcanin (adj.--n.) [ud + añcanin to añc see añchati] draining, pulling up water f. °ī a bucket or pail J I. 417 (f. °ī).

Udañjala [udan + jala see uda2] in °ŋ kīḷati a water--game: playing with drops of water (?) Vin III.118 (Bdhgh.:

udañjalan ti udaka--cikkhallo vuccati p. 274)

Udaññavant (adj.) [udan = uda(ka) + vant] rich in water, well--watered J V.405 (= udaka--sampanna C.).

Udaṇha [ud + aṇha] day--break, dawn, sunrise J V.155.

Udatāri 3rd sg aor. of uttarati to cross over Sn 471 (oghaŋ).

Udatta (adj.) [Sk. udātta] elevated, high, lofty, clever Nett 7, 118, 123 (= uḷārapañña C.).

Udadhi [uda + dhi, lit. water--container] the sea, ocean S I.67; It 86; Sn 720; J V.326; VI.526; ThA 289; VvA 155 ("udakaŋ ettha dhīyatī ti udadhi"); Sdhp 322, 577.

Udapatta1 [ụda for ud, and patta, pp. of pat, for patita? Kern, Toev. s. v. takes it as udak--prāpta, risen, flying up, sprung up J III.484 (= uppatita C.); V.71 (= uṭṭhita C.).

Udapatta2

Udapatta2 [uda + patta; Sk. udapātra] a bowl of water, a water--jug, ewer M I.100; S V.121; A III.230 sq., 236; V.92, 94, 97 sq.

Udapādi 3rd sg. aor. of uppajjati to arise, originate, become D I.110, 180, 185; S II.273; It 52, 99; SnA 346, 462.

Udapāna [uda + pāna lit. "(place for) drinking water"; cp. opāna, which in the incorrect opinion of Pāli Commentators represents a contracted udapāna] a well, a cistern Vin I.139; II.122; M I.80; A IV.171; J III.216; Ud 78; Pv II.78; II.925; Miln 411; Vism 244 (in simile); DA I.298; VvA 40; PvA 78.

Udappatta see udapatta.

Udabindu [uda + bindu] a drop of water M I.78; Sn 812; Dh 121, 122, 336; It 84 (v. l. udaka°); Nd1 135; SnA 114; DhA II.51.

Udabbhadhi aor. 3rd sg. of ubbadhati [ud + vadh] to destroy, kill Sn 4 (= ucchindanto vadhati SnA 18).

Udabbahe 3rd sg. Pot. of ubbahati [ud + bṛh1, see also abbahati] to draw out, tear out, remove Th 1, 158; Sn 583 (= ubbaheyya dhāreyya (?) SnA 460); J II.223 (= udabbaheyya C.); VI.587 (= hareyya C.); aor. udabbahi Vin IV.5.

Udaya [fr. ud + i, cp. udeti] rise, growth; increment, increase; income, revenue, interest A II.199; Ps I.34; Vv 847 (dhanɔ atthika uddayaŋ patthayāna = ānisaŋsaŋ atirekalābhaŋ VvA 336); 8452; DhA II.270; PvA 146 (ulār° vipāka), 273 (°bhūtāni pañca kahāpaṇa--satāni labhitvā, with interest); Sdhp 40, 230, 258. -- See also uddaya.
--attha rise and fall, birth & death (to attha2) M I.356; S V.197 sq., 395; A III.152 sq.; IV.111, 289, 352; V.15, 25. --atthika desirous of increase, interest or wealth (cp. above Vv 847 dhanɔatthika) A II.199. --bbaya (ud--aya + vy--aya) increase & decrease, rise & fall, birth & death, up & down D III.223; S I.46 = 52 (lokassa); III.130; A II.90; III. 32; IV.153; It 120; Vism 287; Ps I.54; ThA 90. --vyaya = °bbaya S IV.140; A II.15 (khandhānaŋ); Dh 113, 374 (khandhānaŋ, see DhA IV.110).

Udayaŋ & Udayanto ppr. of udeti (q. v.).

Udayana (nt.) [fr. ud + i] going up, rise DA I.95.

Udara (nt.) [Vedic udara, Av udara belly, Gr. u(/steros = Lat. uterus belly, womb; Lith. védaras stomach, See also Walde, Lat. Wtb. under vensica] -- 1 the belly, stomach D II.266; Sn 78, 604, 609, 716; J I.146, 164, 265; Miln 213; PvA 283; KhA 57, 58; DhA I.47 (pregnant); Sdhp 102. -- 2. cavity, interior, inside Dāvs I.56 (mandir--odare). --ūnûdara with empty belly Th 1, 982; Miln 406, 407; cp. ūna.
--aggi the fire of the belly or stomach (i. e. of digestion) KhA 59; SnA 462; PvA 33; --âvadehakaŋ (adv.) bhunjati to eat to fill the stomach, eat to satiety, to be gluttonous M I.102; A V.18; Th 1, 935; Vism 33. --paṭala the mucous membrane of the stomach Vism 359 (= sarīr°abbhantara 261); SnA 248; KhA 55, 61. --pūra stomachfilling Vism 108. --vaṭṭi "belly--sack", belly Vin III.39, 117; Vism 262 where KhA reads ud. paṭala). --vāta the wind of the belly, stomach--ache 9J I.33, 433; Vism 41 (°ābādha); DhA IV.129.

Udariya (nt.) [fr. udara] the stomach Kh III. (cp. KhA 57); Vism 258, 358. Cp sodariya.

Udassaye 2nd sg. pot. of ud + assayati [ā + śri, cp. assaya] J V.26 (meaning to instal, raise?), expld. by C. as ussayāpesi (?) Reading may be faulty for udāsase (?).

Udahāraka [uda + hāraka] a water--carrier J II.80.

Udahāriya (adj.) [fr. udahāra fetching of water, uda + hṛ] going for water Vv 509.

Udāgacchati [ud + ā + gacchati] to come to completion Da I.288. Cp sam.

Udāna (nt.) [fr. ud + an to breathe] -- 1. "breathing out", exulting cry, i e. an utterance, mostly in metrical form, inspired by a particularly intense emotion, whether it be joyful or sorrowful (cp. K. S. p. 29 n. 2) D I.50, 92; S I.20, 27, 82, 160; A I.67; J I.76; Pug 43, 62; Nett 174; PvA 67; Sdhp 514. -- The utterance of such an inspired thought is usually introduced with the standing phrase "imaŋ udānaŋ udānesi" i. e. breathed forth this solemn utterance [Cp. BSk. udānaŋ udānayati Divy 99 etc.], e. g. at Vin I.2 sq., 12, 230, 353; D I.47; II.107 (udāna of triumph); S III.55; Mhvs XIX.29; DA I.140; Ud. 1 passim; SnA 354 ("the familiar quotation about the sakyas"). Occasionally (later) we find other phrases, as e. g. udānaŋ pavatti J I.61; abhāsi Vin IV.54; kathesi J VI. 38. -- 2. one of the angas or categories of the Buddhist Scriptures: see under nava & anga. -- Cp. vodāna.

Udānita [pp. of udāneti] uttered, breathed forth, said DhA IV.55.

Udāneti [denom. f. udāna, cp. BSk. udānayati] to breathe out or forth, usually in phrase udānaŋ udānesi: see under udāna1. Absolutely only at J III.218.

Udāpatvā at J V.255 is uncertain reading (v. l. udapatvā, C. explns. reading udapatvā by uppatitvā = flying up), perhaps we should read udapatta flew up, pret. of ud + pat = Sk. *udapaptat (so Kern, Toev. s. v.).

Udāyati at DA I.266 (udāyissati fut.) is hardly correct; D I.96 has here udrīyissati (q. v.), which belongs to darati to break, tear etc., udāyati could only belong to dāyāti meaning to cut, mow, reap. but not to split etc. DA I.266 explns. udāyissati with bhijjhissati. The difficulty is removed by reading udrīyissati. To v. l. undriyati cp. °undriya for °uddaya (dukkh° for dukkhudraya see udraya). We find udāyati once more at Vism 156 in expln. of ekodi where it is evidently meant for udeti (Caus. = uṭṭhapeti).

Udāra (adj.) [Sk. udāra, of which the usual P. form is ulāra (q. v.). Cp. BSk. audāra & audārika.] raised, sublime, noble, excellent Dāvs III.4 (samussit--odāra--sitātapattaŋ); DA I.50 (°issariya); Sdhp 429, 591.

Udāvatta [pp. of udāvattate, ud + ā vattati] retired, desisting J V.158 (= udāvattitva nivattitva C).

Udāsīna (adj.) [ud + āsīna, pp. of ās to sit; lit. sit apart, be indifferent] indifferent, passive, neutral DhsA 129.

Udāhaṭa [pp of udāharati] uttered, spoken; called, quoted Pug 41.

Udāharaṇa (nt.) [fr. udāharati] example, instance J III.401 (°ŋ āharitvā dassento), 510; Miln 345; SnA 445; VvA 297.

Udāharati [ud + ā + hṛ] to utter, recite. speak. Sn 389; J III.289; DA I.140 (see udāhāra). -- pp udāhaṭa (q. v.). Cp. pariy°.

Udāhāra [fr. udāharati] utterance, speech DA I.140 (°ŋ udāhari = udānaŋ udānesi); Pug A 223,

Udāhu (indecl.) [uta + āho, cp. P. uda & aho and Sk. utāro] disjunctive--adversative particle "or", in direct questions D I 157; II.8; Sn 599, 875, 885; J I.20, 83; VvA 258 (= ādu); PvA 33, 51; Miln 10. -- The first part of the question is often introduced with kiŋ, while udāhu follows in the second (disjunctive) part, e. g. kin nakkhattaŋ kīḷissasi udāhu bhatiŋ karissasi VvA 63; kiŋ amhehi saddhiŋ āgamissasi udāhu pacchā will you come with us or later? DhA II.96: See under kiŋ. -- Often combd with other expletive particles, e. g. udāhu ve Sn 1075, 1077; udāhu no Sn 347; eva . . . no udāhu (so . . . or not) D I.152; (ayaŋ) nu kho -- udāhu (ayaŋ) is it (this) -- (this) Vism 313.

Udi (or udī) is artificial adj. formn. fr. udeti, meaning "rising, excelling", in expln. of ekodi at Vism 156 (udayatī ti udi uṭṭhapetī ti attho).

Udikkhati [ud + īkṣ, Sk. udīkṣate] -- 1. to look at, to survey. to perceive Vin I.25 (udiccare, 3sd. pl. pres. med.); J V.71, 296; Vv 8121 (aor. udikkhisaŋ = ullokesiŋ VvA 316); Dāvs II 109; Sdhp 308. -- 2. to look out for, to expect J I.344; VvA 118. -- 3. to envy Miln 338.

Udikkhitar [n. ag. of udikkhati] one who looks for or after D III 167.

Udicca (adj.) [apparently an adjectivised ger. of udeti but distorted from & in meaning = Sk. udañc, f. udīcī northern, the north] "rising", used in a geographical sense of the N. W. country, i. e. north--westerly, of north--western origin (cp. Brethren 79, Miln trsln. II.45 n. 1) J I.140, 324, 343, 373; Miln 236. -- See also uddiya.

Udiccare 3sd. pl. pres. med. of udikkhati (q. v.).

Udita1

Udita1 [pp. of ud--i, see udeti] risen, high, elevated Miln 222; (°odita); Dāvs IV.42; Sdhp 14 (of the sun) 442 (°odita).

Udita2

Udita2 [pp. of vad, see vadati] spoken, proclaimed, uttered Vuttodaya 2 (quoted by Childers in Khuddaka--pātha ed. 1869, p. 22).

Udīraṇa (nt.) [fr. udīreti] utterance, saying J V.237; Dhs 637, 720; Miln 145.

Udīrita [pp. of udīreti] uttered J III.339; V.394 = 407.

Udīreti [ud + īreti, cp. in meaning īrita] -- 1. to set in motion, stir up, cause J III.441 (dukkhaŋ udīraye Pot. = udīreyya C.); V.395 (kalahaŋ to begin a quarrel). -- 2. to utter, proclaim, speak, say S I.190; Sn 632 (pot. °raye = bhāseyya SnA 468); Dh 408 (giraŋ udīraye = bhāseyya DhA IV.182); J V.78 (vākyaŋ); Pass. udīyati (uddiyyati = Sk. udīryate) Th 1, 1232 (nigghoso).

Udu (adj.) [= *ṛtu? cp. utu & uju] straight, upright, in °mano straight--minded D III.167, 168 (= uju° in v. l. and expln. by C.).

Udukkhala (m. & nt.) [Sk. ulukhala] a mortar Vin I.202 (+ musala pestle); J I.502; II.428; V.49; II.161, 335; Ud 69 (m; + musaḷa); DhA II.131 (°sala); Vism 354 (in comp.). The relation between udukkhala and musala is seen best from the description of eating at Vism 344 and DA I.200, where the lower teeth play the role of ud., the upper teeth act as m., while the tongue takes the part of a hand. On this passage & other connections as well as etym. see Morris J.P.T.S. 1893, 37.

Udukkhalikā (f.) [fr. udukkhala] part of a door (threshold?) Vin II.148 (+ uttara--pasaka lintel of a door).

Udumbara [Sk. udumbara] the glomerous fig tree, Ficus Glomerata D II.4; Vin IV.35; A IV.283 (°khādika), 283 (id.), 324 (id.); Sn 5; DhA I.284; SnA 19; KhA 46, 56; VvA 213. Cp. odumbara.

Udeti (ud + eti of i to go] to go out or up, to rise (of the sun), to come out, to increase Asl. 169; Vism 156 (eko udetī ti ekodi); J II.33; III.324; ppr. udayaŋ It 85 (ādicco), & udayanto PvA 154 (udayante suriye = sole surgente). -- pp. udita (see udita1). Cp. udicca & udi.

Udda1

Udda1 [Vedic udra, to uda2 water, lit. living in water; Cp. Gr. u(/dros "hydra"; Ohg. ottar = Ags. otor = E. otter; Lith. ûdra = Obulg. vydra otter] an aquatic animal, the otter (?) Childers s. v. doubts the identity of this creature with the regular otter, since it lives in the jungle. Is it a beaver -- Vin I.186 (°camma otter--skin, used for sandals); Cp. I.102 (°pota); J III.51 sq., 335. The names of two otters at J III.333 are Gambhīra--cārin and Anutīra--cārin.

Udda2

Udda2 [for uda2?] water, in passage amakkhito uddena, amakkhito semhena, a. ruhirena i. e. not stained by any kind of (dirty) fluid D II.14; M III.122.

Uddaṇḍa [ud + daṇḍa] a kind of building (or hut), in which the sticks stand out (?) Nd1 226 = Nd2 976 (uṭanda) = Vism 25 (v. l. BB uṭṭanda).

Uddaya1

Uddaya1 [a (metric?) variant of udaya] gain, advantage, profit Vv 847 (see udaya); J v.39 (satt°--mahāpaduma of profit to beings?).

Uddaya2 in compounds dukkh°

Uddaya2 in compounds dukkh° and sukh°. see udraya.

Uddalomī [= udda + lomin beaver--hair--y] a woollen coverlet with a fringe at each end D I.7 (= ubhato dasaŋ uṇṇā--mayɔ attharaṇaŋ; keci ubhato uggata--pupphaŋ ti vadanti DA I.87); A I.181. See however uddha--lomin under uddhaŋ.

Uddasseti [ud + dasseti, Caus. of dassati1] to show, reveal, point out, order, inform, instruct D II.321 sq.; M I.480 (read uddassessāmi for conjectured reading uddisissāmi?); II.60 (v. l. uddiset°) A IV.66.

Uddāna (nt.) [fr. ud + dā, dayati to bind: see under dāma] a group of Suttas, used throughout the Vinaya Piṭaka, with ref. to each Khandhaka, in the Saŋyutta, the Anguttara and other books (cp. Miln 407) for each group of about ten Suttas (cp. DhsA 27). The Uddāna gives, in a sort of doggerel verse, at the end of each group, the titles of the Suttas in the group. It may then be roughly rendered "summary". If all the Uddānas were collected together, they would form a table of contents to the

whole work. -- Otherwise the word has only been found used of fishes "macchuddāna" (so J II.425; DhA II.132). It then means a group of fish placed apart for for sale in one lot. Perhaps a set or a batch would meet the case.

Uddāpa [*udvāpa] foundation of a wall, in stock phrase daḷh° etc. D III.101; S V.194 = also at J VI.276 (= pākāra--vatthu C.). Kern, Toev. s. v. refers it to Sk. ud--vapati to dig out, and translates "moat, ditch". The meaning "wall" or "mound" however harmonises quite well with the der. fr. "digging", cp. E. dike > Ger. Teich. See also uddāma 2.

Uddāpavant (adj.) [fr. uddāpa] having a wall or embankment S II.106 (v. l. uddhā°); C. expls. as apato uggatattā J IV.536 (so read with v. l. for T. uddhā pavatta; C. expls. as tīra--mariyādā--bandhana).

Uddāma [fr. ud + dā as in uddāna, see dāma] 1. (adj.) "out of bounds", unrestrained, restless Dāvs V.56 (°sāgara). -- 2. (n.) wall, enclosure (either as "binding in", protecting or as equivalent of uddāpa fr. ud + vam "to throw up" in sense of to throw up earth, to dig a mound = udvapati) in phrase aṭṭāla--uddāma--parikhâdīni watchtowers, enceintes, moats etc. DhA III.488.

Uddāraka [?] some wild animal J V.416 (reading uncertain, expln. ditto).

Uddāla = uddālaka, only as Np. J IV.298 sq.

Uddālaka [fr. ud + dal, see dalati] the Uddāla tree, Cassia Fistula (also known as indīvara), or Cordia Myxa, lit. "uprooter" Vv 67 (= vātaghātako yo rājarukkho ti pi vuccati VvA 43); J IV.301 (°rukkha), 440; V.199 (= vātaghātaka C.), 405; VI.530 (so read for uddh°); VvA 197 (°puppha = indīvara); PvA 169.

Uddālanaka (adj.) [fr. uddālana > ud + dāleti] referring to destruction or vandalism, tearing out Vin IV.169.

Uddāleti [ud + dāleti, Caus. of dal, see dalati] to tear out or off Vin IV.170; S IV.178.

Uddiṭṭha [pp. of uddisati] -- 1. pointed out, appointed, set out, put forth, proposed, put down, codified M I.480 (pañha); Sn p. 91 (id. = uddesa--mattenɔ eva vutta, na vibhangena SnA 422); SnA 372. -- 2. appointed, dedicated J V.393 (an °ŋ pupphaŋ = asukassa nāma dassāmī ti); PvA 50; KhA 138.

Uddiya (adj.) [Sk. udīcya?] northern, northwestern (i. e. Nepalese) J IV.352 (°kambala) in expln. of uddiyāna [Sk. udīcīna?]. See udicca & cp. Morris in J.P.T.S. 1889, 202, and last not least Lüders in K. Z. 1920 (vol. 49), 233 sq. The word is not sufficiently cleared up yet.

Uddisati [ud + disati] -- to propose, point out, appoint, allot Dh 353, cp. DhA IV.72; Miln 94 (satihāraŋ); fut. uddisissati M I.480 (ex conj., is probably to be changed to uddassessati, q. v.). -- 2. to specify PvA 22 (aor. uddisi), 25 (= nīyādeti, dadāti), 27. -- Pass. uddissati to show oneself, to be seen Pv III.212, and uddissiyati PvA 46. -- pp. uddiṭṭha (q. v.). -- Caus. II. uddisāpeti (q. v.). -- ger. uddissa (q. v.)

Uddisāpeti [Caus. II. of uddisati] -- 1. to make recite Vin I.47 = II.224; IV.290. -- 2. to dedicate PvA 35 (v. l. ādisati).

Uddissa (indecl.) [orig. ger. of uddisati] -- 1. indicating, with signs or indications J III.354 = Miln 230. -- 2. prep w. acc.: (a) (lit.) pointing to, tending towards, towards, to PvA 250 Suraṭṭha--visayaŋ). -- (b) (appld.) with reference to, on account of, for, concerning PvA 8 (pete), 17 (= ārabbha), 49 (ratanattayaŋ), 70 (maŋ), 146.
--kata allotted to, specified as, meant for (cp. odissa & odissaka) Vin I.237 (maŋsa); II.163; D I.166 = A I. 295 = Pug 55 (viz. bhikkhā); M I.77; KhA 222; J II. 262, 263 (bhatta).

Uddissana (nt.) [fr. uddissa] dedication PvA 27, 80.

Uddīpanā (f.) [fr. ud + dīpeti] explanation, reasoning, argument Vism 27 (for ukkācanā).

ete. see udrī°.

Uddeka [Sk. udreka, ud + ric] vomit, spouting out, eruption Vism 261 (where id. p. at KhA 61 reads uggāra); °ŋ dadāti to vomit Vin I.277.

Uddekanika (adj.) [uddeka + ana + ika] spouting, ejecting M II.39 (maṇika; perhaps better to be read with v. l. as udañjanika = udañcanika fit for drawing up water).

Uddesa [fr. uddisati] -- 1. pointing out, setting forth, proposition, exposition, indication, programme M III.223 (u. uddiṭṭha), 239; S IV.299; SnA 422. -- 2. explanation S V.110 sq.; sa--uddesa (adj.) with (the necessary) expln., point by point, in detail, D I.13, 81; III.111; A III.418; It 99; Nd2 6171. -- 3. samaṇuddesa one marked as a Samaṇa, a novice (cp. sāmaṇera) D I.151; M III.128; A IV.343; uddesa--bhatta special or specified food Vin I.58 = 96, cp. II.175, propounding, recitation, repetition Vin I.50 = II.228 (uddesena paripucchāya ovādena by recitation, questioning & advice); II.219 (°ŋ dadāti to hold a recitation + paripucchaŋ d); A IV.114 (+ paripucchā); V.50 sq. (pañho, u. veyyākaraṇaŋ); Nd2 3852 (+ paripucchā); J I.116; Miln 257 (+paripucchā). ek'uddesa a single repetition Vin III.47; A III.67, 180; Miln 10, 18.

Uddesaka (adj.) [fr. uddesa] assigning, defining, determining, in bhatt° one who sorts out the food VvA 92.

Uddesika (adj. nt.) [fr. uddesa] -- 1. indicating, referring to, respecting, defining; (nt.) indication, definition D II. 100 (mam °bhikkhusangho); Miln 159 (id.); KhA 29. <-> Esp. as --° in phrase aṭṭha--vass' uddesika--kāla the time referring to (or indicating) the 8th year, i. e. at the age of 8 PvA 67; soḷasa--vass° M I.88; J I.456; VvA 259. In the same application padesika (q. v.). -- 2. memorial J IV.228 (cetiya).

Uddehaka (adj.) [fr. ud + dih, see deha] "bubbling up", only adv. °ŋ in cpd. pheṇ° (paccamāna) boiling) under production of scum (foam) M III.167; A I.141; J III.46; Miln 357.

Uddosita [Derivation uncertain. Cp. Müller P. Gr. 42] shed, stable (?) Vin I.140; II.278; III.200; IV.223.

Uddha (adj.) [possibly a combn. of aḍḍha2 & uddhaŋ; or should we read aḍḍh° or vuḍḍh°?] in phrase uddhehi vatthehi in rich, lofty clothes J IV.154 (of a devatā; passage may be corrupt).

(indecl.) [nt. of adj. *uddha = Sk. ūrdhva high; to Idg. *ared(h) as in Lat. arduus steep, or *ured as in Sk. vardhate to raise, Gr. o)rqo/s straight] high up, on top, above (adv. & prep.). -- On uddhaŋ in spatial, temporal, ethical & psychological application see in detail Nd2 155. -- I. (adv.). -- A. (of space) up, aloft, on top, above (opp. adho) Vin III.121; KhA 248 (= upari). -- In contrast with adho (above > below) D I.23, 153, 251; Vism 176 (u. adho tiriyaŋ expld.); DA I.98 (see also adho). -- Esp. with ref. to the points of the compass as "in zenith" (opp. adho "in nadir"), e. g. at D I.222 ("straight up"); It 120; J I.20. <-> B. (of time) in future, ahead, hence Sn 894; Nd1 303 (u. vuccati anāgataŋ). -- II. (prep. with abl. & instr.). <-> A. (of space) in phrase uddhaŋ pādatalā adho kesamatthakā (above the soles & below the scalp) D II. 293, 294; III.104; A III.323; V.109. -- B. (of time) after, hence Pv I.1012 (u. catūhi māsehi after 4 months = catunnaŋ māsānaŋ upari PvA 52); PvA 147 (sattahi vassa satehi u., meaning here 700 years ago, cp. ito in similar application, meaning both past & future), 148 (sattāhato u. after a week; uttari v. l. BB.). -- In cpds. uddha° & uddhaŋ° (see below). The reading udhogalaŋ at PvA 104 is to corrected to adho°. -- III. Note (cp. Trenckner, Notes 60). In certain cases we find ubbhaŋ for uddhaŋ. Notice the foll.: ubbhaŋ yojanaŋ uggato J V.269; ubbhaṭṭhako hoti "standing erect" D I.167; M I.78; ubbhamukhu "mouth (face) upwards", turned upwards S III.238; Miln 122.

(1) uddha° in: --gāmin going upwards S V.370 sq. cchiddaka (--vātapānā) (windows) having openings above DhA I.211. --pāda heels upwards either with adhosira (head down) A IV.133, or avansira Vv 5225 (v. l.); J I. 233. --mukha turned upwards, adv. °ā upwards or backwards (of a river) Miln 295 (Gangā u. sandati; in same context ubbha° Miln 122). --lomin

"having hair on the upper side", a kind of couch or bed (or rug on a couch) Vin I.192 = II.163, 169. So is prob. to be read for uddalomī (q. v.). --virecana action of an emetic (lit. throwing up) (opp. adho--virecana of a purgative) D I.12 (= uddhaŋ dosānaŋ nīharaṇaŋ DA I.98); DhA III.126; SnA 86. --suddha clean on top Vin II.152. -- (2) uddhaŋ° in: --āghātanika an after--deather, a teacher who maintains that the soul exists after death D I.31, cp. DA I.119. --pāda feet up (& head down) Vv 5225 (v. l. uddha°). --bhāgiya belonging to the upper part (opp. oram°): see saŋyojana. --virecana v. l. BB. at SnA 86 for uddha°. --sara(ŋ) (adv.) with raised or lofty voice, lit. "sounding high" Sn 901, see Nd1 315. --sota (adj.) one who is going upwards in the stream of life [cp. BSk. ūrdhvasrotaḥ Mahāvy § 46] D III.237; S V.69, 201, 205, 237, 285, 314, 378; A I.233; II.134; IV.14 sq., 73 sq., 146, 380; V.120; Dh 218; Th II.12; Pug 17; Nett 190; DhA III.289; lit. up--stream at J III.371.

Uddhaŋsati [ud + dhaŋsati, in lit. meaning of dhvaŋs, see dhaŋsati] to fly out or up (of dust) Vv 784 na tatthɔ uddhaŋsati rajo; expld. by uggacchati VvA 304. -- pp. uddhasta (q. v.).

Uddhagga (adj.) [uddha + agga] -- 1. standing on end (lit. with raised point). bristling, of the hair of a Mahāpurisa D II.18 = III.144, 154. -- 2. prominent, conspicuous J IV.345 (°rājin having prominent stripes, of a lion). <-> 3. pointing upwards (of the lower teeth, opp. adhagga point--downwards) J V.156 (= heṭṭhima--danta C.). <-> 4. lofty, beneficial (of gifts) A II.68 (dakkhiṇā); III.46 (id.) see also uddhaggika.

Uddhaggika (adj.) [cp. uddhagga) aiming at or resulting in a lofty end, promoting spiritual welfare, beneficial (of gifts) D I.51 = III.66; S I.90; A III.259; DA I.158.

Uddhacca (nt.) [substantivised ger. of ud--dharati, ud + dhṛ, cp. uddhaṭa & uddhata. The BSk. auddhatya shows a strange distortion. BSk. uddhava seems to be also a substitute for uddhacca] over--balancing, agitation, excitement, distraction, flurry (see on meaning Dialogues I.82; Dhs trsln. 119; Cpd. 18, 45, 83). A I.256, 282; III.375, 421, 449; IV.87; V.142, 145, 148; D III.234; S V.277 sq.; DhSA 260; SnA 492 (in sense of "haughtiness"? for Sn 702 uṇṇata); Nd1 220, 501; Ps I.81, 83; II.9, 97 sq.; 119, 142, 145, 169, 176; Pug 18, 59; Dhs 427, 429 (cittassa), 1159, 1229, 1426, 1482; Vbh 168, 369, 372, 377; Vism 137, 469 (= uddhata--bhāva); Sdhp 459. Together with kukkucca "flurry or worry" u. is enumd. as the 4th of the 5th nīvaraṇa's and as the 9th of the 10 saŋyojana's (q. v.), e. g. at D I.71, 246; III.49, 234, 269, 278; S I.99; A I.3; III.16; V.30; Nd2 379; Dhs 1486.

Uddhaja (adj.) [uddhaŋ + ja] upright, honest M I.386 (v. l. for pannadhaja).

Uddhaṭa [pp. of uddharati2; see also uddhata, uddhita & uddhacca] -- 1. pulled out J II.26. -- 2. pulled out, destroyed, extirpated, in phrase° dāṭha with its fangs removed (of a snake) J I.505; II.259; VI.6. -- 3. cut off or out Miln 231 (uddhaṭ--uddhaṭe ālope whenever a piece is cut off). -- 4. drawn out, lifted out, raised J I.143; sass°kāle at the time of lifting the corn; V.49 (°paŋsu). Cp. uddhaṭa--bīja castrated J II.237.

Uddhata [pp. of uddharati1; as to its relation to uddhaṭa see remarks under uddhacca]. -- 1. lifted up, raised, risen, high (of the sun, only in this special phrase u. aruṇo) Vin II.236; Ud 27 (vv. ll. uggata & uddhasta). <-> 2. unbalanced, disturbed, agitated, shaken S I.61 (+ unnaḷa "muddled in mind & puffed up" trsl.), 204 (id.) V.112 (līnaŋ cittaŋ uddhataŋ c.), 114 = Vism 133, 269; A II.23; III.391; V.93 sq., 142, 163; It 72; Th 2, 77 (so read with v. l., T. has uddhaṭa; ThA 80 explns. as nānɔ ārammaṇe vikkhitta--citta asamāhita); Nd2 433 (+ avūpasanta--citto); Pug 35 (= uddhaccena samannāgata Pug A 217). --an° well balanced, not shaken, calm, subdued M I.470; A II.211; V.93 sq., 104; Sn 850 (= uddhaccavirahita SnA 549); Dh 363 (= nibbutacitto DhA IV.93); J V.203; Vv 648. -- See also ubbhata.

Uddhana (nt.) [*ud--dhvana, fr. ud + dhvan instead of dhmā, for uddhamana (*uddhmāna Sk.), see dhamati] an oven J I.33, 68, 71, 346; II.133, 277; III.178, 425; V.385, 471; II.218 (kammār°), 574; Sn p. 105; Miln 118, 259; Vism 171, 254; DhA I.52, 224; II.3; III.219 (°panti); IV.176.

Uddhamma [ud + dhamma] false doctrine Dpvs V.19.

Uddharaṇa (nt.) [abstr. fr. uddharati] -- 1. taking up, lifting, raising Miln 307 (sass°--samaya the time of gathering the corn; to uddharati 1. but cp. in same meaning uddhaṭa from uddharati 2). DA I.192. -- 2. pulling or drawing out (cp. uddharati 2) Vin III.29. See also ubbahati2.

Uddharati [ud + dharate of dhṛ] -- 1. (in this meaning confused with ubbharati from bṛh, cp. interchange of ddh & bbh in uddha: ubbha, possibly also with bṛh: see abbahati and cp. ubbahati1). (a) to raise, rise, lift up; hence: to raise too much, overbalance, shake etc.: see pp. uddhata (*udbhṛta) & cp. uddhacca & uddharaṇa. -- (b) to take up, lift, to remove, take away D I.135 (baliŋ uddhareyya raise a tax); M I.306 (hiyaŋ); J I.193 (aor. poet. udaddhari = uddharitvā kaḍḍhitvā pavaṭṭesi C.); VvA 157. -- Caus. uddharāpeti Vin II.180, 181; J VI.95. -- 2. to pull out, draw out (syn. with abbahati, q. v. for comparison) D I. 77 (ahiŋ karaṇḍā uddhareyya, further on ahi k. ubbhato) PvA 115 (= abbahati); imper. uddharatha J II.95 (for abbaha); Dh 327 (attānaŋ duggā); aor. uddhari J III.190 (ankena); cond. uddhare Th 1, 756; ger. uddharitvā D I.234; Nd1 419; SnA 567; DhA IV.26; PvA 139, & (poet.) uddhatvā J IV.406 (cakkhūni, so read for T. laddhatvañ cakkhūni = akkhīni uddharitvā C.). -- pp. uddhaṭa & ubbhata.

Uddharin īn an° īn an° Sn 952 see under niṭṭhurin.

Uddhasetā see uddhasta.

Uddhasta [pp. of uddhaŋseti, see dhaŋsati & cp. anuddhaŋ seti] attacked, perhaps "spoilt" (smothered!) in combn. with pariyonaddha (covered) at A I.202 (T. uddhaseta, expld. by upari dhaŋsita C.); II.211 (vv. ll. uddhasotā for °etā & uddhaŋso). -- Registered with an° as anuddhasta in Index vol. to A, should however be read as anuddhasta (q. v.). Cp. also viddhasta.

in Vin.; e. g. II.255, cp. 256 where ubbhata unterchanges with uddhāra) [fr. uddharati1] <-> 1. taking away, withdrawal, suspension, in kaṭhin° (q. v.) Vin I.255 sq.; III.262; IV.287; V.177 sq. -- 2. a tax, levy, debt, in phrase °ŋ sodheti (so read for sādheti loc. cit.) to clear up a debt J II.341; III.106; IV.45, 247. uddhāra--sodhana (v. l. sādh°) the clearance of a debt J II.341. -- 3. synopsis or abstract Dpvs V.37 (atth° of the meaning of the Vin.); SnA 237 (atth° + pad°).

Uddhālaka at J VI.530 is to be read uddālaka.

Uddhita [a by--form of uddhaṭa] pulled out, destroyed, extirpated, removed J VI.237 (°pphala = uddhaṭa--bīja C.).

Uddhunāti [ud + dhunāti] to shake VvA 279.

Uddhumāta (adj.) [pp. of uddhumāyati] swollen, bloated, risen (of flour) A I.140; Sn 200 (of a corpse); SnA 100 sq., 171; DA I.114. Cp. next.

Uddhumātaka (adj.) [prec. + ka] swollen, bloated, puffed up M I.88 (of a corpse; + vinīlaka); Vism 178, 193 (id.); J I.164 (udaraŋ °ŋ katvā), 420 (°nimitta appearance of being blown up); Miln 332; DhA I.307. See also subha & asubha.
--saññā the idea of a bloated corpse A II.17; Dhs 263; Miln 331; cp. Dhs trsln. 69.

Uddhumātatta (nt.) [abstr. fr. uddhumāta] swollen condition Vism 178.

Uddhumāyati [ud + dhmā, see dhamati & remarks on uddhacca] to be blown up, to swell up, rise; aor. °āyi J III.26; VvA 76; ger. °ājitvā J II.18; DhA I.126. -- pp. uddhumāta & °āyita (q. v.).

Uddhumāyana (nt.) [fr. uddhumāyati] puffing, blowing or swelling up J IV.37.

Uddhumāyika (adj.) [cp. uddhumāyita] like blowing or swelling up, of blown--up appearance M I.142 sq.

Uddhumāyita [pp. of uddhumāyati] swollen, bloated, puffed up VvA 218.

Udrabhati [? doubtful in form & etym.] to eat M I.306 (upacikā bījaŋ na udrabheyyuŋ; vv. ll. on p. 555: udrah°, udah°, udāh°, uddhah°, uṭṭhah°; udraheyyun ti khādeyyuŋ C. (udrabhāsane, Dhātum.)). -- Note. The Dhātupāṭha, 212, and the Dhātu--mañjūsā, 311, explain udrabha by adane, eating.

(--°) [perhaps a bastard form of uddaya = udaya yielding etc. The BSk. usually renders P. dd by dr. If so, then equal to adaya & uddaya1] coming forth, result, consequence. Usually in foll. two phrases: dukkh° (yielding pain) & sukh° (giving pleasure); e. g. as dukkh° at M I 415; J IV.398; V.119 (v. l. °indriya); Pv I.1110 (so read for T. °andriya, cp. undriyati as v. l. for udāyati); Ps II.79 (kammaŋ); as sukh° at J V.389 (v. l. °indriya); DhA II.47 (°uddaya). Both dukkh° & sukh° at Ps I.80. Besides these in foll. combns.: kaṭuk° causing bitterness J V.241; sa° with (good or evil) consequences S II.29; M I.271.

[cp. Sk. ud dīryate, Pass of ud + dṛ, dṛṇōti, and P. darati & dalati; see also avadīyati which may be a Sanskritised oddīyati for uddīyati] to burst, split open, break, fall to pieces Vin I.148 (vihāro udriyati); II 174 (id); IV.254 (i); D I.96 (°īyissati = bhijjhissati DA I 96, so read for udāyati); S I 113, 119.

Udrīyana & Uddīyana (nt.) [fr. udrīyati] breaking or splitting open, bursting J I.72; DhA II.7 (°sadda), 100 (paṭhavī--uddīyana--sadda; vv. ll. uddri°, udri°).

Undura [etym ?] a rat Vin I.209; II.148, 152; III.151; J I.120; Miln 23, 363. Spelt undūra at Vism 62.

Unna [pp. of ud, unatti & undati, see udaka] in phrase pīti--vegenɔunna "bubbling up with the excitement of joy", overflowing with joy Mhvs 19, 29 (expld. by uggatacitta i. e. lofty, exalted C.). -- It may however be better & more in keeping with Pāli word--formation as well as with meaning & interpretation to explain the word as ud + na, taking °na as abs. (base)--form of nam, thus lit. "bent up", i. e. raised, high, in meaning of unnata. Cp. the exactly similar formation, use & meaning of ninna = ninnata. Thus unna / ninna would correspond to unnata / ninnata.

Unnaka [etym.?] a species of perfume J VI 537 (gloss kuṭantaja).

Unnangala (adj.) [ud + nangala, on meaning of ud in this case see ud] in phrase °ŋ karoti, according to Morris, J P T S 1887, 120 "to make an up--ploughing, to turn up etc.", but more aptly with C. on J VI.328 to make "out--plough" (not "up--plough") in sense of out--of--work, i. e. to make the people put their ploughs (or work in general) away and prepare for a festival; to take a holiday. A typical "Jātaka"--phrase; J I.228; II.296, 367; III. 129, 414; IV.355; VI.328; DhA III.10.

Unnata [pp. of unnamati. Besides this form we find uṇṇata in fig. special meaning, q. v.] raised, high, lofty, in high situation (opp. oṇata) Pv IV.66 (= sāmin PvA 262); J I.71; II369; VI 487; Miln 146, 387; DA I.45 See also unnaḷa.

Unnati (f) [fr. unnamati; cp. uṇṇati] rising, lifting up, elevation Miln 387 (°avanati).

Unnadati [ud + nadati] to resound, shout out, roar J I.110; II 90; III.271, 325; Miln 18; aor. unnadi J I 74; Miln 13. -- Caus. unnādeti (q. v.).

Unnama [fr ud + nam; cp. also uṇṇama in fig. meaning] rising ground, elevation, plateau Kh VII.7 = Pv I.57 (= thala unnata--padesa PvA 29); Miln 349; DA I.154.

Unnamati [ud + namati, see uṇṇamati in fig. meaning] to rise up, ascend Miln 117 (oṇamati +); Vism 306. -- Caus. unnāmeti (q. v.). -- pp. unnara & uṇṇata (q. v.).

Unnala & Unnaḷa (adj.) [Bdhgh. has ud + nala; but it is either a dissimilated form for *ullala (n > l change freq., cp. P. nangala > lāngala; nalāṭa > lalaṭa) from ud + lal to sport, thus meaning "sporting, sporty, wild" etc.; or (still more likely)

with Kern, Toev. s. v. a dial. form of unnata P. uṇṇata, although the P. Commentators never thought of that. Cp. with this the BSk. unnata in same stock phrase uddhata unnata capala M Vastu I.305, and the Marathic Prk. mula = Sk. mṛta, Pischel, Gr. § 244. To these may be added P. celakedu > cetakedu J VI.538] showing off, insolent, arrogant, proud, haughty, in phrase uddhata unnaḷa capala M I.32; S I.61 = 204 (trsld. as "muddled in mind, puffed up, vain", expld. as uggata--nala uddhaṭa--tuccha--māna K. S. 318); A I.70, 266; II.26; III 199, 355, 391; It 113 (+ asamāhita); Dh 292 (+ pamatta; expld. as "māna--naḷaŋ ukkhipitvā caraṇena unnala" DhA III.452); Th 1, 634; Pug 35 (= uggatanaḷo tuccha--mānaŋ ukkhipitvā ti attho PugA 217).

Unnahanā (f.) [ud + nah, see nayhati] flattering, tying or pushing oneself on to somebody, begging Vism 27.

Unnāda [fr. ud + nad] shout, shouting J II 405.

Unnādin (adj.) [fr. ud + nad] shouting out; resounding, noisy, loud, tumultuous Vin III.336; D I.95, 143, 178; J II.216.

Unnādeti [Caus. of unnadati] to make resound J I.408 (paṭhaviŋ), II.34.

Unnāmin (adj) [ud + nam in Caus. form] raising or rising; in combn. with ninnāmin raised & bent, high & low A IV.237 (of cultivated land).

Unnāmeti (unn°) [Caus. of unnamati] to raise DhsA 5; written uṇṇameti (with a for ā before mutes & liquids) at Sn 206 (inf. uŋṇametave).

Upa -- [Vedic upa; Av. upa on, up; Gr. u(po/ under, u(pe/r over; Lat. sub fr. *(e)ks--upo; Goth. uf under & on; Ohg. ūf = Ags. up = E. up; Oir. fo under. See also upari] prefix denoting nearness or close touch (cp. similarly ā), usually with the idea of approach from below or rest on top, on, upon, up, by. -- In compn. a upa is always contracted to upa, e. g. devūpaṭṭhāna, lokûpaga, puññûpatthambhita. -- Meanings: (1) (Rest): on upon, up --: °kiṇṇa covered over; °jīvati live on (cp. anu°); °tthambhita propped up, sup--ported; °cita heaped up, ac--cumulated; °dhāreti hold or take up; °nata bent on; °nissaya foundation; °nissita depending on etc. -- (2) (Aim): (out) up to (the speaker or hearer); cp. the meanings developed out of this as "higher, above" in upara, upari, upama = Lat. superus, supremus E. g. °kaḍḍhati drag on to; °kappati come to, accrue; °kappana ad--ministering; °kāra service to; °kkhata administered; °gacchati go to, ap--proach (cp. upâtigacchati); °disati ad--vise; °dhāvati run up to: °nadati to sound out; °nikkhamati come out up to; °nisevita gone on to or after; °neti bring on to; etc. -- (3) (Nearness): close by, close to, near, "ad--"; e. g. °kaṇṇaka close to the ear; °cāra ap--plication; °ṭṭhāna at--tending; ṭṭhita ap--proached; °tiṭṭhati stand by, look after; °dduta urged; °nāmeti place close to; °nibandhati tie close to; °nisīdati sit close to or down by. -- (4) (Intensive use): quite, altogether, "up"; e. g. °antika quite near; °chindati cut up. -- (5) (Diminutive use as in Lat. subabsurdus; Gr. u(po/leukos whitish; Oir. fo--dord; Cymr. go--durdd murmur): nearly, about, somewhat, a little, secondary, by --, miniature, made after the style of, e. g. °aḍḍha about half; °kacchaka like a little hollow; °kaṇḍakin (= °paṇḍukin? whitish); °deva a minor god; °nibha somewhat similar to; °nila bluish; upapurohita minor priest; uparajja viceroyalty; upalohitaka, uparopa; °vana a little forest. etc. Note. The nearest semantie affinity of upa is ā°.

Upaka (--°) [for °upaga] found only in combn. kulûpaka where second k stands for g. through assimilation with first k. Only with ref. to a bhikkhu = one who frequents a certain family (for the purpose of getting alms), a family friend, associate Vin I.192, 208; III.84; S II.200 sq.; A III.258 sq.; Nd2 3851; Pv III.85; PvA 266. -- f. kulûpikā (bhikkhunī) Vin II.268; IV.66. -- Sporadic in gayhūpaka (for °ûpaga) at J IV.219.

Upakaccha (°--) [upa + kacchā2] only in combn. with °antare lit. "in between the hips or loins or arm--pits", in 3 phrases (cp. Kern, Toev. II.140 s. v.), viz. upakacchantare katvā taking (it) between the legs J I.63, 425, khipitvā throwing (it) into the armpits J V.211 & ṭhapetvā id. J V.46.

Upakacchaka [upa + kacchā + ka, cp. Sk. upakakṣa in diff. meaning] (1) [= upa + kaccha1 + ka] like an enclosure, adj. in the form of a hollow or a shelter J I.158. (2) [= upa + kacchā2 + ka] like the armpit, a hollow, usually the armpit, but

occasionally it seems to be applied to the hip or waist Vin III.39; IV.260 (pudendum muliebre); Miln 293; J V.437 (= kaccha2).

Upakaṭṭha (adj.) [pp. of upa + karś to draw up or near to] approaehing, near J IV.213 (yāva upakaṭṭha--majjhantikā till nearly noon). Usually in foll. two phrases: upakaṭṭhe kāle when the time was near, i. e. at the approach of meal time Vin IV.175; VvA 6, 294; and upakaṭṭhāya vassûpanāyikāya as Lent was approaching Vin I.253; PvA 42; VvA 44. Cp. vūpakaṭṭha. -- loc. upakaṭṭhe as adv. or prep. "near, in the neighbourhood of" Nd2 639 (= santike); Dāvs V.41 (so read for upakaṇṭhe).

Upakaḍḍhati [upa + kaḍḍhati, cp. upakaṭṭha] to drag or pull on to (w. dat.), or down to D I.180 (+ apakaḍḍhati); III.127 (id.); M I.365; S I.49; II.99; Dh 311 (nirayāya = niraye nibbattapeti DhA III.484).

Upakaṇṭha at Dāvs V.41 is to be corrected to upakaṭṭha.

Upakaṇḍakin (Pv II.113) see under uppaṇḍukin.

Upakaṇṇa (°--) [upa + kaṇṇa] lit. (spot) near the ear, only in oblique cases or in der. °ka (q. v.) Th 1, 200 (upakannamhi close to the ear, under the ear).

Upakannaka (adj.) [upa + kaṇṇa + ka) by the ear, being at or on the ear of somebody, only in loc. as adv. upakaṇṇake secretly Vin I.237; II.99; IV.20, 271; S I.86; A III.57; SnA 186; and in cpd. °jappin one who whispers into the ear (of another), spreader of reports A III. 136. Cp. kaṇṇajappaka & kaṇṇajappana.

Upakappati [upa + kappati] intrs.) to be beneficial to (w. dat.), to serve, to accrue S I.85; Pv I.44 (= nippajjati PvA 19); I.57 (petānaŋ); I.104 (= viniyujjati PvA 49); J V.350; PvA 8, 29 (petānaŋ), 27 (id.), 241; Sdhp 501, 504.

Upakappana (nt.) [fr. upakappati] profit PvA 29 (dān°), 49 (an°).

Upakappanaka (adj.) [fr. upakappana] profitable J I.398; DhA II.133.

Upakaraṇa (nt.) [fr. upa + kṛ] help, service, support; means of existence, livelihood D II.340; A II.86; J I.7; PvA 60 (commodities), 133 (°manussa, adj. suitable, fit); Sdhp 69. In general any instrument or means of achieving a purpose, viz. apparatus of a ship J IV.165; tunnavaya° a weaver's outfit J II.364; dabb° fit to be used as wood Vism 120; dān° materials for a gift PvA 105 (so read & cp. upakkhaṭa); nahān° bathing requisites VvA 248; vitt° luxuries A V.264 sq., 283, 290 sq.; PvA 71.

Upakaroti [upa + karoti] to do a service, serve, help, support Th 2, 89 (aor. upakāsiŋ = anugaṇhiŋ santappesiŋ ThA 88). -- pp. upakkhaṭa (q. v.).

Upakāra [fr. upa + kṛ, cp. upakaraṇa] service, help, benefit, obligation, favour D III.187 sq.; VvA 68; PvA 8, 18 (°āya hoti is good for); Sdhp 283, 447, 530. <-> bahûpakāra (adj.) of great help, very serviceable or helpful S IV.295; PvA 114. upakāraŋ karoti to do a favour, to oblige PvA 42, 88, 159 (kata); katûpakāra one to whom a service has been rendered PvA 116.
 --āvaha useful, serviceable, doing good PvA 86.

Upakāraka (adj.) [fr. upakāra] serviceable, helping, effective J V.99; Vism 534. -- f. upakārikā 1. benefactress, helper J III.437. -- 2. fortification (strengthening of the defence) on a city wall D I.105, see DA I.274 & cp. parikkhāra; M I.86 (= Nd2 1996). -- 3. (philosophy) = cause (that which is an aid in the persistence or happening of any given thing) Tikapaṭṭhāna I.11

Upakārin (adj.--n.) [fr. upakāra; cp. ASk. upakārin Jtm. 3142] a benefactor J III.11; DA I.187; Sdhp 540, 546.

Upakiṇṇa [pp. of upakirati] strewn over with (--°), covered Vv 351 (rucak°, so read for rājak°; expld by okiṇṇa VvA 160).

Upakiriyā (f.) [fr. upa + kr] implement, ornament J V.408.

Upakūjati [upa + kūjati] to sing to (of birds) J IV.296 (kūjantaŋ u. = replies w. song to the singing). -- pp. upakūjita (q. v.).

Upakūjita (--°) [pp. of upakūjati] resounding, filled with the hum or song of (birds) J IV.359; PvA 154.

Upakūla [upa + kūla] embankment, a river's bank, riverside J VI.26 (rukkhɔûpakūlaje the trees sprung up at its bank).

Upakūlita [derivation uncertain] used of the nose in old age Th 2, 258 (jarāya paṭisedhikā viya says the commentary. Morris J.P.T.S. 1884, 74 trsls. obstructed; Mrs. Rh. D. in "Sisters" takes it for upakūḷita and trsls. seared and shrivelled. So also Ed. Müller J R A S. 1919. 538. This is probably right; but Oldenberg, Pischel and Hardy all read upakūlita.

Upakūḷita [pp. of kūḍ, a variant of kuth, kvathati] singed, boiled, roasted J I.405 ("half--roasted" = aḍḍhajjhāmaka C.). See also upakūsita.

Upakūsita at J II.134 is perhaps faulty for °kūḷita, which is suggested by C. expln. "kukkule jhāmo" and also by v. l. °kuṭhita (for kuṭṭhita boiled, sweltering, hot). The variant (gloss) °kūjita may have the same origin, viz. °kūḷita, was however interpreted (v. l. BB.) by °kupita (meaning "shaken, disturbed by fire").

Upakka see uppakka.

Upakkanta [pp. of upakkamati] 1. attacked by (--°) Miln 112. -- 2. attacking, intriguing or plotting against (loc.) DA I.140.

Upakkama [fr. upa + kram] (1) lit. (a) going to, nearing, approach (--°) VvA 72. -- (b) attack Vin II.195; Miln 157; DA I.69, 71. -- (2) applied (a) in general: doing, acting, undertaking, act S I.152 = Sn p. 126. -- (b) in special: ways, means, i. e. either good of helpful means, expedient, remedy Sn 575; Miln 151, 152; or bad or unfair means, treachery, plotting Th 1, 143; J IV.115 (punishment); Miln 135, 176.

Upakkamati [upa + kamati of kram] to go on to, i e. (1) to attack M I.86 = Ud 71. -- (2) to undertake Vin III.110, 111. -- (3) to begin Vin IV.316; DA I.318.

Upakkamana (nt.) [fr. upa + kram] going near to, attacking J IV.12.

Upakkitaka [fr. upa + krī to buy] a buyer, hawker, dealer combd. with bhataka DhA I.119 = Ud 23 (C. expls. by "yo kahāpaṇâdīhi kiñci kināti so upakkitako ti vuccati"); Ps II.196 (? T. upakkhittaka).

Upakkiliṭṭha [pp. of upa + klid or kliś, cp. kilesa & next] soiled, stained, depraved, impure S I.179; A I.207 (citta); Vism 13.

Upakkilesa [fr. upa + kliś] anything that spoils or obstructs, a minor stain, impurity, defilement, depravity, Vin II.295 (cp. SnA 487 & VvA 134 & see abbha); M I.36, 91; D III.42 sq., 49 sq., 201; S V.92 sq. (pañca cittassa upakkilesā), 108, 115; A I.10 (āgantuka), 207 (cittassa), 253 (oḷārika etc.); II.53 (candima--suriyānaŋ samaṇa--brāhmaṇānaŋ), 67; III.16 (jātarūpassa, cittassa), 386 sq.; IV.177 (vigatā); V.195; Ps I.164 (eighteen); Pug 60; Dhs 1059, 1136; Nett 86 sq., 94, 114 sq.; Sdhp 216, 225 (as upaklesa). Ten stains at Vism 633.

Upakkuṭṭha [pp. of upakkosati] blamed, reproached, censured, faulty D I.113 (an°); Sn p. 115 (id.); J III.523; DA I.211.

Upakkosa [fr. upa + kruś] censure, reproach J VI.489.

Upakkosati [upa + kosati] to scold, reprove, blame D I. 161; J III.436, 523; IV.81, 317, 409.

Upakkhaṭa & °ta [pp. of upakaroti] done as a favour or service, given, prepared, administered D I.127 (= sajjita DA I.294); Pv II.84 (= sajjita PvA 107); J VI.139; Miln 156.

Upakkhalati [upa + khalati] to stumble, trip D II.250; M II.209; A III.101; J III.433.

Upakkhalana (nt.) [fr. prec.] stumbling, tripping Vism 500.

Upakkhittaka at Ps II.196 see upakk°.

Upakhandha [upa + khandha] lit. upper (side of the) trunk, back, shoulder J IV.210 (= khandha C.).

Upaga (always as °ûpaga) (adj.) [upa + ga] -- 1. going to, getting to, reaching, in phrases kāy°, S II.24; ākāsɔānañcɔ āyatan° etc. Ps I.84; kāy° S II.24; brahmalok° Pv II.1319; yathākamm° D I.82. -- 2. coming into, experiencing, having, as vikappan° according to option Vin IV.283; phal° bearing fruit, & pupph° having flowers, in flower PvA 275. <-> 3. attached to, belonging to, being at J I.51 (hatth°); VvA 12 (id. + pādûpaga). -- 4. in phrase gayh° lit. "accessible to the grip", acquisition of property, theft J IV.219 (T. gayhûpaka); Miln 325; DhA II.29; PvA 4.

Upagacchati [upa + gacchati] -- 1. to come to, go to, approach, flow to (of water) D II.12; PvA 12 (vasanaṭṭhānaŋ), 29, 32 (vāsaŋ) 132; ger. °gantvā PvA 70 (attano santikaŋ), & °gamma S II.17, 20. -- 2. to undergo, go (in) to, to begin, undertake Sn 152 (diṭṭhiŋ anupagamma); J I.106 (vassaŋ); PvA 42 (id.); J I.200; niddaŋ upagacchati to drop off into sleep PvA 43 (aor. upagacchi, MSS. °gañchi), 105, 128. -- pp. upagata (q. v.).

Upagaṇhanā (f.) [abstr. of upa + gṛh] taking up, keeping up. meditating Miln 37.

Upagaṇhāti [upa + gaṇhāti] to take up (for meditation) Miln 38.

Upagata [pp. of upagacchati] -- 1. gone to, come, approached (intrs.) Sn 708 (āsan° = nisinna SnA 495); PvA 77 (santikaŋ), 78, 79 (petalokaŋ), 123. -- 2. undergoing, coming or come under, overpowered, suffering Nd2 under asita (= ajjhupagata in same conn. at A V.187); Pv I.1110 (khuppipās°); PvA 60 (= abhibhūta).

Upagamana (nt.) [fr. upa + gam] approaching, going or coming to, undergoing, undertaking Vin II.97 (+ ajjhupag°); Nett 27; Vism 600; PvA 42 (vass°).

Upagamanaka (adj.) [fr. upagamana] going to, one who goes to (with acc.) PvA 168 (= °upaga).

Upagaḷita [pp. of upagaḷati] flowing out, spat or slobbered out J V.471 (°khelo; v. l. paggharita).

Upagāmin (adj.) [fr. upa + gam, cp. °upaga] going to, undergoing, experiencing A II.6 (jāti jar°).

Upagūhati [upa + gūhati] to embrace J I.346, 349; II.424; III.437; V.157, 328, 384. -- ger. upaguyha J VI.300.

Upagghāta [pp. of next] scented, smelled, kissed J VI.543 (C. sīsamhi upasinghita).

Upagghāyati [upa + ghrā, see ghāyati1] to smell at, in sense of "to kiss" J V.328 (also inf. upagghātuŋ).

Upaghaṭṭita [pp. of upaghaṭṭeti] knocked or knocking against J I.26 (V.179).

Upaghāta [fr. upa + (g)han, cp. ghāta] hurting, injuring, injury M III.237; S II.218; IV.323 sq.; A III.173; Th 1, 583; Miln 274, 307, 347; DA I.273. an° not hurting others, kindness Dh 185.

Upaghātana (nt.) [fr. upaghāta] hurting DhA III.237 (an°).

Upaghātika (adj.) [fr. upaghāta] injuring, offending Vin II.13.

Upaghātin (adj.) [fr. upaghāta] hurting, injuring J III.523.

Upacaya [fr. upa + ci, cp. caya & ācaya] heaping up, gathering, accumulation, heap. As t.t. with ref. to kamma "conservation", with ref. to body & form "integration". (See discussion & defin. at Cpd. 253; Dhs trsl. 195). <-> D I.76 (= odana = kummāsɔûpacayo, see under kāya); Dhs 582, 642 (rūpassa u. = āyatanānaŋ ācayo), 864; Vbh 147, 151 sq.; Kvu 520; Nett 113; Vism 449; DA I.220; PvA 198 (but v. l. paccayassa preferable).

Upacarati [upa + carati] to deal with, handle, use J VI. 180. -- pp. upaciṇṇa & upacarita (q. v.).

Upacarita [pp. of upacarati] practised, served, enacted, performed Miln 359, 360.

Upacāra [fr. upa + car] -- 1. approach, access Vin II.120, 152; IV.304; J I.83, 172; DhsA 328 (phal°). -- 2. habit, practice, conduct Vin II.20 (dassan°); SnA 140 (id.); J III.280. -- 3. way, means application, use of (esp. of spells etc.) J III.280 (mantassa); VI.180; Miln 153, 154 (dur° an evil spell); VvA 127 (gram. t.t. kāraṇ°). -- 4. entrance, access, i. e. immediate vicinity or neighbourhood of (--°) J IV.182 (nagar°); usually as gām° Vin I.109; III.46; IV.230; KhA 77; SnA 83, 179. -- 5. attention, attendance Vin IV.272; J VI.180; Miln 154. -- 6. civility, polite behaviour J II.56; VI.102. -- 7. On upacāra as philos, t.t. and its relation to appanā see Dhs trsln. 53, 54; Cpd. 55; Mystic p. XI. Thus used of samādhi (neighbourhood--, or access--concentration, distinguishing it from appanā--samādhi) at Vism 85, 126, 144 and passim.

Upacikā (f.) [connected with Sk. upadīkā, although the relation is not quite clear. Attempts at explns. by Trencker Notes 62 (*utpādikā > upatikā > upacikā) & Kern, Toev. p. 102 (upacikā = Vedic upajīka, this fr. upajihikā for °dihikā, vv. ll. upadehihā & upadīkā). It may however be a direct der. from upa + ci, thus meaning "making heaps, a builder"] the termite or white ant Vin II.113, 148, 152; III.151; M I.306; J III.320; IV.331; Miln 363, 392; Vism 62, DhA II.25; III.15.

Upaciṇṇa [pp. of upacarati] used, frequented, known (as value) J VI.180.

Upacita [pp. of upacināti] -- 1. heaped up, accumulated, collected, produced (usually of puñña merit, & kamma karma) Sn 697; KhA 132; SnA 492; VvA 7, 271, 342; PvA 30, 150. -- 2. built up, conserved (of the body) Miln 232; DA I.220.

Upacitatta (nt.) [abstr. fr. upacita] storing up, accumulation Dhs 431.

Upacināti [upa + ci] -- 1. to collect, heap up, accumulate (puññaŋ or pāpaŋ) VvA 254; PvA 8, 241. -- 2. to concentrate, pay attention Th 1, 199 (C. upacetuŋ for ocetuŋ T.); J V.339 (= oloketi). -- Pass. upaciyyati Th 1, 807. -- pp. upacita (q. v.).

(q. v.) "flying up" (= uppatitvā PvA 103) at Th 2, 248 (= ThA 205, where v. l. and gloss upecca & upacca, expld. by upanetvā), as well as at Pv II.717 (= PvA 103 where read upaccha; & gloss upacca & upecca).

Upaccagā [upa + ati + agā of gam] 3rd sg. pret. of upâtigacchati (q. v.) to escape, pass, go by; to overcome Sn 333 (mā upaccagā = mā atikkami SnA 339) = Th 2, 5 (= mā atikkami ThA 12); Sn 636, 641, 827 (= accagā atikkanta Nd1 167); Dh 315, 412, 417 (= atikkanta DhA IV.225); Bu II.43. -- pl. upaccaguŋ S I.35; A III.311.

Upaccati (?) in phrase "akkhīni upacciŋsu" at J VI.187 is probably faulty for apaciyiŋsu aor. of apaciyyati, Pass. of apacināti (cp. upaciyyati > upacināti) "the eyes failed", lost power, went bad; cp. apacaya falling off, diminution. If not this reading we should suggest upacchijjiŋsu from upacchindati "were destroyed", which however is not quite the sense wanted.

Upacchindati [upa + chindati] to break up or off, to destroy, interrupt, to stop Sn 972 (pot. °chinde); J IV. 127; Nd1 502; ThA 267; PvA 31 (kulavaŋso upacchijji aor. pass.); Vism 164, 676 (bhavangaŋ).

Upacchinna [pp. of upacchindati] cut off, interrupted J I. 477; Miln 306.

Upacchubhati [upa + chubhati from kṣubh or chubh, see chuddha, khobha, nicchubhati, nicchodeti] to throw at M I.364 (vv. ll. °chumbh°, °cubh°).

Upaccheda [fr. upa + chid] breaking or cutting off, destruction, stoppage, interruption M I.245, 327 (pāṇ° murder); J I.67; Miln 134 (paveṇ° break of tradition) PvA 82 (kulavaŋs°); DhA I.152 (āhār °ŋ karoti to prevent fr. taking food); DA I.136, 159.

Upacchedaka (adj.--n.) [fr. upaccheda] destroying, breaking off, stopping, interrupting J I.418 (vacan°); IV.357; DA I.69 (jīvitɔ indriy°); VvA 72 (id.).

Upajānāti [upa + jānāti] to learn, acquire or have knowledge of (w. gen. or instr.), to know Vin I.272 (saŋyamassa); II.181 (gharāvāsɔatthena); A I.50 (dvinnaŋ dhammānaŋ upaññāsin). -- fut. upaññissati (& upaññassati Sn 716) Sn 701, 716 (= upaññayissati kathayissati SnA 498); J V.215. -- pp. upaññāta (q. v.).

Upajīvati [upa + jīvati] to live on (w. acc.), to depend on, to live by somebody, to be supported by (acc.) D I.228; S I.217; Sn 612 sq.; Th 1, 943; J III.309, 338; IV.271 (= anujīvati); Pv II.950 (Ankuraŋ u. ti taŋ nissāya jīvanti PvA 134); Miln 231.

Upajīvika (adj.) [= upajīvin] Sdhp 501 (see next).

Upajīvin (--°) (adj.--n.) [fr. upa + jīv] living on, subsisting by A II.135 (phal°); Sn 217 (para--datt°), J I.227 (vohār°); IV.380; Pug 51; Miln 160 (Satth°); VvA 141 (sipp°). f. upajīvinī in rūp° (itthi) a woman earning her living by her beauty (i. e. a courtesan) Miln 122; PvA 46; cp. kiliṭṭha--kamm° gaṇikā PvA 195.

Upajūta (nt.) [upa + jūta] stake at game J VI.192.

Upajjha see next.

Upajjhāya [Vedic upādhyāya, upa + adhi + i, līt. "one who is gone close up to"] a spiritual teacher or preceptor, master. Often combd. with ācariya e. g. Vin I. 119; Nd1 350; the ācariya being only the deputy or substitute of the upajjhāya. Vin I.45, 53, 62, 120; IV. 130; S I.185; A II.66, 78; III.69; SnA 346; DhA II.93; PvA 55, 60, 230. -- A short form of upajjhāya is upajjha, found in the Vinaya, e. g. at Vin I.94; III.35; with f. upajjhā Vin IV.326.

Upaññāta [pp. of upajānāti] found out, learnt, known Vin I.40; J V.325, 368; A I.61.

Upaṭṭita [upa + aṭṭita, from ard, see aṭṭita] pained, terrified; overcome, overwhelmed J VI.82 (visavegena).

Upaṭṭhapeti & °ṭṭhāpeti [Caus. II. of upaṭṭhahati] 1. to provide, procure, get ready, put forth, give Vin II.210; D II.19; M I.429; J I.266; IV.2; V.218; Pug 59, 68; Miln 15, 257, 366 (pānīyaŋ paribhojanīyaŋ), 397; DA I.270; Sdhp 356. -- 2. to cause to be present Vin I.45; S I.170; Pv IV.170. -- 3. to cause to be waited on or to be nursed A V.72 (gilānaŋ upaṭṭhātuŋ vā

upaṭṭhāpetuŋ vā). -- 4. to keep (a servant) for hire Vin II.267. <-> 5. to ordain Vin I.62, 83.

Upaṭṭhahati & °ṭṭhāti [upa + sthā, cp. upatiṭṭhati] 1 (trs.) to stand near or at hand (with acc.), to wait on, attend on, serve, minister, to care for, look after, nurse (in sickness) Vin I.50, 302; IV.326; M III.25; S I.167; A III.94; V.72; Sn 82 = 481 (imper. °ṭṭhahassu); J I.67 (ppr. °ṭṭhahamāna), 262 (ppr. °ṭṭhahanto); IV.131; V.396; Dpvs II.16; PvA 19, 20. -- aor. upaṭṭhahi PvA 14, 42, 82. -- inf. upaṭṭhātuŋ A V.72; PvA 20. -- ger. upaṭṭhahitvā PvA 76. -- grd. upaṭṭhātabba Vin I.302; PvA 20. -- pp. upaṭṭhita (q. v.). -- 2. (intrs.) to stand out or forth, to appear, to arise, occur, to be present M I.104 sq.; A IV.32; J IV.203 (mante anupaṭṭhahante since the spell did not occur to him); V.207; Miln 64; ThA 258. <-> aor. upaṭṭhāsi J I.61; IV.3; PvA 42. -- Caus. I. upaṭṭheti; Caus. II. upaṭṭhapeti & °ṭṭhāpeti (q. v.). -- Pass. upaṭṭhīyati J IV.131 (ppr. °ṭṭhiyamāna), & upaṭṭhahīyati A III.94 (ppr. °ṭṭhahiyamāna).

Upaṭṭhāka [fr. upa + sthā, cp. BSk. upasthāka M Vastu I.251, and upasthāyaka Divy 426; Av. Ś. I.214; II.85, 112.] a servitor, personal attendant, servant, "famulus". Ānanda was the last u. of Gotama Buddha (see D I.206; Th 1, 1041 f.; ThA in Brethren loc. cit.; Vin I.179 (Sāgato u.), 194; II.186; III.66; IV.47; D I.150 (Nāgita); S III.113; A I.121; III.31, 189; J I 15, 100 (a merchant's); II.416; Pug 28; DhA II.93; VvA 149; PvA 211. -- agg° main follower, chief attendant D II.6; gilān° an attendant in sickness, nurse Vin I.303; A I.26; sangh° one who looks after the community of Bhikkhus Vin I.216; A I.26; III.39. -- dupaṭṭhāka & supaṭṭhāka a bad (& good) attendant Vin I.302.
--kula a family entertaining (or ministering to) a thera or a bhikkhu, a family devoted to the service of (gen.) Vin I.83 (Sāriputtassa), 213; III.62, 66, 67; IV.283, 286; VvA 120.

Upaṭṭhāna (nt.) [fr. upa + sthā] -- 1. attendance, waiting on, looking after, service, care, ministering A I.151, 225; Sn 138; J I.226, 237, 291; II.101; IV.138; VI.351. Ps I.107; II.7 sq., 28, 230; PvA 104, 145 (paccekabuddhassa), 176; VvA 75 (ther°); Sdhp 560. -- 2. worship, (divine) service D III.188 sq. (°ŋ gacchati); PvA 122. Buddh° attendance on a Buddha PvA 93; ThA 18. <-> 3. a state room J III.257.
--sambhāra means of catering, provisions PvA 20. --sālā hall for attendance, assembly room, chapel [cp. BSk. upasthāna--śālā Divy 207] Vin I.49, 139; II.153, 208; III. 70 (at Vesālī); IV.15, 42; D II.119 (at Vesālī); S II.280; V.321; A II.51, 197; III.298; DhA I.37, 38; III.413.

Upaṭṭhāpana (nt.) [fr. upa + sthā] attendance, service Vin IV. 291.

Upaṭṭhita [pp. of upaṭṭhahati or upatiṭṭhāti, cp. BSk. upasthita Divy 281, 342] -- 1. furnished provided, served, got ready, honoured with Sn 295 (°asmiŋ yaññasmiŋ); J V.173 (annena pānena); Pv I.52 (= sajjita paṭiyatta PvA 25); II.98 (= payirupāsita PvA 116); PvA 132. <-> 2. come, come about, appeared, arrived; present, existing Sn 130 (bhattakāle upaṭṭhite when mealtime has come), 898; Dh 235; Miln 274; PvA 124 (dānakāle °e). <-> 3. standing up (ready), keeping in readiness M I.77; A II.206; Sn 708 (= ṭhito C.); Pv II.953 (ready for service, serving, waiting upon cp. PvA 135.
--sati with ready attention, one whose attention is fixed, concentrated Vin I.63; D III.252, 282; S IV.186; A III. 251; Pug 25.

Upaṭṭheti [Caus. of upaṭṭhahati] to make serve or attend; sakkaccaŋ u. (with acc.) to bestow respect (upon) Vin IV.275. fut. °essati Vin IV.291. to place, fix (parimukhaŋ satiŋ upaṭṭhapetvā) Vibh. 244.

Upaḍayhati [upa + ḍayhati] to be burnt up Miln 277.

Upaḍḍha (adj.--nt.) [upa + aḍḍha, used abs. whereas aḍḍha only in compn., cp. also BSk. upārdha Divy 86, 144, 514; AvS I.211, 240] half Vin I.281 (°kāsina); II.200 (°āsana); J III.11 (°rajja); Vism 320 (°gāma); DhA I.15, 205 (°uposathakamma); II.85; KhA 239 (°gāthā); SnA 298; VvA 38, 61, 120; PvA 209, 276.

Upatappati [upa + tappati1)] to be vexed or tormented J V.90; DhsA 42.

Upatāpa [fr. upa + tap] vexation, trouble Vism 166.

Upatāpana (nt.) [upa + tāpana] vexation, tormenting, torture J IV.13; ThA 243.

Upatāpika (adj.) [fr. upatāpa] causing pain, molesting J II.224.

Upatāpeti [upa + tāpeti] to cause pain, to vex, torment, harass J II.178, 224; IV.11; DhsA 42 (vibādhati +).

Upatiṭṭhati [upa + sthā, cp. upaṭṭhahati, °ṭṭhāti etc.] lit. "to stand by", to look after, to worship Pv III.118; J II.73 (ādiccaŋ = namassamāno tiṭṭhati C.); Miln 231 (ger. °tiṭṭhitvā); J V.173 (°tiṭṭhate). pp. upaṭṭhita (q. v.).

Upatta [upa + akta, pp. of añj] smeared, spread over M I.343; J I.399.

Upatthaddha [upa + thaddha, pp. of upatthambhati] <-> 1. stiff Vin III.37 (angāni). -- 2. supported or held up by, resting on, founded on, relying on Th 1, 1058, 1194; 2, 72 (yobbanena); J I.47 (V. 267: mettābalena); V. 121, 301; Kvu 251 (cakkhu dhamm° "when it is the medium of an idea"); Nett 117; Miln 110 (kāruñña--bal°).

Upatthambha [fr. upa + stambh] -- 1. a support, prop, stay Miln 355, 415, 417; Sdhp 565. -- 2. relief, ease Vin III.112. -- 3. encouragement J V.270; DhA I.279.

Upatthambhaka (adj. nt.) [fr. upatthambha) holding up, supporting, sustaining DhsA 153.

Upatthambhana (nt.) = upatthambha Miln 36; J I.447; DA I.124; ThA 258; Vism 279.

Upatthambhita [pp. of upatthambheti] propped up, supported, sustained J I.107; Miln 36; DA I 234; PvA 117 (puñña--phal°), 148 (utu--āhārehi u.).

Upatthambheti [upa + thambheti, Caus. of thambhati] to make firm, shore up, support, prop up J I.127 [ppr. °ayamāna), 447; DA I.113; DhA III.73 (°ayamāna ppr.). <-> pp. upatthambhita.

Upatthara [fr. upa + stṛ] a (floor) covering, carpet, rug D I.103 (rath°); J II.126 (pabbat°); II.534.

Upatheyya [for upadheyya, see Trenckner, Notes 6216] a cushion J VI.490, 513.

Upadaŋsitar [n. ag. fr. upadaŋseti] one who shows Pug 49 (where upadhaŋsita is to be corrected to upad°, as already pointed out by Morris J P T S. 1887, 126. The word seems to be a crux to commentators, philologists, and translators, like upadaŋseti. Kern, Toev. s. v. keeps to the reading upah°, tries to connect it with Sk. dharṣati & trsls. "one who confirms". The Pug A leaves the word unexplained).

Upadaŋseti [= upadasseti with °aŋs° for °ass° like dhanseti = Sk. dharṣayati, haŋsa = harṣa etc. only in poetical passages] to cause to appear, to manifest M II.120; S I. 64, 65 (of gods, to become resplendent, to show divers colour--tones); A II.84 = III.139 = 264 = Pug 49 (to show pleasure); Th I.335, to bring forth (a goad, and so incite, urge on); Vin IV.309.

Upadasseti (upa + dasseti, Caus. of drś, cp. also upadaŋseti] to make manifest, to show Miln 276, 316, 347.

Upadahati [upa + dahati1] to put down, supply, furnish, put on; give, cause, make Vin IV.149; D II.135 (vippaṭisāraŋ); A I.203 (dukkhaŋ); Miln 109, 139, 164, 286, 383. grd. pass. °dahātabba to be given or caused Vin II.250 = A III.197 (vippaṭisāra). Cp. upadhi.

Upadāyaka (adj.) (--°) [fr. upa + dā] giving, bestowing Sdhp 319.

Upadiṭṭha [pp. of upadisati] pointed out, put forth, specified Miln 144 (pañha).

Upadisati [upa + disati] to point out, show, advise, specify J V. 457 (sippaŋ); Miln 21 (dhamma--maggaŋ). -- pp. upadiṭṭha (q. v.).

Upadissati [upa + dissati] to be seen (open), to be shown up, to be found out or discovered Sn 140 (pres. upadissare = °nti SnA 192).

Upadeva [upa + deva, on use of upa in this meaning see upa 5] a secondary, lesser, minor god PvA 136.

Upadesa [fr. upadisati] pointing out, indication, instruction, advice PvA 26 (tadupadesena read for tadupād°; KhA 208 differs at id. p.); KhA 100; Sdhp 227.

Upaddava [upa + dava2 of dru] lit. rushing on; accident, misfortune, distress, oppression S II.210; A I.101; Sn 51; Dh 338 (an°); DhA I.16; Sdhp 267, 398.

Upaddavati [fr. upa + dru] to annoy, trouble DA I.213. -- pp. upadduta (q. v.).

Upadduta [pp. of upaddavati] overrun, oppressed, annoyed, overcome, distressed Vin II.170; III.144, 283; S II.210; IV.29; J I.26, 61, 339; II.102; IV.324, 494; Pv II.108; Vism 24 (= apakata); Miln 279; VvA 311 (aṭṭita +); PvA 61. an° unmolested PvA 195; anupaddutatta state of not being molested VvA 95.

Upadhaŋsitar & Upadhaŋseti at Pug 49 is to be read upad° (q. v.).

Upadhāna (adj. nt.) [fr. upa + dhā, cp. upadahati] "putting under", i. e. (1) a pillow, cushion D I.7; S II.267 = Miln 366 (kaḷingar°); S III.145; A I.137, 181; III.50, J IV.201; V.506 (tamb° = ratt° C.); (2) imposing, giving, causing Dh 291 dukkh°).

Upadhāneti [f. upa + dhā] to suppose, think, reflect DhA I.239 (should be corrected to upadhāreti).

Upadhāraṇā (nt.) [fr. upa + dhṛ) "receptacle", milk--pail D II.192; A IV.393; J VI.503. See kaŋs°. Kern, Toev. I. 142 proposes corruption fr. kaŋsɔûpadohana, which latter however does not occur in Pali.

Upadhāraṇā (f) [cp. upadhāraṇa] calculation VvA 7.

Upadhārita [pp. of upadhāreti] considered, reflected upon Dh I.28; sûpadh° Miln 10; dûpadh° Vin IV.275.

Upadhāreti (Caus. of upa + dhṛ, cp. dhāreti 3] 1. "to hold or take up" (cp. semantically Lat. teneo = E. tenet), to reason out, conclude, reflect, surmise, know as such & such, realise J I.338; DhA I.28, 41; II.15, 20, 37, 96; IV.197 (an°); VvA 48, 200 (an°), 234, 260 (an°), 324; PvA 119 (for jānāti). -- 2. to look out for (acc.) J III. 65; VI.2.

Upadhāvati [upa + dhāvati 1] to run up to or after, fall upon, surround Vin II.207; IV.260 (pp. °dhāvita); S I.185; S II.26 (aparantaŋ); Th 1, 1209; Miln 209; VvA 256; PvA 154, 168, 173 (for padhāvitā).

Upadhi [fr. upa + dhā, cp. upadahati & BSk. upadhi Divy 50, 224, 534] 1. putting down or under, foundation, basis, ground, substratum (of rebirth) S I.117, 124, 134, 186; A II.24 (°sankhaya); III.382 (id.); IV.150 (°kkhaya); It 21, 69; Sn 364, 728 (upadhī--nidānā dukkha = vaṭṭa--dukkhaŋ SnA 505), 789, 992; Nd1 27, 141; Nd2 157; Vbh 338; Nett 29; DhA IV.33. -- (2) clinging to rebirth (as impeding spiritual progress), attachment (almost syn. with kilesa or taṇhā, cp. nirupadhi & anupadhi); S A. = pañcakkhandhā, S II.108. At M I 162 (cp. Sn 33 = S I.6 = I.107) wife and children, flocks and herds, silver and gold are called upadhayo. upadhi is the root of sorrow ib. 454; S II.108; Sn 728 = 1051 = Th I.152 and the rejection of all upadhis is Nibbāna D II.36. (cp. S I.136; III.133; V.226; A I.80; M I.107 = II.93; Vin I.5, 36 = J I.83 = Mvst II.444; It 46, 62); D III.112 calls that which has upadhi ignoble (= non--Aryan). At S I.117 = Divy 224 upadhi is called a bond (saŋgo). Cp.

opadhika. -- The upadhis were later systematized into a set of 10, which are given at Nd2 157 as follows: 5 taṇhɔ upadhis (taṇhā, diṭṭhi, kilesa, kamma, duccarita), āhār--upadhi, paṭigh°, catasso upādinnā dhātuyo u. (viz. kāma, diṭṭhi, sīlabbata, attavāda; see D III.230), cha ajjhattikāni āyatanāni u., cha viññāṇa--kāyā u. Another modified classification see at Brethren p. 398.

(adj.) (--°) [fr. upadhi] having a substratum, showing attachment to rebirth, only in cpds. an° free from clinging Vin I.36; Sn 1057, & nir° id. S I.141.

Upadheyya (nt.) [cp. upadhāna] a cushion J VI.490 (for upatheyya, q. v.).

Upanaccati [upa + naccati] to perform a dance D II.268.

Upanata [pp. of upanamati] inclined, bent, prone PvA 190.

Upanadati [upa + nadati] to resound (with song) Pv III.34 (= vikūjati PvA 189).

Upanandha [pp. of upanayhati, see naddha & nandhati] scorned, grumbled at Vin II.118.

Upanandhati [a secondary der. fr. upanandha, pp. of upanayhati] to bear enmity towards, to grumble at (with loc.); aor. upanandhi Vin II.118 (tasmiŋ); IV.83; Mhvs 36, 117.

Upanamati [upa + namati] to be bent on, strive after J III 324 (= upagacchati C.). -- pp. upanata; Caus. upanāmeti (q. v.).

Upanayana (nt.) [fr. upa + ni; cp. naya & nayana] tt. for the minor premiss, subsumption (see Kvu trsl. 11) Miln 154; Nett 63; DhsA 329 (so read with v. l. for °najana).

Upanayhati [upa + nayhati] -- 1. to come into touch with It 68 = J IV.435 (pūtimacchaŋ kusaggena, cp. DhA I.45). -- 2. to bear enmity towards (loc.), to grudge, scorn Dh 3, 4. -- pp. upanandha (for °naddha). -- See also upanandhati.

Upanayhanā (f.) & °nayhitatta (nt.) are syn. for upanāha (grudge, ill--will) in exegesis at Pug 18 = 22, whereas id. p. at Vbh 357 reads upanahanā upanahitattaŋ (with v. l. upanayihanā & upanayihitattaŋ).

Upanāmita [pp. of upanāmeti] brought up to, placed against D II.134.

Upanāmeti [Caus. of upanamati] 1. to bend over to, to place against or close to, to approach, bring near D II. 134; S I.207; Th 1, 1055; Sn p. 48 (= attano kāyaŋ Bhagavato upanāmeti); J I.62; V.215; SnA 151. -- 2. to offer, to present J IV.386; II.5; Miln 210, 373; PvA 274. -- pp. upanāmita (q. v.). [cp. BSk. upanāmayati to hand over Divy 13, 14, 22].

Upanāyika (--°) (adj.) [fr. upa + nī] -- 1. referring to, belonging to in cpd. att° ref. to oneself Vin III.91; Vism 27. -- 2. beginning, in phrase vass'ûpanāyikā (f.) the approach of the rainy season, period for entering on Lent (cp. BSk. varṣopanāyikā Divy 18, 489 & see also upakaṭṭha and vassa) Vin I.253; A I.51 (divided into 2 parts, first & second, or purimikā & pacchimikā); J III.332; DA I.8; DhA I.203; III.438; VvA 44; PvA 42.

Upanāha [fr. upa + nah, see upanayhati, same in BSk.; e. g. at M Vastu II.56.] ill--will, grudge, enmity M I.15; A I.91, 95, 299; IV.148, 349, 456; V.39, 41 sq., 209, 310; Pug 18 = Vbh 357 (pubbakālaŋ kodho aparakālaŋ upanāho Miln 289.

Upanāhin (adj.--n.) [fr. upanāha] one who bears ill--will, grudging, grumbling, finding fault Vin II.89; M I.95; D III.45; S II.206; IV.241; A III.260, 334; V.123, 156; Sn 116; Th 1, 502; J III.260 (kodhana +); Pug 18; Vbh 357. -- Opp. an° not being angry (loc.) D III.47; S II. 207; IV.244; A V.124 sq.; J IV.463.

Upanikkhamati [upa + nikkhamati] to go out, to come out (up to somebody) Th 2, 37; 169; J III 244; Pv I. 101 (aor. °nikkhami; imper. °nikkhamassu).

Upanikkhitta [upa + n°] laid down (secretly), placed by or on top S V.457; J VI.390; Miln 80. -- m. a spy J VI.394 (°purisa).

Upanikkhittaka [= prec.] a spy J VI 409 (°manussa), 431 (id.), 450 (id.).

Upanikkhipati (upa + n°] to deposit near, to lay up Vin I.312; S II.136 sq.; Miln 78, 80; Nett 21, 22; DA I. 125. -- pp. upanikkhitta (q. v.).

Upanikkhipana (nt.) [fr. °nikkhipati] putting down (near somebody), putting in the way, trap Vin III.77.

Upanikkhepa [fr. upa + nis + kṣip] "putting near", depositing; -- 1. appld. to the course of memory, association of ideas Miln 78, 80; cp. °nikkhepana S II.276. -- 2. deposit, pledge J VI.192, 193 (= upajūta).

Upanighaŋsati [upa + ni + ghaŋsati1] to rub up against, to crush (close) up to DhA I.58.

Upanijjhāna (nt.) [upa + nijjhāna1] meditation, reflection, consideration only in two phrases: ārammaṇa° & lakkhaṇa°, with ref. to jhāna J V.251; DhA I.230; III.276; VvA 38, 213. Cp. nijjhāyana.

Upanijjhāyati [upa + nijjhāyati] to meditate upon, consider, look at, reflect on Vin I.193 ("covet"); II 269; III. 118; D I.20; A IV.55; Miln 124; Vism 418. -- pp. upanijjhāyita (q. v.).

Upanijjhāyana [for °nijjhāna] meditation, reflection Miln 127; Vism 418.

Upanijjhāyita [pp. of °nijjhāyati] considered, looked at, thought over or about Sn p. 147 (= diṭṭha, ālokita SnA 508).

Upanidhā (f.) [abstracted from upanidhāya or direct formation fr. upa + ni + dhā?] comparison Nd2 158 (= upamā; should we read upanidhāya?).

Upanidhāya (indecl.) [ger. of upa + nidahati of dhā] comparing in comparison, as prep. w. acc. "compared with" M I.374; III.177 (Himavantaŋ pabbatarājānaŋ); S II.133 (mahāpaṭhaviŋ), 262; V.457 (Sineru--pabbata--rājānaŋ); A III.181 sq.; IV.253 sq. (dibbasukhaŋ); Th 1, 496 (kammaŋ); J II.93; DA I.29, 59, 283.

Upanidhi (f.) [upa + ni + dhā, cp. nidhi] -- 1. deposit, pledge Vin III.51. -- 2. comparison, in phrase upanidhiŋ na upeti "does not come into comparison, cannot be compared with" M III.177; S II.263; V.457 (so read for upanidhañ); Ud 23.

Upanipajjati [upa + ni + pad] to lie down close to or on top of (acc.) Vism 269; J V.231.

Upanibajjhati see upanibandhati.

Upanibaddha [pp. of °nibandhāti] -- 1. tied on to Miln 253, 254. -- 2. closely connected with, close to Vin III. 308 (Samanta Pāsādikā). -- 3. attached to DA I.128.

Upanibandha [upa + ni + bandh] 1. close connection, dependence Vism 19 (°gocara). -- 2. (adj. --°) connected with, dependent on Vism 235 (jīvitaŋ assāsa--passāsa° etc).

Upanibandhati [upa + n°) to tie close to, to bind on to, attach M III.132; Miln 254, 412. -- Pass. upanibajjhati to be

attached to Sn 218. -- pp. °nibaddha (q. v.).

Upanibandhana (adj. nt.) [upa + n°] (adj.) closely connected with D I.46; DA I.128; (nt.) tie, fetter, leash Miln 253.

Upanibbatta [upa + nibbatta] come out, produced DA I.247.

Upanibha (adj. [upa + nibha] somewhat like (--°) M I. 58 = A III.324 (sankha--vaṇṇa°); J I.207 (= sadisa C.); V.302 (tāla°).

Upanivattati [upa + n°] to return Sn 712; J IV.417; V.126.

Upanisā (f.) [if = Vedic upaniṣad, it would be fr. upa + ni + sad, but if, as is more likely, a contracted form of upanissaya, it would be fr. upa + ni + śri. The history of this word has yet to be written, cp. Kern, Toev. s. v. & Divy 530 svopaniṣad] -- 1. cause, means D II. 217, 259; M III.71 (samādhiŋ sa--upanisaŋ); S II.30--32 (S A. = kāraṇa, paccaya); V.25; A I.198; III.20, 200 sq., 360; IV.99, 336, 351; V.4 sq., 313 sq.; Sn 322 (= upanissaya SnA 331); p. 140 (= kāraṇa, payojana SnA 503); Dh 75 (cp. DhA II.102 aññā nibbānagāminī paṭipadā). <-> 2. likeness, counterfeit [= Sk. upaniṣad = aupamye Pāṇini I.4, 79] J VI.470 (= paṭirūpaka C.).

Upanisīdati [upa + nisīdati of sad] to sit close to or down by D I.95; A IV.10; J II.347; Pv IV.163 (ger. °sajja = °sīditvā PvA 242); Vism 269.

Upanisevati [upa + n°] to pursue, follow, go up after, cling to (acc) M I.306. -- pp. upanisevita (q. v.).

Upanisevana (adj.) [fr. upanisevati] going close after, following J V.399 [f. °ī.).

Upanisevita [pp. of upanisevati] gone on to, furnished with, sticking or clinging to, full of J V.302 (kakka°).

Upanissaya [upa + ni°] basis, reliance, support, foundation, assurance, certainty; esp. sufficing condition or qualification for Arahantship (see long article in Childers s. v.); no 9 in the 24 paccayas, Tikapatthāṇa, Tikapaṭṭhāna I.1, a term only found in the Paṭṭhāna, the Jātaka & later exegetical literature J I.78, 508; IV.96; VI.70; Nett 80; Vism 19 (°gocara), 535 (°paccaya); DhsA 315 (id.); DhA II.33; VvA 98; PvA 38 (sotāpatti--phalassa), 55 (°sampatti); Sdhp 265, 320.

Upanissayati [upa + ni°] to depend or rely on (acc.) Miln 240 (attānaŋ). -- ger. °nissāya (q. v.); -- pp. °nissita (q. v.).

Upanissāya (adv.) [ger. of upanissayati, cp. nissayati in same use & meaning) near, close by (with acc.); depending on, by means of (acc) M II.3; S II.269; Sn 867 (taŋ), 901 (tāpa°), 978, PvA 9 (Rājagahaŋ), 67 (id.); VvA 63 (Rājagaha--seṭṭhiŋ "with"). Cp. BSk. upaniśritya also a ger. formation, in same meaning, e. g. at Divy 54, 207, 505.

Upanissita [upa + ni°] dependent or relying on Sn 877; Nd1 283, Miln 245.

Upanīta [pp. of upaneti] 1. brought up to or into (mostly --°) Th 2, 498; Sn 677 (niraye), 774 (dukkha°), 898 (bhava°); J III.45 (thūṇa°); IV.271 (dukkh°); Nd1 38; Dh 237 (°yaya = atikkantavayo DhA III.337, advanced in age); Pv IV.110 (dukkha° made to suffer). an° Sn 846. -- 2. offered, presented J I.88; PvA 274, 286. <-> 3. brought to conclusion, brought to an end (of life) J V.375 (= maraṇa--santikaŋ u. C.). -- 4. bringing up (for trial), charging M I.251 (vacanapatha, cp. upanīya).

[ger. of upaneti] "bringing up" (for trial), charging, accusing D I.107 (vadati, cp. DA I. 276); A I.172 (°vācā); cp. upanīta 3.

Upanīla (adj.) [upa + nīla] somewhat dark--blue J V.168.

Upaneti [upa + neti] to bring up to, conduce, adduce; to present, give J I.200; Miln 396; DA I.276; PvA 39, 43, 49, 53,

74. -- Pass. upanīyati (°niyyati) -- 1. to be brought (up to) J IV.398; ppr. °nīyamāna J I.200; PvA 5. -- 2. to be brought to conclusion, or to an end (of life) M II.68; S I.2. -- 3. to be carried along or away A I.155. -- pp. upanīta (q. v.). -- ger. upanīya (q. v.).

Upanti (adv.) [upa + anti] near, before, in presence of J IV.337.

Upantika (adj.) [upa + antika] nt. acc. °ŋ near J IV.337; V.58 (with gen.); VI.418 (so read for °ā); loc. °e near or quite near Pv II.915 (= samīpe gehassa PvA 120).

Upapacciyati see uppaccati.

Upapajjati [doubtful whether a legitimate form as upa + pad or a diaeretic form of uppajjati = ud + pad. In this case all passages ought to go under the latter. Trenckner however (Notes 77) defends upa° & considers in many cases upp° a substitution for upa. The diaeresis may be due to metre, as nearly all forms are found in poetry. The v. l. upp° is apparently frequent; but it is almost impossible to distinguish between upap° and upp° in the Sinhalese writing, and either the scribe or the reader may mistake one for the other] to get to, be reborn in (acc.); to originate, rise Vin III.20 (nirayaŋ); A III.415; V.292 sq.; Sn 584; It 13 (nirayaŋ), 14 (sugatiŋ; v. l. upp°), 67 (saggaŋ lokaŋ; v. l. upp°); 43 = Dh 307 (nirayaŋ); Dh 126, 140; Pv I.107 (v.l. BB. udapajjatha = uppajja PvA 50); Pug 16, 51, 60; Nett 37, 99, cp. Kvu 611 sq. <-> pp. upapannā (q. v.). -- Caus. upapādeti & pp. upapādita (q. v.).

Upapatti [fr. upa + pad, cp. uppatti] -- 1. birth, rebirth, (lit. attainment) M I.82; S III.53; IV.398; A V. 289 sq.; Sn 139, 643, 836; Dh 419 (sattānaŋ); in var. specifications as: deva° rebirth among gods PvA 6, 81; devaloka° A I.115; kāma° existence in the sensuous universe D III.218; It 94; arūpa° in the formless spheres Vbh 172, 267, 296; rūpa°, in the world of form Vbh 171 sq., 263 sq.; 299; niraya° in Purgatory PvA 53. <-> 2. occasion, opportunity (lit. "coming to"); object for, in dāna° objects suitable for gifts A IV.239 (where 8 enumd., see dāna).
--deva a god by birth (or rebirth) VvA 18; also given as uppatti--deva, e. g. at KhA 123. See detail under deva.

Upapattika (--°) (adj.) [fr. upapatti] belonging to a birth or rebirth; in peta° born as a Peta PvA 119. -- Cp. upapātika.

Upapanna [pp. of upapajjati] -- 1. (--°) possessed of, having attained, being furnished with Sn 68 (thāma--bala), 212, 322, 1077 (ñāṇa°, cp. Nd2 266b and uppanna--ñāṇa). <-> 2. reborn, come to existence in (with acc.) S I.35 (Avihaŋ, expld. by C. not quite to the point as "nipphattivasena upagata", i. e. gone to A, on account of their perfection. Should we read uppanna?) A V.68.

Upaparikkhaṇa (nt.) = upaparikkhā VvA 232.

Upaparikkhati [upa + pari + īkṣ; cp. BSk. upaparīkṣate Divy 5, 230] to investigate, ascertain, test, examine M I.133, 292, 443; S II.216; III.42, 140; IV.174; J I.489; II.400; V.235; Miln 91, 293; Dāvs V.27; Sdhp 539; PvA 60 (paññāya u. = ñatvā), 140 (= viceyya).

Upaparikkhā (f.) [fr. upaparikkhati, cp. BSk. upaparīkṣā Divy 3 etc.] investigation, examination Vin III.314; M II.175 (attha°); A III.381 sq.; IV.221; V.126; Dhs 16, 20, 292; Pug 25; Nett 8, 42; DA I.171.

Upaparikkhin (adj.) [fr. upaparikkhati] investigating, reflecting, testing S III.61; A IV.221 sq., 296, 328. Cp. BSk. upaparīkṣaka Divy 212.

Upapāta = upapatti [but der. fr. pat (cp. uppāda1 = ud + pat but uppāda2 = ud + pad) with the meaning of the casual & unusual] rebirth Vin III.4; S IV.59 (cut°); Pug 50.

Upapātika (adj.) [fr. upapāta but evidently mixed with uppāda1 and uppāda2, cp. upapajjati, upapatti & BSk. upapāduka

Av. S II.94, 95; Divy 523] = opapātika i. e. rebirth without parents, as a deva DA on D III.107; ThA 207.

Upapādita [pp. of upapādeti, Caus. of upapajjati] accomplished J II.236.

Upapādeti [Caus. of upapajjati] to execute, perform J V.346.

Upapāramī (f.) [upa + pāramī, cp. upa 5] minor perfection Bu I.77 (opp. paramattha--pāramī); DhA I.84.

Upapisana [upa + piṣ] grinding, powder, in añjan° powdered ointment (for the eyes) Vin I.203; II.112.

Upapurohita [upa + purohita, see upa 5] a minor or assistant priest J IV.304.

Upapīla at D I.135 read uppīḷa (q. v.).

Upapphusati [upa + phusati, of spṛś] to touch; aor. upapphusi J V.417, 420.

Upaplavati [upa + plavati, cp. uppilavati] to swim or float to (acc.), in uncertain reading as aor. upaplaviŋ at Sn 1145 (dīpā dīpaŋ upaplaviŋ floatcd from land to land; vv. ll. at SnA 606 uppalaviŋ & upallaviŋ; all MSS. of Nd2 p. 54 & no. 160 write upallaviŋ). Perhaps we should better read uppalaviŋ (or upallaviŋ) as diaeretic form for *upplaviŋ, aor. of uppilavati (or uplavati), q. v. Expld. at Nd2 160 by samupallaviŋ.

Upabbajati [upa + vraj] to go to, resort to, visit Th 1, 1052; J IV.270, 295; V.495 (= upagacchati C.); VI.43.

Upabbūḷha see sam°.

Upabrūhaṇa (nt.) [fr. upa + bṛh2, cp. BSk. upabṛŋhita Jtm 3195] expansion, increase, augmentation Vism 145; DhsA 117.

Upabhunjaka (adj.) [fr. next] one who eats or enjoys Vism 555.

Upabhunjati [upa + bhuj] to enjoy J III.495; V.350 (inf. °bhottuŋ) -- grd. upabhogga. -- pp. upabhattu (q. v.).

Upabhutta [pp. of upabhunjati] enjoyed Dāvs III.65.

Upabhoga [fr. upa + bhuj cp. upabhuñjati] enjoyment, profit Vin IV.267; J II.431; IV.219 (v. l. paribhoga); VI. 361; Miln 201, 403; PvA 49, 220 (°paribhoga); DhA IV.7 (id.); Sdhp 268, 341, 547.

Upabhogin (adj.) [fr. upabhuñjati] enjoying Miln 267.

Upabhogga (adj.) [Sk. upabhogya, grd. of upabhuñjati] to be enjoyed, enjoyable Miln 201.

Upama (adj.) [compar.--superl. formation fr. upa, cp. Lat. summus fr. *(s)ub--mo] "coming quite or nearly up to", i. e. like, similar, equal D I.239 (andha--veṇ°); M I.432 (taruṇ° a young looking fellow); A IV.11 udak° puggala a man like water); Pv I.11 (khett° like a well cultivated field; = sadisa PvA 7); PvA 2, 8 etc. -- Note. ūpama metri causa see ū° and cp. opamma & upamā.

Upamā (f.) [f. of upama in abstract meaning] likeness, simile, parable, example (cp. formula introducing u. S II. 114; M I.148); Sn 705 (cp. Dh 129, 130), 1137 (= upanidhā sadisaŋ paṭibhāgo Nd2 158); It 114; Vism 341, 478, 512, 582 sq., 591 sq.; PvA 29, 112 (dhen°); SnA 329, 384; Sdhp 29, 44, 259.

--vacana expression of comparison (usually applied to part. evaŋ) SnA 13, 472; KhA 185, 195, 208, 212; PvA 25.

Upamāna (nt.) [fr. upa + mā] comparison, the 2nd part of the comparison J V.341; VvA 13.

Upamānita [pp. of caus. upa + mā] measured out, likened, like, comparable Th 2, 382 (= sadisa ThA 255).

Upameti [upa + mā] to measure one thing by another, to compare J VI.252; Vism 314 (°metvā, read °netvā?).

Upameyya (adj.) [grd. of upa + mā] to be compared, that which is to be likened or compared, the 1st part of a comparison VvA 13.

Upaya [fr. upa + i, cp. upāya] approach, undertaking, taking up; clinging to, attachment, only as adj. (--°) in an° (anûpaya metri causā) not going near, aloof, unattached S I.141, 181; II.284; Sn 786, 787, 897 (cp. SnA 558); and in rūpûpaya (vv. ll. rūpupaya & rūpupāya) "clinging to form" (etc.) S III.53 = Nd1 25 = Nd2 570 (+ rupɔārammaṇa).

Upayācati [upa + yācati] to beg, entreat, pray to J VI. 150 (divyaŋ).

Upayācitaka (nt.) [of adj. upa + yācita + ka; pp. of yācati] begging, asking, praying, propitiation J VI.150 (= devatānaŋ āyācana).

Upayāti [upa + yāti of yā] to go to, to approach S I.76; II.118 (also Caus. °yāpeti); Dpvs VI.69; Sdhp 579.

Upayāna (nt.) [fr. upa + yā, cp. BSk. upayāna Jtm 3163] nearing, approach, arrival D I.10; DA I.94.

Upayānaka [fr. upayāna] a crab J VI.530.

Upayuñjati [upa + yuj] to combine, connect with; to use, apply; ppr. med. upayujjamāna VvA 245 (preferably be read as °bhuñjamāna, with reference to enjoying drink & food).

Upayoga [fr. upa + yuj] connection, combination; employment, application J VI.432 (nagare upayogaŋ netvā for use in the town? v. l. upabhogaŋ). Usually in cpd. °vacana as tt. g. meaning either combined or condensed expression, ellipsis SnA 386; KhA 236; PvA 73, 135; or the acc. case, which is frequently substituted for the foll. cases: sāmi--vacana SnA 127; PvA 102; bhumma° SnA 140; KhA 116; karaṇa° SnA 148; sampadāna° J V.214; SnA 317; itthambhūta° SnA 441; nissakka° J V.498.

Uparacita [pp. of upa + rac] formed ThA 211; Sdhp 616.

Uparajja (nt.) [upa + rajja, cp. uparaja] viceroyalty A III. 154 (v. l. opa°); J I.511; IV.176; DA I.134.

Uparata [pp. of uparamati] having ceased, desisting from (--°), restraining oneself (cp. orata) Vin I.245 (ratt--ûparata abstaining from food at night = ratti--bhojanato uparata DA I.77); D I.5 (id.); M I.319 (bhaya°); Sn 914 (= virata etc. Nd1 337); Miln 96, 307; DhsA 403 (vihiŋs°).

Uparati (f.) [fr. upa + ram] ceasing, resting; cessation M I.10; S IV.104; Miln 274.

Uparamati [upa + ram] to cease, desist, to be quiet J III. 489; V.391 (v. l. for upāramati, also in C.); Miln 152.

Uparamā (f.) [cp. lit. Sk. uparama, to uparamati] cessation Miln 41, 44 (an°).

Uparava [fr. upa + ru] noise J II.2.

Uparājā [upa + rājā; see upa 5] a secondary or deputy king, a viceroy J I.504; II.316; DhA I.392.

Upari (indecl.) [Vedic upari, der. fr. upa, Idg. *uper(i); Gr. uper, Lat. s--uper; Goth. ufar, Ohg. ubir = Ger. über E. over; Oir. for] over, above (prep. & prefix) 1. (adv.) on top, above (opp. adho below) Vin IV.46 (opp. heṭṭhā); J VI.432; KhA 248 (= uddhaŋ; opp. adho); SnA 392 (abtimukho u. gacchati explaining paccuggacchati of Sn 442); PvA 11 (heṭṭhā manussa--saṇṭhānaŋ upari sūkara--s°), 47 (upari chattaŋ dhāriyamāna), 145 (sabbattha upari upon everything). -- 2. (prep. w. gen) with ref. either to space = on top of, on, upon, as in kassa upari sāpo patissati on whom shall the curse fall? DhA I 41; attano u. patati falls upon himself PvA 45; etissā upari kodho anger on her, i. e. against her VvA 68; or to time = on top of, after, later, as in catunnaŋ māsānaŋ upari after 4 months PvA 52 (= uddhaŋ catūhi māsehi of Pv I.1012); sattannaŋ vassa--satānaŋ upari after 700 years PvA 144. <-> 3. (adv. in compn., meaning "upper, higher, on the upper or top side", or "on top of", if the phrase is in loc. case. See below.
--cara walking in the air, suspended, flying J III.454. --pāsāda the upper story of a palace, loc. on the terrace D I.112 (loc.); PvA 105, 279. --piṭṭhi top side, platform Vin II 207 (loc). --bhaddaka N. of a tree [either Sk. bhadraka Pinus Deodara, or bhadra Nauclea Cadamba, after Kern, Toev. s. v.] J VI.269. --bhāga the upper part; used in instr., loc or aor. in sense of "above, over,
beyond" J IV.232 (instr.). --bhāva higher state or condition M I.45 (opp. adh°). --mukha face upwards DA I. 228; Pug A 214. --vasana upper garment PvA 49. --vāta higher than the wind, loc. on the wind J II.11; or in °passe (loc.) on the upper (wind--) side DhA II.17. --visāla extended on top, i. e. of great width, very wide J III.207. --vehāsa high in the air (°--), in °kuṭī a lofty or open air chamber, or a room in the upper story of the Vihāra Vin IV.46 (what the C. means by expln. majjhimassa purisassa asīsa--ghaṭṭā "not knocking against the head of a middle--(sized) man" is not quite clear). --sacca higher truth PvA 66 (so read for upari sacca).

Upariṭṭha (adj.) [superl. formation fr. upari in analogy to seṭṭha] highest, topmost, most excellent Th 1, 910. Cp. next.

Upariṭṭhima (adj) [double--superl. formation after analogy of seṭṭha, pacchima & heṭṭhima: heṭṭhā] = upariṭṭha & uparima Dhs 1016, 1300, 1401; Pug 16, 17 (sañyojanāni = uddhaŋbhāgiya--sañyojanāni Pug A 198).

Uparima (adj.) [upari + ma, superl. formation] uppermost, above, overhead D III.189 (disā); Nett 88. Cp. upariṭṭhima.

Upariya (adv.) [fr. upari] above, on top, in compd. heṭṭh° below and above Vism 1.

Uparujjhati [Sk. uparudhyate, Pass. of uparundhati] to be stopped, broken, annihilated, destroyed D I.223; Th 1, 145; It 106; Sn 724, 1036, 1110; Nd2 159 (= nirujjhati vūpasammati atthangacchati); Miln 151; Sdhp 280. <-> pp. uparuddha.

Uparuddha [pp. of uparujjhati] stopped, ceased Miln 151 (°jīvita).

Uparundhati [upa + rudh] to break up, hinder, stop, keep in check M I.243; J I.358; Th 1, 143, 1117; Sn 118, 916 (pot. uparundhe, but uparuddhe Nd1 346 = uparuddheyya etc.); Miln 151, 245, 313. -- ger. uparundhiya Th 1, 525; Sn 751; aor. uparundhi J IV.133; PvA 271. -- Pass. uparujjhati (q. v.).

Uparūḷha [upa + rūḷha, pp. of ruh] grown again, recovered J IV.408 (cakkhu).

Uparocati [upa + ruc] to please (intrs.) J vI.64.

Uparodati [upa + rud] 1. to lament J VI.551 (fut °rucchati) -- 2. to sing in a whining tone J V.304.

Uparodha [fr. upa + rudh] obstacle; breaking up, destruction, end J III.210, 252; Pv IV.15; Miln 245, 313.

Uparodhana (nt.) [fr. upa + rudh] breaking up, destruction Sn 732, 761.

Uparodheti [Caus of uparundhati] to cause to break up; to hinder, stop; destroy Vin III.73.

Uparopa [upa + ropa, cp. upa 5] "little plant", sapling Vin II.154. See also next.

Uparopaka = uparopa, sapling J II.345; IV.359.

Upala [Lit. Sk. upala, etym. uncertain] a stone Dāvs III.87.

Upalakkhaṇā (f.) & °aŋ (nt.) [upa + lakkhaṇa] discrimination S III.261 (an°); Dhs 16, 20, 292, 1057; Pug 25; VvA 240.

Upalakkheti [upa + lakṣay] to distinguish, discriminate Vism 172.

Upaladdha [pp. of upalabhati] acquired, got, found J VI. 211 (°bāla; v. l. paluddha°); Sdhp 4, 386.

Upaladdhi (f.) [fr. upa + labh] acquisition; knowledge Miln 268; VvA 279.

Upalabhati [upa + labh] to receive, get, obtain to find, make out Miln 124 (kāraṇaŋ); usually in Pass. upalabbhati to be found or got, to be known; to exist M I.138 (an°); S I.135; IV.384; Sn 858; Pv II.111 (= paccanubhavīyati PvA 146); Kvu 1, 2; Miln 25; PvA 87.

Upalāpana (nt.) [fr. upa + lap] talking over or down, persuasion; diplomacy, humbug D II.76; Miln 115, 117.

Upalāpeti [Caus. of upa + lap] to persuade, coax, prevail upon, talk over, cajole Vin I.119; III.21; J II.266; III.265; IV.215; PvA 36, 46, 276.

Upalāḷita [pp. of upalāḷeti] caressed, coaxed Sdhp 301.

Upalāḷeti [Caus. of upa + lal; cp. BSk. upalāḍayati Divy 114, 503]. -- 1. to caress, coax, fondle, win over J II. 267; Vism 300; Sdhp 375. -- 2. to boast of, exult in J II.151. -- pp. upalāḷita (q. v.).

Upaḷāseti [upa + Caus. of las] to sound forth, to (make) sound (a bugle) D II.337 (for uppaḷāseti? q. v.).

Upalikkhati [upa + likh] to scratch, scrape, wound A III. 94 sq. (= vijjhati C.).

Upalitta [pp. of upalimpati] smeared with (--°), stained, tainted Th 2, 467 (cp. ThA 284; T. reads apalitta); Pug 56. Usually neg. an° free from taint, undefiled M I.319, 386; Miln 318; metri causa anûpalitta S I.141; II.284; Sn 211, 392, 468, 790, 845; Dh 353 (cp. DhA IV.7).

Upalippati [Pass. of upalimpati] to be defiled; to stick to, hang on to Sn 547, 812; J III.66 (= allīyati C.); Miln 250, 337.

Upalimpati [upa + lip] to smear, defile D II.18; Vin III. 312; J I.178; IV.435; Miln 154. -- Pass. upalippati, pp. upalitta (q. v.).

Upalepa [fr. upa + lip] defilement J IV.435.

Upalohitaka (adj. [upa + lohita + ka, see upa 5] reddish J III.21 (= rattavaṇṇa C.).

Upallaviŋ Sn 1145 see upaplavati.

Upavajja (adj.) [grd. of upavadati] blameworthy S IV.59, 60; A II.242. an° blameless, without fault S IV.57 sq; A IV.82; Miln 391.

Upavajjatā (f.) [abstr. fr. upavajja] blameworthiness S IV. 59 (an°).

Upavaṇṇeti [upa + vaṇṇeti] to describe fully Sdhp 487.

Upavattati [upa + vṛt] to come to pass, to take place J VI.58.

Upavadati [upa + vad] to tell (secretly) against, to tell tales; to insult, blame D I.90; S III.125 (attā sīlato na upav.); A II.121 (id.); V.88; J II.196; PvA 13.

Upavana (nt.) [upa + vana, see upa 5] a kind of wood, miniature wood, park J IV.431; V.249; Miln 1; VvA 170 (= vana), 344; ThA 201; PvA 102 (ārām°), 177 (mahā°).

Upavasati [upa + vasiti]. -- 1. to dwell in or at J III.113; DA I.139. -- 2. to live (trs.); to observe, keep (a holy day); only in phrase uposathaŋ upavasati to observe the fast day S I.208; A I.142, 144, 205; Sn 402 (ger. upavassa); J III.444; SnA 199; PvA 209. -- pp. upavuttha (q. v.). See also uposatha.

Upavāda [fr. upa + vad] insulting, railing; blaming, finding fault Nd1 386; PvA 269; an° (adj.) not grumbling or abusing Dh 185 (anûpa° metri causa).

Upavādaka (adj.) [fr. upavāda] blaming, finding fault, speaking evil of (gen.), generally in phrase ariyānaŋ u. insulting the gentle Vin III.5; A I.256; III.19; IV.178; V.68; It 58, 99. -- an° Ps I.115; Pug 60.

Upavādin (adj. [fr. upavāda] = upavādaka; in ariy° S I. 225; II.124; V.266; Pv IV.339. an° M I.360.

Upavāyati [upa + vāyati] to blow on or towards somebody M I.424; A IV.46; Th 1, 544; Pv III.66; Miln 97.

Upavāsa [fr. upa + vas, see upavasati] keeping a prescribed day, fasting, self--denial, abstaining from enjoyments [Same as uposatha; used extensively in BSk. in meaning of uposatha, e. g. at Av. Ś I.338, 339; Divy 398 in phrase aṣṭânga--samanvāgataŋ upavāsaŋ upavasati] A V.40 (? uncertain; vv. ll. upāsaka, ovāpavāssa, yopavāsa); J VI.508; SnA 199 (in expln. of uposatha).

Upavāsita (adj.) (upa + vāsita] perfumed PvA 164 (for gandha--samerita).

Upavāhana (nt.) [upa + vāhana] carrying away, washing away Sn 391 (sanghāṭi--raj--ûpa° = paŋsu--malādino sanghāṭirajassa dhovanaŋ SnA 375).

Upavicāra [upa + vicāra; cp. BSk. upavicāra Divy 19, trsld on p. 704 in Notes by "perplexed by doubts" (?)] applying (one's mind) to, discrimination D III.245 (domanass°); M III.239; S IV.232 (somanass° etc.); A III.363 sq.; V.134; Ps I.17; Dh 8, 85, 284; Vbh 381.

Upavijaññā (f.) (adj.) [grd. formation of upa + vi + jan, cp. Sk. vijanya] about to bring forth a child, nearing childbirth M I.384; Th 2, 218; Ud 13; Dāvs III.38; ThA 197.

Upavisati [upa + visati] to come near, to approach a person J IV.408; V.377; aor. upāvisi Sn 415, 418 (āsajja upāvisi = samīpaŋ gantvā nisīdi SnA 384).

Upavīna [upa + vīṇā] the neck of a lute S IV. 197; Miln 53.

Upavīta [?] covered (?) at VvA 8 in phrase "vettalatâdīhi upavītaŋ āsanaŋ" should prob. be read upanīta (vv. ll. uparivīta & upajita); or could it be pp. of upavīyati (woven with)?

Upavīyati [Pass. of upa + vā2 to weave] te be woven J VI.26.

Upavuttha [pp. of upavasati] celebrated, kept (of a fastday) A I.211 (uposatha); Sn 403 (uposatha). Cp. uposatha.

Upavhyati [upa + ā + hū, cp. avhayati for *āhvayati] to invoke, call upon D II.259; S I.168.

Upasaŋvasati [upa + saŋ + vas] to live with somebody, to associate with (acc.) J I.152.

Upasaŋharaṇa (nt.) [fr. upasaŋharati] drawing together, bringing up to, comparison Vism 232 sq.; J V.186.

Upasaŋharati [upa + saŋ + hṛ] -- 1. to collect, bring together, heap up, gather Miln 132. -- 2. to dispose, arrange, concentrate, collect, focus Vin IV.220 (kāyaŋ); M I.436 (cittaŋ), 468 (cittaŋ tathattāya); S V.213 sq. (id.); DhsA 309 (cakkhuŋ). -- 3. to take hold of, take care of, provide, serve, look after Miln 232.

Upasaŋhāra [fr. upa + saŋ + hṛ] taking hold of, taking up, possession, in devat° being seized or possessed by a god Miln 298.

Upasaŋhita (adj.) [pp. of upa + saŋ + dhā] accompanied by, furnished or connected with (--°) D I.152; M I.37, 119 (chand°); S II.220 (kusal°); IV.60 (kām°), 79 (id.); Sn 341 (rāg°), 1132 (giraŋ vaṇṇ° = vaṇṇena upetaŋ Nd2); Th 1, 970; J I.6; II.134, 172; V.361.

Upasankamati [upa + saŋ + kram, cp. BSk. upasankramati Av. S. I.209] -- 1. to go up to (with acc.), to approach, come near; freq. in stock phrase "yena (Pokkharasādissa parivesanā) tenɔ upasankami, upasankamitvā paññatte āsane nisīdiɔ', e. g. Vin I.270; D I.109; II.1, and passim. -- aor. °sankami Pv. II.210; SnA 130, 140; KhA 116; PvA 88; ger. °sankamitvā SnA 140; PvA 6, 12, 19, 20, 88; °sankamma Sn 166, 418, 460, 980, 986; inf. °sankamituŋ PvA 79. --. 2. to attend on (as a physician), to treat Miln 169, 233, 353; DA I.7.

Upasankamana (nt.) [fr. upasankamati] going near, approach M II.176; S V.67 = It 107; PvA 232.

Upasankheyya (adj.) [grd of upa + sankharoti] to be prepared, produced or contracted Sn 849 (= °sankhātabba SnA 549; cp. Nd1 213).

Upasagga [Sk upasarga, of upa + sṛj] -- 1. attack, trouble, danger Vin I.33; A I.101; Th 2, 353; Dh 139 (where spelt upassaga, cp. DhA III.70); Miln 418. -- 2. (tt. g.) prefix, preposition J II.67 (saŋ), 126 (apa); III.121 (ni, pa); DA I.245 (adhi); KhA 101 (sa° and an°); PvA 88 (atthe nipāto a particle put in metri causa, expln. of handa); DhsA 163, 405.

Upasaṇṭhapanā (f.) [fr. upa + sanṭhapeti] stopping, causing to cease, settling Pug 18 (see also an°).

Upasanta [pp. of upa + śam, cp. upasammati] calmed, composed, tranquil, at peace M I.125; S I.83, 162; A III. 394; Sn 848, 919, 1087, 1099; Nd1 210, 352, 434; Nd2 161; Dh 201, 378; Miln 394; DhA III.260; IV.114; PvA 132 (= santa).

Upasama [Sk. upaśama, upa + śam] calm, quiet, appeasement, allaying, assuagement, tranquillizing Vin I 10 = S IV.331 = V.421 (in freq. phrase upasamāya abhiññāya sambodhāya nibbānāya saŋvattati; see nibbāna III.7); D I.50; III.130 sq., 136 sq., 229 (as one of the 4 objects of adhiṭṭhāna, viz. paññā° sacca° cāga° upasama°); M I. 67; III.246; S I.30, 34 (sīlena), 46 citta--v--ûpasama), 48, 55; II.223, 277; III.86 (sankhārānaŋ . . . v--ūpasamo) D II. 157; S I.158 (see vūpasama and sankhāra);

(ariyaŋ maggaŋ dukkh°--gāminaŋ); IV.62, 331; V.65 (avūpasama), 179, 234 (°gāmin), 378 sq.; A I.3 (avūpasama), 30, 42; II.14 (vitakk°); III.325 sq.; V.216, 238 sq.; Sn 257, 724, 735, 737; It 18 (dukkh°) 83; Dh 205; Nd1 351; J I.97; Ps I.95; Miln 170, 248; Vism 197 (°ânussati); Sdhp 587. Cp. vi° (vū°).

Upasamati [upa + śam in trs. meaning for usual sammati in intrs. meaning] to appease, calm, allay, assuage Sn 919; Th 1, 50 (pot. upasame = upasameyya nibbāpeyya Nd1 352). -- pp. upasanta q. v.).

Upasamāna (nt.) = upasama Th 1, 421; Sdhp 335 (dukkh°).

Upasampajjati [upa + sampajjati] to attain, enter on, acquire, take upon oneself usually in ger. upasampajja M I.89; S III.8; A IV.13; V.69; Dhs 160 (see DhsA 167); DA I.313; SnA 158. -- pp. upasampanna (q. v.).

Upasampadā (f.) [fr. upa + saŋ + pad] -- 1. taking, acquiring; obtaining, taking upon oneself, undertaking D II.49; M I.93; A III.65; Dh 183 (cp. DhA III.236); Nett 44 (kusalassa). -- 2. (in special sense) taking up the bhikkhuship, higher ordination, admission to the privileges of recognized bhikkhus [cp. BSk. upasampad & °padā Divy 21, 281 etc.] Vin I.12, 20, 95, 146 and passim; III.15; IV.52; D I.176, 177, 202; S I.161; A IV.276 sq. & passim; DhA II.61 (pabbajjā +); PvA 54 (laddh° one who has received ordination), 179 (id.).

Upasampanna [pp. of upasampajjati] obtained, got, received; in special sense of having attained the recognition of bhikkhuship, ordained [cp. BSk. upasampanna Divy 281] S I.161; A V.70; Vin III.24; IV.52, 130; Miln 13.

Upasampādeti [Denom. fr. upasampadā] 1. to attain to, obtain, produce DhsA 167 (= nipphādeti). -- 2. to admit to bhikkhuship, to ordain Vin IV.130, 226, 317 (= vuṭṭhāpeti); grd. °etabba Vin I.64 sq.; IV.48; A V.72.

Upasamphassati [upa + sam + spṛś] to embrace J V.297.

Upasammati [Sk. upasamyati, upa + śam in intrs. function] to grow calm, to cease, to be settled or composed, to be appeased S I.62, 221; Dh 100 sq.

Upasavyāna (nt.?) [?] "a robe worn over the left shoulder" (Hardy, Index to ed.) VvA 166 (v. l. upavasavya).

Upasiŋsaka (adj.). [fr. upa + siŋsati = śaŋs, cp. āsiŋsaka] striving after, longing or wishing for Miln 393 (āhār°; Morris J P T S. 1884, 75 proposes reading upasinghaka).

Upasinghaka (adj.) [fr. upa + singh] sniffing after J II. 339; III.144; Miln 393 (? see upasiŋsaka).

Upasinghati [upa + singh] -- 1. to sniff at S I.204 (padumaŋ); I.455; J II.339, 408; VI.336. -- 2. to sniff up Vin I.279. -- Caus. āyati to touch gently KhA 136. Caus. II. apeti to touch lightly, to stroke J IV.407.

Upasinghita [pp. of upasinghati] scented, smelled at (loc.) J VI.543 (sisaŋhi, C. for upagghata).

Upasussati [upa + sussati] to dry up M I.481; Sn 433; J I.71.

Upasecana (nt.) [fr. upa + sic] sprinkling over, i. e. sauce Th 1, 842; J II.422; III.144; IV.371 (maŋs°); VI.24. See also nandi° & maŋsa°.

Upaseniyā (f.) [Sk. upa + either śayanika of śayana, or sayaniya of śī] (a girl) who likes to be always near (her mother), a pet, darling, fondling J VI.64 (=mātaraŋ upagantvā sayanika C.).

Upasevati [upa + sev] -- 1. to practice, frequent, pursue Miln 355. -- 2. to serve, honour, Sn 318 (°amāna). <-> pp.

upasevita (q. v.).

Upasevanā (f.) [abstr. fr. upasevati] serving, pursuing, following, service, honouring, pursuit S III.53 = Nd1 25 = Nd2 570 (nand° pleasure--seeking); It 68 (bāl° & dhīr°); Sn 249 (utu° observance of the seasons); Miln 351.

Upasevita [pp. of upasevati] visited, frequented PvA 147 (for sevita).

Upasevin (adj.) (--°) [fr. upasevati] pursuing, following, going after A III.136 (vyatta°); Miln 264 (rāj°); DhA III.482 (para--dār°).

Upasobhati [upa + śubh] to appear beautiful, to shine forth Th 1, 1080. -- Caus.°sobheti to make beautiful, embellish, adorn Vv 526; J V.132; PvA 153. -- pp. upasobhita (q. v.).

Upasobhita [pp. of upasobheti] embellished, beautified, adorned PvA 153, 187; Sdhp 593.

Upassagga see upasagga.

Upassaṭṭha [Sk. upasṛṣṭa, pp. of upa + sṛj] "thrown upon", overcome, visited, afflicted, ruined, oppressed S IV.29; A III.226 (udak°); J I.61; II.239.

Upassaya [fr. upa + śri, cp. assaya & missaya] abode, resting home, dwelling, asylum S I.32, 33; Vv 684; Miln 160. Esp. freq. as bhikkhuni° or bhikkhun° a nunnery Vin II.259; IV.265, 292; S II.215; J I.147, 428; Miln 124.

Upassāsa [upa + assāsa; upa + ā + śvas] breathing J I.160.

Upassuti (f.) [fr. upa + śru] listening to, attention S II. 75; IV.91; J V.100; Miln 92.

Upassutika (adj.) [fr. upassuti] one who listens, an eavesdropper J V.81.

Upahacca (°--) [ger. of upahanti] -- 1. spoiling, impairing, defiling J V.267 (manaŋ) -- 2. reducing, cutting short; only in phrase upahacca--parinibbāyin "coming to extinction after reducing the time of rebirths (or after having almost reached the destruction of life") S V.70, 201 sq.; A I.233 sq.; IV.380; Pug 17 (upagantvā kālakiriyaŋ āyukkhayassa āsane ṭhatvā ti attho Pug A 199); Nett 190. -- The term is not quite clear; there seems to have existed very early confusion with upapacca > upapajja > uppajja, as indicated by BSk. upapadya--parinirvāyin, and by remarks of C. on Kvu 268, as quoted at Kvu trsln. 158, 159.

Upahaññati [Pass. of upahanti] to be spoilt or injured Sn 584; J IV.14; Miln 26.

Upahata [pp. of upahanti] injured, spoilt; destroyed D I.86 (phrase khata + upahata); S I.238 (na sûpahata "not easily put out" trsl.); II 227; A I.161; Dh 134; J VI. 515; Miln 223, 302; DhA II.33 (an°).
The formula at D I.86 (khata+upahata) is doubtful as to its exact meaning. According to Bdhgh it means "one who has destroyed his foundation of salvation," i.e. one who cannot be saved. Thus at DA I.237: "bhinna--patiṭṭho jāto," i.e. without a basis. Cp. remarks under khata. The trsln at Dial. I.95 gives it as "deeply affected and touched in heart": doubtful. The phrase upahaccaparinibbāyin may receive light from upahata.

Upahattar [Sk. *upahartṛ, n. ag. of upa + hṛ] a bringer (of) M I.447 sq.

Upahanti (& °hanati J I.454) [upa + han] to impair, injure; to reduce, cut short; to destroy, only in ger. upahacca; pp. upahata & Pass. upahaññati (q. v.).

Upaharaṇa (nt.) [fr. upa + hṛ] -- 1. presentation; luxury J I.231. -- 2. taking, seizing J VI.198.

Upaharati [upa + hṛ] to bring, offer, present A II.87; III. 33; Dh I.301, 302; J V.477.

Upahāra [fr. upa + hṛ] bringing forward, present, offering, gift Vin III.136 (āhār°) A II.87; III.33; V.66 (mett°); J I.47; IV.455; VI.117; DA I.97.

Upahiŋsati [upa + hiŋs] to injure, hurt Vin II.203; J IV.156.

Upāgacchati [upa + ā + gam] to come to, arrive at, reach, obtain, usually aor. upāgañchi Cp I 1010, pl. upāgañchuŋ Sn 1126; or upāgami Sn 426, 685, pl. upāgamuŋ Sn 302, 1126. Besides in pres. imper. upāgaccha PvA 64 (so read for upagaccha). -- pp. upāgata.

Upāgata [pp. of upāgacchati] come to, having reached or attained Sn 1016; PvA 117 (yakkhattaŋ); Sdhp 280.

Upāta [according to Kern, Toev. s. v. = Sk. upātta, pp of upa + ā + dā "taken up"; after Morris J.P. T. S. 1884, 75 = uppāta "flying up"] thrown up, cast up, raised (of dust) Th 1, 675.

Upâtigacchati [upa + ati + gacchati] to "go out over", to surpass, overcome, only in 3rd sg. pret. upaccagā Sn 333, 636, 641, 827; Th 1, 181; 2, 4; J I.258; VI.182; & 3rd pl. upaccaguŋ S I.35; A III.311; J III.201.

Upâtidhāvati [upa + ā + dhāvati] to run on or in to Ud 72.

Upâtipanna [pp. of upâtipajjati, upa + ā + pad] fallen into, a prey to (with loc.) Sn 495 (= nipanna with gloss adhimutta SnA 415).

Upâtivatta [pp. of upâtivattati] gone beyond, escaped from, free from (with acc.) S I.143; A II.15; Sn 55, 474, 520, 907; J III.7, 360; Fd1 322 = Nd2 163. Cp. BSk. upātivṛtta in same sense at M Vastu III.281.

Upâtivattati [upa + ati + vattati] to go beyond, overstep M I.327; Sn 712 (v. l. for upanivattati); Nett 49. <-> pp. upâtivatta (q. v.).

Upādā (adv.) [shortened ger. of upādiyati for the usual upādāya in specialised meaning] lit. "taking up", i. e. subsisting on something else, not original, secondary, derived (of rūpa form) Dhs 877, 960, 1210; Vism 275, 444 (24 fold); DhsA 215, 299, 333, cp. Dhs trsln. 127, 197. -- Usually (and this is the earlier use of upādā) as neg. anupādā (for anupādāya) in meaning "not taking up any more (fuel, so as to keep the fire of rebirth alive)", not clinging to love of the world, or the kilesas q. v., having no more tendency to becoming; in phrases a. parinibbānaŋ "unsupported emancipation" M I.148; S IV.48; V.29; DhA I.286 etc.; a. vimokkho mental release A V.64 (A A: catuhi upādānehi agahetvā cittassa vimokkho; arahattassɔetaŋ nāmaŋ); Vin V.164; Ps II.45 sq.; a. vimutto D I.17 (= kinci dhammaŋ anupādiyitvā vimutto DA I.109); cp. M III.227 (paritassanā).

Upādāna (nt.) [fr. upa + ā + dā] -- (lit. that (material) substratum by means of which an active process is kept alive or going), fuel, supply, provision; adj. (--°) supported by, drawing one's existence from S I.69; II 85 (aggikkhandho °assa pariyādānā by means of taking up fuel); V.284 (vāt°); J III.342 sa--upādāna (adj.) provided with fuel S IV.399; anupādāna without fuel DhA II.163. <-> 2. (appld.) "drawing upon", grasping, holding on, grip, attachment; adj. (--°) finding one's support by or in, clinging to, taking up, nourished by. See on term Dhs trsln. 323 & Cpd. 171. They are classified as 4 upādānāni or four Graspings viz. kām°, diṭṭh°, sīlabbat°, attavād° or the graspings arising from sense--desires, speculation, belief in rites, belief in the soul--theory D II.58; III.230; M I.51, 66; S II.3; V 59; Dhs 1213; Ps I.129; II.46, 47; Vbh 375; Nett 48; Vism 569. -- For upādāna in var. connections see the foll. passages: D I.25; II.31, 33, 56; III.278; M I.66, 136 (attavād°) 266; S II.14, 17, 30, 85; III.10, 13 sq., 101, 135, 167, 191; IV.32, 87 sq., 102 (tannissitaŋ viññāṇaŋ tadupādānaŋ), 390, 400 (= taṇhā); A IV.69; V.111 (upāy°); Sn 170, 358, 546; Ps I.51 sq., 193; II.45 sq, 113; Vbh 18, 30, 67, 79, 119, 132; Dhs 1059, 1136, 1213, 1536 sq.; Nett 28 sq., 41 sq., 114 sq.; DhA IV.194. -- sa° full of attachment (to life) M I.65; Vin III.111; S IV.102; an°

unattached, not showing attachment to existence S IV.399; Vin III.111; Th 1, 840; Miln 32; DA I.98.
--kkhandha, usually as pañcɔ upādāna--kkhandhā the factors of the "fivefold clinging to existence" [cp. BSk. pañcɔ u°--skandhāḥ Av. Ś II.1681 & note] D II.35, 301 sq.; III.223, 286; M I.61, 144, 185; III.15, 30, 114, 295; Ps II.109 sq.; Vbh 101; Vism 505 (khandha--pañcaka). See for detail khandha II.B 2. --kkhaya extinction or disappearance of attachment S II.54; A III.376 sq.; Sn 475, 743; It 75. --nidāna the ground of upādāna; adj. founded on or caused by attachment Ps II.111; Vbh 135 sq. --nirodha destruction of "grasping" Vin I.1 (in formula of paṭicca--samuppāda); S II.7; III.14; A I.177. --paccaya = °nidāna S II.5; III 94; Sn 507, 742.

Upādāniya (adj.) [fr. upādāna, for *upādānika > °aka] belonging to or connected with upādāna, sensual, (inclined to) grasping; material (of rūpa), derived. See on term Dhs trsln. 203, 322. -- S II.84; III.47; IV.89, 108; Dhs 584, 1219, 1538; Vbh 12 sq., 30, 56, 119, 125, 319, 326.

Upādāya (adv.) [ger. of upādiyati] -- 1. (as prep. with acc.) lit. "taking it up" (as such & such), i. e. (a) out of, as, for; in phrase anukampaŋ upādāya out of pity or mercy D I.204; PvA 61, 141, 164. -- (b) compared with, alongside of, with reference to, according to D I.205 (kālañ ca samayañ ca acc. to time & convenience); DhA I.391; VvA 65 (paŋsucuṇṇaŋ); PvA 268 (manussalokaŋ). The same use of upādāya is found in BSk., e. g. at Divy 25, 359, 413; Av. Ś I.255. -- 2. (ic same meaning & application as upādā, i. e. in neg. form first & then in positivé abstraction from the latter) as philosophical term "hanging on to", i. e. derived, secondary (with rūpa) Vbh 12, 67 etc.; Nd1 266. Usually as anupādāya "not clinging to", without any (further) clinging (to rebirth), emancipated, unconditioned, free [cp. BSk. paritt--anupādāya free from the world Divy 655], freq. in phrase a. nibbuta completely emancipated S II.279; A I.162; IV. 290; besides in foll. pass.: Vin I.14 (a. cittaŋ vimuccati) 182 (id.); S II.187 sq.; IV.20, 107; V.317; Dh 89 = S V.24 (ādānapaṭi--nisagge a. ye ratā); Dh 414; Sn 363; It 94 (+ aparitassato).

Upādi° [the compn.--from of upādāna, derived fr. upādā in analogy to nouns in °a & °ā which change their a to i in compn. with kṛ & bhū; otherwise a n. formation fr. dā analogous to °dhi fr. dhā in upadhi] = upādāna, but in more concrete meaning of "stuff of life", substratum of being, khandha; only in combn. with °sesa (adj.) having some fuel of life (= khandhas or substratum) left, i. e. still dependent (on existence), not free, materially determined S V.129, 181; A III.143; It 40; Vism 509. More frequently neg. an--upādi--sesa (nibbāna, nibbānadhātu or parinibbāna, cp. similarly BSk. anupādi--vimukti M Vastu I.69) completely emancipated, free, without any (material) substratum Vin II.239 (nibbāna--dhātu); D III.135; M I.148 (parinibbāna); A II.120; IV.75 sq., 202, 313; J I.28, 55; Sn 876; It 39, 121 (nibbāna--dhātu); Ps. I.101; Vism 509; DhA IV.108 (nibbāna); VvA 164, 165. Opp. saupādisesa A IV.75 sq., 378 sq.; Sn 354 (opp. nibbāyi); Vism 509; Nett 92. See further ref. under nibbāna & parinibbāna.

Upādiṇṇa [for °ādinna with substitution of ṇṇ for nn owing to wrong derivation as pp. from ādiyati2 instead of ādiyati1] grasped at, laid hold of; or "the issue of grasping", i. e. material, derived, secondary (cp. upādā), see def. at Dhs trsln. 201, 324. -- Dhs 585, 877, 1211, 1534; Vbh 2 sq., 326, 433; Vism 349, 451; an° Vin III.113; Dhs 585, 991, 1212, 1535.

Upādiṇṇaka (adj,) = upādiṇṇa DhsA 311, 315, 378; Vism 398.

Upādiyati [upa + ā + dā, see ādiyati1] to take hold of, to grasp, cling to, show attachment (to the world), cp. upādāna D II.292; M I.56, 67; S II.14; III.73, 94, 135; IV. 168 (na kiñci loke u. = parinibbāyati); Sn 752, 1103, 1104; Nd1 444 (= ādeti); Nd2 164. ppr. upādiyaŋ S IV. 24 = 65 (an°); -- ppr. med. upādiyamāna S III.73; SnA 409, & upādiyāna (°ādiyāno) Sn 470; Dh 20. <-> ger. upādāya in lit. meaning "taking up" J I.30; Miln 184, 338, 341; for specialised meaning & use as prep. see separately as also upādā and upādiyitvā VvA 209; DA I.109 (an°); DhA IV.194 (an°). -- pp. upādiṇṇa (q. v.).

Upādhi [fr. upa + ā + dhā] 1. cushion J VI.253. -- 2. supplement, ornament (?), in °ratha "the chariot with the outfit", expld. by C. as the royal chariot with the golden slipper J VI.22.

Upādhiya [fr. upāhi] being furnished with a cushion J VI. 252 (adj.).

Upāya [fr. upa + i, cp. upaya] approach; fig. way, means, expedient, stratagem S III.53 sq., 58; D III.220 (°kosalla); Sn 321 (°ññū); J I.256; Nd2 570 (for upaya); PvA 20, 31, 39, 45, 104, 161; Sdhp 10, 12. 350, 385. -- Cases adverbially; instr. upāyena by artifice or means of a trick PvA 93; yena kenaci u. PvA 113. -- abl. upāyaso by some means, somehow J III.443; V.401 (= upāyena C.). <-> anupāya wrong means J I.256; Sdhp 405; without going near, without having a propensity for S I.181; M III.25.
--kusala clever in resource J I.98; Nett 20; SnA 274.

Upāyatta (nt.) [abstr. fr. upāya] a means of (--°) VvA 84 (paṭipajjan°).

Upāyana (nt.) [fr. upa + i, cp. upāya] going to (in special sense), enterprise, offering, tribute, present J v.347; VI. 327; Miln 155, 171, 241; Sdhp 616, 619.

Upāyāsa [upa + āyāsa, cp. BSk. upāyāsa Divy 210, 314.] (a kind of) trouble, turbulence, tribulation, unrest, disturbance, unsettled condition M I.8, 144, 363; III.237; A I.144, 177, 203 (sa°); II.123, 203; III.3, 97, 429; Sn 542; It 89 = A I.147 = M I.460; J II.277 (°bahula); IV 22 (id.); Pug 30, 36; Vbh 247; Nett 29; Miln 69; Vism 504 (def.); DA I.121. -- anupāyāsa peacefulness, composure, serenity, sincerity D III.159; A III.429; Ps I 11 sq.

Upāramati [upa + ā + ram] to cease, to desist J V.391, 498.

Upāraddha [pp. of upārambhati] blamed, reprimanded, reproved A V 230.

Upārambha [Sk. upārambha, upa + ālambhatc] -- 1. reproof, reproach, censure M I.134, 432; S III.73; V.73; A I.199; II.181; III.175; IV.25; Vbh 372. -- 2. (adj.) indisposed, hostile Th 1, 360 sq.; DA I.21, 263.

Upārambhati [Sk. upālambhate, upa + ā + labh] to blame, reprimand, reproach M I.432, 433. -- pp. upāraddha (q. v.).

Upālāpeti at PvA 276 read upalāpeti at PvA 276 read upalāpeti (q. v.).

Upāvisi 3rd sg. aor. of upavisati (q. v.).

Upāsaka [fr. upa + ās, cp. upāsati] a devout or faithful layman, a lay devotee Vin I.4, 16 (tevāciko u.), 37, 139, 195 sq.; II.125; III.6, 92; IV.14, 109; D I.85; II.105, 113; III.134, 148, 153, 168, 172 sq., 264; M I.29, 467, 490; S V.395, 410; A I.56 sq.; II.132 (°parisā); III 206 (°caṇḍāla, °ratana); IV.220 sq. (kittāvatā hoti); Sn 376, 384; J I.83; Pv I 104; Vbh 248 (°sikkhā); DA I.234; PvA 36, 38, 54, 61, 207. -- f. upāsikā Vin I.18, 141, 216; III.39; IV.21, 79; D III.124, 148, 172, 264; M I.29, 467, 491; S II.235 sq.; A I.88; II.132; V.287 sq.; Miln 383; PvA 151, 160.

Upāsakatta (nt.) [abstr. fr. upāsaka] state of being a believing layman or a lay follower of the Buddha Vin I.37; S IV,301; Vv 8421.

Upāsati [upa + ās] lit. "to sit close by", to go after, attend, follow, serve, honour, worship D II.287; A I.162; J V. 339, 371 (= upagacchati C.); Miln 418 (lakkhe upāseti fix his attention on the target). -- 3rd pl. pres. med. upāsare A I.162; J IV.417 (= upāyanti C.). Cp. payirupāsati. -- pp. upāsita & upāsīna (q. v.). See also upāsaka, upāsana1.

Upāsana1

Upāsana1 (nt.) [fr. upāsati] attendance, service, honour S I.46 (samaṇ°); Th 1, 239; Miln 115. Cp. payir°.

Upāsana2

Upāsana2 (nt.) [fr. upāsati] -- 1. archery J VI.448; usually in phrase katûpāsana skilled in archery M I.82; S II. 266; A II.48; J IV.211; Mhvs 24, 1. -- Miln 232 (°ŋ sikkhitvā). -- 2. practice Miln 419. -- 3. in °sālā gymnasium, training ground Miln 352.

Upāsikā see upāsaka; see upāsaka; cp. payir°.

Upāsita [pp. of upāsati] honoured, served, attended S 1133, cp. Nd2 165; Th 1, 179.

Upāsīna [pp. of upāsati] sitting near or close to J V.336.

Upāhata [upa + āhata] struck, afflicted, hurt J I.414.

Upāhanā (f.) [with metathesis for upānahā = Sk. upānah f. or upānaha m.; but cp. BSk. upānaha nt. Divy 6] a shoe, sandal Vin I.185; II.118, 207 (adj. sa--upāhana), 208; S I.226; J IV.173, 223; Pv II.49; Nd2 226; KhA 45; DhA I.381 (chatt °ŋ as nt? v. l. °nā); PvA 127, 186. <-> upāhanaŋ (or upāhanā) ārohati to put on sandals J IV. 16; VI. 524; opp. omuñcati take off Vin II.207, 208; J III.415; IV.16. -- Note. An older form upānad° (for upānadh = Sk. upānah) is seen by Kern in pānadûpama J II.223, which is read by him as upānadûpama (v. l. upāhan--upama). See Toev. s. v. upānad.

Upiya [ger. of upeti] undergoing, going into, metri causa as ūpiya (--°) and opiya, viz. hadayasmiŋ opiya S I 199 = Th 1, 119; senûpiya J V.96 (v. l. senopiya; C. sayanûpagata). In tadûpiya the 2nd part upiya represents an adj. upaka fr. upa (see ta I. a), thus found at Miln 9.

Upekkhaka (adj.) [fr. upekkhā] disinterested, resigned, stoical Vin III.4; D I.37, 183; III.113, 222, 245, 269, 281; S V.295 sq., 318; A III.169 sq., 279; V.30; Sn 515, 855, 912; It 81; Nd1 241, 330; Pug 50, 59; Dhs 163; DhsA 172.

Upekkhati [upa + īkṣ] to look on, to be disinterested or indifferent Sn 911; Nd1 328; J VI.294.

Upekkhanā (f.) [abstr. fr. upa + īkṣ] is commentator's paraphrase for upekkhā (q. v.) Nd1 501 = Nd2 166; Vbh 230.

Upekkhavant (adj.) = upekkhaka J V.403.

Upekkhā & Upekhā (f.) [fr. upa + īkṣ, cp. BSk. upekṣā Divy 483; Jtm 211. On spelling upekhā for upekkhā see Müller P. Gr. 16] "looking on", hedonic neutrality or indifference, zero point between joy & sorrow (Cpd. 66); disinterestedness, neutral feeling, equanimity. Sometimes equivalent to adukkham--asukha--vedanā "feeling which is neither pain nor pleasure". See detailed discussion of term at Cpd. 229--232, & cp. Dhs trsln. 39. -- Ten kinds of upekkhā are enumd. at DhsA 172 (cp. Dhs trsln. 48; Hardy, Man. Buddhism 505). -- D 138 (°sati--parisuddhi purity of mindfulness which comes of disinterestedness cp. Vin III.4; Dhs 165 & Dhs trslnn. 50), 251; II.279 (twofold); III.50, 78, 106, 224 sq., 239, 245 (six °upavicāras), 252, 282; M I.79, 364; III 219; S IV.71, 114 sq., V.209 sq. (°indriya); A I 42; 81 (°sukha), 256 (°nimitta); III.185, 291 (°cetovimutti); IV.47 sq., 70 sq., 300, 443; V.301, 360; Sn 67, 73, 972, 1107, (°satisaŋsuddha); Nd1 501 = Nd2 166; Ps I.8, 36, 60, 167, 177; Pug 59 (°sati); Nett 25, 97 (°dhātu), 121 sq.; Vbh 12, 15 (°indriya), 54 (id.), 69, 85 (°dhātu), 228, 324, 326 (°sambojjhanga), 381 (°upavicāra); Dhs 150, 153, 165, 262, 556, 1001, 1278, 1582; Vism 134 (°sambojjhanga, 5 conditions of), 148 (°ânubrūhanā), 160 (def. & tenfold), 317 (°bhāvanā), 319 (°brahmavihāra), 325 (°vihārin), 461; SnA 128; Sdhp 461.

Upeta [pp. of upeti] furnished with, endowed with, possessed of Sn 402, 463, 700, 722; Dh 10, 280; Nd2 s. v., Th 1, 789; Pv I.76 (bal°); II 712 (phal°, v. l. preferable °upaga), IV.112 (ariyaŋ aṭṭhangavaraŋ upetan = aṭṭhahi angehi upetaŋ yuttaŋ PvA 243); Vism 18 (+ sam°, upagata, samupagata etc); PvA 7. -- Note. The BSk. usually has samanvāgata for upeta (see aṭṭhanga).

Upeti [upa + i] to go to (with acc.), come to, approach, undergo, attain D I.55 (paṭhavi--kāyaŋ an--upeti does not go into an earthly body), 180; M I.486 (na upeti, as answer: "does not meet the question"); S III.93; It 89; Sn 209, (na sankhaŋ "cannot be reckoned as") 749, 911, 1074; 728 (dukkhaŋ), 897; Sn 404 (deve); Nd1 63; Nd2 167; Dh 151, 306, 342; Sn 318; J IV.309

(maraṇaŋ upeti to die), 312 (id.), 463 (id.); V.212 (v. l. opeti, q. v.); Th 1, 17 (gabbhaŋ); Pv II.334 (saggaŋ upehi ṭhānaŋ); IV. 352 (saraṇaŋ buddhaŋ dhammaŋ); Nett 66; fut. upessaŋ Sn 29; 2nd sg. upehisi Dh 238, 348. -- ger. upecca Vv 337; S I.209 = Nett 131; VvA 146 (realising = upagantvā cetetvā vā); PvA 103 (gloss for uppacca flying up); see also upiya & uppacca. -- pp. upeta.

Upocita [pp. of upa + ava + ci] heaped up, abounding, comfortable J IV.471.

Uposatha [Vedic upavasatha, the eve of the Soma sacrifice, day of preparation]. At the time of the rise of Buddhism the word had come to mean the day preceding four stages of the moon's waxing and waning, viz. 1st, 8th, 15th, 23d nights of the lunar month that is to say, a weekly sacred day, a Sabbath. These days were utilized by the pre--Buddhistic reforming communities for the expounding of their views, Vin I.101. The Buddhists adopted this practice and on the 15th day of the half--month held a chapter of the Order to expound their dhamma, ib. 102. They also utilized one or other of these Up. days for the recitation of the Pāṭimokkha (pāṭimokkhuddesa), ibid. On Up. days laymen take upon themselves the Up. vows, that is to say, the eight Sīlas, during the day. See Sīla. The day in the middle of the month is called cātudassiko or paṇṇarasiko according as the month is shorter or longer. The reckoning is not by the month (māsa), but by the half--month (pakkha), so the twenty--third day is simply aṭṭhamī, the same as the eighth day. There is an accasional Up. called sāmaggi--uposatho, "reconciliation--Up.", which is held when a quarrel among the fraternity has been made up, the gen. confession forming as it were a seal to the reconciliation (Vin V.123; Mah. 42). -- Vin I.111, 112, 175, 177; II.5, 32, 204, 276; III.164, 169; D III. 60, 61, 145, 147; A I.205 sq. (3 uposathas: gopālaka°, nigaṇṭha°, ariya°), 208 (dhamm°), 211 (devatā°); IV.248 (aṭṭhanga--samannāgata), 258 sq. (id.), 276, 388 (navah angehi upavuttha); V.83; Sn 153 (pannaraso u); Vbh 422; Vism 227 (°sutta = A I.206 sq.); Sdhp 439; DA I.139; SnA 199; VvA 71, 109; PvA 66, 201. -- The hall or chapel in the monastery in which the Pāṭimokkha is recited is called uposathaggaŋ (Vin III.66), or °āgāraŋ (Vin I.107; DhA II.49). The Up. service is called °kamma (Vin I.102; V.142; J I.232; III.342, 444; DhA I.205). uposathaŋ karoti to hold the Up. service (Vin I.107, 175, 177; J I.425). Keeping the Sabbath (by laymen) is called uposathaŋ upavasati (A I.142, 144, 205, 208; IV.248; see upavasati), or uposathavāsaŋ vasati (J V.177). The ceremony of a layman taking upon himself the eight sīlas is called uposathaŋ samādiyati (see sīlaŋ & samādiyati); uposatha--sīla observance of the Up. (VvA 71). The Up. day or Sabbath is also called uposatha--divasa (J III.52).

Uposathika (adj.) [fr. uposatha] -- 1. belonging to the Uposatha in phrase anuposathikaŋ (adv.) on every U., i. e. every fortnight Vin IV.315. -- 2. observing the Sabbath, fasting (cp. BSk. uposadhika M Vastu II.9); Vin I.58; IV. 75, 78; J III.52; Vism 66 (bhatta); DhA I.205.

Uposathin (adj.) [fr. upusatha] = uposathika, fasting Mhvs 17, 6.

Uppakitaka indexed at Ud III.2 wrongly for upakkitaka (q. v.).

Uppakka (adj.) [fr. ud + pac, cp. Sk. pakva & see also uppaccati] -- 1. "boiled out", scorched, seared, dried or shrivelled up; in phrase itthiŋ uppakkaŋ okiliniŋ okiriniŋ Vin III.107 = S II.260; expld. by Bdhgh. Vin III.273 as "kharena agginā pakkasarīra". -- 2. "boiled up", swollen (of eyes through crying) J VI.10.

Uppacca [ger. of uppatati] flying up Th 2, 248 (see under upacca)); S I.209 (v. l. BB. upecca, C. uppatitvā pi sakuṇo viya) = Pv II.717 (= uppatitvā PvA 103) = DhA IV.21 (gloss uppatitvā) = Nett 131 (upecca).

Uppaccati [ud + paccati, Pass. of pac] in ppr. uppacciyamāna (so read for upapacciyamāna, as suggested by v. l. BB. uppajj°) "being boiled out", i. e. dried or shrivelled up (cp. uppakka 1) J IV.327. Not with Morris J P T S. 1887, 129 "being tormented", nor with Kern, Toev. under upapacc° as ppr. to pṛc (*upapṛcyamāna) "dicht opgesloten", a meaning foreign to this root.

Uppajjati [ud + pajjati of pad] to come out, to arise, to be produced, to be born or reborn, to come into existence D I.180; Sn 584; Pv II.111 (= nibbattati PvA 71); PvA 8 (nibbattati +), 9, 20, 129 (= pātubhavati); DA I.165. <-> Pass.

uppajjiyati Vin I.50. -- ppr. uppajjanto PvA 5, 21; fut. °pajjissati PvA 5 (bhummadevesu, corresp. with niraye nibbattissati ibid.), 67 (niraye); aor. uppajji PvA 21, 50, 66; & udapādi (q. v.) Vin III.4; J I.81; ger. °pajjitvā D II.157 = S I.6, 158 = II.193 = J I.392 = Th 1, 1159; & uppajja J IV.24. -- Caus. uppādeti (q. v.). <-> pp. uppanna (q. v.). See also upapajjati and upapanna.

Uppajjana (adj.--nt.) [fr. uppajjati] coming into existence; birth, rebirth PvA 9 (°vasena), 33 (id.).

Uppajjanaka (adj.) [fr. uppajjana] (belonging to) coming into existence, i. e. arising suddenly or without apparent cause, in °bhaṇd̤a a treasure trove J III.150.

Uppajjitar [n. ag. fr. uppajjati] one who produces or is reborn in (with acc.) D I.143 (saggaŋ etc.).

Uppaṭipāṭiyā [abl. of uppaṭipāṭi, ud + paṭipāṭi] lit. "out of reach", i. e. in a distance J I.89; or impossible Vism 96 (ekapañho pi u. āgato nâhosi not one question was impossible to be understood). As tt. g. "with reference to the preceding", supra Vism 272; SnA 124, 128; DhsA 135 (T. °paṭipāṭika).

Uppaṇd̤anā (f.) [abstr. fr. ut + paṇḍ or unknown etym.] ridiculing, mocking Miln 357; Vism 29; PugA 250 (°kathā).

Uppaṇd̤uppaṇd̤ukajāta (adj.) [redupl. intens. formation; ud + paṇd̤u + ka + jāta; paṇd̤u yellowish. The word is evidently a corruption of something else, perhaps upapaṇṇd̤uka, upa in meaning of "somewhat like", cp. upanīla, upanibha etc. and reading at Pv II.113 upakaṇd̤akin. The latter may itself be a corruption, but is expld. at PvA 72 by upakaṇd̤aka--jāta "shrivelled up all over, nothing but pieces (?)". The trsln. is thus doubtful; the BSk. is the P. form retranslated into utpāṇd̤uka Divy 334, 463, and trsld. "very pale"] "having become very pale" (?), or "somewhat pale" (?), with dubbaṇṇa in Khp, A 234, and in a stock phrase of three different settings, viz. (1) kiso lūkho dubbaṇṇo upp° dhamani--santhata--gatto Vin I.276; III.19, 110; M II.121; distorted to BSk. bhīto utp°. kṛśāluko durbalako mlānako at Divy 334. -- (2) kiso upp°. J VI. 71; DhA IV.66. -- (3) upp° dhamanisanth° J I.346; II.92; V.95; DhA I.367. Besides in a doubtful passage at Pv II.112 (upakaṇd̤akin, v. l. uppaṇd̤° BB.), expld. at PvA 72 "upakaṇd̤akajāta", vv. ll. uppaṇd̤aka° and uppaṇd̤upaṇd̤uka°.

Uppaṇd̤eti [ut + paṇḍ, of uncertain origin] to ridicule, mock, to deride, make fun of Vin I.216, 272, 293; IV. 278; A III.91 = Pug 67 (ūhasati ullapati +); J V.288, 300; DhA II.29; III.41; PvA 175 (avamaññati +). <-> Note. The BSk. utprāsayati at Divy 17 represents the P. uppaṇd̤eti & must somehow be a corruption of the latter (vv. ll. at Divy 17 are utprāśayati, utprāṇayati & utprāśrayati).

Uppatati [ud + patati] to fly or rise up into the air; to spring upwards, jump up; 3rd sq. pret. udapatta [Sk. *udapaptat] J III.484 (so read for °patto, & change si to pi); ger. uppatitvā J III.484; IV.213; PvA 103, 215; and uppacca (q. v.). -- pp. uppatita (q. v.).

Uppatita [pp. of uppatati] jumped up, arisen, come about Sn 1 (= uddhamukhaŋ patitaŋ gataŋ SnA 4), 591; Dh 222 (= uppanna DhA III.301); Th 1, 371.

Uppatti (f.) [Vedic utpatti, ud + pad] coming forth, product, genesis, origin, rebirth, occasion A II.133 (°paṭilābhikāni sanyojanāni); Vbh 137 (°bhava), 411; cp. Compendium, 262 f. (khaṇa); Miln 127 (°divasa); Vism, 571 sq. (°bhava, 9 fold: kāma° etc.); SnA 46, 159, 241, 254, 312, 445; PvA 144, 215. On uppatti deva see deva and upapatti. <-> See also at̤t̤huppatti, dānuppatti.

Uppatha [Sk. utpatha, ud + patha] a wrong road or course D I.10 (°gamana, of planets); S I.38, 43; J V.453; VI. 235; DhA III.356 (°cāra).

Uppanna [pp. of uppajjati] born, reborn, arisen, produced, D I.192 (lokaŋ u. born into the world); Vin III.4; Sn 55 °ñāṇa; see Nd2 168), 998; J I.99; Pv II.22 (pettivisayaŋ); Dhs 1035, 1416; Vbh 12, 17, 50, 319; 327; DhA III. 301; PvA 21 (petesu),

33, 144, 155. -- anuppanna not arisen M II.11; not of good class D I.97 (see DA I.267).

Uppabbajati [ud + pabbajati] to leave the Order DhA I. 68; PvA 55. -- pp. °pabbajita. -- Caus. uppabbājeti to turn out of the Order J IV.219; DhA IV.195. -- Caus. II. uppabbajāpeti to induce some one to leave the Order J IV.304.

Uppabbajjta [ud + pabbajita] one who has left the community of bhikkhus, an ex--bhikkhu VvA 319; DhA I.311.

Uppala [Sk. utpala, uncertain etym.] the (blue) lotus; a waterlily. The 7 kinds of lotuses, mentioned at J V.37 are: nīla--ratta--set--uppala, ratta--seta--paduma, seta--kumuda, kalla--hāra. -- D I.75; II.19; Vin III.33 (°gandha); J II. 443; Dh 55; Vv 322; 354; Pv II.120; III.105; DhA I.384 (nīl°); III.394 (id.); ThA 254, 255; VvA 132, 161. <-> What is meant by uppala--patta (lotus--leaf?) at Vin IV.261?

Uppalaka [uppala + ka] "lotus--like", N. of a hell (cp. BSk. utpala at Divy 67 etc.) A V.173. See also puṇḍarika.

Uppalin (adj.--n.) [fr. uppala] having lotuses rich in l., only in f. uppalinī a lotus--pond D I.75; II.38; S I.138; A III. 26; Vv 322; DA I.219.

Uppaḷāseti [ud + pra + las, cp. Sk. samullāsayati in same meaning] to sound out or forth, to make sound Miln 21 (dhamma--sankhaŋ). Reading at D II.337 is upaḷāseti in same meaning.

Uppāṭaka [fr. ud + paṭ in meaning of "biting, stinging"] an insect, vermin S I.170 (santhāro °ehi sañchanno "a siesta--couch covered by vermin swarm" trsld. p. 215 & note).

Uppāṭana (nt.) [fr. ud + paṭ] pulling out, uprooting, destroying, skinning J I.454; II.283; VI.238; Miln 166; PvA 46 (kes°); Sdhp 140 (camm°). Cp. sam°.

Uppāṭanaka (adj.) [fr. uppāṭana] pulling up, tearing out, uprooting J I.303 (°vāta); IV.333 (id.).

Uppāṭeti [Sk. utpāṭayati, Caus. uf ud + paṭ to split, cp. also BSk. utpāṭayati nidhānaṇ to dig out a treasure Av. Ś I.294] to split, tear asunder; root out, remove, destroy Vin II.151 (chaviŋ to skin); M II.110 (attānaŋ); Th 2, 396 (ger. uppāṭiyā = °pāṭetvā ThA 259); J I.281 (bījāni); IV.162, 382; VI.109 (= luñcati); Miln 86; DhA III.206. <-> Caus. uppāṭāpeti in pp. uppāṭāpita caused to be torn off DhA III.208. See also upphāleti.

Uppāda1

Uppāda1 [Sk. utpāta, ud + pat] flying up, jump; a sudden & unusual event, portent, omen D I.9 (v. l. uppāta) = Vism 30 (T. uppāta, v. l. uppāda) Sn 360; J I.374; VI. 475; Miln 178.

Uppāda2

Uppāda2 [Sk. utpāda, ud + pad] coming into existence, appearance, birth Vin I.185; D I.185; S III.39 (+ vaya); IV.14; V.30; A I.152 (+ vaya), 286, 296; II.248 (taṇh°); III.123 (citt° state of consciousness); IV.65 (id.); Dh 182, 194; J I.59, 107 (sat°); Vbh 303 (citt°), 375 (taṇh°); PvA 10; ThA 282. -- anuppāda either "not coming into existence" D III.270, M I.60; A I.286, 296; II.214, 249: III.84 sq.; Ps I.59, 66; Dhs 1367; or "not ripe" D I.12.

Uppādaka (adj.) (--°) [fr. uppāda2] producing, generating PvA 13 (dukkh°). f. °ikā DhA IV.109 (jhānɔ).

Uppādana (nt.) [fr. uppada2] making, generating, causing PvA 71 (anubal° read for anubalappadāna?) 114.

Uppādin (adj.) [fr. uppāda2] having an origin, arising, bound to arise Dhs 1037, 1416; Vbh 17, 50, 74, 92 and passim;

DhsA 45.

Uppādetar [n. ag. fr. uppādeti] one who produces, causes or brings into existence, creator, producer M I.79; S I. 191; III.66; V.351; Miln 217.

Uppādeti [Caus. of uppajjati, ud + pad] -- 1. to give rise to, to produce, put forth, show, evince, make D I.135; M. I.162, 185; Pug 25; PvA 4, 16, 19, 59; Sdhp 539. cittaŋ u. to give a (temporary) thought to (with loc.) J I.81; Miln 85; DhA II.89; PvA 3. -- 2. to get, obtain, find J IV.2; Miln 140; DhA I.90; PvA 121. -- 3. in lohitaŋ u. to draw (blood) Miln 214.

[Sk. utplavati, ud + plu, cp. utplutya jumping up, rising Sp. Av. Ś I.209] -- 1. to emerge (out of water), to rise, float S IV.313 (uplava imper.); Miln 80, 379; VvA 47 (uplavitvā, v. l. uppalavitvā); DA I.256 (v. l. upari lavati). -- 2. to jump up, frisk about, to be elated or buoyant J II.97 (cp. Morris J P T S. 1887, 139); Miln 370. -- See also upaplavati, uplāpeti & ubbillāvita etc.

Uppīḷa (adj.) [ud + pīḍ] oppressing or oppressed: an° free from oppression, not hurt or destroyed D I.135 (opp. sa--uppīḷa; T. upapīḷa but v. l. upp°); J III.443; V.378; PvA 161.

Uppīḷita [pp. of uppīḷeti] pressed J VI.3.

Uppīḷeti [ud + pīḍ for ava + pīḍ, cp. uplāpeti = opilāpeti, & opīḷeti] -- 1. to press (down) on to, to hold (tight) to (with acc.), to cover up or close M I.539 (piṭṭhi--pāṇiŋ hanukena); J I 483 (hatthena akkhīni); II.245 (hatthikumbhe mukhaŋ); V.293 (aggalaŋ); ThA 188. -- 2. to stampede VvA 83 (paṭhaviŋ).

Uppoṭheti [ud + poṭheti] to beat PvA 4.

Upplavana at DhA I.309 remains to be explained, T. faulty.

Upphāleti [Caus. of ud + phal] to cut, rip or split open Vin I.276 (udara--cchaviŋ upphāletvā; v. l. uppāṭetvā, perhaps preferable).

Upphāsulika (adj.) [ud + phāsulikā for phāsukikā = phāsuka a rib] "with ribs out", i. e. with ribs showing, emaciated, thin, "skinny" Pv II.11 (= uggata--phāsuka PvA 68); IV.101 (MSS. uppā°); ThA 133 (spelt uppā°).

Uplāpeti [Sk. avaplāvayati, Caus. of ava + plu, with substitution of ud for ava; see also uppilavati] to immerse M I.135 (vv. ll. upal° & opil°); J IV.162 (fig. put into the shade, overpower; v. l. upal°). See also opilāpeti & ubbillāvita.

Ubbaṭuma (adj.) [ud + *vṛti (of vṛt) + ma (for mā > mant); cp. Sk. udvṛtta & vṛtimant] going out of its direction, going wrong (or upset?), in phrase ubbaṭumaŋ rathaŋ karoti to put a cart out of its direction A IV. 191, 193.

Ubbaṭṭeti [Caus. of ud + vṛt, as doublet of ubbatteti, cp. BSk. udvartayati Divy 12, 36] to anoint, give perfumes (to a guest), to shampoo J I.87 (gandhacuṇṇena), 238 (id.); V.89, 438.

Ubbaṭṭhaka misprint in Pug Index as well as at Pug A 233 for ubbhaṭṭhaka (q. v.).

Ubbattati [ud + vṛt] to go upwards, to rise, swell J VI. 486 (sāgaro ubbatti). See also next.

Ubbatteti [Caus. of ud + vṛt, of which doublet is ubbaṭṭeti; cp. also ubbaṭuma] -- 1. to tear out J I.199; Miln 101 (sadevake loke ubbattiyante); DhA I.5 (hadayamaŋsaŋ), 75 (rukkhaŋ). -- 2. to cause to swell or rise J III.361 (Gangāsotaŋ); IV.161 (samuddaŋ). -- 3. (intrs.) to go out of direction, or in the wrong direction Vism 327 (neva ubbaṭṭati na vivaṭṭati; v. l. uppaṭṭati); DhA III.155.

Ubbadhati [ud + vadhati] to kill, destroy Sn 4 (praet. udabbadhi = ucchindanto vadheti SnA 18).

Ubbandhati [ud + bandhati] to hang up, strangle Vin III. 73 (rajjuyā); J I.504 (id.); III.345; Th 2, 80; Vism 501; VvA 139, 207 (ubbandhitu--kāmā in the intention of hanging herself).

Ubbarī (f.) [Sk. urvarā, Av. urvara plant] fertile soil, sown field; fig. woman, wife J VI 473 (= orodha C.).

Ubbasati see ubbisati.

Ubbaha (adj.) (--°) [fr. ud + vṛh, i. e. to ubbahati1] only in cpd. dur° hard to pull out, difficult to remove Th 1, 124, 495 = 1053.

Ubbahati1

Ubbahati1 [ud + bṛh or vṛh, see also uddharati] to pull out, take away, destroy Sn 583 (udabbahe pot. = ubbaheyya dhāreyya SnA 460); Th 1, 158; J II.223 (udabbahe = udabbaheyya C.); IV.462 (ubbahe); VI.587 (= hareyya C.).

Ubbahati2

Ubbahati2 [ud + vahati, although possibly same as ubbahati1, in meaning of uddharati, which has taken up meanings of *udbharati, as well as of *udbṛhati and *udvahati] to carry away, take away, lift (the corn after cutting); only in Caus. II. ubbahāpeti to have the corn harvested Vin II 180 = A I.241. -- Here belong uddhaṭa and uddharaṇa. Cp. also pavāḷha.

Ubbāḷha [adj. pp. of ud + bāhati = vāh or more likely of ud + bādh] oppressed, troubled, harassed, annoyed, vexed Vin I.148, 353; II.119; IV.308; J I.300; Vism 182 (kuṇapa--gandhena); DhA I.343.

Ubbāsīyati [Pass. of ubbāseti, ud + vas] "to be dis--inhabited", i. e. to be abandoned by the inhabitants Mhvs 6, 22 (= chaḍḍīyati C.). -- Cp. ubbisati.

Ubbāhana (nt.) [fr. ubbahati2] carrying, lifting, in °samattha fit for carrying, i. e. a beast of burden, of an elephant J VI.448.

Ubbāhikā (f.) [orig. f. of ubbāhika, adj. fr. ubbāheti in abstr. use] a method of deciding on the expulsion of a bhikkhu, always in instr. ubbāhikāya "by means of a referendum", the settlement of a dispute being laid in the hands of certain chosen brethren (see Vin Texts III.49 sq.) Vin II.95, 97, 305; V.139, 197; A V.71; Mhvs 4, 46.

Ubbāheti [hardly to be decided whether fr. ud + vāh (to press, urge), or bṛh or bādh; cp. uddharati 2] to oppress, vex, hinder, incommodate J V.417 sq.

Ubbigga [Sk. udvigna, pp. of ud + vij] agitated, flurried, anxious Vin II.184; S I.53; Th 1, 408; J I.486; III.313; Miln 23, 236, 340 (an°); Vism 54 (satat°); DhA II.27; ThA 267; Sdhp 8, 77.

Ubbijjati [Pass. of ud + vij] to be agitated, frightened or afraid Vin I.74 (u. uttasati palāyati); III.145 (id.); S I. 228 (aor. ubbijji); Miln 149 (tasati +), 286 (+ saŋviji); Vism 58. -- Caus. ubbejeti (q. v.). -- pp. ubbigga (q. v.).

Ubbijjanā (f.) [abstr. fr. ubbijjati] agitation, uneasiness DA I.111. Cp. ubbega.

Ubbinaya (adj.) [ud + vinaya] being outside the Vinaya, ex-- or un--Vinaya, wrong Vinaya Vin II.307; Dpvs V.19.

Ubbilāpa (v. l. uppilāva, which is prob. the correct reading] joyous state of mind, elation Ud 37. See next.

Ubbilāvita (according to the very plausible expln. given by Morris J P T S. 1887, 137 sq. for uppilāpita, pp. of uppilāpeti = uplāpeti < uplāveti, as expld. under uppilavati, ud + plu; with ll for l after cases like Sk. ālīyate > P. allīyati, ālāpa > allāpa etc., and bb for pp as in vanibbaka = Sk. vanīpaka (*vanipp°)] happy, elated, buoyant, ltt. frisky; only in cpds. °atta rejoicing, exultancy, elation of mind D I.3, 37; J III 466; Miln 183; DA I.53, 122; and °ākāra id. DhA I.237. At Vism 158 "cetaso ubbilāvitaŋ" stands for ubbilāvitattaŋ, with v. l. BB uppilāvitaŋ. Cp. J V.114 (ubbilāvita--cittatā).

Ubbilla [either a secondary formation fr. ubbilāvita, or representing uppilava (uppilāva) for upplava, ud + plu, as discussed under ubbilāvita. The BSk. word udvilya Lal. V. 351, 357, or audvilya Divy 82 is an artificial reconstruction from the Pāli, after the equation of Sk. dvādaśa > dial. P. bārasa, whereas the original Sk. dv. is in regular P. represented by dd, as in dvīpa > dīpa, *udvāpa > uddāpa. Müller's construction ubbilla > *udvela rests on the same grounds, see P. Gr. 12.] elation, elated state of mind M III.159; °bhāva id. DA I.122; Sdhp 167. See next.

Ubbisati [better reading v. l. ubbasati, ud + vas] "to be out home", to live away from home J II.76. -- See also ubbāsīyati. -- pp. ubbisita (°kāle) ibid.

Ubbūḷhavant see uruḷhavant.

Ubbega [Sk. udvega, fr. ud + vij] excitement, fright, anguish D III.148; later, also transport, rapture, in cpd. (°pīti); Vism 143; DhsA 124; PugA 226.

Ubbegin (adj.) [fr. ubbega] full of anguish or fear J III. 313 (= ubbegavant C.).

Ubbejanīya (adj.) [fr. ubbejeti] agitating, causing anxiety J I.323, 504.

Ubbejitar & Ubbejetar [n. ag. fr. ubbejeti] a terrifier, a terror to A II.109 (°etar); IV.189 (id.); Pug 47, 48 (= ghaṭ̣ṭetvā vijjhītvā ubbegappattaŋ karotī ti PugA 226).

Ubbejeti [Caus. of ud + vij] to set into agitation, terrify, frighten Miln 388 (°jayitabba grd.); PugA 226.

Ubbeṭhana (nt.) [fr. ud + veṣṭ] an envelope, wrap J VI.508.

Ubbedha [ud + vedha of vyadh] height, only as measure, contrasted with āyāma length, & vitthāra width J I.29 (V.219; asīti--hatth°), 203 (yojana--sahass°); VvA 33 (yojana°), 66 (asīti--hatth°), 158 (hattha--sat°), 188 (soḷasa--yojan°), 221, 339; PvA 113. See also pabbedha.

Ubbedhati [ud + vedhati = Sk. vyathate] to be moved, to shake (intrs.), quiver, quake J VI.437 (= kampati C.).

(indecl.) [a doublet of uddhaŋ, see uddhaŋ III.] up, over, above, on top J V.269 (ubbhaŋ yojanaŋ uggata); in cpds. like ubbhakkhakaŋ above the collar bone Vin IV.213; ubbhajānumaṇ̣ḍalaŋ above the knee Vin IV.213; ubbhamukha upwards S III.238; Miln 122.

Ubbhaṭ̣ṭhaka (adj.) [ubbha + ṭha + ka of sthā, prob. contracted fr. ubbhaṭ̣ṭhitaka] standing erect or upright D I.167; M I.78, 92, 282, 308, 343; A I.296; II.206; Pug 55 (ubb°; = uddhaŋ ṭhitaka PugA 233).

Ubbhaṇ̣ḍita [pp. of ubbhaṇ̣ḍeti, ud + *bhaṇ̣ḍ, cp. bhāṇ̣ḍa] bundled up, fixed up, wrapped up, full Vin I.287.

Ubbhata [pp. of uddharati with bbh for ddh as in ubbhaŋ for uddhaŋ; cp. ubbahati and see also the doublet uddhaṭa] drawn out, pulled out, brought out, thrown out or up, withdrawn Vin I.256 (kaṭhina, cp. uddhāra & ubbhāra); III.196 (id.); D I.77 (cp uddharati); M I.383 (ubbhatehi akkhihi); Dh 34 (okamokata u. = *okamokataḥ u.); J I.268; PvA 163.

Ubbhava [ud + bhava] birth, origination, production Pgdp 91 (dānassa phal°). Cp. BSk. udbhāvanā Divy 184 (guṇ°) 492 (id.).

Ubbhāra = uddhāra (suspension, withdrawal, removal) Vin I.255, 300; V.136, 175; cp. Vin Texts I.19; II.157.

Ubbhijjati [ud + bhid] to burst upwards, to spring up out of the ground, to well up; to sprout D I.74 = M III. 93 = III.26; J I.18 (V.104); Dh 339 (ger. ubbhijja = uppajitvā DhA IV.49); DA I.218. -- pp. ubbhinna.

Ubbhida1

Ubbhida1 (nt.) [Sk. udbhida] kitchen salt Vin I.202, cp. Vin Texts II.48.

Ubbhida2

Ubbhida2 (adj.) [fr. ud + bhid] breaking or bursting forth, in cpd. °odaka "whose waters well up", or "spring water" D I.74; M I.276; DA I.218.

Ubbhinna [pp. of ubbhijjati] springing up, welling up Dh I.218.

Ubbhujati [ud + bhuj] to bend up, to lift up (forcibly), ger. °itvā in meaning of "forcibly" Vin II.222; III.40.

see ubho; cp. ubhato & ubhaya.

Ubhato (adv.) [abl. of *ubha, to which ubhaya & ubho] both, twofold, in both (or two) ways, on both sides; usually °--, as °bhāgavimutta one who is emancipated in two ways D II.71; Dialogues II.70, n. 1; M I.477 (cp. 385 °vimaṭṭha); S I.191; A I.73; IV.10, 77; Png 14, 73; Nett 190; °byañjanaka (vyañj°) having the characteristics of both sexes, hermaphrodite Vin I.89, 136, 168; III.28; V. 222; °sangha twofold Sangha, viz. bhikkhu° & bhikkhunī Vin II.255; IV.52, 242, 287; Mhvs 3234. <-> See further Vin II.287 (°vinaye); D I.7 (°lohitaka, cp. DA I.87); M I.57 (°mukha tied up at both ends), 129 (°daṇḍakakakaca a saw with teeth on both sides), 393 (koṭiko pañho; S IV.323 (id.).

Ubhaya (adj.) [*ubha + ya, see ubho] both, twofold Sn 547, 628, 712, 1106, 1107, 801 (°ante); Nd1 109 (°ante); J I.52; PvA 11, 24, 35, 51. -- nt. °ŋ as adv. in combn. with ca c'ûbhayaŋ following after 2nd. part of comprehension) "and both" for both--and; and also, alike, as well Dh 404 (gahaṭṭhehi anāgārehi c'ûbhayaŋ with householders and houseless alike); Pv I.69. -- Note. The form ubhayo at Pv II.310 is to be regarded as fem. pl. of ubho (= duve PvA 86).
--aŋsa lit. both shoulders or both parts, i. e. completely, thoroughly, all round (°--) in °bhāvita thoroughly trained D I.154 (cp. DA I.312 ubhaya--koṭṭhāsāya bhāvito).

Ubhayattha [adv.) [Sk. ubhayatra, fr. ubhaya] in both places, in both cases Vin I.107; A III.64; Dh 15--17; DhA I.29 (°ettha), 30; PvA 130.

Ubho (udj.) [Sk. ubhau, an old remnant of a dual form in Pāli; cp. Gr. a)/mfw both, Lat. ambo, Lith. abū, Goth. bai, Ohg. beide = E. both. To prep.--adv. *amb, *ambi; see abhi & cp. also vīsati] both; nom. acc. ubho S I.87 = A III.48 = It 16; It 43 = Sn 661 = Dh 306; Sn 220, 543, 597; Dh 74, 256, 269; 412; Nd1 109; Pv I.76; J I.223; II.3; PvA 13, 82 (tā ubho). -- ubhantaŋ both ends, both sides Sn 1042 (see Nd2 169; Sn A 588 expls. by ubho ante). -- gen. ubhinnaŋ S I.162; II. 222; J II.3; instr. ubhohi (hatthehi) Vin II.256; J IV.142; loc. ubhosu Sn 778 (antesu); J I.264 (passesu; PvA 94 (hatthesu). <-> Note. The form ubhayo at Pv II.310 is to be regarded as a nom. fem. (= duve PvA 86).

Ummagga [ud + magga, lit. "off--track"] -- 1. an underground watercourse, a conduit, main M I.171; A II.189; J VI.426, 432; SnA 50 ("ummaggo paññā pavuccati"); DhA I.252 (°cora); II.37 (v l. umanga); IV.104; PvA 44 (read with v. l. SS

kummagga). -- 2. a side track, a wrong way, devious way S I.193 (v. l. °manga) = Th 1, 1242; S IV.195; A IV.191.

Ummanga [ud + manga (?) or for ummagga, q. v. for vv. ll.] "out luck", i. e. unlucky; or "one who has gone off the right path" Vin V.144.

Ummatta (adj.) [ud + matta of mad] out of one's mind, mad S V.447 (+ viceta); J V.386; Miln 122; Sdhp 88; PvA 40 (°puggala read with v. l. SS for dummati puggala). Cp. next & ummāda.
--rūpa like mad, madly, insane Pv I.81; II.62 (where J III.156 has santaramāna).

Ummattaka (adj.) = ummatta; Vin I.123, 321; II.60, 80; III.27, 33; A IV.248; Vism 260 (reason for); Miln 277; PvA 38, 39, 93 (°vesa appearance of a madman), 95. <-> f. ummattikā Vin IV.259, 265; ThA 111.

Ummaddeti [ud + maddeti, Caus. of mṛd] to rub something on (acc.) Vin II.107 = 266 (mukhaŋ).

Ummasati [ud + masati of mṛś.] to touch, take hold of, lift up Vin III.121. Cp. next.

Ummasanā (f.) [abstr. fr. ummasati] lifting up Vin III.121 (= uddhaŋ uccāraṇā).

Ummā (f.) [cp. Sk. umā] flax, only in cpd. °puppha the (azure) flower of flax M II.13 = A V.61 (v. l. dammā°, ummāta°); D II.260; Th 1, 1068; DhsA 13. Also (m.) N. of a gem Miln 118.

Ummāda [ud + māda] madness, distraction, mental aberration S I.126 (°ŋ pāpuṇeyya citta--vikkhepaŋ vā); A II.80; III.119; V.169; Pug 69; PvA 6 (°patta frantic, out of mind), 94 (°vāta), 162 (°patta).

Ummādanā (f.) (or °aŋ nt.) [abstr. fr. ummāda] maddening Sn 399 (+ mohanaŋ = paraloke ummādanaŋ ihaloke mohanaŋ SnA 377); ThA 2, 357 (cp. ThA 243).

Ummāra [according to Müller P. Gr. = Sk. udumbara (?)] <-> 1. a threshold Vin IV.160 (= indakhīla); Th 2, 410; J I. 62; III.101; Vism 425; DhA I.350. -- 2. a curb--stone J VI.11. -- 3. as uttar° (the upper threshold) the lintel J I.111; DhA II.5 (v. l. upari°). -- 4. window--sash or sill J I.347; IV.356.

(f.) [for the usual ūmi, cp. similar double forms of bhummi > bhūmi] a wave Th 1, 681; Miln 346.

Ummisati [ud + misati] to open one's eyes J III.96 (opp. nimisati; v. l. ummisati for °mīḷ°?).

Ummihati [ud + mih] to urinate Vin I.78 (ūhanati +).

Ummīleti [Caus. of ud + mīl; opp. ni(m)mīleti] to open one's eyes J I.439; II.195; IV.457; VI.185; Miln 179, 357, 394; Vism 185, 186; DhA II.28 (opp. ni°); VvA 205, 314.

Ummuka (nt.) [Sk. ulmuka perhaps to Lat. adoleo, cp. also alāta firebrand; see Walde, Lat. Wtb. s. v. adoleo] a fire brand Vin IV.265; S IV.92 (T. ummukka meaning "loosened"?); J II.69 v. l. °kk), 404 (kk); III.356.

Ummujjati [ud + majj] to emerge, rise up (out of water) Vin I.180; S IV.312; A IV.11 sq; J II.149, 284; III.507; IV.139; Pug 71; Miln 118; DA I.37, 127; PvA 113.

Ummujjana (nt.) [fr. ummujjati] emerging Vism 175 (+ nimmujjana); DA I.115.

Ummujjamānaka (adj.) [ummujjamāna, ppr. med, of ummujjati, + ka] emerging A II.182.

Ummujjā (f.) [fr. ummujjati] emerging, jumping out of (water), only in phrase ummujja--nimujjaŋ karoti to emerge & dive D I.78; M I.69; A I.170; J IV.139; Nett 110; Vism 395 (= Ps II.208).

Ummūla (adj.) [ud + mūla] "roots--out", with roots showing, laying bare the roots J I.249 (°ŋ karoti); Sdhp 452.

Ummūlaka (adj.) [= ummūla] uprooting, laying bare the roots J I.303 (vāta).

Ummūleti [Caus. fr. ummūla] to uproot, to root out J I.329.

Umhayati [Sk. *ut--smayate, ud + smi] to laugh out loud J II.131 (= hasitaŋ karoti); III.44; IV.197; V.299 (°amāna = hasamāna C.). Caus. umhāpeti J V.297.

Uyyassu (imper. 3rd. sg.) is v. l. BB. and C. reading at J VI.145, 146 for dayassu, fly; probably for (i) yassu of yā to go.

Uyyāti [ud + yā] to go out, to go away J II.3, 4 (imper. uyyāhi); IV.101. -- Caus. uyyāpeti to cause to go away, to bring or take out S IV.312.

Uyyāna (nt.) [Sk. udyāna, fr. ud + yā] a park, pleasure grove, a (royal) garden J I.120, 149; II.104; IV.213; V.95; VI.333; PvA 6, 74, 76; VvA 7; Sdhp 7.
--kīḷā amusement in the park, sports DhA I.220; IV.3. --pāla overseer of parks, head gardener, park keeper J II. 105, 191; IV.264 bhūmi garden ground, pleasure ground J I.58; Vv 6419; Pv II.129; DA I.235.

Uyyānavant (adj.) [fr. uyyāna] full of pleasure gardens Pv III.36.

Uyyāma [Sk. udyama, ud + yam; P. uyyāma with ā for a, as niyāma > niyama; cp. BSk. udyama Jtm 210] exertion, effort, endeavour Dhs 13, 22, 289, 571; DhsA 146.

Uyyuñjati [ud + yuj] to go away, depart, leave one's house Dh 91 (cp. DhA II.170). -- pp. uyyutta. -- Caus. uyyojeti (q. v.).

Uyyuta (adj.) [ud + yuta] striving, busy (in a good or bad cause) Sn 247, 248; J V.95.

Uyyutta [pp. of uyyuñjati] striving, active, zealous, energetic J I.232.

Uyyoga [fr. ud + yuj] departure, approach of death Dh 236 (cp. DhA III.335).

Uyyojana (nt.) [fr. uyyojeti] inciting, instigation A IV.233.

Uyyojita [pp. of uyyojeti] instigated Miln 228; PvA 105.

Uyyojeti [Caus. of uyyuñjati] -- 1. to instigate Vin IV.235; J III.265. -- 2. to dismiss, take leave of (acc.), send off, let go Vin I.179; A III.75; J I.119 (bhikkhu--sanghaŋ), 293; III.188; V.217; VI.72; Vism 91; DhA I.14, 15, 398; II.44; VvA 179; PvA 93. -- pp. uyyojita (q. v.).

Uyyodhika (nt.) [fr. ud + yudh] a plan of combat, sham fight Vin IV.107; D I.6; A V.65; DA I.85.

Ura (m. nt.) & Uro (nt.) [Sk. uras] -- 1. the breast, chest. -- Cases after the nt. s.--declension are instr. urasā Th 1, 27; Sn 609; & loc. urasi Sn 255; J III.148; IV. 118, also urasiŋ J III.386 (= urasmiŋ C.). Other cases of nt. a--stem, e. g. instr. urena J III.90; PvA 75; loc. ure D I.135; J I.156, 433, 447; PvA 62 (ure jāta; cp. orasa). -- Vin II.105 (contrasted with piṭṭhi back); IV.129; J IV.3; V.159, 202; Nd2 659; Pv IV.108; DhA III.175; DA I.254; DhsA 321; PvA 62, 66. -- uraŋ deti (with loc.) to

Qput oneself on to something with one's chest, fig. to apply oneself to J I.367, 401, 408; III.139, 455; IV.219; V.118, 278. -- 2. (appld.) the base of a carriage pole Vv 6328 (= īsāmūla VvA 269).
--ga going on the chest, creeping, i. e. a snake S I.69; Sn 1, 604; J I.7; IV.330; VI.208; Vv 808; Pv I.121 (= urena gacchati ti urago sappassɔ etaŋ adhivacanaŋ PvA 63); PvA 61, 67. --cakka an iron wheel (put on the chest), as an instrument of torture in Niraya J I.363, 414. --cchada "breast cover", breast plate (for ornament) Vin II.10; J IV.3; V.215, 409; VI.480; ThA 253. --ttāḷi beating one's breast (as a sign of mourning & sorrow) M I.86, 136; A II.188; III.54, 416; IV.293; PvA 39. --tthala the breast A II.174.

Urabbha [Sk. urabhra, with ulā & uraṇa to be compared with Gr. a)rh/n wether, cp. Hom. Qros wool; Lat. vervex; Ags. waru = E. ware (orig. sheepskins) = Ger. ware. Here also belongs P. urāṇī] a ram D I.127; A I.251 sq.; II.207; IV.41 sq.; J V.241; Pug 56; DA I.294; DhA II.6. See also orabbhika.

Urāṇī (f.) [or uraṇī?, f. of uraṇa, see urabbha] an ewe J V.241 (= urāṇikā C.); v. l. uraṇī & uraṇikā.

Uru (adj.) [cp. Av. ravah space; Gr. eu)rus wide; Lat. rūs free or wide space, field; Idg. *ru, *uer wide, to which also Goth. rūms space = Ags. rūm, E. room, Ger. raum] wide, large; excellent, eminent J V.89; Miln 354; Sdhp 345, 592. -- pl. urū sands, soil J V.303.

Urundā (f.) [ura + undā?] freedom of the chest, free breathing, relief D II.269 (v. l. uruddhā perhaps preferable, for ura + uddharana lifting or raising the chest).

Urūḷhava (adj.) [doubtful, prob. for urūḷhavant, with affix vant to a pp. formed with ud°. The word is taken by Kern, Toev. s. v. as ud--ūḷha of vah (with d for r). The well accredited (and older) variant ubbuḷhavā is expld. (see Kern, s. v.) as pp. of ud + bṛh2, cp. upabrūhana. Perhaps we have to consider this as the legitimate form urūḷhava as its corruption. Morris, J.P.T.S. 1887, 141 takes urūḷhavā as ud + rūḷha, pp. of ruh (with r. for rr = dr), thus "overgrown"] large, bulky, immense; great, big, strong. Only in one stock phrase "nāgo isādanto urūḷhavo" Vv 209, 439; J VI.488; of which variant n. ī. ubbuḷhavā M I.414 = 450. The word is expld. at J VI.488 by "ubbāhana--samattha"; at VvA 104 (pl. urūḷhavā) by "thāmajava--parakkamehi byūhanto (v. l. brahmanto) mahantaŋ yuddha--kiccaŋ vahituŋ samatthā ti attho". The BSk. udviddha (Divy 7) may possibly be a corruption of ubbūḷha.

Ulati is a commentator's invention; said to be = gacchati to go Vism 60 (in definition of paŋsu--kūla; paŋsu viya kucchita--bhāvaŋ ulatī ti paŋsu--kūlaŋ).

Ulūka [Sk. ulūka; cp. Lat. ulucus & ulula owl, ululāre to howl, Ger. uhu; onomat. *ul, as in Gr. o)lolu/zw, Sk. ululi, Lith. ulůti] an owl Vin I.186 (°camma, sandals of owl's skin); III.34; A V.289 sq.; J II.208, 352 (as king of the birds); Miln 403; DhA I.50 (kāka° crows & owls).
--pakkha owls'wings (used as dress) Vin I.305; D I.167. --pakkhika dress of owls'wings, or owl feathers A I.241, 296; II.206; Pug 55 (= ulūka--pattāni ganthetvā kata--nivāsanaŋ Pug A 233).

Ullanghati [ud + langh, cp. BSk. prollanghya transgressing (= pra + ullangh°) Divy 596] to leap up J III.222 (udakato °itvā). -- Caus. ullangheti to make jump up (always with olangheti, i. e. to make dance up & down) Vin III.121; J V.434; DhA IV.197. -- pp. ullanghita (q v.).

Ullanghanā (f.) [abstr. fr. ud + langh] jumping up, lifting up, raising Vin III.121; J IV.5 (°samattha?).

Ullanghita [pp. of ullangheti] being jumped on, set on C. on S I.40 (see K. S. I.318) (for uḍḍita = taṇhāya ullanghita).

Ullapati [ud + lapati] to call out, to talk to, lay claim to Vin I.97; III.105; Pug 67 (= katheti Pug A 249).

Ullapana (nt.) & °ā (f.) [fr. ullapati] calling out, enticing, laying claim to Vin III.101; Th 2, 357; Miln 127; ThA 243. --

ullapanā = uddhaŋ katvā lapanā Vism 27.

Ullahaka (adj.) [?] only in acc. nt. ullahakaŋ used adverbially, in cpd. dant° after the manner of rubbing the teeth, by means of grinding the teeth M III.167. Seems to be a a(/pac legome/non.

Ullāpa is v. l. for uklāpa (q. v.).

Ullikhana (nt.) [fr. ud + likh] combing, scratching VvA 349; ThA 267.

Ullikhita [pp. of ud + likh] scratched, combed Vin I.254; J II.92 (aḏḏhullikhitehi kesehi); Ud 22 (id. with upaḏḏh° for aḏḏh°); VvA 197.

Ullingeti [Denom. of ud + linga] to exhibit, show as a characteristic Vism 492.

Ullitta [pp. of ud + lip] smeared; only in combn. ullittâvalitta smeared up & down, i. e. smeared all round Vin II 117; M II.8; A I.101, 137; IV.231; Th 1, 737.

Ullumpati [ud + lup, cp. BSk. ullumpati Mahāvy § 268] to take up, to help (with acc.), to save Vin II.277; D I.249.

Ullumpana (nt.) [fr. ullumpati] saving, helping; in phrase °sabhāva--saṇṭhita of a helping disposition, full of mercy DA I.177; PvA 35. Same as ullopana (q. v.).

Ullulita [pp. of ulloleti] waved, shaken (by the wind); waving J VI.536.

Ulloka [ud + lok°] doubtful in its meaning; occurs at Vin I.48 = II.209 as ullokā paṭhamaŋ ohāreti, trsl. Vin Texts by "a cloth to remove cobwebs", but better by Andersen, Pāli Reader as "as soon as it is seen"; at Vin II.151 the translators give "a cloth placed under the bedstead to keep the stuffing from coming out". See on term Morris J.P.T.S. 1885, 31. -- In cpd ulloka--paduma at J VI.432 it may mean "bright lotus" (lit. to be looked at). See ulloketi.

Ullokaka (adj.) [fr. ulloketi] looking on (to), looking out; in phrase mukh° looking into a person's face; i. e. cheerful, winning; or "of bright face", with a winning smile D I.60; DA I.59, 168; PvA 219 (°ika for °aka).

Ullokita [pp. of ulloketi] looked at, looked on J I.253; DA I 193.

Ulloketi [ud + lok°, cp. loka, āloka & viloka] to look on to, look for, await J I.232 (ākāsaŋ), 253; II.221, 434; DA I.153, 168; VvA 316. -- pp. ullokita (q. v.).

Ullopana (nt.) = ullumpana DhA I.309 (T. faulty; see remarks ad locum).

Ullola [fr. ud + lul] -- 1. a wave J III.228; VI.394. <-> 2. commotion, unrest J IV.306, 476.

Ullolanā (f.) [fr. ulloleti] wavering, loitering (in expectation of something), greed ThA 243.

Ulloleti [denom. fr. ullola] to stroll or hang about, to wait for, expect ThA 243. -- pp. ullulita.

Uḷāra (adj.) [Vedic udāra, BSk. audāra] great, eminent, excellent, superb, lofty, noble, rich. -- Dhammapāla at VvA 10--11 distinguishes 3 meanings: tīhi atthehi ūḷāraŋ; paṇītaŋ (excellent), seṭṭhaŋ (best), mahantaŋ (great) Vin III.41 (°bhoga); D I.96; M III.38 (°bhogatā); S V.159; Sn 53, 58, 301; Nd2 170; J I.399; V.95; Vv 11; 8426; Pv I.512 (= hita samiddha PvA 30); VvA 18 (°pabhāva = mahānubhāva); ThA 173, 280; PvA 5, 6, 7, 8, 25, 30, 43, 58 and passim; Sdhp 26, 260, 416. <-> Der. oḷārika (q. v.).

Uḷāratā (f.) = uḷāratta Sdhp 254.

Uḷāratta (nt.) [abstr. fr. uḷāra] greatness etc.; only neg. an° smallness, insignificance, inferiority VvA 24.

Uḷu [Sk. uḍu, dialectical?] a lunar mansion Miln 178.

Uḷunka [dial.?] a ladle, a spoon Vin I.286; J I.120, 157; III.461; Miln 8; DhA I.425; II.3, 20; IV.75, 123.

Uḷumpa [dial.?] a raft, a float Vin I.230; III 63 (°ŋ bandhati); J IV.2; DhA II.120.

Uviṭṭa [= viṭṭha, pp. of viś, with prefixed u] having entered, come in D II.274 (v. l. BK. upa°).

Usabha1

Usabha1 [Vedic ṛṣabha; Av. aršan male, Gr. a)/rshn, a)/rrhn masculine, to Idg. *eres & *rēs to wet, sprinkle (with semen), as also in Sk. rasa juice, rasā wet, liquid, Lat. rōs dew. A parallel root *ueres in Sk. varṣa rain, Gr. e)/rsh dew; Sk. vṛṣan & vṛṣabha bull] a bull; often fig. as symbol of manliness and strength (cp. nisabha) D I.6 (°yuddha bull--fight), 9 (°lakkhaṇa signs on a b.), 127; Vin III.39 (puris° "bull of a man", a very strong man); A I.188; II.207; IV.41 sq., 376; V.347, 350; Sn 26 sq., 416, 646, 684; Dh 422; J I.28 (V.203; °kkhandha broadshouldered), 336; V.99 (bharatûsabha); VI.136; Pug 56; Vism 153 (°camma, in simile); DhA I.396; SnA 226, 333; KhA 144; PvA 163; VvA 85. -- The compn. forms of usabha are āsabha, isabha (in nisabha) & esabha (q. v.). The relations between usabha, vasabha & nisabha are discussed at SnA 40.

Usabha2

Usabha2 (nt.) [= usabha1, in special application (?)] a certain measure of length, consisting of 20 yaṭṭhis (see yaṭṭhi) or 140 cubits J I.64 (eight), 70 (id.); II.91; IV.17 (one), 142 (eight); DhA I.108 (°mattaŋ).

Usā (f.) [doubtful] (a certain) food J VI.80.

Usīra (m. & nt.) [Sk. uśīra] the fragrant root of Andropogon Muricatum (cp. bīraṇa) Vin I.201; II.130 (°mayā vijanī); S II.88 (°nāḷi); A II.199 (id.); Dh 337; J V.39; Th 1, 402 (°attho).

Usu (m. & f) Sk. iṣu] an arrow Vin III.106 (°loma); D I.9; M I.86; III.133; S I.127; A II.117; III.162; J IV.416; VI.79, 248, 454; Miln 331, 339; SnA 466; PvA 155.
--kāra an arrow--maker, fletcher M II.105; Dh 80, 145; Th 1, 29; J II.275; VI.66; DhA I.288.

Usumā (f.) [the diaeretic form of Sk. uṣman, of which the direct equivalent is P. usmā (q. v.)] heat J I.31 (= uṇha III.55), 243; II.433; Vism 172 (usuma--vaṭṭi--sadisa); DA I.186; DhA I.225; II.20.

Usuyyaka (adj.) [fr. usuyyā] envious, jealous Vin II.190; Sn 318, 325; J II.192 (v. l. asuyy°); V.114. -- Note. The long vowel form usūyaka occurs in cpd. abbhusūyaka (q. v.). Spelling ussuyikā occurs at Vv 3321 (see VvA 147).

Usuyyati & Usūyati [Sk. asūyati; fr. usuyā envy] to be jealous or envious, to envy (with acc.) Vin I.242; J III. 27 (ppr. an--usuyyaŋ); Pv II.320 (maŋ usūyasi = mayhaŋ issaŋ karosi PvA 87).

Usuyyanā (f.) & Usuyyitatta (nt.) are exegetical abstr. formations of usuyyā (q. v.). Dhs 1121; Pug 19.

Usuyyā & Usūyā (fQ) [Sk. asūyā] envy, jealousy, detraction S I.127 (ū); Sn 245 (u); J II.193 (ū); III.99 (ū; v. l. ussuyyā); Miln 402 (ū); Dhs 1121 (u); VvA 71 (u); SnA 332 (u).

Usmā (f.) [see usumā] heat D II.335, 338; M I.295; S II. III.143; IV.215, 294; V.212; Dhs 964; DA I.310. -- In combn. with °kata it appears as usmī°, e. g. at M I 132, 258.
 --gata heated, belonging to heat Dhs 964; as tt. one who mortifies or chastises himself, an ascetic J V.209 (= samaṇateja C.; cp. BSk. uṣṇagata & uṣmagata Divy 166, 240, 271. 469, & see Kern's mistakes at Toev. s. v.).

Ussa (adj.) [der. fr. ud = *ud--s(y)a, in analogy to oma fr. ava; but taken by Kern, Toev. s. v. as an abbreviated ussada] superior, higher (opp. oma inferior) A III.359; Sn 860 (= Nd1 251 with spelling ossa), 954.

Ussakkati1

Ussakkati1 [ud + sakkati, see sakkati] to creep out or up to, to rise A III.241 sqQ; Miln 260.

Ussakkati2

Ussakkati2 [by--form of ussukkati] to endeavour Vism 437; VvA 95 (Caus. II. ussakkāpesi), 214.

Ussankita (adj.) [pp. of ud + śank] = ussankin A III.128; DhA III.485 (+ pari°; cp. ā°).

Ussankin (adj.) [fr. ud + śank] distrustful, fearful, anxious Vin II.192.

Ussankha (adj.) [ud + sankha] with ankles midway (?) in °pāda the 7th of the characteristics of a Mahāpurisa D II.17; III.143, 154; DA explains: the ankles are not over the heels, but midway in the length of the foot.

Ussajjati [ud + sṛj, cp. BSk. protsṛjati Divy 587] to dismiss, set free, take off, hurl A IV.191.

Ussaṭa [pp. of ud + sarati of sṛ, cp. saṭa for *sūta] run away M II.65.

Ussada [most likely to ud + syad; see ussanna]: this word is beset with difficulties, the phrase satt--ussada is applied in all kinds of meanings, evidently the result of an original application & meaning having become obliterated. satt° is taken as *sapta (seven) as well as *sattva (being), ussada as prominence, protuberance, fulness, arrogance. The meanings may be tabulated as follows: (1) prominence (cp. Sk. utsedha), used in characterisation of the Nirayas, as "projecting, prominent hells", ussadanirayā (but see also below 4) J I.174; IV.3, 422 (pallankaŋ, v. l. caturassaŋ, with four corners); V.266. -- adj. prominent ThA 13 (tej--ussadehi ariyamaggadhammehi, or as below 4?). -- 2. protuberance, bump, swelling J IV.188; also in phrase sattussada having 7 protuberances, a qualification of the Mahāpurisa D III.151 (viz. on both hands, feet, shoulders, and on his back). -- 3. rubbing in, anointing, ointment; adj. anointed with (--°), in candan° J III.139; IV.60; Th 1, 267; Vv 537; DhA I.28; VvA 237. -- 4. a crowd adj. full of (--°) in phrase sattussada crowded with (human beings) D I.87 (cp. DA I.245: aneka--satta--samākiṇṇa; but in same sense BSk. sapt--otsada Divy 620, 621); Pv IV.18 (of Niraya = full of beings, expld. by sattehi ussanna uparûpari nicita PvA 221. -- 5. qualification, characteristic, mark, attribute, in catussada "having the four qualifications (of a good village)" J IV.309 (viz. plenty of people, corn, wood and water C.). The phrase is evidently shaped after D I.87 (under 4). As "preponderant quality, characteristic" we find ussada used at Vism 103 (cf. Asl. 267) in combns. lobh°, dos°, moh°, alobh° etc. (quoted from the "Ussadakittana"), and similarly at VvA 19 in Dhammapāla's definition of manussa (lobhɔādīhi alobhɔādīhi sahitassa manassa ussannatāya manussā), viz. sattā manussa--jātikā tesu lobhɔ<-> ādayo alobhɔādayo ca ussadā. -- 6. (metaph.) self--elevation, arrogance, conceit, haughtiness Vin I.3; Sn 515, 624 (an° = taṇhā--ussada--abhāvena SnA 467), 783 (expld. by Nd1 72 under formula sattussada; i. e. showing 7 bad qualities, viz. rāga, dosa, moha etc.), 855. -- See also ussādana, ussādeti etc.

Ussadaka (adj.) [fr. ussada 4] over--full, overflowing A III.231, 234 (°jāta, of a kettle, with vv. ll. ussuraka° & ussuka°).

Ussanna (adj.) [pp. of ud + syad, cp. abhisanna] -- 1. overflowing, heaped up, crowded; extensive, abundant,

preponderant, excessive, full of (°--) Vin I.285 (cīvaraŋ u. overstocked; II.270 (āmisaŋ too abundant); III.286; Th 2, 444 (= upacita ThA 271); J I.48, 145 °kusalamūla); DhA I.26 (id.); (lobho etc.) Asl. 267; Miln 223 (id.); J I.336 (kāla, fulfilled); III.418; IV.140; Pv III.51 (°puñña, cp. PvA 197); PvA 71 (°pabhā thick glow). Cp. accussanna. -- 2. anointed VvA 237. -- 3. spread out, wide DhA II.67 (mahāpaṭhavī u.), 72 (id.).

Ussannatā (f.) [abstr. fr. ussanna] accumulation, fulness, plenty Kvu 467 (where Kvu trsln. p. 275 gives ussadattā); VvA 18, 19.

Ussaya in °vādika in °vādika Vin IV.224 is a variant of usuyya° "using envious language, quarrelsome". -- Another ussaya [fr. ud + śri, cp. Sk. ucchrita, P. ussita & ussāpeti] meaning "accumulation" is found in cpd. samussaya only.

Ussayāpeti see udassaye.

Ussarati [ud + sarati of sṛ] to run out, run away J I.434 (imper. ussaratha); V.437. -- pp. ussaṭa (q. v.). -- Caus. ussāreti (q. v.).

Ussava [Sk. utsava] feast, making merry, holiday Vin III. 249; J I.475; II.13, 248; VvA 7, 109 (°divasa).

Ussahati [ud + sah, cp. BSk. utsaha Jtm 215; utsahetavya Divy 494; utsahana Divy 490; ucchahate for utsahate Av. Ś II.21] to be able, to be fit for, to dare, venture Vin I.47, 83; II.208; III.17; D I.135; S IV.308, 310; Miln 242; VvA 100. -- Caus. ussāheti (see pp. ussāhita).

Ussāda [fr. ussādeti] throwing up on DA I.122.

Ussādana (nt.) [to ussādeti, cp. ussādita] -- 1. overflowing, piling up, abundance M III.230 (opp. apasādana). -- 2. (probably confused with ussāraṇa) tumult, uproar, confusion A III.91, 92 (v. l. ussāraṇa) = Pug 66 (= hatthiassarathâdīnaŋ cɔ eva balakāyassa ca uccāsadda--mahāsaddo Pug A 249).

Ussādita [fr. ussādeti, BSk. ucchrāyita Divy 76, 77, 466]. [See ussāpita & ussārita under ussāpeti & ussāreti. There exists in Pāli as well as in BSk. a confusion of different roots to express the notion of raising, rising, lifting & unfolding, viz. sṛ, syad, śri, sad, chad. (See ussada, ucchādana, ussādeti, ussāpeti, ussāreti)].

Ussādiyati [Pass. med. of ussādeti, cp. ussada 4] to be in abundance, to be over Vin II.167.

Ussādeti [denom. fr. ussada 1] -- 1. to dismiss D III.128 [for ussāreti1] -- 2. to raise, cause to rise up on, haul up, pile up M I.135; III.230; A IV.198, 201; Miln 187, 250. -- Pass. ussādiyati (q. v.). -- pp. ussādita (q. v.).

Ussāpana (nt.) [fr. ussāpeti] lifting up, raising, erecting, unfolding (of a flag or banner) A IV.41; Nd2 503 (dhamma--dhajassa).

Ussāpita [pp. of ussāpeti, cp. ussādita] lifted, raised, unfurled Miln 328 (dhamma--dhaja); J II.219.

Ussāpeti [Caus. of ud + &stodacute;ri, cp. BSk. ucchrāpayati Av. S I.384, 386, 387; II.2] to lift up, erect, raise, exalt Vin II.195; A IV.43; J II.219; IV.16; V.95 (chattaŋ); PvA 75 (id.); Miln 21; DhA I.3; III 118 (kaṭṭhāni). -- pp. ussāpita & ussita (q. v.). See also usseti.

Ussāraṇa (nt.) [fr. ussāreti] procession, going or running about, tumult DhA II.7 (so read for ossāraṇā). Cp. ussādana.

Ussārita [pp. of ussāreti2] lifted out or up Vism 63 (samuddavīcīhi thale ussārita; v. l. ussādita).

Ussāreti1

Ussāreti1 [Caus. of ussarati] to cause to move back, to cause to go away or to recede Vin I.32, 46 (here a student, when folding up his master's robe, has to make the corners move back a hand's breadth each time. Then the crease or fold will change and not tend to wear through), 276; II.237 (here the reading ussādeti may be preferred); J I.419; IV.349; V.347. -- Caus. II. ussārāpeti J II.290.

Ussāreti2

Ussāreti2 [= ussādeti] to cause to raise aloft (of a flag), to lift J V.319 (= ussāpeti). -- pp. ussārita.

Ussāva1

Ussāva1 [either = Sk. avaśyāya, or to ud + sru] hoarfrost, dew D II.19; J IV.120; V.417; °bindu a dew drop A IV.137; Pv IV.15; SnA 458; in comparisons: Vism 231, 633.

Ussāva2

Ussāva2 [fr. ud + sru] outflow, taint, stain (cp. āsava) DhA IV.165 (taṇhā°; v. l. ussada, to ussada 6).

Ussāvana (nt.) [= ussāpana] proclamation (of a building as legal store house); in °antika within the proclaimed limit Vin I.239.

Ussāsa see nirussāsa.

Ussāha [Sk. utsāha & utsaha, see ussahati] strength, power, energy; endeavour, good--will M II.174; S V.440; A I. 147; II.93, 195; III.75, 307; IV.320; V.93 sq.; Miln 323, 329 (dhiti +) Vism 330; Sdhp 49, 223, 535, 619; SnA 50; DhA III.394; PvA 31, 106, 166; VvA 32, 48. -- In exegetical literature often combd. with the quâsi synonym ussoḷhi e. g. at Nd2 s. v.; Dhs 13, 22, 289, 571.

Ussāhana (f.) [fr. ussahati cp. BSk. utsahana Divy 490] = ussāha Nett 8.

Ussāhita [pp. of ussāheti, Caus. of ussahati] determined, incited, encouraged, urged J I.329; VvA 109; PvA 201. Cp. sam°.

Ussiñcati [ud + sic] to bale out, exhaust J I.450, II.70; IV.16; Miln 261.

Ussiñcana (nt.) [fr. ussiñcati] drying, baling out, raising water, exhausting J I.417.

Ussita [Sk. ucchrita, pp. of ud + sri, see ussāpeti] erected, high S V.228; Th 1, 424 (pannaddhaja); J V.386; Vv 841Q; VvA 339. Cp. sam°.

Ussīsaka (nt.) [ud + sīsa + ka] the head of a bed, a pillow for the head J I.266; II.410, 443; IV.154; V.99; VI.32, 37, 56; DhA I.184 (°passe, opp. pāda--passe).

Ussuka (adj.) [Sk. utsuka, also BSk. e. g. Jtm 3168] -- 1. endeavouring, zealous, eager, active S I.15 (an° inactive); A IV.266; Sn 298. -- 2. greedy, longing for Dh 199 (an°).

Ussukita (adj.) = ussukin; only neg. an° free from greed VvA 74.

Ussukin (adj.) [fr. ussuka] greedy, longing; only neg. an° Pug 23.

Ussukka (nt.) [*utsukya fr. ussuka; cp. BSk. utsukya Divy 601 and autsukya Av. Ś I.85] zeal, energy, endeavour, hard work, eagerness Vin I.50; S IV.288, 291, 302; Nd2 s. v. Nett 29; VvA 147; PvA 5, 135; Vism 90 (āpajjati); 644 (°ppahānaŋ). -- Cp. appossukka.

Ussukkatā (f.) = ussukka A Y.195.

Ussukkati [denom. fr. ussukka] to endeavour D I.230. <-> Caus. II. ussukkāpeti to practice eagerly, to indulge in, to perform VvA 95, 98, 243. See also ussakkati.

Ussuta (adj.) [pp. of ud + sru, cp. avassuta] defiled, lustful (cp. āsava), only neg. an° free from defilement Dh 400.

uss.

Ussussati [ud + sussati of śuṣ] to dry up (intrs.) S I.126; III.149 (mahāsamuddo u.); Sn 985; J VI.195.

Ussūra (adj) [ut + sūra] "sun--out", the sun being out; i. e. after sunrise or after noon, adverbially in °bhatta eating after mid--day, unpunctual meals A III.260, and °seyyā sleep after sunrise, sleeping late D III.184; DhA II.227. Besides as loc. adv. ussūre the sun having been up (for a long time), i. e. at evening Vin I 293; IV.77; J II.286, also in ati--ussūre too long after sunrise VvA 65; DhA III.305.

Usseti [ud + śri] to erect, raise, stand up J IV 302; aor. ussesi J VI.203. -- Caus. ussāpeti; pp. ussita & ussāpita (q. v.).

Usseneti [denom. fr. ussena = ussayana, ud + śri (?)] to draw on to oneself, to be friendly S III.89 (v. l. ussi°); A II.214 sq. (opp. paṭisseneti); Ps II.167 (ussi°); Kvu I. 93 (reading ussineti + visineti). See also paṭiseneti.

Usseḷheti (?) Vin II.10 (for ussoḷh°?); cp. ussoḷhikāya.

Ussota (adj.) [ud + sota] nt. ussotaŋ as adv. "up--stream" Miln 117.

Ussoḷhi (f.) [a by--form of ussāha fr. ud + sah, pp. *soḍha dialectical] exertion M I.103; S II.132; V.440; A. II. 93, 195; III.307; IV.320; V.93 sq. Often comḅd. with ussāha (q. v.).

Ussoḷhikā (f.) [adj. of ussoḷhi] belonging to exertion, only in instr. as adv. ussoḷhikāya "in the way of exertion", i. e. ardently, keenly, eagerly S I.170 (naccati).

Uhunkara [onomat. uhu + kara, see under ulūka] an owl (lit. "uhu"--maker) J VI.538 (= ulūka C.).

Ū.

Ūkā (f.) [Sk. yūkā, prob. dialectical] a louse J I.453; II. 324; III.393; V.298; Miln 11; Vism 445; DhsA 307, 319; DhA III.342; VvA 86.
is also used as linear measure (cp. Sk. yūkālikṣaŋ) VbhA 343 (where 7 likkhā are said to equal 1 ūkā).

Ūtagītaŋ at J I.290 in phrase "jimaŋ ūtagītaŋ gāyanto" read "imaŋ jūtagītaŋ g."

Ūna (adj.) [Vedic ūna; cp. Av. ūna, Gr. eu)_nis, Lat. vāpus, Goth. wans, Ags. won = E. want] wanting, deficient, less M II.73; J V.330; DhA I.77; DhA IV.210. Mostly adverbially with numerals = one less, but one, minus (one or two); usually with eka (as ekūna one less, e. g. ekūna--aṭṭhasataŋ (799) J I.57; ekūna--pañcasate KhA 91, ekūna--vīsati (19) Vism 287; ekenɔ ūnesu pañcasu attabhāvasatesu (499) J I.167; also with eka in instr. as eken'ūnapañcasatāni (deficient by one) Vin II.285; KhA

91; sometimes without eka, e. g. ūnapañcasatāni (499) Vin III.284; ūnavīsati (19) Vin IV.130, 148. With "two" less: dvīhi ūnaŋ sahassaŋ (998) J I.255. -- anūna not deficient, complete PvA 285 (= paripuṇṇa).
--udara (ūnudara, ūnūdara, ūnodara) an empty stomach, adj. Qof empty stomach; °udara J II.293; VI.295; °ūdara J VI.258; Miln 406; odara Sn 707; DhA I.170. --bhāva depletion, deficiency SnA 463 (v. l. hānabhāva).

Ūnaka (adj.) [ūna + ka] deficient, wanting, lacking Vin III.81, 254; IV.263; Sn 721; Miln 310, 311, (°satta--vassika one who is not yet 7 years old), 414; DhA I.79.

Ūnatta (nt.) [abstr. fr. ūna] depletion, deficiency Vin II. 239; J V.450.

Ūpāya at DhA II.93 stands for upāya.

Ūpiya see upiya & opiya.

Ūmika [f. ūmi] wave Miln 197 (°vanka waterfall, cataract).

Ūmī & Ūmi (f.) [Sk. ūrmi, fr. Idg. *u̯el (see nibbāna I.2); cp. Gr. e)lu/w io wind, e(/lic wound; Lat. volvo to roll; Ags. wylm wave; Ohg. wallan; also Sk. ulva, varutra, valaya, valli, vṛṇoti. See details in Walde, Lat. Wtb. under volvo] a wave M I.460 (°bhaya); S IV.157; V.123 (°jāta); A III.232 sq. (id.); Sn 920; J II.216; III.262; IV.141; Miln 260 (°jāta). -- Note. A parallel form of ūmī is ummī.

Ūru [Vedic ūru; cp. Lat. vārus bow--legged, of Idg. *u̯ā, to which also Ohg. wado = Ger. wade calf of leg] the thigh Sn 610; Vin II.105 (in contrast with bāha); III. 106; J I.277; II.275, 443; III.82; V.89, 155; Nd2 659 (so read for uru); Vv 6413; DA I.135 = Vin II.190.
--aṭṭhi(ka) the thigh bone M I.58; III.92; J I.428 (ūraṭṭhika); KhA 49, 50 (ūraṭṭhi). --(k)khambha stiffening or rigidity of the thigh, paralysis of the leg (as symptom of fright) M I.237; J V.23.

Ūsa [Sk. ūṣa] salt--ground; saline substance, always combd. with khāra S III 131 (°gandha); A I.209.

Ūsara (adj.) [Sk. ūṣara, fr. ūṣa] saline S IV.315; A IV.237; DhsA 243. -- nt. °ŋ a spot with saline soil PvA 139 (gloss for ujjhangala).

Ūha see vy°, sam°.

Ūhacca1

Ūhacca1 (indecl.) [ger. of ūharati, ud + hṛ (or ava + hṛ, cp. ohacca & oharati) for uddharati 1 & 2] -- 1. lifting up, raising or rising J III.206. -- 2. pulling out, taking away, removing D II.254 (cp. DhA II.181); S I.27 (v. l. for ohacca); Sn 1119 (= uddharitvā uppāṭayitvā Nd2 171).

Ūhacca2

Ūhacca2 (indecl.) [ger. of ūhanati2 = ūhadati] soiling by defecation, defecating J II.71 (= vaccaŋ katvā C.).

Ūhaññati [Pass. of ūhanati1] to be soiled; to be disturbed aor. ūhaññi Vin I.48; M I.116; aor. also ūhani M I.243.

Ūhata1

Ūhata1 [pp. of ud + hṛ or dhṛ thus for uddhaṭa as well as uddhata] -- 1. lifted, risen, raised Vin III.70; J V.403. <-> 2. taken out, pulled out, destroyed Th 1, 223 = Nd2 974; Th 1, 514; Dh 338 (= ucchinna DhA IV.48). -- 3. soiled with excrements Vin

II.222.

Ūhata2

Ūhata2 [pp. of ūhanati1] disturbed M I.116.

Ūhadati [for ūhanati2 (?) or formed secondarily fr. ūhacca or ohacca?] to defecate J II.355; DhA II.181 (so read with v. l. for T. ūhadayati).

Ūhana (nt.) [fr. ūhanati?] reasoning, consideration, examination Miln 32 ("comprehension" trsl.; as characteristic of manasikāra); Vism 142 = DhsA 114 ("prescinding" trsl.; as characteristic of vitakka).

Ūhanati1

Ūhanati1 [ud + han] to disturb, shake up, defile, soil M I.243; J II.73. -- Pass. aor. ūhani: see ūhaññati. -- pp. ūhata2 (q. v.). Cp. sam°.

Ūhanati2

Ūhanati2 [either ud + han or ava + han, cp. ohanati] 1. to cut off, discharge, emit, defecate Vin I.78; III.227. <-> 2. [prob. for ūharati, cp. ūhacca1] to lift up, to take away M I.117 (opp. odahati). Cp. ohana in bimb ohana. <-> ger. ūhacca2 (q. v.).

Ūharati [for uddharati] only in forms of ger. ūhacca1 and pp. ūhata1 (q. v.).

Ūhasati [either ud or ava + has, cp. avahasati] to laugh at, deride, mock A III.91; J V.452 (+ pahasati); Pug 67 (= avahasati Pug A 249).

Ūhasana (nt.) [fr. ūhasati] laughing, mocking Miln 127.

Ūhā (f.) [etym.?] life, only in cpd. āyūha lifetime PvA 136, 162 (°pariyosāna). -- As N. of a river at Miln 70. <-> Cp. BSk. ūhā in ūhāpoha Av. S I.209, 235.

E.

Eka (adj.--num.) [Vedic eka, i. e. e--ka to Idg. *oi as in Av. aēva, Gr. oi)_os one, alone; and also with diff. suffix in Lat. ū--nus, cp. Gr. oi)no/s (one on the dice), Goth. etc. ains = E. one] one. Eka follows the pron. declension, i. e. nom. pl. is eke (e. g. Sn 43, 294, 780 etc.) -- 1. "one" as number, either with or without contrast to two or more; often also "single" opp. to nānā various, many (q. v.). Very frequent by itself as well as with other numerals, ekangula one thumb Mhvs 29, 11; DhA III. 127; ekapasse in one quarter DhA II.52; ekamaccha a single fish J I.222. In enumeration: eka dve pañca dasa DhA I.24. With other numerals: eka--tiŋsa (31) D II.2; °saṭṭhi (61) Vin I.20; °navuti (91) DhA I.97; °sata (101) DhA II.14. Cp. use of "one less" in ekūna (see under cpds. & ūna). -- 2. (as predicative and adj.) one, by oneself, one only, alone, solitary A III.67 (ek--uddesa); J I.59 (ekadivasena on the one day only, i. e. on the same day); Dh 395; Sn 35, 1136 (see Nd2 172a), ekaŋ ekaŋ one by one S I 104 (devo ekaŋ ekaŋ phusāyati rains drop by drop), cp. ekameka. -- 3. a certain one, some one, some; adj. in function of an indefinite article = a, one (definite or indefinite): ekasmiŋ samaye once upon a time J I.306; ekena upāyena by some means J III.393; ekaŋ kulaŋ gantuŋ to a certain clan (corresp. with asuka) DhA I.45; ekadivasaŋ one day J I.58; III.26; PvA 67. Cp. Sn 1069 (see Nd2 172b). -- All these three categories are found represented in freq. cpds., of which the foll. are but a small selection.

--akkhi see °pokkhara. --agga calm, tranquil (of persons just converted), collected [cp. Buddh. Sk. ekāgra Jtm 3170] S IV.125; A I.70, 266; II.14, 29; III.175 (°citta), 391; Sn 341; J I.88; Nett 28, cp. Miln 139. --aggatā concentration; capacity to individualise; contemplation, tranquillity of mind (see on term Cpd. 16, 1785, 237, 240) S V.21, 197, 269 (cittassa); A I.36;

IV.40; Dhs 11 (cittassa); Vism 84. --anga a part, divisioh, some<-> thing belonging to J III.308; Ud 69. --angaṇa one (clear) space J II.357. --āgārika a thief, robber D I.52, 166; A I.154, 295; II.206; III.129; Nd1 416; Nd2 304 III.A. DA I.159 (= ekam eva gharaŋ parivāretvā vilumpanaŋ DA I.159). --āyana leading to one goal, direct way or "leading to the goal as the one & only way (magga) M I.63; S V.167, 185. --ārakkha having one protector or guardian D III.269; A V.29 sq. --ālopika = ekāgārika D I.166; A I.295; II.206. --āsana sitting or living alone M I.437; Sn 718; Dh 305; J V.397; Miln 342; Vism 60 (expld. with reference to eating, viz. ekāsane bhojanaŋ ekāsanaŋ, perhaps comparing āsana with asana2. The foll. °āsanika is ibid. expld. as "taŋ sīlam assā ti ekāsaniko"). --āsanika one who keeps to himself Miln 20, 216; Vism 69. --âha one day M I.88; usually in cpd. ekâhadvîhaŋ one or two days J I.255; DhA I.391. --âhika of or for one day D I.166. --uttarika(--nikāya) is another title for Anguttarika--nikāya Miln 392. --ūna one less, minus one, usually as 1st part of a numeral cpd., like °vīsati (20--1 = 19) DhA I.4; °paññāsa (49) J III.220; °saṭṭhi (59) DhA III.412; °pañcasatā (499) DhA II.204. See ūna. --eka one by one, each, severally, one to each D II.18 (°loma); III.144 (id.), 157; J I.222; DhA I.101 (ekekassa no ekekaŋ māsaŋ one month for each of us); II.114; VvA 256; PvA 42, 43. --ghana compact, solid, hard Dh 81. --cara wandering or living alone, solitary S I.16; Sn 166, 451; Dh 37. --cariyā walking alone, solitude Dh 61; Sn 820. --cārin = °cara Miln 105. --cittakkhaṇika of the duration of one thought Vism 138. --cintin "thinking one thing (only)", simple Miln 92. --thūpa (all) in one heap, mixed up, together J V.17 (= sūkarapotakā viya C.). --doṇikā(--nāvā) a trough--shaped canoe with an outrigger J VI.305. --paṭalika having a single sole (of sandals, upāhanā) Vism 125. --paṭṭa single cloth (cp. dupaṭṭa) Vism 109. --padika(--magga) a small (lit. for one foot) foot--path J I.315; V.491. --pala one carat worth
(see pala) Vism 339. --passayika is to be read ekɔapassayika (see under apa°). --pahārena all at once Vism 418; DhsA 333. --piṭaka knowing one Piṭaka Vism 62. --puttika having only one son KhA 237. --purisika (itthi) (a woman) true to one man J I.290. --pokkhara a sort of drum J VI.21, 580 (C. explns. by ek--akkhi--bherī). --bījin having only one (more) seed, i. e. destined to be reborn only once S V.205; A I.233; IV.380; Nett 189. --bhattika having one meal a day A I.212; III.216; J I.91. --bhattakinī a woman true to one husband J III.63. --rajja sole sovereignty Dh 178; PvA 74. --rājā universal king J I.47 (of the Sun). --vāciya a single remark or objection J II.353. --vāraŋ once J I.292; °vārena id. DhA I.10. --sadisa fully alike or resembling, identical J I.291. --sama equal J VI.261. --sāṭa & sāṭaka having a single vestment, a "one--rober" S I.78 (°ka); Ud 65.

Ekaŋsa1

Ekaŋsa1 (adj.) [eka + aŋsa1] belonging to one shoulder, on or with one shoulder; only in phṛase ekaŋsaŋ uttarāsangaŋ karoti to arrange the upper robe over one shoulder (the left) Vin I.46; II.188 & passim.

Ekaŋsa2

Ekaŋsa2 [eka + aŋsa1 or better aŋsa2] "one part or point", i. e. one--pointedness, definiteness; affirmation, certainty, absoluteness D I.153; A II.46; Sn 427, 1027; J III.224 (ekaŋsatthe nipāto for "nūna"); SnA 414 (°vacana for "taggha"). -- Opp. an° Miln 225. -- instr. ekaŋsena as adv. for certain, absolutely, definitely, inevitably D I.122, 161, 162; M I.393; S IV.326; A V.190; J I.150; III. 224; PvA 11.

Ekaŋsika (adj.) [fr. ekaŋsa2] certain D I.189, 191; an° uncertain, indefinite D I.191.

Ekaŋsikatā (f.) [abstr. fr. ekaŋsika] as neg. an° indefiniteness Miln 93.

Ekaka (adj.) [eka + ka] single, alone, solitary Vin II.212; J I.255; II.234; IV.2. -- f. ekikā Vin IV.229; J I.307; III.139.

Ekacca (adj.) [der. fr. eka with suffix *tya, implying likeness or comparison, lit. "one--like", cp. E. one--like = one--ly = only] one, certain, definite D I.162, A I.8; often in pl. ekacce some, a few D I.118; A V.194; Th 2, 216; J II. 129; III.126. See also app° under api.

Ekaccika (adj.) [fr. ekacca] single, not doubled (of cloth, opp. to diguṇa) J V.216 (°vasana = eka--paṭṭa--nivattha).

Ekacciya (adj.) = ekacca S I.199; J IV.259; acc. as adv. °ŋ once, single Vin I.289 (cp. Vin Texts II.212).

Ekajjhaŋ (adv.) [fr. eka, cp. literary Sk. aikadhyaŋ, but BSk. ekadhyaŋ M Vastu I.304] in the same place, in conjunction, together Miln 144 (karoti), KhA 167; SnA 38.

Ekato (adv.) [abl. formation fr. eka, cp. Sk. ekataḥ] -- 1. on the one side (opp. on the other) J III.51; IV.141. <-> 2. together J II.415; III.57 (vasanto), 52 (sannipatanti), 391; IV.390; DhA I.18. ekato karoti to put together, to collect VvA 3. ekato hutvā "coming to one", agreeing DhA I.102, cp. ekato ahesuŋ J I.201.

Ekatta (nt.) [abstr. fr. eka] -- 1. unity D I.31. -- 2. loneliness, solitude, separation Sn 718; Th 1, 49; Miln 162; J VI.64; VvA 202 (= ekībhāva).

Ekattatā (f.) [fr. ekatta] unity, combination, unification, concentration Nett 4, 72 sq, 107 sq.

Ekadatthu (adv.) [eka--d--atthu, cp. aññadatthu] once, definitely, specially J III.105 (= ekaŋsena C.).

Ekadā (adv.) [fr. eka] once, at the same time, at one time, once upon a time S I.162; Sn 198; DhA II.41; Miln 213.

Ekanta (adj.) [Sk. ekānta] one--sided, on one end, with one top, topmost (°--) usually in function of an adv. as °--, meaning "absolutely, extremely, extraordinary, quite" etc. <-> 1. (lit.) at one end, only in °lomin a woollen coverlet with a fringe at one end D I.7 (= ekato dasaŋ uṇṇāmayɔ attharaṇaŋ keci ekato uggata--pupphan ti vadanti DA I.87); Vin I.192; II.163, 169; A I.181. -- 2. (fig.) extremely, very much, in freq. combns; e. g. °kāḷaka A III.406; IV. 11; °gata S V.225; A III.326; °dukkha M I.74; S II.173; III.70 (+ sukha); A V.289; °dussīlya DhA III.153; °nibbida A III.83; IV.143; °paripuṇṇa S II.219; V.204; °manāpa S IV.238; °sukha A II.231; III.409; °sukhin DA I.119 etc.

Ekantarika (adj.) [eka + antarika] with one in between, alternate J IV.195, °bhāvena (instr. adv.) in alternation, alternately Vism 374; ekantarikāya (adv.) with intervals Vism 244.

Ekamantaŋ (adv.) [eka + anta, acc. in adv. function, cp. BSk. ekamante M Vastu I.35] on one side, apart, aside Vin I.47, 94 = II.272; D I.106; Sn p. 13 (expld. at SnA 140 as follows: bhāvana--puŋsaka--niddeso, ekɔokāsaŋ ekapassan ti vuttaŋ hoti, bhummatthe vā upayogavacanaŋ); Sn 580, 1009, 1017; J I.291; II.102, 111; SnA 314, 456. <-> Also in loc. ekamante on one side DhA I.40.

Ekameka (adj.) [eka--m--eka, cp. BSk. ekameka M Vastu III.358] one by one, each A V.173; Vv 782.

Ekavidha (adj.) [eka + vidha] of one kind, single, simple Vism 514; adv. ekavidhā singly, simply Vism 528.

Ekaso (adv.) [Sk. ekaśaḥ] singly, one by one J III.224 (an°).

Ekākiya (adj.) alone, solitary Th 1, 541; Miln 398.

Ekādasa (num.) [Sk. ekādaśa] eleven Vin I.19. -- num. ord. ekādasama the eleventh Sn 111, 113.

Ekānika (adj) = ekākiya; instr. ekānikena as adv. "by oneself" Miln 402.

Ekikā see ekaka.

Ekībhāva [eka + bhāva, with ī for a in compn. with bhū] being alone, loneliness, solitude D III 245; M II.250; A III.289; V.89, 164; Vism 34; SnA 92, 93; DhA II.103; VvA 202; DA I.253, 309.

Ekodi (adj.) [most likely eka + odi for odhi, see avadhi2 & cp. avadahati, avadahana, lit. of one attention, limited to one point. Thus also suggested by Morris J.P.T.S. 1885, 32 sq. The word was Sanskritised into ekoti, e. g. at M Vastu III.212, 213; Lal. Vist. 147, 439] concentrated, attentive, fixed A III.354; Nd1 478. Usually in compn. with kṛ & bhū (which points however to a form ekoda° with the regular change of a to i in connection with these roots!), as ekodi--karoti to concentrate M I.116; S IV. 263; °bhavati to become settled S IV.196; V.144; °bhūta concentrated Sn 975; °bhāva concentration, fixing one's mind on one point D I.37; III.78, 131; A I.254; III.24; Vism 156 (expld. as eko udeti); Dhs 161 (cp. Dhs trsln. 46); DhsA 169; Nett 89.

Ejā (f.) [to iñj, q. v. and see ānejja. There is also a Sk. root ej to stir, move] motion, turbulence, distraction, seduction, craving S IV.64; Sn 791; It 91; Nd1 91, 353; Dhs 1059 (cp. Dhs trslu. 277); VvA 232. -- aneja (adj.) unmoved, undisturbed, calm, passionless S I.27, 141, 159; III.83; IV.64; A II.15; Nd1 353; VvA 107.

Eṭṭha [pp. of ā + iṣ] see pariy°; do. °eṭṭhi.

Eṭṭhi (f.) [fr. eṭṭha, ā + iṣ, cp. Sk. eṣṭi] desire, wish, in combn. with gaveṭṭhi pariyeṭṭhi etc. Vbh 353 = Vism 23, 29 etc.

Eṇi (f.) [etym.? dial.] a kind of antelope, only two foll. cpds.: °jangha "limbed like the antelope" (one of the physical characteristics of the Superman) D II.17; III.143, 156; M II.136; S I.16; Sn 165; °miga the eṇi deer J V.416; SnA 207, 217.

Eṇeyya D III.157; J VI.537 sq., & Eṇeyyaka A I.48; II. 122; J V.155 Nd2 604 = eṇi.

Etad (pron. adj.) [Vedic etad, of pron. base *e; see Walde, Lat. Wtb. under equidem] demonstr. pron. "this", with on the whole the same meaning and function as tad, only more definite and emphatic. Declined like tad. Cases: nt. sg. etad (poetical--archaic form) A II.17; Sn 274, 430, 822, 1087; J I.61, 279; & etaŋ (the usual form) Sn 51, 207, 1036, 1115; J II.159; pl. etāni Sn 52; J II.159. -- m. sg. esa Sn 81, 416, 1052; J I.279; II. 159; Miln 18; DhA I.18; & eso Sn 61, 312, 393; J VI. 336; pl. ete Sn 188, 760; J I.223. -- f. sg. esā Sn 80, 451; J I.307; pl. etā Sn 297, 897; J II.129. -- Oblique cases: gen. dat. etassa J II.159; f. etissā J III.280; instr. etena Sn 655; J I.222; pl. loc. etesu Sn 248, 339, 1055; f. etāsu Sn 607. Other cases regular & frequent.

Etarahi (adv.) [Sk. etarhi, cp. tarahi & carahi] now, at present D I.29, 151, 179, 200; II.3; J I.215 (opp. tadā); III.82; VI.364 (instead of paccuppanna).

Etādisa (adj.) [etad + disa, of dṛś, cp. Sk. etādṛśa] such, such like, of this kind D II.157; Sn 588, 681, 836; Pv I. 94; IV.186 (= edisa yathā--vutta--rūpa PvA 243); PvA II.71.

Eti [P. eti represents Sk. eti as well as ā--eti, i. e. to go and to come (here); with Sk. eti cp. Av. aeiti, Gr. ei)_si, Lat. eo, it; Goth. iddja went, Obulg. iti, Oir. etha] to go, go to, reach; often (= ā + eti) to come back, return Sn 364, 376, 666 (come); J VI.365 (return); ppr. ento J III.433 (acc. suriyaŋ atthaŋ entaŋ the setting sun); imper. 2nd sg. ehi only in meaning "come" (see separately), 3rd etu D I.60; 2nd pl. etha D I.211; Sn 997; J II.129; DhA I.95 (in admission formula "etha bhikkhavo" come ye [and be] bhikkhus! See ehi bhikkhu). -- fut. essati J VI.190, 365, & ehiti J II.153; 2nd sg. ehisi Dh 236, 369. -- pp. ita (q. v.).

Etta (adv.) [= Sk. atra, see also ettha] there, here Pv I.56 (sic; cp. KhA 254 note).

Ettaka (adj.) [etta + ka, contrasting--comparative function, cp. tattaka] so much, this much, according to context referring either to deficiency or abundance, thus developing 2 meanings, viz. (1) just as much (& no more), only so little, all this, just this, such a small number, a little; pl. so few, just so many D I.117 (opp. aparimāṇa), 124; A IV.114; Nd2 304III. (ettakena na tussati is not satisfied with this much); Vv 7912 (cp. VvA 307); Miln 10, 18 (alaŋ ettakena enough of this much); DhA I.90 (enough, this much), 93, 399 (pl. ettakā); II.54 (only one), 174 sq.; VvA 233 (a little), 323. -- ettakaŋ kālaŋ a short time (but see also under 2) J I.34; DhA II.20. -- (2) ever so much (and not less), so much, pl. so many, ever so many, so & so many, such a lot A III.337; J I.207 (pl. ettakā), 375 (nt. ettakaŋ); III.80 (id.), 94 (°ŋ dhanaŋ such great wealth); Miln 37 (pl.); DhA I.392, 396 (pl. f. ettikā), 397, 398; II.14, 89 (pl.), 241 (pl. so many); VvA 65 (dhanaŋ). -- ettakaŋ kālaŋ for some time, such a long time

(see also above, under 1) DhA II.62, 81; III.318; VvA 330.

Ettato (adv.) [with double suffix for *atra--taḥ] from here, therefore S I.185.

Ettāvatā (adv.) [fr. etta = ettaka, cp. kittāvatā: kittaka] so far, to that extent, even by this much D I.205, 207; S II.17; Sn 478; Vv 556 (cp. VvA 248); Pv IV.167; Miln 14; DA I.80; SnA 4; PvA 243.

Etto (adv.) [in analogy to ito fr. *et°, as ito fr. *it°] orig. abl. of etad; from this, from it, thence, hence, out of here Sn 448, 875; J I.223 (opp. ito), V.498; Pv I.11; II.104; DhA II.80 (ito vā etto vā here & there); PvA 103.

Ettha (adv.) [= Sk. atra, cp. etta] here, in this place; also temporal "now", & modal "in this case, in this matter" D II.12; S V.375; Dh 174; Sn 61, 171, 424, 441, 502, 1037, & freq. passim.

Edisa (adj.) [Sk. īdṛśa] such like, such Vv 373; PvA 69, 243.

Edisaka = edisa Sn 313.

Edha [Sk. edhaḥ, cp. idhma, inddhe; Gr. ai)_qos, a)i/qw, Lat. aedes, Ohg. eit, Ags. ād funeral pile, etc. See idhuma & iṭ̤ṭhaka] fuel, fire etc. Only in adj. neg. an° without fuel J IV.26.

cp. iddhati] to prosper, succeed in, increase S I.217 (sukhaŋ); Sn 298; Dh 193; J I.223; III.151. <-> sukh°edhita at Vin III.13 is better read as sukhe ṭhita, as at J VI.219.

Ena (pron.) [fr. pron. base *ĕ, cp. e--ka; to this cp. in form & meaning Lat. ūnus, Gr. oi)no/s, Ohg. ein, Oir. ōin] only used in acc. enaŋ (taŋ enaŋ) "him, this one, the same" Sn 583, 981, 1114; Dh 118, 313; J III.395; Nd2 304III.B. See also naŋ.

Eraka1

Eraka1 (adj.) [fr. ereti] driving away, moving J IV.20 (°vāta); °vattika a certain kind of torture M I.87 = A I.47 = II.122 = Nd2 604 = Miln 197.

Eraka2

Eraka2 (nt.) [fr. ereti] Typha--grass J IV.88. As eragu(?) a kind of grass used for making coverlets Vin I.196 (eraka Bdhgh. on D I.166).

Eraṇ̤ḍa [dial.?] the castor oil plant Nd2 680II.; J II.440. Cp. elaṇ̤ḍa.

Erāvaṇa N. of Indra's elephant Sn 379; Vv 4413; VvA 15.

Erita [pp. of ereti] moved, shaken, driven J IV.424; Vv 394, 424; Th 1, 104, Pv II.123; Vism 172 (+ samerita), 342 (vāt° moved by the wind). Cp. īrita.

Ereti [=īreQ (q. v.) Caus. of īr, Sk. īrayati] to move, set into motion, raise (one's voice) M I.21; Sn 350 (eraya imper.); Th 1, 209 (eraye); J IV.478. -- pp. erita (q.v.).

Ela (nt.) [?] salt(?) or water(?) in elambiya (= el°ambu--ja) born in (salt) water Sn 845 (= ela--saññaka ambumhi jāta); Nd1 202 (elaŋ vuccati udakaŋ).

Elaṇ̤ḍa = eraṇ̤ḍa (?) M I.124.

Elambaraka [?] N. of a creeping vine J VI.536.

(nt.) [etym.?] a kind of cucumber(?) Vv 3329; J I.205; V.37; DhA I.278.

Eḷa (nt.) [Sk. enas] in eḷamūga deaf & dumb A II.252; III.436; IV.226; Miln 20, 251 (cp. Miln trsl. II.71). A rather strange use and expln. of eḷamūga (with ref. to a snake "spitting") we find at J III.347, where it is expld. as "eḷa--paggharantena mukhena eḷamūgaŋ" i. e. called eḷamūga because of the saliva (foam?) dripping from its mouth, v. l. elamukha. -- Cp. neḷa & aneḷa.

Eḷaka1

Eḷaka1 [?] a threshold (see Morris, J.P.T.S. 1887, 146) Vin II.149 (°pādaka--pītha, why not "having feet resembling those of a ram"? Cp. Vin Texts III.165 "a chair raised on a pedestal"); D I.166; A I.295; II.206. The word & its meaning seems uncertain.

Eḷaka2

Eḷaka2 [Sk. eḍ̤aka] a ram, a wild goat Sn 309; Vism 500 (in simile); J I.166; Pug A 233 (= urabbha). -- f. eḷakā S II.228, eḷakī Th 2, 438, eḷikī J III.481.

Eḷagala see aneḷa.

Eḷagalā (f.) [dial.?] the plant Cassia Tora (cp. Sk. eḍ̤agaja the ringworm--shrub, Cassia Alata, after Halāyudha), J III. 222 (= kambojī C.).

Eḷagga in kāmāmis° at PvA 107 is to be read kāmāmise lagga°.

Eva (adv.) [Vedic eva] emphatic part "so, even, just"; very freq. in all contexts & combns. -- 1. eva J I.61 (ajjɔeva this veryday), 278 (tathɔeva likewise); II.113 (ahaŋ e. just I), 154 (ekam e. just one), 160 (attano e. his very own). -- 2. eva often appears with prothetic (sandhi--)y as yeva, most frequently after i and e, but also after the other vowels and ŋ, cp. J I.293, 307; II.110, 128, 129, 159; IV.3; VI.363. -- 3. After ŋ eva also takes the form of ñeva, mostly with assimilation of ŋ to ñ, viz. tañ ñeva J I.223; tasmiñ ñeva J I.139; ahañ ñeva Miln 40. -- 4. After long vowels eva is often shortened to va (q. v.).
--rūpa (1) such, like that Sn 279, 280; It 108; J II. 352, etc. -- (2) of such form, beauty or virtue J I.294; III.128, etc.

Evaŋ (adv.) [Vedic evaŋ] so, thus, in this way, either referring to what precedes or what follows, e. g. (1) thus (as mentioned, expld. at Vism 528 as "niddiṭ̤ṭha--nayanidassana") D I.193 (evaŋ sante this being being so), 195 (id.); Vin II.194 (evaŋ bhante, yes); J I.222; Pv II.1312 evaŋ etaŋ, just so). -- (2) thus (as follows) M I. 483 (evaŋ me sutaŋ "thus have I heard"). -- Often combd. with similar emphatic part., as evam eva kho "in just the same way" (in final conclusions) D I.104, 199, 228, 237, 239; in older form evaŋ byā kho (= evam iva kho) Vin II.26; IV.134 = DA I.27; evam evaŋ "just so" D I.51; Sn 1115; evaŋ kho D I.113; evam pi Sn 1134; evaŋ su D I.104; etc. etc.
--diṭ̤ṭhin holding such a view M I.484. --nāma having that name M I.429.

Esa1

Esa1 see etad.

Esa2

Esa2 (adj.) = esin Sn 286.

Esati [ā + iṣ1 with confusion of iṣ1 and iṣ2, icchati, see also ajjhesati, anvesati, pariyesati] to seek, search, strive for Sn 592

(esāno ppr. med.), 919; Dh 131.

Esanā (f.) [fr. esati] desire, longing, wish D III.216, 270; M I.79; S V.54, 139; A I.93; II.41; V.31; VvA 83; PvA 98, 163, 265. See also anesanā, isi & pariy°.

Esanī (f.) [fr. iṣ] a surgeon's probe M II.256.

Esabha (--°) a by--form of usabha (q. v.), in cpd. rathesabha.

Esika (nt.) & Esikā1 (f.) [a by--form of isīkā] a pillar, post A IV.106, 109. Freq. in cpd. °ṭṭhāyin as stable as a pillar D I.14; S III.202, 211, 217; DA I.105.

Esikā2

Esikā2 desire, see abbūḷha.

Esin (adj.) [Sk. eṣin, of iṣ] seeking, wishing, desiring S II.11 (sambhav°); J I.87 (phal°); IV.26 (dukkham°); Pv II.928 (gharam); PvA 132.

Ehi [imper. of eti] come, come here Sn 165; J II 159; VI. 367; DhA I.49. In the later language part. of exhortation = Gr. a)/ge, Lat. age, "come on" DhA II.91; PvA 201 (+ tāva = a)/ge dh/). ehipassika (adj.) [ehi + passa + ika] of the Dhamma, that which invites every man to come to see for himself, open to all, expld. at Vism 216 as "ehi, passa imaŋ dhamman ti evaŋ pavattaŋ ehi--passavidhaŋ arahatī ti", D II.217; III.5, 227; S I.9; IV.41, 272; V.343; A I.158; II.198. ehibhadantika one who accepts an invitation D I.166; M I.342; II.161; A I.295; II.206. ehi bhikkhu "come bhikkhu!" the oldest formula of admission to the order Vin I.12; III.24; DhA I.87; J I.82; f. ehi bhikkhunī Vin IV.214 pl. etha bhikkhavo DhA I.95. ehibhikkhu--pabbajjā initiation into Bhikkhuship SnA 456. ehibhikkhubhāva --state of being invited to join the Sangha, admission to the Order J I.82, 86; DhA II.32; SnA 456. ehisāgata--(& svāgata--)vādin a man of courtesy (lit. one who habitually says: "come you are welcome") D I.116; Vin II.11; III.181.

O.

O Initial o in Pali may represent a Vedic o or a Vedic au (see ojas, ogha, etc.). Or it may be guṇa of u (see oḷārika, opakammika, etc.). But it is usually a prefix representing Vedic ava. The form in o is the regular use in old Pali; there are only two or three cases where ava, for metrical or other reasons, introduced. In post--canonical Pali the form in ava is the regular one. For new formations we believe there is no exception to this rule. But the old form in o has in a few cases, survived. Though o; standing alone, is derived from ava, yet compounds with o are almost invariably older than the corresponding compounds with ava (see note on ogamana).

Oka (nt.) [Vedic okas (nt.), fr. uc to like, thus orig. "comfort", hence place of comfort, sheltered place, habitation. The indigenous interpretation connects oka partly with okāsa = fig. room (for rising), chance, occasion (thus Nd1 487 on Sn 966: see anoka; SnA 573 ibid.; SnA 547: see anoka; SnA 573 ibid.; SnA 547: see below), partly with udaka (as contraction): see below on Dh 34. Geiger (P. Gr. § 20) considers oka to be a direct contraction of udaka (via *udaka, *utka, *ukka, *okka). The customary synomym for oka (both lit. & fig.) is ālaya] resting place, shelter, resort; house, dwelling; fig. (this meaning according to later commentators prevailing in anoka, liking, fondness, attachment to (worldly things) S III.9 = Sn 844 (okam pahāya; oka here is expld. at SnA 547 by rūpa--vatthɔ ādi--viññaṇassɔ okāso); S V.24 = A V. 232 = Dh 87 (okā anokam āgamma); Dh 34 (oka--m--okata ubbhato, i. e. oka--m--okato from this & that abode, from all places, thus taken as okato, whereas Bdhgh. takes it as okasya okato and interprets the first oka as contracted form of udaka, water, which happens to fit in with the sense required at this passage, but is not warranted other<-> wise except by Bdhgh's quotation "okapuṇṇehi cīvarehī ti ettha udakaŋ". This quot. is taken from Vin I.253, which must be regarded as a corrupt passage cp. remarks of Bdhgh. on p. 387: oghapuṇṇehī ti pi pāṭho. The rest of his interpretation at DhA I.289 runs: "okaŋ okaŋ pahāya aniketa--sārī ti ettha ālayo,

idha (i. e. at Dh 34) ubhayam pi labbhati okamokato udaka--sankhātā ālayā ti attho", i. e. from the water's abode. Bdhgh's expln. is of course problematic); Dh 91 (okam okaŋ jahanti "they leave whatever shelter they have", expld. by ālaya DhA II.170).
 --cara (f. °carikā J VI.416; °cārikā M I.117) living in the house (said of animals), i. e. tame (cp. same etym. of "tame" = Lat. domus, domesticus). The passage M I. 117, 118 has caused confusion by oka being taken as "water". But from the context as well as from C. on J VI.416 it is clear that here a tame animal is meant by means of which other wild ones are caught. The passage at M I.117 runs "odaheyya okacaraŋ ṭhapeyya okacārikaŋ" i. e. he puts down a male decoy and places a female (to entice the others), opp. "ūhaneyya o. nāseyya o." i. e. takes away the male & kills the female. --(ñ)jaha giving up the house (and its comfort), renouncing (the world), giving up attachment Sn 1101 (= ālayaŋjahaŋ SnA 598; cp. Nd2 176 with v. l. oghaŋjaha). --anoka houseless, homeless, comfortless, renouncing, free from attachment: see separately.

Okaḍḍhati [o + kaḍḍhati] to drag away, remove Th 2, 444. See also ava°.

[o + kantati, cp. also apakantati] to cut off, cut out, cut away, carve; pres. okantati M I. 129; Pv III.102 (= ava° PvA 213); ger. okantitvā J I. 154 (migaŋ o. after carving the deer); PvA 192 (piṭṭhi<-> maŋsāni), & okacca J IV.210 (T. okkacca, v. l. BB ukk°; C. expls. by okkantitvā). -- pp. avakanta & avakantita.

Okappati [o + kappati] to preface, arrange, make ready, settle on, feel confident, put (trust) in Vin IV.4; Ps II.19 (= saddahati ibid. 21); Miln 150, 234; DA I.243.

Okappanā (f.) [o + kappanā] fixing one's mind (on), settling in, putting (trust) in, confidence Dhs 12, 25, 96, 288; Nett 15, 19, 28; Vbh 170.

Okappeti [o + kappeti] to fix one's mind on, to put one's trust in M I.11; Miln 234 (okappessati).

Okampeti [o + Caus. of kamp] to shake, to wag, only in phrase sīsaŋ okampeti to shake one's head M I.108, 171; S I.118.

Okassati [o + kassati, see also apakassati & avakaḍḍhati] to drag down, draw or pull away, distract, remove. Only in ger. okassa, always combd. with pasayha "removing by force" D II.74 (T. okk°); A IV.16 (T. okk°, v.l. ok°), 65 (id.); Miln 210. Also in Caus. okasseti to pull out, draw out Th 2, 116 (vaṭṭiŋ = dīpavaṭṭiŋ ākaḍḍheti ThA 117). [MSS. often spell okk°].

Okāra [o + kāra fr. karoti, BSk. okāra, e. g. M Vastu III. 357] only in stock phrase kāmānaŋ ādīnavo okāro sankileso D I.110, 148 (= lāmaka--bhāva DA I 277); M I.115, 379, 405 sq.; II.145; A IV.186; Nett 42 (v. l. vokāra); DhA I.6, 67. The exact meaning is uncertain. Etymologically it would be degradation. But Bdhgh. prefers folly, vanity, and this suits the context better.

Okāsa [ava + kāś to shine] -- 1. lit. "visibility", (visible) space as geometrical term, open space, atmosphere, air as space D I.34 (ananto okāso); Vism 184 (with disā & pariccheda), 243 (id.); PvA 14 (okāsaŋ pharitvā permeating the atmosphere). This meaning is more pronounced in ākāsa. -- 2. "visibility", i. e. appearance, as adj. looking like, appearing. This meaning closely resembles & often passes over into meaning 3, e. g. katokāsa kamma when the k. makes its appearance = when its chance or opportunity arises PvA 63; okāsaŋ deti to give one's appearance, i. e. to let any one see, to be seen by (dat.) PvA 19. -- 3. occasion, chance, opportunity, permission, consent, leave A I.253; IV.449; J IV.413 (vātassa o. natthi the wind has no access); SnA 547. -- In this meaning freq. in combn. with foll. verbs: (a) okāsaŋ karoti to give permission, to admit, allow; to give a chance or opportunity, freq. with pañhassa veyyā--karaṇāya (to ask a question), e. g. D I.51, 205; M II.142; S IV 57. <-> Vin I.114, 170; Nd1 487; PvA 222. -- Caus. °ŋ karoti Vin II.5, 6, 276; Caus. II. °ŋ kārāpeti Vin I.114, 170. <-> katokāsa given permission (to speak), admitted in audience, granted leave Sn 1031; VvA 65 (raññā); anokāsakata without having got permission Vin I.114. -- (b) okāsaŋ yācati to ask permission M II.123. -- (c) okāsaŋ deti to give permission, to consent, give room J II.3; VvA 138. <-> (d) with bhū: anokāsa--bhāva want of opportunity Sdhp 15; anokāsa--bhūta not giving (lit. becoming) an opportunity SnA 573. Elliptically for o. detha Yogāvacara's Man. 4 etc.
 --âdhigama finding an opportunity D II.214 sq.; A IV. 449. --kamma giving opportunity or permission Sn p. 94 (°kata

allowed); Pv IV.111 (°ŋ karoti to give permission). --matta permission Sn p. 94. --loka the visible world (= manussa--loka) Vism 205; VvA 29.

Okāsati [ava + kāś] to be visible; Caus. okāseti to make visible, let appear, show S IV.290.

Okiṇṇa [pp. of okirati; BSk. avakīrṇa Divy 282; Jtm 3192] strewn over, beset by, covered with, full of J V.74, 370; PvA 86, 189 (= otata of Pv III.33).

Okiraṇa [o + kiraṇa] casting out (see the later avakirati2), only as adj.--f. okirinī (okilinī through dialect. variation) a cast--out woman (cast--out on acct of some cutaneous disease), in double combn. okilinī okirinī (perhaps only the latter should be written) Vin III.107 = S II.260 (in play of words with avakirati1). Bdhgh's allegorical expln. at Vin III.273 puts okilinī = kilinnasarīrā, okiriṇī = angāraparikiṇṇa. Cp. kirāta.

Okirati [o + kirati] -- 1. to pour down on, pour out over M I.79; aor. okiri Vin III.107 = S II.260; Pv II.38; PvA 82. -- 2. to cast--out, reject, throw out: see okiraṇa. <-> pp. okiṇṇa (q. v.). -- Caus. II. okirāpeti to cause to pour out or to sprinkle over Vism 74 (vālikaŋ).

Okilinī see okiraṇa.

Okoṭimaka (adj.) [o + koṭi + mant + ka. Ava in BSk., in formula durvarṇa durdarśana avakoṭimaka Sp. Av. Ś I. 280. Kern (note on above passage) problematically refers it to Sk. avakūṭara = vairūpya (Pāṇini V.2, 30). The Commentary on S I.237 explns. by mahodara (fat--bellied) as well as lakuṇṭaka (dwarf); Pug A 227 expls. by lakuṇṭaka only] lit. "having the top lowered", with the head squashed in or down, i. e. of compressed & bulging out stature; misshapen, deformed, of ugly shape (Mrs. Rh. D. trsls hunchback at S I.94, pot--bellied at S I.237; Warren, Buddhism p. 426 trsls. decrepit). It occurs only in one stock phrase, viz. dubbaṇṇa dud--das(s)ika okoṭimaka "of bad complexion, of ugly appearance and dwarfed" at Vin II.90 = S I.94 = A I.107 = II.85 = III.285 sq. = Pug 51. The same also at M III.169; S I.237; II.279; Ud 76.

Okkanta [pp. of okkamati] coming on, approaching, taking place D II.12; Miln 299 (middhe okkante). See also avakkanta S II.174; III.46.

Okkanti (f.) [fr. okkamati] entry (lit. descent), appearance, coming to be. Usually in stock phrase jāṭi sañjāti o. nibbatti M III.249; S II.3; III.225; Nd2 257; Pug A 184. Also in gabbh° entry into the womb DA I.130.

Okkantika (adj.) [fr. okkanti] coming into existence again and again, recurring. Only as epithet of pīti, joy. The opposite is khaṇika, momentary Vism 143 = DhsA 115 (Expositor 153 trsls. "flooding").

or kram?] at J II.448 is doubtful, v. l. okkantika. It is used adverbially: okkandikaŋ kīḷati to sport (loudly or joyfully). C. explns. as "migo viya okkandi--katvā kīḷati"; in the way of roaring(?) or frisking about(?), like a deer.

Okkamati [o + kamati fr. kram] lit. to enter, go down into, fall into. fig. to come on, to develop, to appear in (of a subjective state). It is strange that this important word has been so much misunderstood, for the English idiom is the same. We say ‘he went to sleep’, without meaning that he went anywhere. So we may twist it round and say that ‘sleep overcame him’, without meaning any struggle. The two phrases mean exactly the same <-> an internal change, or developement, culminating in sleep. So in Pali niddā okkami sleep fell upon him, Vin I.15; niddaŋ okkami he fell on sleep, asleep, DhA I.9; PvA 47. At It 76 we hear that a dullness developed (dubbaṇṇiyaŋ okkami) on the body of a god, he lost his radiance. At D II.12; M III.119 a god, on his rebirth, entered his new mother's womb (kucchiŋ okkami). At D II 63 occurs the question ‘if consciousness were not to develop in the womb?’ (viññāṇaŋ na okkamissatha) S V.283 ‘abiding in the sense of bliss’ (sukha--saññaŋ okkamitvā). See also Pug 13 = 28 (niyāma okk°, ‘he enters on the Path’). <-> Caus. okkāmeti to make enter, to bring to S IV.312 (saggaŋ). -- pp. okkanta. See also avakkamati.

Okkamana (nt.) [fr. okkamati] entering into, approaching, reaching M III.6; A III.108 (entering the path); also in phrase nibbānassa okkamanāya A IV.111 sq., cp. 230 sq.

Okkala see ukkala.

Okkassa see okassati.

Okkhāyati [ava + khāyati, corresp. to Sk. kṣeti fr. kṣi to lie] to lie low, to be restrained (in this sense evidently confounded with avakkhipati) S IV.144 sq. (cakkhuŋ etc. okkhāyati).

Okkhāyika (adj.) [fr. ava + khāyin fr. kṣi, cp. avakkhāyati; Kern, Toev. s. v. suggests relation to BSk. avakhāta of khan, and compares Lal. V. 319] low--lying, deep, remote, only in one phrase, viz. udaka--tarakā gambhīragatā okkhāyikā M I.80, 245.

Okkhita [pp. of ava + ukkhati, Sk. avokṣita, fr. ukṣ to sprinkle] besprinkled, bestrewn with (--°) Th 2, 145 (candan° = candanânulitta ThA 137); J V.72 (so in v. l. T. reads okkita; C. explns. by okiṇṇa parikkita parivārita).

Okkhitta [pp. of okkhipati] thrown down, flung down, cast down, dropped; thrown out, rejected; only in phrase okkhitta--cakkhu, with down--cast eyes, i. e. turning the eyes away from any objectionable sight which might impair the morale of the bhikkhu; thus meaning "with eyes under control"Sn 63, 411, 972; Nd1 498; Nd2 177; Pv IV.344 (v. l. ukkh°); VvA 6. -- For further use & meaning, see avakkhitta.

Okkhipati [ava + khipati; Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appld. to the eyes = cast down, hence transferred to the other senses and used in meaning "keep under, restrain, to have control over" (cp. also avakkhāyati); aor. °khipi A IV.264 (indriyāni); ger. °khipitvā Vin IV.18 (id.). -- pp. avakkhitta & okkhitta (q. v.).

Ogacchati [ava + gacchati] to go down, sink down, recede; of sun & moon: to set D I.240 (opp. uggacchati); A IV. 101 (udakāni og.). See also ava°.

Ogaṇa (adj.) [Vedic ogaṇa with dial. o for ava] separated from the troop or crowd, standing alone, Vin I.80; J IV. 432 = (gaṇaŋ ohīna C.).

Ogadha (--°) (adj.) [Sk. avagāḍ̣ha; P. form with shortened a, fr. ava + gāh, see gādha1 & gāhati] immersed, merging into, diving or plunging into. Only in two main phrases, viz. Amatogadha & Nibbānogadha diving into N. <-> Besides these only in jagatɔogadha steeped in the world S I.186.

Ogamana (nt.) [o + gam + ana; Sk. avagamana. That word is rather more than a thousand years later than the Pāli one. It would be ridiculous were one to suppose that the P. could be derived from the Sk. On the other hand the Sk. cannot be derived from the P. for it was formed at a time & place when & where P. was unknown, just as the Pali was formed at a time & place when & where Sk. was unknown. The two words are quite independent. They have no connection with one another except that they are examples of a rule of word--formation common to the two languages] going down, setting (of sun & moon), always in contrast to uggamana (rising), therefore freq. v.l. ogg° D I.10, 68; DA I.95 (= atthangamana); VvA 326.

Ogahana (nt.) [o + gahana fr. gāhati; Sk. avagāhana; concerning shortening of ā cp. avagadha] submersion, ducking, bathing; fig. for bathing--place Sn 214 (= manussānaŋ nahāna--tittha SnA 265). See also avagāhana.

Ogādha1

Ogādha1 (adj.) [Sk. avagāḍ̣ha; ava + gādha2] immersed, entered; firm, firmly footed or grounded in (--°), spelt ogāḷha Miln 1 (abhidhamma--vinay°). Cp. BSk. avagādhaśrāddha of deep faith Divy 268. Cp. pariyogāḷha.

Ogādha2 (nt.) [ava + gādha2] a firm place, firm ground, only in cpd. ogādhappatta having gained a sure footing A III.297 sq.

Ogāha [fr. o + gah] diving into; only in cpd. pariy°.

[Sk. avagāhate; ava + gāhati] to plunge or enter into, to be absorbed in (w. acc. or loc.). Pv II. 1211; Vv 61 (= anupavisati VvA 42), 392 (sālavanaŋ o. = pavisati VvA 177). ogāheti PvA 155 (pokkharaṇiŋ); ger. ogāhetvā M III.175 (T. ogah°; v. l. ogāhitvā); PvA 287 (lokanāthassa sāsanaŋ, v. l. °itvā). See also ava°.

Ogāhana (nt.) [fr. ogāhati] plunging into (--°) PvA 158.

Ogilati [o + gilati] to swallow down (opp. uggilati) M. I. 393 (inf. ogilituŋ) Miln 5 (id.).

Oguṇṭhita [pp. of oguṇṭheti, cp. BSk. avaguṇṭhita, e. g. Jtm 30] covered or dressed (with) Vin II.207; PvA 86 (v. l. okuṇṭhita).

Oguṇṭheti [o + guṇṭheti] to cover, veil over, hide S IV.122 (ger. oguṇṭhitvā sīsaŋ, perhaps better read as oguṇṭhitā; v. l. SS. okuṇṭhitū). -- pp. oguṇṭhita (q. v.).

Ogumpheti [ava + Denom. of gumpha garland] to string together, wind round, adorn with wreaths, cover, dress Vin I.194 (Pass. ogumphiyanti; vv. ll. ogumbhiyanti, ogubbiy°, ogummīy°, okumpiy°); II.142 (ogumphetvā).

Oggata [pp. of avagacchati: spelling gg on acct. of contrast with uggata, cp. avagamana. Müller P. Gr. 43 unwarrantedly puts oggata = apagata] gone down, set (of the sun) Vin IV.55 (oggate suriye = atthangate s.), 268 (id. = rattɔ andhakāre); Th 1, 477 (anoggatasmiŋ suriyasmiŋ).

Ogha [Vedic ogha and augha; BSk. ogha, e. g. Divy 95 caturoghɔ ottīrṇa, Jtm 215 mahaugha. Etym. uncertain]. 1. (rare in the old texts) a flood of water VvA 48 (udakɔ ogha); usually as mahogha a great flood Dh 47; Vism 512; VvA 110; DhA II.274 = ThA 175. -- 2. (always in sg.) the flood of ignorance and vain desires which sweep a man down, away from the security of emancipation. To him who has "crossed the flood", oghatiṇṇo, are ascribed all, or nearly all, the mental and moral qualifications of the Arahant. For details see Sn 173, 219, 471, 495, 1059, 1064, 1070, 1082; A II.200 sq. Less often we have details of what the flood consists of. Thus kāmogha the fl. of lusts A III.69 (cp. Dhs 1095, where o. is one of the many names of taṇhā, craving, thirst). In the popular old riddle at S I.3 and Th 1, 15, 633 (included also in the Dhp. Anthology, 370) the "flood" is 15 states of mind (the 5 bonds which impede a man on his entrance upon the Aryan Path, the 5 which impede him in his progress towards the end of the Path, and 5 other bonds: lust, ill--temper, stupidity, conceit, and vain speculation). Five Oghas referred to at S I.126 are possibly these last. Sn 945 says that the flood is gedha greed, and the avijjogha of Pug 21 may perhaps belong here. As means of crossing the flood we have the Path S I.193 (°assa nittharaṇatthaŋ); IV.257; V.59; It III (°assa nittharanatthāya); faith S I.214 = Sn 184 = Miln 36; mindfulness S V.168, 186; the island Dh 25; and the dyke Th 1,7 = Sn 4 (cp. D II.89). 3. Towards the close of the Nikāya period we find, for the first time, the use of the word in the pl., and the mention of 4 Oghas identical with the 4 Āsavas (mental Intoxicants). See D III.230, 276; S IV.175, 257; V.59, 292, 309; Nd1 57, 159; Nd2 178. When the oghas had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use of the word fell off, a tendency arose to think only of 4 oghas, and of these only as a name or phase of the 4 āsavas. So the Abhidhamma books (Dhs 1151; Vbh 25 sq., 43, 65, 77, 129; Comp. Phil. 171). The Netti follows this (31, 114--24). Grouped in combn. āsavagantha--ogha--yoga--agati--taṇhɔupādāna at Vism 211. The later history of the word has yet to be investigated. But it may be already stated that the 5th cent. commentators persist in the error of explaining the old word ogha, used in the singular, as referring to the 4 Āsavas; and they extend the old simile in other ways. Dhammapāla of Kāñcipura twice uses the word in the sense of flood of water (VvA 48, 110, see above 1).

--âtiga one who has overcome the flood Sn 1096 (cp. Nd2 180). --tiṇṇa id. S I.3, 142; Sn 178, 823, 1082, 1101, 1145; Dh

370 (= cattāro oghe tiṇṇa DhA IV.109); Vv 6428 (= catunnaŋ oghānaŋ saŋsāra--mahɔoghassa taritattā o. VvA 284); 827; Nd1 159; Nd2 179.

Oghana (nt.) watering, flooding (?) M I.306 (v. l. ogha).

Oghaniya (adj.) [fr. ogha(na)] that which can be engulfed by floods (metaph.) Dhs 584 (cp. Dhs trsl. 308); Vbh 12, 25 & passim; DhsA 49.

Ocaraka [fr. ocarati] in special meaning of one who makes himself at home or familiar with, an investigator, informant, scout, spy (ocarakā ti carapurisā C. on Ud 66). -- Thus also in BSk. as avacaraka one who furnishes information Divy 127; an adaptation from the Pāli. -- Vin III.47, 52; M I.129 = 189 (corā ocarakā, for carā?); S I.79 (purisā carā (v. l. corā) ocarakā (okacarā v. l. SS) janapadaŋ ocaritvā etc.; cp. K. S. p. 106 n. 1) = Ud 66 (reads coiā o.).

Ocarati [o + carati] to be after something, to go into, to search, reconnoitre, investigate, pry Vin III.52 (ger. °itvā); M 1502 (ocarati); S I.79 (°itvā: so read for T. ocaritā; C. explns. by vīmaŋsitvā taŋ taŋ pavattiŋ ñatvā). <-> pp. ociṇṇa.

Ociṇṇa [pp. of ocarati] gone into, investigated, scouted, explored S I.79 = Ud 66 (reads otiṇṇa).

Ocita [o + cita, pp. of ocināti1] gathered, picked off J III. 22; IV.135, 156; Sdhp 387.

-- 1. [= Sk. avacinoti, ava + ci1] to gather, pluck, pick off DhA I.366; also in pp. ocita. <-> 2. [= Sk. avacinoti or °ciketi ava + ci2, cp. apacināti2] to disregard, disrespect, treat with contempt; pres. ocināyati (for ocināti metri causa) J VI.4 (= avajānāti C.).

Ocīraka see odīraka.

Occhindati [o + chindati] to cut off, sever J II.388 (maggaŋ occhindati & occhindamāna to bar the way; v. l. BB. ochijjati), 404.

Ojavant (adj.) [fr. ojā; Vedic ojasvant in diff. meaning: powerful] possessing strengthening qualities, giving strength M I.480; S I.212 (so read for ovajaŋ; phrase ojavaŋ asecanakaŋ of Nibbāna, trsld. "elixir"); Th 2, 196 (id. = ojavantaŋ ThA 168); A III.260 (an° of food, i. e. not nourishing DhA I.106.

Ojavantatā (f.) [abstr. fr. ajavant] richness in sap, strength giving (nourishing) quality J I.68 (of milk).

Ojahāti [o + jahati] to give up, leave, leave behind, renounce, ger. ohāya D I.115 (ñāti--sanghaŋ & hirañña--suvaṇṇaŋ); M II.166 (id.); J V.340 (= chaḍḍetvā C.); PvA 93 (maŋ). <-> Pass. avahīyati & ohīyati, pp. ohīna (q. v.). -- See also ohanati.

Ojā (f.) [Vedic ojas nt., also BSk. oja nt. Divy 105; fr. *aug to increase, as in Lat. auges, augustus & auxilium, Goth. aukan (augment), Ags. ēacian; cp. also Gr. a)e/cw, Sk. ukṣati & vakṣana increase] strength, but only in meaning of strength--giving, nutritive essence (appld. to food) M I.245; S II.87; V.162 (dhammɔ); A III.396; J I.68; Dhs 646, 740, 875; Miln 156; DhA II.154 (paṭhav°). See also def. at Vism 450 (referring to kabalinkārɔāhāra. The compn. form is oja, e. g. ojadāna J V.243; ojaṭṭhamaka (rūpa) Vism 341.

Ojināti [Sk. avajayati, ava + ji] to conquer, vanquish, subdue J VI.222 (ojināmase).

Oñāta [pp. o + jānāti, see also avañāta] despised Miln 191, 229, 288.

Oṭṭha1

Oṭṭha1 [Vedic oṣṭha, idg. *ō (u) s; Av. aosta lip; Lat. ōs mouth = Sk. āḥ Ags. ōr margin] the lip A IV.131; Sn 608; J II.264; III.26 (adhar° & uttar° lower & upper lip), 278; V.156; DhA I.212; III.163; IV.1; VvA 11; PvA 260. Cp. bimboṭṭha.

Oṭṭha2

Oṭṭha2 [Vedic uṣṭra, f. uṣṭrī, buffalo = Ohg. Ags. ur, Lat. urus bison, aurochs. In cl. Sk. it means a camel]. It is mentioned in two lists of domestic animals, Vin III.52; Miln 32. At J III.385 a story is told of an oṭṭhī--vyādhi who fought gallantly in the wars, and was afterwards used to drag a dung--cart. Morris, J.P.T.S. 1887, 150 suggests elephant.

Oṭṭhubhati [cp. Sk. avaṣṭhīvati] to spit out M I.79, 127.

Oḍḍita [pp. of oḍḍeti] thrown out, laid (of a snare) J I. 183; II.443; V.341; ThA 243.

Oḍḍeti [for uḍḍeti (?). See further under uḍḍeti] to throw out (a net), to lay snares A I.33 = J II.37, 153; III.184 and passim; ThA 243. -- pp. oḍḍita (q. v.).

Oḍḍha [better spelling oḍha, pp. of ā + vah] carried away, appropriated, only in cpd. sah--oḍhā corā thieves with their plunder Vism 180 (cp. Sk. sahoḍha Manu IX.270).

Oṇata [pp. of oṇamati] bent down, low, inclined. Usually of social rank or grade, combd. with & opp. to uṇṇata, i. e. raised & degraded, lofty and low A II.86 = Pug 52 (= nīca lāmaka Pug A 229); Pv IV.6Q; Miln 387; DA I.45; PvA 29.

Oṇamati [o + namati] (instr.) to incline, bend down to, bow to (dat.) Miln 220, 234 (oṇamati & oṇamissati), 400; DA I.112. Caus. oṇāmeti M II.137 (kāyaŋ). -- pp. oṇata & Caus. oṇamita.

Oṇamana (nt.) [fr. oṇamati] bending down, inclining, bowing down to Miln 234.

Oṇamita [pp. of oṇameti, Caus. of nam] having bowed down, bowing down Miln 234.

Oṇi (m. or f.) [cp. Vedic oṇi charge, or a kind of Soma vessel] charge, only in cpd. oṇi--rakkha a keeper of entrusted wares, bailee Vin III.47, 53 (= āhaṭaŋ bhaṇḍaŋ gopento).

Oṇīta see onīta.

Oṇojana (nt.) [fr. oṇojeti, Sk. avanejana] washing off, cleaning, washing one's hands Vin II.31 (Bdhgh. refers it to fig. meaning onojeti2 by explaining as "vissajjana" gift, presentation).

Oṇojeti (with vowel assimilation o < e for oṇejeti = ava + nejeti, Sk. °nejayati fr. nij. Kern, Toev. II.138, complementary to remarks s. v. on p. 5 explns. as assimil. onuj° < onij°, like anu° BSk. ani° (ānisaŋsa < ānuśaŋsā), the further process being onoj° for onuj°. The etym. remains however doubtful] -- 1. to cause to wash off, to wash, cleanse: see oṇojana. -- 2. (fig.) to give as a present, dedicate (with the rite of washing one's hands, i. e. a clean gift) Vin I.39; IV.156; A IV.210 = 214 (oṇojesi aor.); Miln 236.

Otata [o + tata, pp. of tan] stretched over, covered, spread over with; Dh 162 (v. l. otthata); Miln 307 (+ vitata); DhA III.153 (= pariyonandhitvā ṭhita). See also avatata & sam--otata.

Otaraṇa (adj.) [fr. otarati] going down, descending Nett 1, 2, 4, 107.

Otarati [o + tarati] to descend, to go down to (c. acc.), to be--take oneself to. ppr. otaranto Vin II.221. -- aor. otari SnA 486 (for avaŋsari); DhA I.19 (cankamanaŋ); PvA 47 (nāvāya mahāsamuddaŋ), 75. -- inf. otarituŋ Pug 65, 75

(sangamaŋ). -- ger. otaritvā PvA 94 (pāsādā from the palace), 140 (devalokato). -- Caus. II. otarāpeti to cause to descend, to bring down to J VI.345. -- pp. otiṇṇa. -- Caus. I. otāreti. Opp. uttarati.

Otallaka (adj.) [of uncertain etym. perhaps *avatāryaka from ava + tṛ, or from uttāḷa?] clothed in rags, poor, indigent J IV.380 (= lāmaka olamba--vilamba--nantakadharo C.).

Otāpaka (adj.) [fr. otāpeti] drying or dried (in the sun), with ref. to food SnA 35 (parivāsika--bhattaŋ bhuñjati hatthɔ otāpakaŋ khādati).

Otāpeti [o + tāpeti] to dry in the sun Vin II.113; IV.281; Miln 371 (kummo udakato nikkhamitvā kāyaŋ o. fig. applied to mānasa).

Otāra [fr. otarati, BSk. avatāra. The Sk. avatāra is centuries later and means 'incarnation'] -- 1. descent to, i. e. approach to, access, fig. chance, opportunity otāraŋ labhati. Only in the Māra myth.He, the tempter, 'gets his chance' to tempt the Buddha or the disciples, M I. 334; S I.122; IV.178, 185; DhA III.121. (avatāraŋ labhati, Divy 144, 145) ot° adhigacchati, to find a chance, Sn 446. [Fausböll here translates 'defect'. This is fair as exegesis. Every moral or intellectual defect gives the enemy a chance. But otāra does not mean defect]. Ot° gavesati to seek an opportunity, DhA III.21. Otārāpekkha, watching for a chance, S I.122. At one passage, A III. 67 = 259, it is said that constant association leads to agreement, agreement to trust, and trust to otāra. The Com. has nothing. 'Carelessness' would suit the context. o. gavesati to look for an opportunity DhA III.21, and otāraŋ labhati to get a chance S I.122; IV.178, 185; M I.334; DhA III.21 (gloss okāra & okāsa); cp. avatāraŋ labhati Divy 144, 145 etc. -- 2. access, fig. inclination to, being at home with, approach, familiarity (cp. otiṇṇa and avacara adj.) A III.67, 259. -- 3. (influenced by ocarati2 and ociṇṇa) being after something, spying, finding out; hence: fault, blame, defect, flaw Sn 446 (= randha vivara SnA 393); also in phrase otārâpekkha spying faults S I.122 (which may be taken to meaning 1, but meaning 3 is accredited by BSk. avatāraprekṣin Divy 322), Mrs. Rh. D. translates the latter passage by "watching for access".

Otāreti [Caus. of otarati] to cause to come down, to bring down, take down J I.426; IV.402; Nett 21, 22; DhA II.81.

Otiṇṇa [pp. of otarati; the form ava° only found in poetry as --° e. g. issâvatiṇṇa J V.98; dukkha°, soka° etc. see below 2] -- 1. (med.) gone down, descended PvA 104 (uddho--galaŋ na otiṇṇaŋ not gone down further than the throat). -- 2. (pass.) beset by (cp. avatāra 2), affected with, a victim of, approached by M I.460 = A II.123 (dukkhɔ otiṇṇa) = It 89 (as v. l.; T. has dukkhâbhikiṇṇa, which is either gloss or wrong reading for dukkhâvatiṇṇa); M II.10; S I.123 (sokâva°), 137 (id.); Sn 306 (icchâvatiṇṇa affected with desire), 939 (sallena otiṇṇo = pierced by an arrow, expld. by Nd1 414 as "sallena viddho phuṭṭho"); J V.98 (issâva° = issāya otiṇṇa C.). -- 3. (in special sense) affected with love, enamoured, clinging to, fallen in love with Vin III.128 (= sāratto apekkhavā paṭibaddha--citto); A III.67, 259 (°citta); SnA 322 (id.). -- Note. otiṇṇa at S V.162 should with v.l. SS be deleted. See also avatiṇṇa.

Ottappa (nt.) [fr. tappati1 + ud, would corresp. to a Sk. form *auttapya fr. ut--tapya to be regretted, tormented by remorse. The BSk. form is a wrong adaptation of the Pāli form, taking o° for apa°, viz. apatrapya M Vastu III. 53 and apatrapā ibid. I.463. Müller, P. Gr. & Fausböll, Sutta Nipāta Index were both misled by the BSk. form, as also recently Kern, Toev. s. v.] fear of exile, shrinking back from doing wrong, remorse. See on term and its distinction from hiri (shame) Dhs trsl. 20, also DhsA 124, 126; Vism 8, 9 and the definition at SnA 181. Ottappa generally goes with hiri as one of the 7 noble treasures (see ariya--dhanā). Hiri--ottappa It 36; J I.129; hir--ottappa at M I.271; S II.220; V.1; A II.78; IV.99, 151; V.214; It 34; J I.127, 206; VvA 23. See also hiri. -- Further passages: D III.212; M I.356; S II.196, 206, 208; V.89; A I.50, 83, 95; III.4 sq., 352; IV.11; V.123 sq.; Pug 71; Dhs 147, 277; Nett 39. -- anottappa (nt.) lack of conscience, unscrupulousness, disregard of morality A I.50, 83, 95; III.421; V.146, 214; Vbh 341, 359, 370, 391; as adj. It 34 (ahirika +).
--gāravatā respect for conscience, A III.331; IV.29. --dhana the treasure of (moral) self--control D III.163, 251, 282; VvA 113. --bala the power of a (good) conscience D III.253; Ps II.169, 176; Dhs 31, 102 (trln. power of the fear of blame).

Ottappati [ut + tappati1] to feel a sense of guilt, to be conscious or afraid of evil S I.154; Ps II.169, 176; Pug 20, 21; Dhs 31; Miln 171.

Ottappin & Ottāpin (adj.) [fr. ottappa] afraid of wrong, conscientious, scrupulous (a) ottappin D III.252, 282; It 28, 119. -- (b) ottāpin M I.43 sq.; S II.159 sq., 196, 207; IV.243 sq.; A II.13 sq.; III.3 sq., 112; IV.1 sq.; V.123, 146. Anottappin bold, reckless, unscrupulous Pug 20 (+ ahirika). anottāpin at S II.159 sq., 195, 206; IV. 240 sq.; Sn 133 (ahirika +).

Otthaṭa [pp. of ottharati] -- 1. spread over, veiled, hidden by (--°) Miln 299 (mahik° suriya the sun hidden by a fog). -- 2. strewn over (with) Sdhp 246 (--°).

v. l. at Dh 162 for otata.

Ottharaka (nt.) [fr. of tharati] a kind of strainer, a filter Vin II.119.

Ottharaṇa (nt.) [fr. ottharati] spreading over, veiling Miln 299 (mahik°).

Ottharati [o + tharati, Sk. root str] to spread over, spread out, cover Miln 121 (opp. paṭikkamati, of water). See also avattharati.

Odaka (nt.) [compn. form of udaka] water; abs. only at J III.282. -- an° without water, dried up Th 2, 265 (= udaka--bhasta ThA 212). Cp. combn. sītodaka, e. g. M I. 376. See udaka.
--antika -- 1. neighbourhood of the water, a place near the water (see antika1) Kh VIII.1, 3 (gambhīre odakantike, which Childers, Kh. trsln. p. 30, interprets "a deep pit"; see also KhA 217 sq.). -- 2. "water at the end", i. e. final ablution (see antika2), in spec. sense the ablution following upon the sexual act Vin III.21; cp. odak--antikatā (f. abstr.) final ablution, cleansing J II.126.

Odagya (nt.) [der. fr. udagga] exultation, elation Nd1 3 = Nd2 446 = Dhs 9, 86, 285, 373; DhsA 143 (= udaggasabhāva a "topmost" condition).

Odana (m. & nt.) [Sk. odana, to Idg. *ud, from which also udaka, q. v. for full etym.] boiled (milk--)rice, gruel Vin II.214 (m.); D I.76, 105; S I.82 (nāḷik°); DhA IV. 17 (id.); A III.49; IV.231; Sn 18; J III.425 (til° m.); Dhs 646, 740, 875; PvA 73; VvA 98; Sdhp 113. Combd. with kummāsa (sour milk) in phrase o--k--upa--caya a heap of boiled rice and sour milk, of the body (see kāya I.); also at M I.247.

Odanika [fr. odana] a cook J III.49.

Odaniya (adj.) [fr. odana, cp. Sk. odanika] belonging to rice--gruel, made of rice--gruel Vin III.59 (°ghara a ricekitchen); VvA 73 (°surā rice--liquor).

Odapattakinī (f.) (adj.) [f. of uda + pattaka + in, i. e. having a bowl of water, Ep. of bhariyā a wife, viz. the wife in the quality of providing the house with water. Thus in enumn. of the 10 kinds of wives (& women in general) at Vin III.140 (expld. by udakapattaŋ āmasitvā vāseti) = VvA 73.

Odapattiyā at Cp. II.48 = last.

Odarika & °ya (adj.) [fr. udara] living for one's belly, voracious, gluttonous Miln 357; J VI.208 (°ya); Th 1, 101.

Odarikatta (nt.) [fr. odarika] stomach--filling M I.461; Vism 71.

Odahati [o + dahati, fr. dhā] -- 1. to put down, to put in, supply M I.117 (okacaraŋ, see under oka); II.216 (agadɔangāraŋ vaṇa--mukhe odaheyya); Th 1, 774 (migavo pāsaŋ odahi the hunter set a snare; Morris, J.P.T.S. 1884, 76 suggests change of reading to oḍḍayi, hardly justified); J III.201 (visaŋ odahi arañña), 272 (passaŋ o. to turn one's flanks towards, dat.); Miln 156

(kāye ojaŋ odahissāma supply the body with strength). -- 2. (fig.) to apply, in phrase sotaŋ odahati to listen D I.230; Dāvs V.68. -- pp. ohita.

Odahana (nt.) [fr. odahati] -- 1. putting down, applying, application M II.216; heaping up, storing DhA III.118. <-> 2. putting in, fig, attention, devotion Nett 29.

Odāta (adj.) [Derivation unknown. The Sk. is avadāta, ava + dāta, pp. of hypothetical dā4 to clean, purify] clean, white, prominently applied to the dress as a sign of distinction (white), or special purity at festivities, ablutions & sacrificial functions D II.18 (uṇṇā, of the Buddha); III.268; A III.239; IV.94, 263, 306, 349; V.62; Dhs 617 = (in enumn. of colours); DA I.219; VvA 111. See also ava°.
--kasiṇa meditation on the white (colour) Vism 174. --vaṇṇa of white colour, white M II.14; Dhs 247. --vattha a white dress; adj. wearing a white dress, dressed in white D I.7, 76, 104; J III.425 (+ alla--kesa). --vasana dressed in white (of householders or laymen as opposed to the yellow dress of the bhikkhus) D I.211; III.118, 124 sq., 210; M I.491, II.23; A I.73; III.384; IV.217 [cp. BSk. avadāta--vasana Divy 160].

Odātaka (adj.) [fr. odāta] white, clean, dressed in white S II.284 (v. l. SS odāta); Th 1, 965 (dhaja).

Odissa (adv.) [ger. of o + disati = Sk. diśati, cp. uddissa] only in neg. anodissa without a purpose, indefinitely (?) Miln 156 (should we read anudissa?).

Odissaka (adj.) [fr. odissa] only in adv. expression odissaka--vasena definitely, in special, specifically (opp. to anodissaka--vasena in general, universally) J I.82; II.146; VvA 97. See also anodissaka & odhiso.

Odīraka in odīrakajāta S IV.193 should with v. l. be read ocīraka [= ava + cira + ka] "with its bark off", stripped of its bark.

Odumbara (adj.) [fr. udumbara] belonging to the Udumbara tree Vv 5016; cp. VvA 213.

Odhasta [Sk. avadhvasta, pp. of ava + dhvaŋsati: see dhaŋsati] fallen down, scattered M I.124 = S IV.176 (°patoda; S reads odhasata but has v. l. odhasta).

Odhānīya (nt.) [fr. avadhāna, ava + dhā, cp. Gr. a)poqh/kh, see odahati] a place for putting something down or into, a receptacle Vin I.204 (salāk°, vy. ll. and gloss on p. 38 as follows: sālākāṭṭhāniya A, salākātaniya C, salākadhāraya B, salākɔ odhāniyan ti yattha salākaŋ odahanti taŋ D E). -- Cp. samodhāneti.

Odhi [from odahati, Sk. avadhi, fr. ava + dhā] putting down, fixing, i. e. boundary, limit, extent DhA II.80 (jaṇṇu--mattena odhinā to the extent of the knee, i. e. kneedeep); IV.204 (id.). -- odhiso (adv.) limited, specifically Vbh 246; Nett 12; Vism 309. Opp. anodhi M III. 219 (°jina), also in anodhiso (adv.) unlimited, universal, general Ps II. 130, cp. anodissaka (odissaka); also as anodhikatvā without limit or distinction, absolutely Kvu 208, and odhisodhiso "piecemeal" Kvu 103 (cp. Kvu trsln. 762, 1271).
--sunka "extent of toll", stake J VI.279 (= sunkakoṭṭhāsaŋ C.).

Odhika (adj.) [fr. odhi] "according to limit", i. e. all kinds of, various, in phrase yathodhikāni kāmāni Sn 60, cp. Nd2 526; J V.392 (id.).

Odhunāti [o + dhunāti] to shake off M I.229; S III.155; A III.365 (+ niddhunāti); Pv IV.354 (v. l. BB ophun°, SS otu°) = PvA 256; Vin II.317 (Bdhgh. in expln. of ogumphetvā of CV. V.11, 6; p. 117); Miln 399 (+ vidhunāti).

Onaddha [pp. of onandhati] bound, tied; put over, covered Vin II.150, 270 sq. (°mañca, °pīṭha); M II.64; Dh 146 (andhakārena); Sdhp 182. See also onayhati.

Onandhati [o + nandhati, a secondary pres. form constructed from naddha after bandhati > baddha; see also apiḷandhati] to bind, fasten; to cover up Vin II.150 (inf. onandhituŋ); Miln 261.

Onamaka (adj.) [fr. onamati] bending down, stooping DhA II.136 (an°).

Onamati [o + namati] to bend down (instr.), stoop D II. 17 (anonamanto ppr. not bending); III.143 (id.); Vv 393 (onamitvā ger.). -- pp. oṇata.

Onamana (nt.) [abstr. fr. onamati] in compn. with °unnamana lowering & raising, bending down & up DhA I.17.

Onayhati [ava + nayhati] to tie down, to cover over, envelop, shroud DhsA 378 (megho ākāsaŋ o.) -- pp. onaddha.

Onāha [fr. ava + nah, cp. onaddha & onayhati] drawing over, covering, shrouding D I.246 (spelt onaha); Miln 300; Dhs 1157 (= megho viya ākāsaŋ kāyaŋ onayhati).

Onīta [in form = Sk. avanīta, but semantically = apanīta. Thus also BSk. apanīta, pp. of apa + nī, see apaneti] only found in one ster. phrase, viz. onīta--patta--pāṇi "having removed (or removing) his hand from the bowl", a phrase causing constructional difficulties & sometimes taken in glosses as "onitta°" (fr. nij), i. e. having washed (bowl and hands after the meal). The Cs. expln. as onīto pattato pāṇi yeva, i. e. "the hand is taken away from the bowl". The spelling is frequently oṇīta, probably through BB sources. See on term also Trenckner, Notes 6624 & cp. apa--nīta--pātra at M Vastu III.142. The expression is always combd. with bhuttāvin "having eaten" and occurs very frequently, e. g. at Vin II.147: D I.109 (= DA I. 277, q. v. for the 2 explns. mentioned above M II.50, 93; S V.384; A II.63; Sn p. 111 (= pattato onītapāṇi, apanītahattha SnA 456); VvA 118; PvA 278.

prob. for apaneti, see apaneti & pp. onīta.

Onojeti see oṇojeti.

Opakkamika (adj.) [fr. upakkama] characterising a sensation of pain: attacking suddenly, spasmodic, acute; always in connection with ābādha or vedanā M I.92, 241; S IV. 230 = A II.87 = III.131 = V.110 = Nd2 304IC = Miln 112.

Opakkhin (adj.) [o + pakkhin, adj. fr. pakkha wing, cp. similarly avapatta] "with wings off" i. e. having one's wings clipped, powerless A I.188 (°ŋ karoti to deprive of one's wings or strength; so read for T. opapakkhiŋ karoti).

Opaguyha see opavayha.

Opatati [o + pat] to fall or fly down (on), to fall over (w. acc.) J II.228 (lokāmisaŋ °anto); VI.561 (°itvā ger.); Miln 368, 396. -- pp. opatita.

Opatita [pp. of opatati] falling (down) PvA 29 (udaka; v. l. ovuḷhita, opalahita; context rcads at PvA 29 mahāsobbhehi opatitena udakena, but id. p. at KhA 213 reads mahāsobbha--sannipātehi).

Opatta (adj.) [o + patta, Sk. avapattra] with leaves fallen off, leafless (of trees) J III.495 (opatta = avapatta nippatta patita--patta C.).

Opadhika (adj.) [fr. upadhi. BSk. after the P., aupadhika Divy 542] forming a substratum for rebirth (always with ref. to puñña, merit). Not with Morris, J.P.T.S. 1885, 38 as "exceedingly great"; the correct interpretation is given by Dhpāla at VvA 154 as "atta--bhāva--janaka paṭisandhi--pavatti--vipāka--dāyaka". -- S I.233 = A IV.292 = Vv 3421; It 20 (v. l. osadhika), 78.

Opanayika (adj.) [fr. upaneti, upa + nī] leading to (Nibbāna) S IV.41 sq., 272, 339; V.343; A I.158; II.198; D III.5; Vism 217.

Opapakkhi in phrase °ŋ karoti in phrase °ŋ karoti at A I.188 read opakkhiŋ karoti to deprive of one's wings, to render powerless.

Opapaccayika (adj.) [= opapātika] having the characteristic of being born without parents, as deva Nett 28 (upādāna).

Opapātika (adj.) [fr. upapatti; the BSk. form is a curious distortion of the P. form, viz. aupapāduka Av. Ś II.89; Divy 300, 627, 649] arisen or reborn without visible cause (i. e. without parents), spontaneous rebirth (Kvu trsl. 2832), apparitional rebirth (Cpd. 1654, q. v.) D I.27, 55, 156; III.132, 230 (°yoni), 265; M I.34, 73, 287, 401 sq., 436 sq, 465 sq.; II.52; III.22, 80, 247; S III.206, 240 sq., 246 sq.; IV.348; V.346, 357 sq., 406; A I.232, 245, 269; II.5, 89, 186; IV.12, 226, 399, 423 sq.; V. 265 sq., 286 sq., 343 sq.; Pug 16, 62, 63; Vbh 412 sq.; Miln 267; Vism 552 sq., 559; DA I.165, 313. The C. on M I.34 explns. by "sesa--yoni--paṭikkhepa--vacanaŋ etaŋ". See also Pug. A 1, § 40.

Opapātin (adj.) = opapātika, in phrase opapātiyā (for opapātiniyā?) iddhiyā at S V.282 (so read for T. opapāti ha?) is doubtful reading & perhaps best to be omitted altogether.

Opama at J I.89 & Sdhp 93 (anopama) stands for ūpama, which metri causā for upama.

Opamma (nt.) [fr. upama; cp. Sk. aupamya] likeness, simile, comparison, metaphor M I.378; Vin V.164; Miln 1, 70, 330; Vism 117, 622; ThA 290.

Oparajja viceroyalty is v. l. for uparajja. Thus at M II. 76; A III.154.

Opavayha (adj. n.) [fr. upavayha, grd. of upavahati] fit for riding, suitable as conveyance, state--elephant (of the elephant of the king) S V.351 = Nett 136 (v. l. opaguyha; C. explns. by ārohana--yogga); J II.20 (SS opavuyha); IV. 91 (v. l. °guyha); VI.488 (T. opavuyha, v. l. opaguyha; gajuttama opavayha = rāja--vāhana C.); DA I.147 (ārohanayogga opavuyha, v. l. °guyha); VvA 316 (T. opaguyha to be corrected to °vayha).

Opasamika (adj.) [fr. upa + sama + ika; cp. BSk. aupaśamika Av. Ś II.107; M Vastu II.41] leading to quiet, allaying, quieting; Ep. of Dhamma D III.264 sq.; A II.132.

Opasāyika (adj.) [fr. upasaya, upa + śī] being near at hand or at one's bidding (?) M I.328.

Opāṭeti [ava + Caus. of paṭ, Sk. avapāṭayati] to tear asunder, unravel, open Vin II.150 (chaviŋ opāṭetvā).

Opāta [o + pāta fr. patati to fall, Vedic avapāta] -- 1. falling or flying down, downfall, descent J VI.561. -- 2. a pitfall J I.143; DhA IV.211.

Opāteti [o + Caus. of pat] to make fall, to destroy (cp. atipāteti), i. e. 1. to break, to interrupt, in kathaŋ opāteti to interrupt a conversation M II.10, 122, 168; A III.137, 392 sq.; Sn p. 107. -- 2. to drop, to omit (a syllable) Vin IV.15.

Opāna (nt.) [o + pāna fr. pivati. Vedic avapāna. The P. Commentators however take o as a contracted form of udaka, e. g. Bdhgh. at DA I.298 = udapāna]. Only in phrase opāna--bhūta (adj.) a man who has become a welling spring as it were, for the satisfaction of all men's wants; expld. as "khata--pokkharaṇī viya hutvā" DA I. 298 = J V.174. -- Vin I.236; D I.137; M I.379; A IV. 185; Vv 654; Pv IV.160; J III.142; IV.34; V.172; Vbh 247; Miln 411; Vism 18; VvA 286; DA 1177, 298.

Opārambha (adj.) [fr. upārambha] acting as a support, supporting, helpful M II.113.

Opiya is metric for upiya is metric for upiya [upa + ger. of i] undergoing, going into S I.199 = Th 1, 119 (nibbānaŋ hadayasmiŋ opiya; Mrs. Rh. D. trsls. "suffering N. in thy heart to sink", S A. hadayasmiŋ pakkhipitvā.

Opilavati [Sk. avaplavati, ava + plu] to be immersed, to sink down S II.224. -- Caus. opilāpeti (see sep.).

Opilāpita [pp. of opilāpeti] immersed into (loc.), gutted with water, drenched J I.212, 214.

Opilāpeti [Caus. of opilavati, cp. Sk. avaplāvayati] to immerse, to dip in or down, to drop (into = loc.) Vin I. 157 = 225 = S I.169 (C.: nimujjapeti, see K. S. 318); M I.207 = III.157; DhA III.3 (°āpetvā; so read with vv. ll. for opīḷetvā); J III.282. -- pp. opilāpita.

Opīḷeti in "bhattaŋ pacchiyaŋ opīḷetvā" at DhA II.3 is with v. l. to be read opilāpetvā (gloss odahitvā), i. e. dropping the food into the basket.

Opuñchati is uncertain reading for opuñjeti.

Opuñchana or Opuñjana or Opuñjana (nt.) [fr. opuñjeti] heaping up, covering over; a heap, layer DhA III.296.

Opuñjeti or °ati or °ati [o + puñjeti Denom. of puñja, heap] to heap up, make a heap, cover over with (Morris, J.P.T.S. 1887, 153 trsls. "cleanse") Vin II.176 (opuñjati bhattaŋ); J IV.377 (opuñchetvā T., but v. l. opuñjetvā; gloss upalimpitvā); DhA III.296 (opuñchitvā, gloss sammajjitvā). <-> Caus. opuñjāpeti in same meaning "to smear" Vin III.16 (opuñjāpetvā; v. l. opuñchāpetvā).

Opunāti also as opuṇāti also as opuṇāti (Dh) [o + punāti fr. pū] to winnow, sift; fig. lay bare, expose Dh 252 (= bhusaŋ opuṇanto viya DhA III.375); SnA 312. -- Caus. opunāpeti [cp. BSk. opunāpeti M Vastu III.178] to cause to sift A I.242; J I.447.

Opuppha [o + puppha] bud, young flower J VI.497 (vv. ll. p. 498 opaṇṇa & opatta).

Opeti [unless we here deal with a very old misspelling for oseti we have to consider it a secondary derivation from opiya in Caus. sense, i e. Caus. fr. upa + i. Trenckner, Notes 77, 78 offers an etym. of ā + vapati, thus opiya would be *āvupiya, a risky conclusion, which besides being discrepant in meaning (āvapati = to distribute) necessitates der. of opiya fr. opati (*āvapati) instead of vice versā. There is no other instance of *āva being contracted to o. Trenckner then puts opiya = ūpiya in tadūpiya ("conform with this", see ta° Ia), which is however a direct derivation from upa = upaka, upiya, of which a superl. formation is upamā ("likeness"). Trenckner's expln. of ūpiya as der. fr. ā + vap does not fit in with its meaning] to make go into (c. loc.), to deposit, receive (syn. with osāpeti) S I.236
(SA na . . pakkhipanti) = Th 2, 283 = J V.252 (T. upeti); in which Th 2, 283 has oseti (ThA 216, with expln. of oseti = ṭhapeti on p. 219). -- aor. opi J IV.457 (ukkhipi gloss); VI.185 (= pakkhipi gloss). <-> ger. opitvā (opetvā?) J IV.457 (gloss khipetvā).

Ophuṭa [a difficult, but legitimate form arisen out of analogy, fusing ava--vuta (= Sk. vṛta from vṛ; opp. *apāvuta = P. apāruta) and ava--phuṭa (Sk. sphuṭa from sphuṭ). We should probably read ovuta in all instances] covered, obstructed; always in combn. āvuta nivuta ophuṭa (oputa, ovuta) D I.246 (T. ophuta, vv. ll. ophuṭa & opuṭa); M III.131 (T. ovuṭa); Nd1 24 ovuṭa, v. l. SS ophuṭa); Nd2 365 (ophuṭa, v. l. BB oputa; SS ovuta); DA I.59 (oputa); SnA 596 (oputa = pariyo--naddha); Miln 161 (ovuta).

Obandhati [o + bandhati] to bind, to tie on to Vin II.116 (obandhitvā ger.).

Obhagga [o + bhagga, pp. of bhañj, Sk. avabhagna] broken down, broken up, broken S V.96 (°vibhagga); A IV.435 (obhaggɔobhagga); DhA I.58 (id.); J I.55 (°sarīra).

Obhañjati [o + bhañj] to fold up, bend over, crease (a garment); only Caus. II. obhañjāpeti J I.499 (dhovāpeti +). See also pp. obhagga.

Obhata [pp. of obharati] having taken away or off, only in cpd. °cumbaṭā with the "cumbaṭa" taken off, descriptive of a woman in her habit of carrying vessels on her head (on the cumbaṭa stand) Vin III.140 = VvA 73 (Hardy: "a woman with a circlet of cloth on her head"?).

Obharati [ava + bharati, cp. Sk. avabharati = Lat. aufero] to carry away or off, to take off. -- pp. obhata.

Obhāsa [from obhāsati] shine, splendour, light, lustre, effulgence; appearance. In clairvoyant language also "aura" (see Cpd. 2141 with C. expln. "rays emitted from the body on account of insight") -- D I.220 (effulgence of light); M III.120, 157; A II.130, 139; IV.302; It 108 (obhāsakara); Ps I.114, 119 (paññā°); II.100, 150 sq., 159, 162; Vism 28, 41; PvA 276 (°ŋ pharati to emit a radiance); Sdhp 325. With nimitta and parikathā at Vism 23; SnA 497. See also avabhāsa.

Obhāsati1

Obhāsati1 [o + bhāsati from bhās, cp. Sk. avabhāsati] to shine, to be splendid Pv I.21 (= pabhāseti vijjoteti PvA 10). -- Caus. obhāseti to make radiant or resplendent, to illumine, to fill with light or splendour. -- pres. obhāseti Pv III.115 (= joteti PvA 176); Miln 336; ppr. obhāsayanto Pv I.111 (= vijjotamāna PvA 56) & obhāsento Pv II.110 (= jotanto ekālokaŋ karonto PvA 71); ger. obhāsetvā S I.66; Kh v. = Sn p. 46; KhA 116 (= ābhāya pharitvā ekobhāsaŋ karitvā). -- pp. avabhāsita.

Obhāsati2

Obhāsati2 [ava + bhāsati fr. bhāṣ; Sk. apabhāṣati] to speak to (inopportunely), to rail at, offend, abuse Vin II.262; III.128.

Obhāsana (nt.--adj.) [fr. obhāsa, cp. Sk. avabhāsana] shining VvA 276 (Hardy: "speaking to someone").

Obhoga [o + bhoga from bhuj to bend] bending, winding, curve, the fold of a robe Vin I.46 (obhoge kāyabandhanaŋ kātabbaŋ).

Oma (adj.) [Vedic avama, superl. formation fr. ava] lower (in position & rank), inferior, low; pl. omā A III.359 (in contrast with ussā superiors); Sn 860 (ussā samā omā superiors, equals, inferiors), 954; SnA 347 (= paritta lāmaka). -- More freq. in neg. form anoma not inferior, i. e. excellent.

Omaka (adj.) [oma + ka] lower in rank, inferior; low, insignificant Nd1 306 (appaka +); J II.142; DhA I.203.

Omaṭṭha [pp. of omasati] touched S I.13 = 53 = Th 1, 39.

Omaddati [o + maddati from mṛd, BSk. avamardati Jtm 3133] -- 1. to rub J VI.262 (sarīraŋ omaddanto); Miln 220. -- 2. to crush, oppress M I 87 = Nd2 1996 (abhivaggena); J II.95.

Omasati [o + mas = Sk. mṛṣ] -- 1. (lit.) to touch J V. 446. -- 2. (fig.) to touch a person, to reproach, insult Vin IV.4 sq. -- pp. omaṭṭha.

Omasanā (f.) [fr. omasati] touching, touch Vin III.121 (= heṭṭhā oropanā).

Omāna1

Omāna1 [fr. o + man, think. The Sk. avamāna is later] disregard, disrespect, contempt DhA II.52 (+ atimāna). Cp. foll. &

see also avamāna.

Omāna2

Omāna2 [at J II.443 we read ucce sakuṇa omāna meaning 'Oh bird, flying high'. With the present material we see no satisfactory solution of this puzzle. There is a Burmese correction which is at variance with the commentary] "flying", the v. l. BB is ḍemāna (fr. ḍī). C. explns. by caramāna gacchamāna. Müller, P. Gr. 99 proposes to read ḍemāna for omāna.

Omissaka (adj.) [o + missaka] mixed, miscellaneous, various J V.37; VI.224 (°parisā). Cp. vo°.

Omukka (adj.) [fr. + muc] cast off, second hand Vin I.187.

Omuñcati [o + muc] to take off, loosen, release; unfasten, undo, doff D I.126 (veṭhanaŋ as form of salute); J II.326; VI.73 (sāṭakaŋ); Vism 338; PvA 63 (tacaŋ); VvA 75 (ābhāraṇāni). -- Caus. omuñcāpeti to cause to take off Vin I.273. -- pp. omutta.

Omutta [pp. of omuñcati] released, freed, discharged, taken off It 56 (read omuttɔassa Mārapāso for T. omukkassa m.).

Omutteti [Sk. avamūtrayati, Denom. fr. mūtra, urine] to discharge urine, pass water M I.79, 127.

Oyācati [o + yāc, opp. āyācati] to wish ill, to curse, imprecate Vin III.137.

Ora (adj.) [compar. formation fr. ava; Vedic avara] below, inferior, posterior. Usually as nt. oraŋ the below, the near side, this world Sn 15; VvA 42 (orato abl. from this side). -- Cases adverbially: acc. oraŋ (with abl.) on this side of, below, under, within M II.142; Sn 804 (oraŋ vassasatā); Pv IV.33Q (oraŋ chahi māsehi in less than 6 months or after 6 months; id. p. at Pv I.1012 has uddhaŋ); PvA 154 (dahato); instr. orena J. V.72; abl. orato on this side Miln 210.
--pāra the below and the above, the lower & higher worlds Sn 1 (see SnA 13 = Nd2 422b and cp. paroparaŋ); Miln 319 (samuddo anorapāro, boundless ocean). --pure (avarapure) below the fortress M I.68 (bahinagare +). --mattaka belonging only to this world, mundane; hence: trifling, insignificant, little, evanescent Vin II.85, 203 = It 85; D I.3; M I.449; A IV.22; V.157, 164; Vbh 247; Nett 62; DhA I.203; DA I.55.

Oraka (adj.) [ora + ka] inferior, posterior Vin I.19; II. 159; M II.47; Sn 692 (= paritta SnA 489; cp. omaka); J I.381.

Orata [o + rata, pp. of ramati] -- 1. delighted, satisfied, pleased Miln 210 (cp. abhirata). -- 2. desisting, abstaining from, restraining oneself VvA 72 (= virato; cp. uparata).

Orabbhika [fr. urabbha. The Sk. aurabhrika is later & differs in meaning] one who kills sheep, a butcher (of sheep) M I.343, 412; S II.256; A I.251; II.207 = Pug 56; III.303; Th 2, 242 (= urabbhaghātaka ThA 204); J V.270; VI.111 (and their punishment in Niraya); Pug A 244 (urabbhā vuccanti eḷakā; urabbhe hanatī ti orabbhiko).

Oramati [Denom. fr. ora instead of orameti] to stay or be on this side, i. e. to stand still, to get no further J I.492 (oramituŋ na icchi), 498 (oramāma na pārema). Note. This form may also be expld. & taken as imper. of ava + ramati (cp. avarata 2), i. e. let us desist, let us give up, (i. e. we shall not get through to the other side). --anoramati (neg.) see sep. -- On the whole question see also Morris, J.P.T.S. 1887, 154 sq.

Oramāpeti (Caus. II. of oramati] to make someone desist from J V.474 (manussa--maŋsā).

Orambhāgiya (adj.) [ora + bhāga + iya; BSk. avarabhāgīya, e. g. Divy 533] being a share of the lower, i e. this world, belonging to the kāma world, Ep. of the 5 saŋyojanāni (see also saŋyojana) D I.156; III.107, 108, 132; M I.432; It 114; Pug 22; Nett 14; SnA 13; DA I.313. -- Note. A curious form of this word is found at Th 2, 166 orambhāga--manīya, with gloss (ThA

158) oraŋ āgamanīya. Probably the bh should be deleted.

Oravitar [ora + n. ag. of vitarati?] doubtful reading at A V.149, meaning concerned with worldly things (?). The vv. ll. are oramitā, oravikā, oramato, oravi.

Orasa (adj.) [Fr. ura, uras breast Vedic aurasa] belonging to one's own breast, self--begotten, legitimate; innate, natural, own M II.84; III.29; S II.221 (Bhagavato putto o. mukhato jāto); III.83; J III.272; Vv 5022; ThA 236; KhA 248; PvA 62 (urejāta +).

Orima [superl. formation fr. ora, equivalent to avama] the lower or lowest, the one on this side, this (opp. yonder); only in combn. orima--tīra the shore on this side, the near shore (opp. pāra° and pārima° the far side) D I.244; S IV.175 (sakkāyassɔ adhivacanaŋ) = SnA 24; Dhs 597; Vism 512 (°tīra--mahɔogha); DhA II.99.

Oruddha [fr. orundhati. In meaning equalling Sk. aparuddha as well as ava°] -- 1. kept back, restrained, subdued A III.393. -- 2. imprisoned J IV.4. See also ava°.

Orundhati [cp. Sk. avarundhate] to get, attain, take for a wife. -- ger. orundhiya J IV.480. -- aor. oruddha Th 2, 445. -- pp. oruddha. See also avarundhati.

Orodha [fr. orundhati; Sk. avarodha] obstruction; confinement, harem, seraglio Vin II.290; IV.261 (rājɔ orodhā harem--lady, concubine); J IV.393, 404.

Oropaṇa (nt.) [abstr. fr. oropeti] taking down, removal, cutting off (hair), in kes'oropaṇa hair--cutting DhA II. 53 (T. has at one place orohaṇa, v. l. oropaṇa).

Oropeti [Caus. fr. orohati; BSk. avaropayati] to take down, bring down, deprive of, lay aside, take away, cut off (hair) VvA 64 (bhattabhājanaŋ oropeti) -- ger. oropayitvā Sn 44 (= nikkhipitvā paṭippassambhayitvā Nd2 181; apanetvā SnA 91); J VI.211 (kesamassuŋ).

Orohaṇa (nt.) [abstr. fr. orahati] descent, in udakɔorohaṇânuyoga practice of descending in to the water (i. e. bathing) Pug 55; J I.193; Miln 350.

Orohati [o + rohati] to descend, climb down D II.21; M III.131; J I.50; Miln 395; PvA 14. -- Caus. oropeti (q. v.).

Olaggeti [Caus. of o + lag] to make stick to, to put on, hold fast, restrain M II.178; A III.384 (vv. ll. oloketi, olabheti, oketi); Th 1, 355.

Olagga [Sk. avalagna, pp. of avalagati] restrained, checked Th 1, 356

Olanghanā (f.) [fr. olangheti] bending down Vin III.121 (= heṭṭhā onamanā).

Olangheti [Caus. of ava + langh] to make jump down, in phrase ullangheti olangheti to make dance up & down J V.434 = DhA IV.197 (the latter has T. ullaggheti ol°; but v. l. ullangheti ol°).

Olamba (adj.) [fr. ava + lamb] hanging down Vin III.49; J IV.380 (°vilamba).

Olambaka (adj.--n.) [see olambati] -- 1. (adj.) hanging down VvA 32 (°dāma). -- 2. (n.) (a) support, walking stick J IV.40 (hatth°). -- (b) plumb--line J VI.392.

Olambati & avalambati [ava + lamb] to hang down, hang on, to be supported by, rest on. The form in o is the

older. Pres. avalambare Pv II.118 (= olambamānā tiṭṭhanti PvA 77); II.102 (= olambanti PvA 142); olambati M III.164 (+ ajjholambati); J I.194; PvA 46. -- ger. avalamba (for °bya) Pv III.35 (= olambitva PvA 189) & olambetvā J III.218. See also olubbha.

Olambanaka [fr. olambati] an armchair, lit. a chair with supports Vin II.142.

Olikhati [o + likh, cp. Sk. apalikhati] to scrape off, cut off, shave off (hair) A III.295 (veṇiŋ olikhituŋ); Th 1, 169 (kese olikhissaŋ); 2, 88.

Oligalla [of unknown etym.: prob. Non--Aryan, cp. BSk. oḍigalla Saddh. P. chap. VI.] a dirty pool near a village M III.168; S V.361; A I.161; III.389; Miln 220; Vism 343.

Oliyati [o + līyate from lī] to stick, stick fast, adhere, cling to It 43; Nett 174. -- pp. olīna (see avalīna).

Olīna [pp. of oliyate] adhering, sticking or clinging to (worldliness), infatuated M I.200 (°vuttika); J VI.569 (anolīna--mānasa); Vbh 350 (°vuttikā); Miln 393 (an°).

Olīyanā [fr. oliyati] adhering, infatuation Ps I.157; Dhs 1156, 1236.

Olugga [pp. of olujjati] breaking off, falling to pieces, rotting away M I.80, 245 (olugga--vilugga), 450 (id.); Vism 107 (id.).

Olujjati [Sk. avarujyate, Pass. of ava + ruj] to break off, go to wreck, fall away S II.218 (v. l. ull°). -- pp. olugga.

Olubbha [assimil. form of olumbha which in all likelihood for olambya, ger. of olambati. The form presents difficulties. See also Morris, J.P.T.S. 1887, 156] holding on to, leaning on, supporting oneself by (with acc.); most frequently in phrase daṇḍaŋ olubbha leaning on a stick, e. g. M I.108 (= daṇḍaŋ olambitvā C.; see M I 539); A III.298; Th 2, 27 (= ālambitvā); VvA 105. In other connections: S I.118; III.129; J I.265 (āvāṭa--mukha--vaṭṭiyaŋ); VI.40 (hatthe); DhA II.57 (passaŋ; gloss olambi); VvA 217, 219.

Olumpeti [o + Caus. of lup] to strip off, seize, pick, pluck Vin I.278 (bhesajjan olumpetvā, vv. ll. ulumpetvā, oḷump°, odametvā).

Olokana (nt.) [see oloketi] looking, looking at, sight Sdhp 479 (mukhassɔ).

Olokanaka (adj.--n.) [fr. oloketi] window Vin II.267 (olokanakena olokenti, adv.).

Oloketi [BSk. avalokayati or apaloketi] to look at, to look down or over to, to examine, contemplate, inspect, consider J I.85, 108 (nakkhattaŋ); Pv II.964; DhA I.10, 12, 25, 26; II.96 (v. l. for T. voloketi); III.296; PvA 4, 5, 74, 124.

Oḷāra at PvA 110 is with v. l. BB to be read uḷāra.

Oḷārika (adj.) [fr. uḷāra] gross, coarse, material, ample (see on term Dhs trsl. 208 & Cpd. 159 n. 4) D I.37, 186 sq. (attā) 195, 197, 199; M I.48, 139, 247; II.230; III.16, 299; S II.275 (vihāra); III.47 (opp. sukhuma); IV.382 (id.); V.259 sq.; A IV.309 sq. (nimittaŋ obhāso); J I.67; Dhs 585, 675, 889; Vbh 1, 13, 379; Vism 155 (°anga), 274 sq. (with ref. to breathing), 450.

Oḷumpika (adj.) [Deriv. unknown, BSk. olumpika and oḍumpika M Vastu III.113, 443. In the Śvet--Upan. we find the form uḍupa a skiff.] Sen. Kacc 390 belonging to a skiff (no ref. in Pāli Canon?); cp. BSk. olumpika M Vastu III. 113 & oḍumpika ibid. 443.

Ovaja at S I.212 read ojava.

Ovaṭa [o + vaṭa, pp. of vṛ, another form of ovuta = ophuta, q. v.] obstructed, prevented Vin II.255 = IV.52 = A IV.277 (v. l. ovāda); also an° ibid.

Ovaṭṭika (nt.) [fr. ava + vṛt] -- 1. girdle, waistband M II.47; J III.285 (v. l. ovaddhi°); Vism 312; DhA II.37; IV.206; DA I.218 (Morris, J.P.T.S. 1887, 156: a kind of bag). -- 2. a bracelet Vin II.106 (= vaḷayaŋ C.). <-> 3. a patch, patching (°karaṇa), darning (?) Vin I.254 (vv. ll. ovaṭṭiya°, ovadhita° ovadhīya°); J II.197 (v. l. ovaddhi°). See also ovaddheyya (ava°).

Ovadati [o + vadati. The Sk. avavadati is some centuries later and is diff. in meaning] to give advice, to admonish, exhort, instruct, usually combd. with anusāsati. -- pres. ovadati Vin IV.52 sq.; DhA I.11, 13; imper. ovadatu M III.267. -- pot. ovadeyya Vin IV.52 (= aṭṭhahi garudhammehi ovadati); Sn 1051 (= anusāseyya). -- aor. ovadi DhA I.397. -- inf. ovadituŋ Vin I.59 (+ anusāsituŋ). -- grd. ovaditabba Vin II.5; and ovadiya (see sep.). -- Pass. avadiyati; ppr. °iyamāna Pug 64 (+ anusāsiyamāna).

Ovadiya (adj.) [grd. of ovadati] who or what can be advised, advisable Vin I.59 (+ anusāsiya); Vv 8436 (= ovāda--vasena vattabbaŋ VvA 345).

Ovaddheyya a process to be carried out with the kaṭhina robes. The meaning is obscure Vin I.254. See the note at Vin. Texts II.154; Vin I.254 is not clear (see expln. by C. on p. 388). The vv. ll. are ovadeyya° ovadheyya° ovaṭṭheyya°.

Ovamati [o + vam] to throw up, vomit Ud 78.

Ovaraka (nt.) [Deriv. uncertain. The Sk. apavaraka is some centuries later. The Sk. apavaraka forbidden or secret room, Halāyudha "lying--in chamber"] an inner room Vin I.217; M I.253; J I.391 (jāto varake T. to be read as jātɔovarake i. e. the inner chamber where he was born, thus also at VvA 158); Vism 90, 431; VvA 304 (= gabbha).

Ovariyāna [ger. of o + vṛ] forbidding, obstructing, holding back, preventing Th 2, 367 (v. l. ovadiyāna, thus also ThA 250 explained "maŋ gacchantiŋ avaditvā gamanaŋ nisedhetvā").

Ovassa & °ka see anovassa(ka).

Ovassati [o + vassati] to rain down on, to make wet. <-> Pass. ovassati to become wet through rain Vin II.121.

Ovahati [o + vahati] to carry down. -- Pass. ovuyhati It 114 (ind. & pot. ovuyheyya).

Ovāda [BSk. avavāda in same sense as P.] advice, instruction, admonition, exhortation Vin I.50 = II.228; II.255 = IV.52; D I.137 (°paṭikara, function of a king); J III.256 (anovādakara one who cannot be helped by advice, cp. ovadaka); Nett 91, 92; DhA I.13, 398 (dasavidha o.); VvA 345. -- ovādaŋ deti to give advice PvA 11, 12, 15,

Ovādaka (adj.--n.) [fr. ovāda; cp. BSk. avavādaka in same meaning, e. g. Divy 48, 254, 385] admonishing (act.) or being admonished (pass.); giving or taking advice; a spiritual instructor or adviser M I.145; A I.25; S V.67 = It 107. -- anovādaka one who cannot or does not want to be advised, incorrigible J I.159; III.256, 304; V.314.

Ovādin (adj.--n.) [fr. ovāda] = ovādaka M I.360 (anovādin).

Ovijjhati [ava + vyadh] to pierce through Vism 304.

Ovuta see ophuta.

Ovuyhati [Pass. of ovahati] to be carried down (a river) It 114.

Osakkati [o + sakkati fr. P. sakk = *Sk. ṣvaṣk, cp. Māgadhī osakkai; but sometimes confused with sṛp, cp. P. osappati & Sk. apasarpati] to draw back, move back D I.230; J IV.348 (for apavattati C.); V.295 (an--osakkitvā). See also Trenckner, Notes p. 60.

Osajjati [o + sṛj] to emit, evacuate PvA 268 (vaccaŋ excrement, + ohanati). -- pp. osaṭṭha.

Osaṭa [pp. of o + sṛ] having withdrawn to (acc.), gone to or into, undergone, visited M I.176, 469 (padasamācāro sangha--majjhe o.); II.2 (Rājagahaŋ vass°āvāsaŋ o.); Miln 24 (sākacchā osaṭā bahū). See also avasaṭa.

Osaṇheti [o + saṇheti, denom. fr. saṇha] to make smooth, to smooth out, comb or brush down (hair) Vin II.107 (kese); J IV.219 (id.).

Osadha (nt.) [Vedic auṣadha] see osadhī.

Osadhika v. l. It 20 for opadhika.

Osadhikā (f.) [fr. osadha] remedy, esp. poultice, fomentation J IV.361.

Osadhī (f.) [Vedic avaṣa + dhī: bearer of balm, comfort, refreshment]. There is no difference in meaning between osadha and osadhī; both mean equally any medicine, whether of herbs or other ingredients. Cp. e. g. A IV.100 (bījagāma--bhūtagāmā . . osadhi--tiṇavanappatayo) Pv II.610, with Sn 296 (gāvo . . . yāsu jāyanti osadhā); D I.12, cp. DA I.98; Pv III.53; PvA 86; J IV.31; VI.331 (? trsln. medicinal herb). Figuratively, 'balm of salvation' (amatosadha) Miln 247. Osadhi--tārakā, star of healing. The only thing we know about this star is its white brilliance, S I.65; It 20 = A V.62; Vv 92; Pv II.110; cp. PvA 71; Vism 412. Childers calls it Venus, but gives no evidence; other translators render it 'morning star'. According to Hindu mythology the lord of medicine is the moon (oṣadhīśa), not any particular star.

Osanna (adj.) [o + pp. of syad to move on] given out, exhausted, weak Miln 250 (°viriya).

Osappati [o + sṛp to creep] to draw back, give way J VI.190 (osappissati; gloss apīyati).

Osaraka (adj.) [fr. osarati, osarana & osaṭa] of the nature of a resort, fit for resorting to, over--hanging eaves, affording shelter Vin II.153. See also osāraka.

Osaraṇa (nt.) [fr. avasarati] -- 1. return to, going into (acc.) visiting J I.154 (gāmantaŋ °kāle). -- 2. withdrawal, distraction, drawing or moving away, heresy Sn 538 (= ogahanāni titthāni, diṭṭhiyo ti attho SnA 434).

Osarati [o + sṛ] to flow, to go away, to recede to, to visit M I.176 (gāmaŋ etc.); II.122. -- pp. osaṭa. See also avasarati.

Osāna (nt.) [fr. osāpeti] stopping, ceasing; end, finish, conclusion S V.79 (read paṭikkamosāna), 177, 344; Sn 938

Osāpeti [With Morris, J.P.T.S. 1887, 158 Caus. of ava + sā, Sk. avasāyayati (cp. P. avaseti, oseti), but by MSS. & Pāli grammarians taken as Caus. of sṛ: sarāpeti contracted to sāpeti, thus ultimately the same as Sk. sārayati = P. sāreti (thus vv. ll.). Not with Trenckner, Notes 78 and Müller P. Gr. 42. Caus. of ā + viś to sling] to put forth, bring to an end, settle, put down, fix, decide S I.81 (fut. osāpayissāmi; vv. ll. oyayiss° and obhāyiss° = Ud 66 (T. otarissāmi? vv. ll. obhāyiss°, otāy° & osāy°; C. paṭipajjissāmi karissāmi); J I.25 (osāpeti, v. l. obhāseti); Nd1 412 (in expln. of osāna); VvA 77 (agghaŋ o. to fix a price; vv. ll. ohāpeti & onarāpeti) = DhA III.108 (v. l. osāreti). Cp. osāreti.

Osāraka [fr. osarati] shelter, outhouse J III.446. See also osaraka.

Osāraṇā (f.) [fr. osāreti 3] -- 1. restoration, rehabilitation reinstatement (of a bhikkhu after exclusion from the Sangha) Vin I.322; Miln 344. -- 2. procession (?) (perhaps reading should be ussāraṇā) DhA II.1 (T. oss°).

Osārita [pp. of osāreti 3] restored, rehabilitated Vin IV.138.

Osāreti [Caus. of o +sṛ to flow] -- 1. (with v. l. osāpeti, reading osāreti is uncertain) to stow away, deposit, put in, put away (see also opeti) J VI.52, 67 (pattaŋ thavikāya o.). -- 2. to bring out, expound, propound, explain Miln 13 (abhidhammapiṭikaŋ), 203 (kāraṇaŋ), 349 (lekhaŋ to compose a letter). -- 3. (t.t.) to restore a bhikkhu who has undergone penance Vin I.96, 322, 340; IV.53 (osārehi ayyā ti vuccamāno osāreti). -- Pass. osāriyati Vin II.61; pp. osārita (cp. osāraṇā).

Osiñcati [o + siñcati] -- 1. to pour out or down over, to besprinkle Vin II.262; M I.87 (telena); Pv I.85 (ppr. osiñcaŋ = āsiñcanto PvA 41). -- 2. to scoop out, empty, drain (water) J V.450 (osiñciyā, pot. = osiñceyya C.). <-> pp. avasitta & ositta.

Osita [pp. of ava + sā] inhabited (by), accessible (to) Sn 937 (an°). Cp. vy°.

Ositta [pp. of osiñcati] sprinkled, besprinkled J V.400. See also avasitta.

Osīdati [fr. o + sad] to settle down, to sink, run aground (of ships) S IV.314 (osīda bho sappi--tela); Miln 277 (nāvā osīdati). -- ger. osīditvā J II.293. -- Caus. II. osīdāpeti J IV.139 (nāvaŋ).

Osīdana (nt.) [fr. osīdati] sinking DhsA 363.

Ossa see ussa.

Ossakk° see osakk°.

Ossagga [fr. ossajati] relaxation, in cpd. sati--ossagga (for which more common sati--vossagga) relaxation of memory, inattention, thoughtlessness DhA III.163 (for pamāda Dh 167). See vossagga.

Ossajjati [o + sṛj send off] to let loose, let go, send off, give up, dismiss, release D II.106 (aor. ossaji); Sn 270 = S I.207; Th 1, 321; J IV.260. -- pp. ossaṭṭha. See also avassajati.

Ossajjana (nt.) [fr. ossajati] release, dismissal, sending off DA I.130.

Ossaṭṭha [pp. of ossajati] let loose, released, given up, thrown down D II.106; S III.241; J I.64; IV.460 (= nissaṭṭha).

Ossanna [pp. of osīdati for osanna, ss after ussanna] sunk, low down, deficient, lacking J I.336 (opp. ussanna). Hardly to be derived from ava + syad.

Ossavana (nt.) [fr. ava + sru] outflow, running water M I.189 (v. l. ossāvana & osavana). Cp. avassava.

Ohana only in cpd. bimbɔohana, see under bimba.

Ohanati [ava + han, but prob. a new formation from Pass. avahīyati of hā, taking it to han instead of the latter] to defecate, to empty the bowels PvA 268 (+ osajjati).

Oharaṇa (nt.) [fr. oharati] lit. "taking away", leading astray, side--track, deviating path J VI.525 (C.: gamana--magga). Cp. avaharaṇa.

Oharati [o + hṛ take] -- 1. to take away, take down, take off S I.27 (ger. ohacca, v. l. ūhacca); Pv II.66 (imper. ohara = ohārehi PvA 95); DhA IV.56 (see ohārin). See also ava°. -- Caus. I. ohāreti (see avahārati); Caus. II. oharāpeti in meaning of oharati to take down, to cut or shave off (hair) J VI.52 (kesamassuŋ); DhA II.53 (cp. oropeti). -- pp. avahaṭa.

Ohāya ger. of ojahāti.

Ohāra see avahāra see avahāra & cp. vohāra.

Ohāraṇa (nt.) [fr. ohāreti, cp. avaharaṇa] taking down, cutting off (hair) J I.64 (kesa--massu°).

Ohārin (adj.--n.) [fr. avaharati] dragging down, weighty, heavy Dh 346 (= avaharati heṭṭhā haratī ti DhA IV.56).

Ohāreti [Caus. of oharati] -- 1. to give up, leave behind, renounce (cp. ojahāti) Sn 64 (= oropeti Nd2 183). -- 2 to take down (see oharati 1) Vin I.48; PvA 95. -- 3 to cut down, shave off (hair; see oharāpeti under oharati) It 75 (kesamassuŋ hair & beard, v. l. ohāyāpetvā); Pug 56 (id.).

Ohita [pp. of odahati; BSk. avahita (Jtm 210 e. g.) as well as apahita (Lal. V. 552 e. g.)] -- 1. put down into, deposited Dh 150. -- 2. put down, laid down, taken off, relieved of, in phrase ohitabhāro (arahaŋ) (a Saint) who has laid down the burden: see arahatta III. C.; cp. °khandhabhāra DhA IV.168. -- 3. put down in, hidden, put away in (--°) Sn 1022 = (kosɔohita). -- 4. (fig.) put down to, applied to, in ohita--sota listening, attentive, intent upon (cp. sotaŋ odahati to listen) usually in phrase ohitasoto dhammaŋ suṇāti; M I.480; III.201; S V.96; A IV.391; Vism 300 (+ aṭṭhiŋ katvā).

Ohiyyaka (adj.--n.) [fr. ohīyati, avahiyyati] one who is left behind (in the house as a guard) Vin III.208; IV.94; S I.185 (vihārapāla).

Ohīna [pp. of ojahāti] having left behind J IV.432 (gaṇaŋ).

Ohīyati (ohiyyati) [ava + hīyati, Pass. of ha, see avajahāti] <-> 1. to be left behind, to stay behind J V.340 (avahīyati = ohiyyati C.). -- 2. to stay behind, to fall out (in order to urinate or defecate); ger. ohīyitvā Vin IV.229; DhA II.21 (cp. ohanati). See also ohiyyaka.

Ohīḷanā (f.) [ava + hīḷanā, of hīḍ] scorning, scornfulness Vbh 353 (+ ohīḷattaŋ).

Ka° (pron. interr.) [Sk. kaḥ, Idg. *qu̯o besides *qui (see ki° & kiŋ) & *qu̯u (see ku°). Cp. Av. ka--; Gr. pQ, pw_s, poi_os, etc.; Lat. quī; Oir. co--te; Cymr. pa; Goth. hvas, Ags. hwā (=E. who), Ohg. hwër] who? -- m. ko, f. kā (nt. kiŋ, q. v.); follows regular decl. of an atheme with some formations fr. ki°, which base is otherwise restricted to the nt. -- From ka° also nt. pl. kāni (Sn 324, 961) & some adv. forms like kathaŋ, kadā, kahaŋ, etc. -- 1. (a) ka°: nom. m. ko Sn 173, 765, 1024; J I.279; Dh 146; f. kā J VI.364; PvA 41; gen. sg. kassa Miln 25; instr. kena; abl. kasmā (nt.) as adv. "why" Sn 883, 885; PvA 4, 13, 63, etc. -- (b) ki° (m. & f.; nt. see kiŋ): gen. sg. kissa Dh 237; J II.104. ko--nāmo (of) what name Miln 14; DhA II.92, occurs besides kin--nāmo Miln 15. --kvattho what (is the) use Vv 5010 stands for ko attho. -- All cases are freq. emphasized by addition of the affirm. part. nu & su. e. g. ko su'dha tarati oghaŋ (who then or who possibly) Sn 173; kena ssu nivuto loko "by what then is the world obstructed?" Sn 1032; kasmā nu saccāni vadanti . . . Sn 885. <-> 2. In indef. meaning combd with --ci (Sk. cid: see under ca 1 and ci°): koci, kāci, etc., whoever, some (usually with neg. na koci, etc., equalling "not anybody"), nt. kiñci (q. v.); e. g. mā jātu koci lokasmiŋ pāpiccho It 85; no yāti koci loke Dh 179; n'âhaŋ bhatako 'smi kassaci Sn 25; na hi nassati kassaci kammaŋ "nobody's trace of action is lost" Sn 666; kassaci kiñci na (deti) (he gives) nothing to anybody VvA 322; PvA 45. -- In Sandhi the orig. d of cid is restored, e. g. app'eva nāma kocid eva puriso idh'agaccheyya, "would that some man or other would come here!" PvA 153. <-> Also in correl. with rel. pron. ya (see details under ya°): yo hi koci gorakkhaŋ upajīvati kassako so na brāhmano (whoever--he) Sn 612. See also kad°.

Kaŋsa [cp. Sk. kaŋsa; of uncertain etym., perhaps of Babylonian origin, cp. hirañña] 1. bronze Miln 2; magnified by late commentators occasionally into silver or gold. Thus J VI.504 (silver) and J I.338; IV.107; VI.509 (gold), considered more suitable to a fairy king. -- 2. a bronze gong Dh 134 (DhA III.58). -- 3. a bronze dish J I.336; āpānīya° a bronze drinking cup, goblet M. I.316. -- 4. a "bronze," i. e. a bronze coin worth 4 kahāpaṇas Vin IV.255, 256. See Rhys Davids, Coins and Measures §§ 12, 22. -- "Golden bronze" in a fairy tale at Vv 54 is explained by Dhammapāla VvA 36 as "bells." -- It is doubtful whether brass was known in the Ganges valley when the earlier books were composed; but kaŋsa may have meant metal as opposed to earthenware. See the compounds.
  --upadahārana (n. a.) metal milk--pail (?) in phrase: dhenusahassāni dukūla--sandanāni (?) kaŋsūpadhāraṇām D II.192; A IV.393; J VI.503 (expld at 504). Kern (Toev. p. 142) proposes correction to kaŋs'ûpadohana (=Sk. kāŋsy'opodohana), i.e. giving milk to the extent of a metal pailful. --kaṇṭaka metal thorns, bits of sharp metal, nails J V.102 (cp. sakaṇṭaka) --kūta cheating with false or spurious metal D I.5 (=DA I.79: selling brass plates for gold ones). --tāla bronze gong DhA I.389; DhsA 319 (°tāḷa); VvA 161 or cymbals J VI.277. 411. --thāla metal dish, as distinguished from earthenware D I.74 (in simile of dakkho nahāpako=A III.25) cp. DA I. 217; Vism 283 (in simile); DhA III.57 (: a gong); DA I.217; DhA IV.67=J III.224; reading at Miln 62 to be °tāla (see J.P.T.S. 1886, 122). --pattharika a dealer in bronze ware Vin II.135. --pāti & pātī a bronze bowl, usually for food: M I.25; A IV.393; Sn 14; PvA 274. --pūra full of metal J IV.107. --bhaṇḍa brass ware Vin II.135. --bhājana a bronze vessel Vism 142 (in simile). --maya made of bronze Vin I.190; II.112; --mallaka metal dish, e. g. of gold J III.21. --loha bronze Miln 267.

Kaŋsati =kassati, see ava°.

Kakaca [onomat. to sound root kr̥, cp. note on gala; Sk. krakaca] a saw Th 1, 445; J IV.30; V.52; VI.261; DA I.212; in simile °--ūpama ovāda M I.129. Another simile of the saw (a man sawing a tree) is found at Ps I.171, quoted & referred to at Vism 280, 281.
  --khaṇḍa fragment or bit of saw J I.321. --danta tooth of a saw, DA I.37 (kakaca--danta--pantiyaŋ kīḷamāna).

the chameleon J I.442, 487; II.63; VI.346; VvA 258.

Kaku [Brh. kakud, cp. kākud hollow, curvature, Lat. cacumen, & cumulus] a peak, summit, projecting corner S I.100 (where satakkatu in Text has to be corrected to satakkaku: megho thanayaŋ vijjumālā satakkaku. Com. expln sikhara, kūṭa) A III.34 (=AA 620~kūṭa). Cp. satakkaku & Morris, J.P.T.S. 1891--93, 5.

Kakuṭa a dove, pigeon, only in cpds.:
  --pāda dove--footed (i. e. having beautiful feet) DhA I.119; f. pādī appl. to Apsaras, J II.93; DhA I.119; Miln 169.

Kakutthaka see ku°.

Kakudha [cp. Sk. kakuda, and kaku above] 1. the hump on the shoulders of an Indian bull J II.225; J VI.340. <-> 2. a cock's comb: see sīsa kakudha. -- 3. a king's symbol or emblem (nt.) J V.264. There are 5 such insignia regis, regalia: s. kakudha--bhaṇḍa. -- 4. a tree, the Terminalia Arjuna, Vin I.28; J VI.519; kakudharukkha DhA IV.153. Note. On pakudha as twin--form of ka° see Trenckner, J.P.T.S. 1908, 108.
--phala the fruit of the kakudha tree Mhvs XI.14, where it is also said to be a kind of pearl; see mutta. --bhaṇḍa ensign of royalty J I.53; IV.151; V.289 (=sakāyura). The 5 regalia (as mentioned at J V.264) are vāḷavījanī, uṇhīsa, khagga, chatta, pādukā: the fan, diadem, sword, canopy, slippers. -- pañcavidha--k° PvA 74.

Kakka1

Kakka1 [cp. Sk. kalka, also kalanka & kalusa] a sediment deposited by oily substances, when ground; a paste Vin I.205 (tila°), 255. Three kinds enumerated at J. VI.232: sāsapa° (mustard--paste), mattika° (fragrant earth--paste, cp. Fuller's earth), tila° (sesamum paste). At DA I.88, a fourth paste is given as haliddi°, used before the application of face powder (poudre de riz, mukha--cuṇṇa). Cp. kakku.

Kakka2

Kakka2 [cp. Sk. karka) a kind of gem; a precious stone of yellowish colour VvA 111.

Kakkaṭa a large deer (?) J VI.538 (expld as mahāmiga).

Kakkaṭaka [cp. Sk. karkaṭa, karkara "hard," kankata "mail"; cp. Gr. karki/nos & Lat. cancer; also B. Sk. kakkaṭaka hook] a crab S I.123; M I.234; J I.222; Vv 546 (VvA 243, 245); DhA III.299 (mama . . . kakkaṭakassa viya akkhīni nikkhamimsu, as a sign of being in love). Cp. kakkhaḷa.
--nala a kind of sea--reed of reddish colour, J IV.141; also a name for coral, ibid. --magga fissures in canals; frequented by crabs, DhsA 270. --yantaka a ladder with hooks at one end for fastening it to a wall, Mhvs IX.17. --rasa a flavour made from crabs, crab--curry, VvA 243.

Kakkara [onomat, cp. Sk. kṛkavāku cock, Gr. ke/rkac, kerki/s, Lat. querquedula, partridge; sound--root kr̥, see note on gala] a jungle cock used as a decoy J II.162, purāṇa°, II.161; cp. dīpaka1 & see Kern, Toev. p. 118: K°--Jātaka, N° 209.

Kakkaratā (f.) roughness, harshness, deceitfulness, Pug 19, 23.

Kakkariya (nt.) harshness, Pug 19, 23.

Kakkaru a kind of creeper (°jātāni=valliphalāni) J VI.536.

Kakkasa (adj.) [Sk. karkaśa to root kṛ as in kakkaṭaka] rough, hard, harsh, esp. of speech (vācā para--kaṭukā Dhs 1343), M I.286=Dhs 1343; A V.265=283, 293; DhsA 396. -- akakkasa: smooth Sn 632; J III.282; V.203, 206, 405, 406 (cp. J.P.T.S. 1891--93, 13); akakkasanga, with smooth limbs, handsome, J V.204.

Kakkassa roughness Sn 328, Miln 252.

Kakkārika (and °uka) [fr. karkaru] a kind of cucumber Vv 3328=eḷāluka VvA 147.

Kakkāru (Sk. karkāru, connected with karkaṭaka] 1. a pumpkin--gourd, the Beninkasa Cerifera J VI.536: kakkārujāt āni=valliphalāni (reading kakkaru to be corr.). -- 2. a heavenly flower J III.87, 88=dibbapuppha

Kakkāreti [*kaṭ--kāreti to make kaṭ, see note on gala for sound--root kṛ & cp. khaṭakhaṭa] to make the sound kak, to half choke J II.105.

Kakku [cp. kakka=kalka] a powder for the face, slightly adhesive, used by ladies, J V.302 where 5 kinds are enumd: sāsapa°, loṇa°, mattika°, tila°, haliddi°.

Kakkoṭaka (?) KhA 38, spelt takk° at Vism 258.

Kakkola see takkola.

Kakkhaḷa [kakkhaṭa, cp. Sk. karkara=P. kakkaṭaka] 1. rough, hard, harsh (lit. & fig.) Dhs 648 (opp. muduka Dhs 962 (rūpaŋ paṭhavīdhātu: kakkhalaŋ kharagataŋ kakkhaḷattaŋ kakkhaḷabhāvo); Vism 349 (=thaddha), 591, 592 (°lakkhaṇa); DhA II.95; IV.104; Miln 67, 112; PvA 243 (=asaddha, akkosakāraka, opp. muduka); VvA 138 (=pharusa). -- 2. cruel, fierce, pitiless J I.187, 266; II.204; IV162, 427. Akakkhaḷa not hard or harsh, smooth, pleasant DhsA 397. --°vacata, kind speech, ibid. (=apharusa °vācatā mudu°).
--kathā hard speech, cruel words J VI.561. --kamma cruelty, atrocity J III.481. --bhāva rigidity Dhs 962 (see kakkhala) MA 21; harshness, cruelty J III.480. a° absence of hardness or rigidity DhsA 151.

Kakkhaḷatā (f.) [abstr. fr. prec.] hardness, rigidity, Dhs 859; Vbh 82; J V.167; DhsA 166.--akakkhaḷatā absence of roughness, pleasantness Dhs 44, 45, 324, 640, 728, 859; DhsA 151; VvA 214 (=saṇha).

Kakkhalatta (nt.) hardness, roughness, harshness Vin II.86; Vbh 82; Vism 365; cp. M.Vastu I.166: kakkhaṭatva.

Kakkhaḷiya hardness, rigidity, roughness, Vbh 350.

Kanka [Sk. kanka, to sound--root kṅ, cp. kinkiṇī & see note on gala] a heron M I.364, 429; J V.475.
--patta a heron's plume J V.475.

Kankata [=kaŋ or kiŋ+kṛta, to kiṇi, "the tinklings"] elephant's trappings VvA 104 (=kappa).

Kankaṇa (nt.) [to same root as kanka] a bracelet, ornament for the wrist Th 2, 259 (=ThA 211).

Kankala [Sk. kankāla & cp. śṛnkhala (as kaṇṇa>śṛnga), orig. meaning "chain"] skeleton; only in cpd. atthi°. Aṭṭhikankal'ūpamā kāmā Vin II.25; M I.130, 364; J V.210; Th 1, 1150 (°kuṭika): aṭṭhikankalasannibha Th 2, 488 (=ThA 287; cp. Morris, J.P.T.S. 1885, 75): aṭṭhikankala aṭṭhi--puñja aṭṭhi--rāsi S II.185=It 17 (but in the verses on same page: puggalass'aṭṭhisañcayo). Cp. aṭṭhisankhalikā PvA 152; aṭṭhika sankhalikā J I.433; aṭṭhi--sanghāṭa Th 1, 60.

Kankuṭṭhaka [cp. Sk. kankuṣṭha] a kind of soil or mould, of a golden or silver colour Mhvs 32. 6 (see note on p. 355).

Kankhati [Sk. kānkṣ cp. śank, Lat. cunctor] 1. with loc.: to be uncertain, unsettled, to doubt (syn. vicikicchati, with which always combined). Kankhati vicikicchati dvīsu mahāpurisa--lakkhaṇesu D I.106 is in doubt and perplexity about (Bgh's gloss, patthanaŋ uppādati DA I.275, is more edifying than exact.)=Sn 107; na kankhati na vicikicchati S II.17=III.135; kankheyya vicikiccheyya S II.50, 54; III.122; V.225 (corr. khankheyya!) 226; same with Satthari kankheyya dhamme° sanghe° sikkhāya° A IV.460=V.17=M I.101=Dhs 1004; cp. Dhs. 1118. -- 2. with acc.: to expect, to wait for, to look forward to. Kālaŋ k. to abide one's time, to wait for death S I.65 (appiccho sorato danto k. k. bhāvito (so read for bhatiko) sudanto); Sn 516 (id. with bhāvito sadanto); It 69 (id. bhāvitatto).--J V.411 (=icchati); VI.229 (=oloketi). pp. kankhita S III.99; Sn 540; (+vicikicchita); inf. kankhituŋ S IV.350=399 (+vicikicchituŋ).

Kankhana (nt.) doubting, doubt, hesitation MA 97; DhsA 259.

Kankhanīya [grd. of kankhati] to be doubted S IV.399.

Kankhā (f.) [cp. Sk. kānkṣā] 1. doubt, uncertainty S I.181; III.203 (dukkhe k. etc.; cp. Nd2 1); Sn 541, 1149; °ŋ vinayati Sn 58, 559, 1025; k. pahīyati Ps II.62; combd with vimati: D I.105; III.116; S IV.327; V.161; A II.79, 160, 185; DA I.274; with vicikicchā: S IV.350; Dhs. 425. Defined as = kankhāyanā & kankhāyitatta Nd21; Dhs 425 (under vicikicchā). 3 doubts enumd at D III.217; 4 in passages with vimati (see above); 7 at Dhs 1004; 8 at Nd2 1 & Dhs 1118; 16 at M I.8 & Vism 518. -- 2. as adj. doubting, doubtful, in akankha one who has overcome all doubt, one who possesses right knowledge (vijjā), in combns akankha apiha anupaya S I.181; akhila a. Sn 477, 1059; Nd2I; cp. vitiṇṇa° Sn 514; avitiṇṇa° Sn 249, 318, 320 (=ajānaŋ); nikkankha S II.84 (+nibbicikiccha). -- 3. expectation SA 183. -- On connotation of k. in general see Dhs trsl. p. 115 n1.
--cchida removing or destroying doubt Sn 87. --cchedana the removal of d. J I.98; IV.69. --ṭṭhāniya founded on d., doubtful (dhammā) D III.285; A IV.152, 154; V.16; AA 689. --dhamma a doubting state of mind, doubt D II.149; S IV.350. --vitaraṇa overcoming of doubt Miln 233; DhsA 352, °visuddhi complete purification in consequence of the removal of all doubt D III.288; M I.147; Ud 60; Vism 523; Bdhd 116 sq. --samangin affected with doubts, having doubts DhsA 259.

Kankhāyati [Denom. fr. kankhā] to doubt, pp. Kankhāyita Sn 1021.

Kankhāyanā (f.) +kankhāyitatta (nt.) doubting and hesitation, doubtfulness, Nd2 1; Dhs 425, 1004, 1118; DhsA 259.

Kankhin (adj.) [Sk. kānkṣin] 1. doubting, wavering, undecided, irresolute D II.241; Sn 1148; Nd2 185; combd with vecikicchin S III.99; M I.18; A II.174; Sn 510. -- 2. longing for Pgdp 106 (mokkha°). -- akankhin not doubting, confident, sure (cp. akankha) D II.241; A II.175.

Kangu (f.) [derivation unknown, prob. non--Aryan, cp. Sk. kangu] the panic seed, Panicum Italicum; millet, used as food by the poor (cp. piyangu); mentioned as one of the seven kinds of grains (see dhañña) at Vin IV.264; DA I.78. -- Miln 267; Mhvs 32, 30.
--piṭṭha millet flour, in °maya made of m. meal J VI.581. --bhatta a dish of (boiled) millet meal Vism 418 (in simile).

Kaca [Sk. kaca, cp. kāñcī and Latin cingo, cicatrix] the hair (of the head), in °kalāpa a mass of hair, tresses Dāvs IV.51.

Kacavara [to kaca?] 1. sweepings, dust, rubbish (usually in combn with chaḍḍeti and sammajjati) J I.292; III.163; IV.300; Vism 70; DA I.7; DhA I.52; SnA 311. -- 2. rags, old clothes SA 283 (=pilotikā).
--chaḍḍana throwing out sweepings, in °pacchi a dust basket, a bin J I.290. --chaḍḍanaka a dust pan J I.161 (+ muṭṭhi--sammjjanī). --chaḍḍani a dust pan DhA III.7 (sammajjanī+). --chaḍḍikā (dāsī) a maid for sweeping dust, a cinderella DhA IV.210.

Kacci & kaccid (indecl.) [Sk. kaccid=kad+cid, see kad°] indef. interrog. particle expressing doubt or suspense, equivalent to Gr. a)/n, Lat. ne, num, nonne: then perhaps; I doubt whether, I hope, I am not sure, etc., Vin I.158, 350; D I.50 (k. maŋ na vañcesi I hope you do not deceive me), 106; S III.120, 125; Sn. 335, 354, p. 87; J I.103, 279; V.373; DhA II.39 (k. tumhe gatā "have you not gone," answer: āma "yes"); PvA 27 (k. tan dānaŋ upakappati does that gift really benefit the dead?), 178 (k. vo piŋḍapāto laddho have you received any alms?). Cp. kin. -- Often combd with other indef. particles, e. g. kacci nu Vin I.41; J III.236; VI.542; k. nu kho "perhaps" (Ger. etwa, doch nicht) J I.279; k. pana J I.103. -- When followed by nu or su the original d reappears according to rules of Sandhi: kaccinnu J II.133; V.174, 348; VI. 23; kaccissu Sn 1045, 1079 (see Nd2 186).

Kaccikāra a kind of large shrub, the Caesalpina Digyna J VI.535 (should we write with BB kacchi°?).

Kaccha1

Kaccha1 (nt.) [cp. Sk. kaccha, prob. dial.] 1. marshy land, marshes; long grass, rush, reed S I.52 (te hi sotthiŋ gamissanti kacche vāmakase magā), 78 (parūḷha k--nakha--lomā with nails and hair like long--grown grass, cp. same at J III.315 & Sdhp

104); J V.23 (carāmi kacchāni vanāni ca); VI.100 (parūḷha--kacchā tagarā); Sn 20 (kacche rūḷhatiṇe caranti gāvo); SnA 33 (pabbata° opp. to nadī°, mountain, & river marshes). Kern (Toev. II.139) doubts the genuineness of the phrase parūḷha°. -- 2. an arrow (made of reed) M I.429 (kaṇḍo . . . yen'amhi viddho yadi vā kacchaŋ yadi vā ropiman ti).

Kaccha2

Kaccha2 (adj.) [ger. of kath] fit to be spoken of A I.197 (Com.=kathetuŋ yutta). akaccha ibid.

Kacchaka1

Kacchaka1 a kind of fig--tree DA I.81. -- 2. the tree Cedrela Toona Vin IV.35; S V.96; Vism 183.

Kacchati1

Kacchati1 Pass. of katheti (ppr. kacchamāna A III.181). -- 2. Pass. of karoti.

Kacchantara (nt.) [see kacchā2] 1. interior, dwelling, apartment VvA 50 (=nivesa). -- 2. the armpit: see upa°.

Kacchapa [Sk. kacchapa, dial. fr. *kaśyapa, orig. Ep of kumma, like magga of paṭipadā] a tortoise, turtle S IV.177 (kummo kacchapo); in simile of the blind turtle (kāṇo k.) M III.169=S V.455; Th 2, 500 (cp. J.P.T.S. 1907, 73, 174).--f. kacchapinī a female t. Miln 67.
--lakkhaṇa "tortoise--sign," i. e. fortune--telling on the ground of a tortoise being found in a painting or an ornament; a superstition included in the list of tiracchāna--vijjā D I.9÷; DA I.94. --loma "tortoise--hair," i. e. an impossibility, absurdity J III.477, cp. sasavisāṇa; °maya made of t. hair J III.478.

Kacchapaka see hattha°.

Kacchapuṭa [see kaccha1] reed--basket, sling--basket, pingo, in --vāṇija a trader, hawker, pedlar J I.111.

Kacchā1

Kacchā1 (f.) [derivation unknown, cp. Sk. kakṣā, Lat. cohus, incohare & see details under gaha1] 1. enclosure, denoting both the enclosing and the enclosed, i. e. wall or room: see kacchantara.--2. an ornament for head & neck (of an elephant), veilings, ribbon Vv 219=699 (=gīveyyaka VvA); J IV.395 (kacchaŋ nāgānaŋ bandhatha gīveyyaŋ paṭimuñcatha). 3. belt, loin-- or waist--cloth (cp. next) Vin II.319; J V.306 (=saŋvelli); Miln 36; DhA I.389.

Kacchā2

Kacchā2 (f.) & kaccha (m. nt.) [Derivation unknown, cp. Sk. kakṣa & kakṣā, Lat. coxa, Ohg. hahsa]; the armpit Vin I.15 (addasa . . . kacche vīṇaŋ . . . aññissā kacche ālambaraŋ); S I.122=Sn 449 (sokaparetassa vīŋā kacchā abhassatha); It 76 (kacchehi sedā muccanti: sweat drops from their armpits); J V.434=DhA IV.197 (thanaŋ dasseti k°ŋ dass° nābhiŋ dass°); J V.435 (thanāni k° āni ca dassayantī; expld on p. 437 by upakacchaka); VI.578. The phrase parūḷha--kaccha--nakhaloma means "with long--grown finger--nails and long hair in the armpit," e. g. S I.78.
--loma (kaccha°) hair growing in the armpit Miln 163 (should probably be read parūḷha--k.--nakha--l., as above).

Kacchikāra see kacci°.

Kacchu [Derivation uncertain, cp. Sk. kacchu, dial. for kharju: perhaps connected with khajjati, eating, biting] 1. the plant Carpopogon pruriens, the fruit of which causes itch when applied to the skin DhA III.297 (mahā° --phalāni). -- 2. itch, scab, a cutaneous disease, usually in phrase kacchuyā khajjati "to be eaten by itch" (cp. E. itch>eat) Vin I.202, 296; J V.207; Pv II.311

(cp. kapi°); Vism 345; DhA I.299.
--cuṇṇa the powdered fruit of Carpopogon pruriens, causing itch DhA III.297. --piḷakā scab & boils J V.207.

Kajjala [Sk. kajjala, dial. fr. kad+jala, from jalati, jval, orig. burning badly or dimly, a dirty burn] lamp--black or soot, used as a collyrium Vin II.50 (read k. for kapalla, cp. J.P.T.S. 1887, 167).

Kajjopakkamaka a kind of gem Miln 118 (vajira k. phussarāga lohitanka).

Kañcaka a kind of tree (dāsima°) J VI.536 (expld as "dve rukkhajātiyo"). BB have koñcaka.

Kañcana (nt.) [Derivation uncertain, cp. Sk. kāñeana, either from khacati (shine=the shining metal, cp. kāca (glass) & Sk. kāś), or from kanaka gold, cp. Gr. knhko/s (yellow). P. kañcana is poetical] gold A III.346= Th 1, 691 (muttaŋ selā va k.); Th 2, 266 (k° ssa phalakaŋ va); VvA 4, 9 (=jātarūpa). Esp. freq. in cpds.=of or like gold.
--agghika a golden garland Bu X. 26. --agghiya id. Bu V.29. --āveḷā id. J VI.49; Vv 362; Pv II.127 (thus for °ācela); III.93; PvA 157. --kadalikkhaṇḍa a g. bunch of bananas J VI.13. --thūpa a gilt stupa DhA III.483; IV.120. --patimā a gilt or golden image or statue J VI.553; VvA 168. --paṭṭa a g. turban or coronet J VI.217. --patta a g. dish J V.377. --pallanka a gilt palanquin J I.204. --bimba the golden bimba fruit Vv 366 (but expld at VvA 168 by majjita--kpaṭimā--sadisa "like a polished golden statue"). --bubbula a gilt ornament in form of a ball Mhvs 34, 74. --rūpa a g. figure J III.93. --latā g. strings surrounding the royal drum J VI.589. --vaṇṇa of g. colour, gilt, shining, bright J V.342 (=paṇḍara). --velli a g. robe, girdle or waist cloth J V.398 (but expld as "k--rūpakasadisa--sarīra "having a body like a g. statue"), cp. J V.306, where velli is expld by kacchā, girdle. --sannibha like g., golden--coloured (cp. k--vaṇṇa and Sk. kanaka--varṇa Sp. Av. Ś. I.121, 135, etc.), in phrase °taca "with golden--coloured skin," Ep. of the Buddha and one of the 32 signs of a great man (mahāpurisa--lakkhaṇa) D II.17; III.143, 159; M II.136; Miln 75; attr. of a devatā Vv 302, 322; VvA 284; of a bhikkhu Sn 551=Th 1, 821. --sūci a gold pin, a hair--pin of gold J VI.242.

Kañcanaka (adj.) golden J IV.379 (°daṇḍa).

Kañcuka [from kañc (kac) to bind, cp. Gr. ka/kala fetter, Sk. kañcuka] 1. a closely fitting jacket, a bodice Vin I.306=II.267; A I.145; DhA III.295 (paṭa°ŋ paṭimuncitvā dressed in a close bodice); PvA 63 (urago tacaŋ kañcukaŋ omuñcanto viya). -- 2. the slough of a snake (cp. 1) DA I.222. -- 3. armour, coat of mail J V.128 (sannāha°); DA I.157 (of leather); Dāvs V.14. -- 4. a case, covering, encasement; of one pagoda incasing another: Mhvs I.42.

Kañjaka N. of a class of Titans PvA 272 (kāḷa--k°--bhedā Asurā; should we read khañjaka? Cp. Hardy, Manual of Buddhism 59).

Kañjika (nt.) [Sk. kāñjika] sour rice--gruel J I.238 (udaka°); Vv 3337 (amba°), 435 (=yāgu VvA 186); DhA I.78, 288; VvA 99 (ācāma--k°--loṇudaka as expln of loṇa--sovīraka "salty fluid, i. e. the scum of sour gruel"). Cp. next.

Kañjiya (nt.)=kañjika; J III.145 (ambila°); VI.365 (°āpaṇa); DhA II.3; IV.164.
--teḷa a thick substance rising as a scum on rice--gruel, used in straightening arrows DhA I.288.

Kaññā (f.) [from kanīna young, compar. kanīyah, superl. kaniṣṭha; orig. "newly sprung" from *qen, cp. Gr. kaino/s, Vedic kanyā, Lat. re--cen(t)s, Ags. hindema "novissimus." See also kaniṭṭha] a young (unmarried) woman, maiden, girl Pv I.111. -- As emblem of beauty in simile khattiya--kaññā vā . . . pannarasa--vassuddesikā vā solasa--vassuddesikā vā . . . M I.88; in combn khattiya--kaññā, brāhmaṇa--k°, etc. A II.205; IV.128; Kisāgotamī nāma khattiya--k° J I.60; deva° a celestial nymph J I.61.
--dāna giving away of a girl in marriage Pgdp 85.

Kaṭa1

Kaṭa1 [Sk. kaṭa from kṛṇatti: to do wicker--work, roll up, plait; *gert, cp. Gr. ka/rtalos, Lat. cratis=E. crate, Goth. haurds, E.

hurdle] a mat: see cpds. & kaṭallaka.
--sara a reed: Saccharum Sara, used as medicine DhsA 78. --sāra (DhA I.268) & sāraka a mat for sitting or lying on, made of the stalks of the screw--pine, Pandanus Furcatus J VI.474; V.97; DA I.137; DhA II.183

Kaṭa2 another form of kaṭi

Kaṭa2 another form of kaṭi (hip), only used in cpds.:
--aṭṭhika the hip--bone D II.296=M I.58, 89=M III.92 (as v.l.). Note. kaṭiṭṭhika at M III.92 and as v.l. at D II.296. --sāṭaka a loin--cloth J IV.248.

Kaṭa3

Kaṭa3=kata [pp. of karoti] in meaning of "original," good (cp. sat); as nt. "the lucky die" in phrase kaṭag<-> gaha (see below). Also in combn with su° & duk° for sukata & dukkata (e. g. Vin II.289; DhA III.486; IV.150), and in meaning of "bad, evil" in kaṭana. Cp. also kali.
--ggaha "he who throws the lucky die," one who is lucky, fortunate, in phrase "ubhayattha k." lucky in both worlds, i. e. here & beyond Th 1, 462; J IV.322 (=jayaggaha victorious C.); cp. Morris in J.P.T.S. 1887, 159. Also in "ubhayam ettha k." S IV.351 sq. -- Opposed to kali the unlucky die, in phrase kaliŋ gaṇhāti to have bad luck J VI.206 (kaliggaha=parājayasaŋkhāta, i. e. one who is defeated, as opp. to kaṭaggaha=jayasankhāta), 228, 282.

Kaṭaka (m. nt.) anything circular, a ring, a wheel (thus in kara° Vin II.122); a bracelet PvA 134.

Kaṭakañcukatā see kaṭu°.

Kaṭakaṭāyati =taṭataṭāyati to crush, grind, creak, snap PugA. I.34; VvA 121 (as v.l.); Vism 264. Cp. also karakarā.

Kaṭacchu [cp. on etym. Morris in J.P.T.S. 1887, 163] a ladle, a spoon; expld by uḷunka DhA IV.75, 123; by dabbi PvA 135. Used for butter VvA 68, otherwise for cooked food in general, esp. rice gruel. -- Vin II.216; J I.454; III.277.
--gāha "holding on to one's spoon," i. e. disinclination to give food, niggardliness, stinginess DhsA 376, cp. Dhs trsl. 300 n2. --gāhika "spoon in hand," serving with ladles (in the distribution of food at the Mahādāna) PvA 135. --parissāvana a perforated ladle Vin II.118. --bhikkhā "ladle--begging," i. e. the food given with a ladle to a bhikkhu when he calls at a house on his begging tour Th 1, 934; Miln 9; DhA IV.123; as representing a small gift to one individual, opposed to the Mahādanā Pv II.957; as an individual meal contrasted with public feeding (salāka--bhatta) DhA I.379. --matta (bhatta) "only a spoonful of rice" Miln 8; DhA IV.75.

Kaṭacchuka (adj.) relating to spoons Vin II.233.

Kaṭana (nt.) [from kaṭa, pp. of karoti] an evil deed A IV.172 (v.l.=AA 744 kaṭanaŋ vuccati pāpakammaŋ).

Kaṭallaka [to kaṭa1] a puppet (pagliaccio), a marionette with some contrivance to make it dance J V.16 (dāru° expld by dārumaya--yanta--rūpaka).

Kaṭasī (f.) [prob. a contamination of kaṭa + sīva(thikā), charnel--house, under influence of foll. va(ḍḍh°), cp. Sk. kaṭa (?) a corpse] a cemetery; only in phrase kaṭasiŋ vaḍḍheti "to increase the cemetery" referring to dying and being buried repeatedly in the course of numerous rebirths, expld by susāna & āḷāhana ThA 291. --vaḍḍhenti kaṭasiŋ ghoraŋ ādiyanti punabbhavaŋ Vin II.296=A II.54=Th 1, 456 (where ācinanti (?) for ādiy°), 575; Th 2, 502. Also in cpds. °vaḍḍhana J I.146; Ud 72=Nett 174; °vaḍḍhita S II.178 sq.= Nd2 664.

Kaṭākaṭa see kata I.3.

Kaṭāha (m. nt.) [Sk. kaṭāha] a pot [in older texts only as --°]. -- 1. pot, vessel, vase, receptacle. udaka° Vin II.122; ghaṭi° Vin II.115; loha° Vin II.170. ayo° (in simile "diva--santatte ayokaṭāhe") M I.453=A IV.138; gūtha° Vin IV.265; tumba° (a gourd used as receptacle for food) vin II.114; alābu° DhsA 405. -- Uncompounded only at Dpvs 92 (°ka); Mhvs 17, 47; 18, 24. -- 2. anything shaped like a pot, as the skull: sīsa° D II.297= M I.58; Miln 197.

Kaṭi [Sk. kaṭi, *(s)qu̯el; orig. bending, curvature, cp. Gr. ske/los hip, Lat. scelus crooked deed, Ger. scheel squint] hip, waist Vin III.22, 112; Nd2 659; J IV.32; Miln 418. In cpds. also kaṭa (q. v.). --thālaka a cert. bone on the small of the back J VI.509. --padesa the buttocks J III.37. --pamāṇa (adj.) as far as the waist J VI.593. --pariyosāna the end of the hips, the bottom J II.275. --puthulaka (adj.) with broad hips, having beautiful hips J V.303 (in expln of soṇī puthulā). --bhāga the waist J III.373. --bhāra a burden carried on the hip (also a way of carrying children) Vin II.137; III.49. --sandhi the joint of the hip Miln 418, Vism 185. --samohita (adj.) fastened or clinging to the waist J V.206. --sutta a belt, girdle (as ornament) PvA 134. --suttaka a string or cord around the waist to fasten the loin--cloth Vin II.271; also an ornamental waist--band, girdle Vin II.107 (see Vin. Texts III.69, 142, 348).

Kaṭuka (adj.) [Sk. kaṭu(ka), from *(s)qu̯er to cut; cp. Sk. kṛṇoti (kṛntati), Lat. caro "cutlet." -- k. is almost exclusively poetical; usually expld in prose by aniṭṭha, tikhiṇa, ghora (of niraya); often combd with khara, opp. madhura, e. g. PvA 119] sharp, bitter, acid, severe. --1. severe, sharp (fig.), of dukkha, vedanā, kāmā, etc. M I.10=A II.143; J VI.115; Th 2, 451 (=ThA 281); SA 56. -- painful, terrible, frightful (--appld to the fruits of evil actions and to the sufferings in Niraya: see kammapphala & niraya) J III.519; Pv I.102, 111; IV.18, 76. -- bitter, or perhaps pungent of taste DhS 291; Miln 65, 112; J III.201. -- 2. (nt.) pungency, acidity, bitterness D II.349=J I.380; Th 2, 503 (pañca°); J VI.509. -- Note. Is k. to be written instead of kadukkha at VvA 316, where it explains maraṇa? Cp. J III.201: tesaŋ taŋ kaṭukaŋ āsi, maraṇaŋ ten'upāgamuŋ.
--udraya causing bitterness or pain J V.241, cp. dukkhudraya J V.119. --odaka a bitter draught Sdhp 159. --pabhedana (adj.) having a pungent juice exuding from the temples, said of an elephant in rut Dh 324 (=tikhiṇamada DhA IV.13). --pphala a kind of perfume made of the berry of an aromatic plant J II.416=DhA III.475 (kappūra--k°--ādīni), cp. Sk. kakkolaka. -- (adj.) of bitter fruit J II.106 (of the mango); S I.57=J III.291=Dh 66 (of kamma); Pv I.1110 (id.). --bhaṇḍa (sg. & pl.) spices. There are 4 enumd at J III.86: hingujīraka, singiveraka, marica, pipphali; 3 at VvA 186 (as tikaṭuka, cp. kaṭula): ajamoja, hingujīraka, lasuṇa; PvA 135; DhA II.131. --bhāva stinginess DhsA 376. --rohiṇī the black hellebore Vin I.201 (as medicine). --vipāka (adj.) having a bitter result (of pāpa) Miln 206; compar. °tara S II.128. --sāsana a harsh command J VI.498.

Kaṭukañcukatā (f.) [der. by Bdhgh. as kaṭuka + añcuka (añc), a popular etymology (DhsA 376). At Dhs 1122 and as v.l. K in Vbh we have the spelling kaṭakancukatā (for kaṭakuñcakatā?), on which and °kuñcaka see Morris, J.P.T.S. 1887, 159 sq. and Dhs. trsl. 300 n2. -- Morris'derivation is kaṭa (kar) + kañcuka + tā (kañcuka=kuñcaka to kuñc, to contract), thus a dern fr. kañcuka "bodice" and meaning "being tightened in by a bodice," i. e. tightness. Although the reading kaṭukañc° is the established reading, the var. lect. kaṭakuñc° is probably etym. correct, semantically undoubtedly better. It has undergone dissimilatory vowel--metathesis under influence of popular analogy with kaṭuka. With kuñcikatā cp. the similar expression derived from the same root: kuṇalī--mukha, of a stingy person Pv II.928, which is expld by "sankucitaŋ mukhaŋ akāsi" (see kuñcita)] closeness, tightness, close--fistedness, niggardliness. Expld as "the shrinking up of the heart," which prevents the flow or manifestation of generosity. It occurs only in the stock phrase "vevicchaŋ kadariyaŋ k. aggahitattaŋ cittassa" in macchariya--passage at Nd2 614=Dhs 1122 =Pug 19, 23=Vbh 357, 371; and in the macchariya expln at Vism 470.

Kaṭukatta (nt.) pungency, acidity, bitterness Miln 56, 63.

Kaṭumikā (f.) [from karoti; see Sk. kṛtrima & kuṭṭima; also kutta & kutti] artificiality, outward help, sugges<-> tion, appld to sati Miln 78, 79 (cp. Miln trsl. I.121 n and MVastu I.477).

Kaṭula (adj.) [Sk. kaṭura] containing pungent substances (generally three: tekaṭula) Vin I.210 (yāgu), cp. tikaṭuka.

Kaṭuviya (adj.) [kaṭu viya?] impure, defiled, in °kata A I.280.

Kaṭerukkha a kind of creeper J VI.536 (perhaps read as next).

Kaṭeruha a flowering plant J VI.537 (=pupphagaccha). Cp. kaseruka.

Kaṭṭha1

Kaṭṭha1 [Sk. kṛṣṭa, pp. of kasati, cp. kiṭṭha] ploughed, tilled Sn 80; Miln 255; PvA 45, 62. a° untilled, unprepared Anvs 27. su° well--ploughed A I.229; Miln 255.

Kaṭṭha2

Kaṭṭha2 (adj.) [Sk. kaṣṭa] bad, useless: see kaṭṭhaka2. Only in cpds.; perhaps also in pakaṭṭhaka.
 --anga pithless, sapless, of no value (of trees) J II.163= DhA I.144. --mukha "with the injurious mouth," a kind of snake DhsA 300.

Kaṭṭha3

Kaṭṭha3 (nt.) [Brh. kāṣṭha, cp. Ohg. holz] 1. a piece of wood, esp. a stick used as fuel, chips, firewood S I.168=Sn 462; M I.234 (+ kaṭhala); PvA 256 (+ tiṇa). In phrase "sattussada sa--tiṇa--kaṭṭh'odaka sa--dhañña" (densely populated with good supply of grass, firewood, water, and corn) in ster. description of a prosperous place (cp. Xenophon's po/lis oi)koume/nh eu)dai/mwn kai\ mega/lh) D I.87, 111, etc. Both sg. (coll.) & pl. as "sticks" D II.341, esp. in phrase kaṭṭhaŋ phāleti to chop sticks Vin I.31; Sn p. 104; J II.144; Pv II.951 (=PvA 135), or k°ŋ pāteti (phāṭeti=phāleti? See pāteti) M I.21. Frequent also in similes: M I.241= II.93=III.95 (alla k.); M III.242=S II.97=IV.215= V.212 (dve k.); A III.6 (+ kaṭhala); IV.72 (+ tiṇa); I.124=Pug 30, 36 (+ kaṭhala). -- 2. a piece of stick used for building huts (wattle and daub) M I.190. <-> 3. a stick, in avalekhana° (for scraping) Vin II.141, 221, and in danta° a tooth--pick VvA 63, etc. (see danta). -- 4. (adj.) in cpds.=of wood, wooden.
 --aggi wood--fire, natural fire A IV.41, 45, enumerated last among the 7 fires. --atthaŋ for the purpose of fuel, in phrase k. pharati to serve as fuel A II.95=S III.93= It 90=J I.482. --atthara a mat made of twigs (cp. kaṭasāra) J V.197, also as --attharika (& °kā) J VI.21; DhA I.135; f. at J I.9; IV.329; VI.57. --kalingara chips and chaff DhA III.122 (cp. k--khaṇḍa). --khaṇḍa a piece of wood, splinter, chip, suggesting something useless, trifling DhA I.321 (as expln of niratthaŋ va kalingaraŋ); ThA 284 (as expln of chuṭṭho kalingaraŋ viya). --tāla a wooden key Vin II.148 (cp. Vin. Texts III.162). --tāḷa a w. gong DhsA 319. --tumba a w. vessel Vin I.205. --pādukā a wooden shoe, clog Vin I.188. --puñja a heap of w. A IV.72; J II.327. --phālaka wood--cutter Vism 413. --bhatin a wood--cutter Dpvs 20, 28, where given as a nickname of King Tissa. --mañcaka a wooden bed Miln 366. --maya wooden Vin I.203; J I.289= V.435. --rūpa (& °ka) a w. figure, doll J I.287. --vāha a cartload of fire--wood S II.84. --vāhana riding on a faggot J I.136. --vipalāvita drifting wood J I.326. --hatthin a w. elephant, built by order of King Caṇḍapajjota to decoy King Udena (cp. the horse of Troy) DhA I.193. --hāraka (f. °ikā) gathering fire--wood, an occupation of poor people M I.79; S I.180; J I.134; II.412; IV. 148; V.417; Miln 331; Vism 120; VvA 173. --hārin=°hāraka Vin III.41; J I.133 (title of J no. 7. referred to at DhA I.349).

Kaṭṭhaka1

Kaṭṭhaka1 (m. nt.) [to kaṭṭha3] a kind of reed Dh 164; DhA III.156 (=velu--sankhāta--kaṭṭha).

Kaṭṭhaka2

Kaṭṭhaka2 (m. pl.) [to kaṭṭha2] a kind of fairy D II.261

Kaṭṭhissa (nt.) [Sk.?] a silken coverlet embroidered with gems D I.7=Vin I.192=II.163; DA I.87=AA 445.

Kaṭhati [Sk. kvathati; cp. Goth. hvapo scum, hvapjan to seethe. The Dhātumañjūsā (no. 132, ed. Andersen & Smith)

comments on kaṭh with "sosāna--pākesu." See also kuthati] 1. to boil, to stew Bdhgh on Vin I.205, see Vin. Texts II.57 n1, where pp. is given as kuthita. Similarly Th 2, 504 (cp. Sisters 174 n4, but cp. Mil. trs. II.271 "distressed"; E. Müller, J.R.A.S. 1910, 539). -- 2. to be scorched, pp. kaṭhita (=hot) Miln 323, 325, 357, 397. -- The pp. occurs as °kaṭṭhita & °kuṭṭhita in cpds uk° pa° (q. v.). See also kuṭṭhita.

Kaṭhala [Sk. kaṭhara (°la, °lla, °lya: all found in Av. S and Divy), to kṛṇāti; cp. khāṭi] gravel, pebble, potsherd J III.225; V.417; VvA 157; combd with sakkhara at D I.84=A I.9, and in simile at A I.253. As f. combd with kaṭṭha at A I.124=Pug 30, 36; A III.6; as m. in same combn at Vism 261.

Kaṭhalaka gravel, potsherd J III.227; Miln 34.

Kaṭhina (adj.--n.) [Sk. kaṭhina & kaṭhora with dial. ṭh for rth; cp. Gr. kratu/s, kratero/s strong, kra/tos strength; Goth. hardus=Ags. heard=E. hard. Cp. also Sk. kṛtsna=P. kasiṇa]. 1. (adj.) hard, firm, stiff. Cp. II.2; Dhs 44, 45 (where also der. f. abstr. akaṭhinatā absence of rigidity, combd with akakkhalatā, cp. DhsA 151 akaṭhina--bhāva); PvA 152 (°dāṭha). -- (fig.) hard, harsh, cruel J I.295=V.448 (=thaddha--hadaya); adv. °ŋ fiercely, violently Miln 273, 274.--2. (nt.) the cotton cloth which was annually supplied by the laity to the bhikkhus for the purpose of making robes Vin I.253 sq.; also a wooden frame used by the bh. in sewing their robes Vin. II.115--117. -- On the k. robe see Vin. I.298 sq.; III.196 sq., 203 sq., 261 sq.; IV.74, 100, 245 sq., 286 sq.; V.15, 88, 119, 172 sq.; 218. Cp. Vin. Texts I.18; II.148; III.92.
--attharaṇa the dedication of the k. cloth Vin I.266; see next. --atthāra the spreading out, i. e. dedication of the k. cloth by the people to the community of bhikkhus. On rules concerning this distribution and description of the ceremony see Vin I.254 sq.; Bu IX.7; cp. Vin V.128 sq., 205 --uddhāra the withdrawal or suspension of the five privileges accorded to a bhikkhu at the k. ceremony Vin I.255, 259; III.262; IV.287, 288; V.177--179, cp. next & Vin. Texts II.157, 234, 235. --ubbhāra=°uddhāra, in kaṭhinassa ubbhārāya "for the suspension of the k. privileges" Vin I.255. --khandhaka the chapter or section treating of k., the 7th of the Mahāvagga of the Vinaya Vin II.253--267. --cīvara a k. robe made of k. cloth Bu IX.7. --dussa the k. cloth Vin I.254. --maṇḍapa a shed in which the bhikkhus stitched their k. cloth into robes Vin II.117. --rajju string used to fix the k. cloth on to the frame Vin II.116. --sālā=°maṇḍapa Vin II.116.

Kaṭhinaka (adj.) referring to the kaṭhina cloth Vin V.61, 114.

Kaḍḍhati [dialect. form supposed to equal Sk. karṣati, cp. Prk. kaḍḍhai to pull, tear, khaḍḍā pit, dug--out. See also Bloomfield, J.A.O.S. XIV. 1921 p. 465.] 1. to draw out, drag, pull, tug J I.193, 225, 265, 273 (khaggaŋ k. to draw the sword). -- 2. to draw in, suck up (udakaŋ) J IV.141. -- 3. to draw a line, to scratch J. I.78, 111, 123; VI.56 (lekhaŋ).

Kaḍḍhana (nt.). 1. pulling, drawing Miln 231. <-> 2. refusing, rejecting, renunciation, appl. to the selfdenial of missionary theras following Gotama Buddha's example Mhvs 12, 55.

Kaḍḍhanaka (adj.) pulling, dragging J V.260.

Kaṇa [Derivation uncertain, possibly connected with kana; positive of kanīyān=small; Vedic kaṇa] the fine red powder between the husk and the grain of rice, huskpowder D I.9 (°homa), expld at DA I.93 by kuṇḍaka. <-> (adj.) made of husk--powder or of finely broken rice, of cakes J I.423 (k--pūva=kuṇḍakena pakka--pūva). --akaṇa (adj.) free from the coating of red powder. characteristic of the best rice Mhvs 5, 30; Anvs 27 (akaṇaŋ karoti to whiten the rice). Cp. kākaṇa.
--bhakkha eating husk--powder, a practice of cert. ascetics D I.166=M I.78=A I.241÷.

Kaṇaya [Derivation unknown, cp. Sk. kaṇaya=kaṇapa] a sort of spear, lance J I.273; II.364 (like a spear, of a bird's beak); Miln 339.
--agga the point of a spear J I.329 (like . . ., of a beak).

Kaṇavīra [Sk. karavīra] Nerium odorum, oleander, the flower of which is frequently used in the garland worn by criminals when led to the place of execution (cp. Rouse, J. trsl. IV.119 and Mṛcchakaṭika X. beginning: diṇṇa--kalavīla--dāme. See also

under kaṇṭha) Vism 183 (n); DhsA 317; SnA 283; VvA 177; cp. next.

Kaṇavera =kaṇavīra J III.61; IV.191; V.420; VI.406.

Kaṇājaka (nt.) a porridge of broken rice, eaten together with sour gruel (bilanga--dutiya; always in this combn except at J V.230) Vin II.77 (cp. Vin. Texts III.9); S I.90, 91; A I.145; IV.392; J I.228; III.299; DhA III.10; IV.77; VvA 222, 298 (corr. bilanka; Hardy at VvA Index p. 364 expl. as "a certain weight"(?)).
 --bhatta a meal of k. porridge J V.230.

Kaṇikā (f.) [cp. kaṇa] 1. a small particle of broken rice (opp. taṇḍula a full grain) J VI.341, 366 (°āhi pūvaŋ pacitvā). 2. a small spot, a freckle, mole, in a° (adj.) having no moles D I.80, and sa° with moles D. I.80 (cp. DA I.223).

Kanikāra (m. nt.) & kaṇṇikāra J IV.440; V.420; the difference stated at J V.422 is kaṇi°=mahāpupphā kaṇṇi°=khuddakapupphā) [Sk. karṇikāra]--1. (m.) the tree Pterospermum acerifolium J I.40; V.295; VI.269, 537. -- 2. (nt.) its (yellow) flower (k--puppha), taken metaphorically as typical emblem of yellow and of brightness. Thus in similes at D II.111 (=pīta)= M II.14 (ṇṇ)=A V.61 (ṇṇ); DhA I.388; of the yellow robes (kāsāyāni) J II.25; with ref. to the blood of the heart Vism 256;=golden VvA 65; DhA II.250 (v. l. ṇṇ).
 --makula a k. bud J II.83.

Kaṇerika (nt.) a helmet (?) J VI.397.

Kaṇeru (m. f.) [Derivation uncertain, just possibly connected with kara, trunk. Sanskrit has kareṇu, but the medieval vocabularies give also kaṇeru] a young elephant J II.342; IV.49; V.39, 50, 416; VI.497; DhA I.196 (v. l.) kareṇukā) -- f. °kā M I.178. -- See also kareṇu.

Kaṇṭa (cp. next) a thorn Miln 351.

Kaṇṭaka [From kantati2 to cut. Brh. kaṇṭaka. Spelt also kaṇṭhaka] 1. a thorn Sn 845; Vin I.188; J V.102; VI.105 (in description of the Vetaraṇī); cp. kusa°. -- 2. any instrument with a sharp point Sdhp 201. <-> 3. a bone, fish--bone J I.222; in piṭṭhi° a bone of the spine D II.297÷ (see kaṭaṭṭhi); M I.80=245; Vism 271; Sdhp 102. -- 4. (fig.) an obstacle, hindrance, nuisance ("thorn in my side"); Kvu 572; enemy, infestor; a dacoit, thief, robber D I.135 (sa° and a°, of the country as infested with dacoits or free from them, cp. DA I.296); J I.186 (paṭikaṇṭaka, enemy); V.450; Th 1, 946; DhA I.177 (akkhimhi); VvA 301. -- 5. (fig.) anything sharp, thorny, causing pain: of kāmā (passions) S IV.189, 195, 198; Ud 24; Kvu 202; cp. sa°. -- Thus grouped, like saŋyojanāni, into 10 obstacles to perfection (dasa k.) A V.134; as "bringing much trouble" J IV.117. Often in standing phrase khāṇu--kaṇṭaka stumbling and obstruction A I.35; SnA 334. As abstr. kaṇṭakattaŋ hindrance at Vism 269 (sadda°). --akaṇṭaka 1. free from
thorns J II.118; V.260. -- 2. (fig.) free from thieves, quiet, peaceful D I.135; also not difficult, easy, happy, bringing blessings (of the right path) A V.135; Vv 187; VvA 96. --sakaṇṭaka 1. having bones (of food) J IV.192, 193. -- 2. (fig.) beset with thieves, dangerous D I.135; thorny, i. e. painful, miserable (of duggati and kāmā) S IV.195; Th 2, 352; J V.260. -- Cp. also kaṇḍaka and nikkaṇṭaka.
 --âpacita covered with thorns J VI.249 (cp. °ācita); --âpassaya (=kaṇṭak'apāśraya) a bed made of an outstretched skin, under which are placed thorns or iron spikes; to lie or stand on such is a practice of certain naked ascetics D I.167=M I.78÷. --âpassayika (adj. to prec.) "bed--of--thorns--man" D I.167÷. At J I.493 the reading is k--āpassaya, at III.74 k--apassaya; at III.235 the reading is kaṇṭhaka--seyyaŋ kappetha (should it be k--āpassaye seyyaŋ k°?); D I.167 reads kaṇṭhakā--passayika. --ācita covered with thorns J V.167. --ādhāna a thorny brake, a thorny hedge M I.10 (k--dhāna; for dhāna=ṭhāna see dhāna & cp. rāja--dhānī); A I.35; Miln 220. --kasā a thorny whip used for punishment and torture J III.41. --gahana a thorny thicket or jungle S II.228. --gumba a th. bush J I.208. --latā a th. creeper, the Capparis Zeilanica J V.175. --vaṭṭa a thorny brake or hedge M I.448.

Kaṇṭaki (f.) in cpd. °vāṭa a thorny fence (cactus hedge?) Vin II.154.

from *qu̯elt, primarily neck, cp. Lat. collus "the turner." Syn. with k. is gīvā, primarily throat, Brh. kaṇṭha] 1. throat A IV.131; J V.448; Miln 152 (kaṇṭho ākurati, is hoarse); PvA 280 (akkharāni mahatā kaṇṭhena uccaritāni). The throat of Petas is narrow and parched with thirst: PvA 99 (k--oṭṭha--tālūnaŋ tassita), 180 (sūci° like a needle's eye, cp. sūcicchidda. v. l. sūcikaṭṭha "whose bones are like needles"), 260 (visukkha--k--ṭṭha--jivhā). -- 2. neck Vin I.15; Dh 307 (kāsāva°); Vv 6417 (expid at VvA 280 by gīvūpagasīsūpagādi--ābharaṇāni). Esp. in loc. kaṇṭhe round the neck, with ref. to var. things tied round, e. g. kuṇapaŋ k. āsattaŋ A IV.377; kuṇapaŋ k. baddhaŋ J I.5; k. mālā J I.166, 192; k. bandhanti vaḍḍhanaŋ J III.226; with the wreath of karavīra flowers (q. v.) on a criminal ready for execution: rattavaṇṇa--virala--mālāya bandhakaṇṭha PvA 4 (cp. AvŚ I.102; II.182; karavīra--mālābaddha [sakta II.182]--kaṇṭheguṇa).
 --kūpa the cavity of the throat Mhbv 137. --ja produced in the throat, i. e. guttural Sāsv 150. --suttaka an ornamental string or string of beads worn round the neck Vin II.106.

Kaṇṭhaka1

Kaṇṭhaka1 thorn, see kaṇṭaka.

Kaṇṭhaka2

Kaṇṭhaka2 N. of Gotama's horse, on which he left his father's palace Mhbv 25; spelt kanthaka at J I.54, 62 sq.

Kaṇḍa (m. nt.) [perhaps as *kaldno fr. *kalad to break, cp. Gr. kladaro/s, Lat. clades, etc., Sk. kāṇḍa. See also khagga and khaṇḍa] 1. the portion of a stalk or cane between one knot and another; the whole stalk or shaft; the shaft of an arrow, an arrow in general M I.429 (two kinds of arrows: kaccha & ropima, cp. kaṇḍa--cittaka); J I.150; II.91; III.273; V.39; Miln 44, 73; Mhvs 25, 89. As arrow also in the "Tell" story of Culladhanuggaha at J III.220 & DhA IV.66. <-> 2. a section, portion or paragraph of a book DA I.12; Pgdp 161. -- 3. a small portion, a bit or lump DhA I.134 (pūva°); Mhvs 17, 35. -- 4. kaṇḍaŋ (adv.) a portion of time, for a while, a little Pgdp 36. -- See also khaṇḍa, with which it is often confounded. Der. upa--kaṇḍakin (adj.) (thin) like a stalk or arrow Pv. II.113 (of a Petī).
 --gamana the going of an arrow, i. e. the distance covered by an arrow in flight, a bow--shot J II.334; cp. kaṇḍu. --cittaka (Sk. kāṇḍa--citraka) an excellent arrow A II.202. --nāḷī a quiver J III.220. --pahāra an arrow--shot, arrow--wound Miln 16 (ekena k--paharena dve mahākāyā padālitā "two birds killed with one stone"), 73. --vāraṇa (adj.) warding off arrows, appl. to a shield J VI.592 (nt.); a shield J IV.366.

Kaṇḍaka =kaṇṭaka Vin II.318 (Bdhgh.); A III.383; Bu XIII.29. --akaṇḍaka free from thieves, safe, secure PvA 161.

Kaṇḍarā (f.) sinew, tendon Vin I.91, 322 (in cpd. kaṇḍara--cchinna one whose tendons (of the feet) have been cut); Kvu 23, 31; Vism 253, 254 (where KhA 49 reads miñja).

Kaṇḍita at J I.155 is misprint; read: kaṇḍam assa atthī ti kaṇḍī taŋ kaṇḍinaŋ.

Kaṇḍin (adj.) having a shaft inserted, appl. to the head of an arrow (salla) J I.155; (m.) an archer ibid.

Kaṇḍu1

Kaṇḍu1 (f.) [perhaps from *kanad to bite, scratch; cp. Sk. kandara, Gr. knada/llw to bite, knw/dwn, knw/dalon, etc., Sk. kaṇḍu m. & f.] the itch, itching, itchy feeling, desire to scratch Vin I.202, 296; J. V.198; Vism 345. kaṇḍuŋ karoti to make or cause to itch J V.198; vineti to allay the itch, to scratch J V.199.--(fig.) worldly attachment, irritation caused by the lusts, in "kaṇḍuŋ saŋhanti" (as result of jhāna) A IV. 437.
 --uppala a kind of lotus--blossom Dāvs IV.48; --paṭicchādi an "itch--cloth," i. e. a covering allowed to the bhikkhus when suffering from itch or other cutaneous disease Vin I.296, 297; IV.171, 172. --rogin (adj.) suffering from the itch Khus 105.

Kaṇḍu°2 [=kaṇḍa in compn] an arrow--shot (as measure), in sahassa--kaṇḍu sata--bheṇḍu Th 1, 164=J II.334 (but the latter: sata--bhedo), expld at Th 1, 164n by sahassakaṇḍo sahassa [sata?]--bhūmako, and at J II.334 by sahassa--kaṇḍubbedho ti pāsādo satabhūmiko ahosi; in preceding lines the expression used is "sahassa--kaṇḍagamanaŋ uccaŋ."

Kaṇḍuka the itch, itchy feeling, irritation J V.198.

Kaṇḍuvati (kandūvati) [Denom. fr. kaṇḍu. Sk. kandūyati] 1. to itch, to be itchy, to be irritated, to suffer from itch Vin I.205; II.121; J V.198 (kaṇḍuvāyati); DhA III.297 (kaṇḍūvantī). -- 2. to scratch, rub, scrape A II.207; J VI.413; Pug 56.

Kaṇḍuvana (nt.) [fr. kaṇḍūvati] 1. itching, itchy feeling DhA I.440; cp. Dhātumañjūsā no. 416 kaṇḍūvana.<-> 2. scratching, scraping M I.508; J II.249 (appl. to bad music).

Kaṇḍusa (nt.) a strip of cloth used to mark the kaṭhina robe, in °karaṇa Vin I.254, and °ka ibid. 290.

Kaṇḍūyana (nt.) [See kaṇḍuvana] the itch J V.69.

Kaṇḍolikā (f.) a wicker--basket or stand Vin II.114, 143 (see Vin. Texts III.86).

Kaṇṇa [Vedic karṇa, orig. not associated with hearing, therefore not used to signify the sense (sota is used instead; cp. akkhi>cakkhu), but as "projection" to *ker, from which also Sk. śṛṇga horn. Cp. Gr. ko/rus helmet; Lat. cornu & cervus=E. corner, horn & hart. Further related Sk. aśri (caturaśraḥ four--cornered), śaṣkuli auditory passage; Lat. ācer=Gr. a)/kris, a)/kanos, o)cu/s; Ger. ecke; also Sk. śūla & P. koṇa] 1. a corner, an angle Vin I.48, 286; J I.73; III.42; V.38; VI.519; PvA 74; DhA II.178; Dāvs II.111. --cīvara° the edge of the garment Vism 389. Freq. in cpd. catu° (catukkaṇṇa) four--cornered, square, as Ep. of Niraya Nd2 304III=Pv I.1013 (expld by catu--koṇa). Also of cloth Vin II.228; J I.426; IV.250. -- 2. the ear Sn 608; J I.146, 194; DhA I.390 (dasā°). Freq. in phrase kaṇṇaŋ
chindati (to cut off the ear) as punishment, e. g. A I.47. -- loc. kaṇṇe in the ear, i. e. in a low tone, in a whisper DhA I.166. -- 3. the tip of a spoon J. I.347. --assakaṇṇa N. of a tree (see under assa3).
--alankāra an ornament for the ear J V.409. --āyata (mutta) (a pearl) inserted in the lobe of the ear J II. 275, 276. --kita (should it be kaṇha°? cp. paŋsukita, malaggakita; kita=kata) spoiled, rusty, blunt Vin II.115 (of needles); dirty, mouldy Vin I.48 (of a floor); II.209 (of walls); stained, soiled Vin IV.281 (of robes). --gūthaka the cerumen, wax, of the ear, Vin II.134; Sn 197= J I.146. --cālana shaking the ears J III.99. --cūḷa the root of the ear J VI.488; as °cūlikā at J II.276; Vism 255; DhA IV.13. --chidda (nt.) the orifice of the ear, the outer auditory passage (cp. sūci--chidda eye of the needle) Vin III.39; J II.244, 261. --chinna one whose ears are cut off Vin I.322; Kvu 31. --cheda cutting or tearing off of the ear Miln 197, 290. --jappaka one who whispers into the ear, one who tells secretly, also a gossip Vin II.98; sa° whispered into the ear, appl. to a method of taking votes ibid. Cp. upakaṇṇakajappin. --jappana whispering into the ear D I.11; DA I.97. --tela anointing the ear with medicinal oil D I.12 (expld at DA I.98, where reading is °telanaŋ). --nāsa ear & nose J II.117; Miln 5 (°chinna). --patta the lobe of the ear J V.463. As °panta at ThA 211. --pāli=°patta Th 2, 259 (expld by °panta). --piṭṭhī the upper part or top of the ear DhA I.394. --puccha the "tail" or flap of the ear Sdhp 168. --bila orifice of the ear Vism 195. --bheri a sort of drum. Cp. IX.24. --mala "ear--dirt," ear--wax, in °haraṇī, an instrument for removing the wax from the ear Vin II.135. --mālā a garland from corner to corner (of a temple) Dāvs II.111. --muṇḍa 1. (adj.) one whose ears have been shorn or clipped Pv II.1218 (of the dog of Hell, cp. PvA 152 chinnakaṇṇa). -- 2. (°ka) "with blunt corners," N. of the first one of the fabulous 7 Great Lakes (satta--mahāsarā) in the Himavant, enumd at J V.415; Vism 416; DA I.164. --mūla the root of the ear, the ear in gen. J I.335; III.124; loc. fig in a low tone DhA I.173; near, near by DhA II.8 (mama k.). --roga a disease of the ear DhsA 340. --vallī the lobe of the ear Mhvs 25, 94. --vijjhana perforating the ear, °mangala the ceremony of ear--piercing DhA II.87; cp. mangala. --vedha (cp. prec.) ear--piercing, a quasi religious ceremony on children J V.167. --sakkhali & °ikā the orifice or auditory passage of the ear DhA I.148; DhsA 334, in which latter passage °ikaŋ paharati means to impinge on the ear (said of the wind); °ikaŋ bhindati (=bhindanto viya paharati) to break the ear (with unpleasant words) DhA II.178 (T. sankhaliŋ, v. l. sakkhaliŋ). --sankhali a small chain attached to the ear with a small ornament suspended from it J V.438.

--sandhovika washing the ears A V.202. --sukha 1. (adj.) pleasant to the ear, agreable D I.4=M I.179, 268 =A II.209÷; Miln 1; DA I.75=DhsA 397; -- 2. (nt.) pleasant speech J II.187; V.167; opp. kaṇṇa--sūla. --sutta an ornamental string hanging from the ear Vin II.143. --suttaka a string from corner to corner, a clothes--line Vin I.286. --sūla 1. a piercing pain (lit. stake) in the ear, ear--ache VvA 243. -- 2. what is disagreeable to hear, harsh speech DhsA 397 (opp. °sukha).
--sota the auditory passage, the ear (+ nāsika--sotāni, as ubho sotāni, i. e. heṭṭhā & uparimā) D I.106=Sn p. 108; A IV.86; J II.359; Miln 286, 357; DhA II.72.

(adj.) [fr. kaṇṇa] having corners or ears (--°); f. °ikā Vin II.137; J II.185. --kāḷa--kaṇṇika see under kāḷa.

Kaṇṇavant (adj.) [fr. kaṇṇa] having an (open) ear, i. e. clever, sharp J II.261 (=kaṇṇachiddaŋ pana na kassaci n'atthi C.).

Kaṇṇikā (f.) [cp. kaṇṇaka & Sk. karṇikā] 1. an ornament for the ear, in °lakkhaṇa: see below. -- 2. the pericarp of a lotus J I.152, 183; V.416; Miln 361; Vism 124 (paduma°); VvA 43. -- 3. the corner of the upper story of a palace or pagoda, house--top J I.201; III.146, 318, 431, 472; DhA I.77 (kūṭāgāra°); DA I.43; VvA 304; Bdhd 92. -- 4. a sheaf in the form of a pinnacle DhA I.98. -- In cpds. kaṇṇika°.
--baddha bound into a sheaf; fig. of objects of thoughts DhA I.304. --maṇḍala part of the roof of a house J. III.317; DhA III.66; VI.178. --rukkha a tree or log, used to form the top of a house J I.201=DhA I.269. --lakkhaṇa the art of telling fortune by marks on ornaments of the ear, or of the house--top D I.9 (=pilandhana--k° pi geha--k° pi vasena DA I.94).

Kaṇṇikāra see kaṇikāra.

Kanha (adj.) [cp. Vedic kṛṣṇa, Lith. kérszas] dark, black, as attr. of darkness, opposed to light, syn. with kāḷa (q. v. for etym.); opp. sukka. In general it is hard to separate the lit. and fig. meanings, an ethical implication is to be found in nearly all cases (except 1.). The contrast with sukka (brightness) goes through all applications, with ref. to light as well as quality. I. Of the sense of sight: k--sukka dark & bright (about black & white see nīla & seta), forming one system of coloursensations (the colourless, as distinguished from the red--green and yellow--blue systems). As such enumd in connection with quasi definition of vision, together with nīla, pīta, lohita, mañjeṭṭha at D II.328=M I.509 sq. =II.201 (see also mañjeṭṭha). -- II. (objective). 1. of dark (black), poisonous snakes: kaṇhā (f.) J II.215 (=kāḷa--sappa C); °sappa J I.336; III.269, 347; V.446; Vism 664 (in simile); Miln 149; PvA 62; °sīsā with black heads A III.241 (kimī). -- 2. of (an abundance of) smooth, dark (=shiny) hair (cp. in meaning E. gloom: gloss=black: shiny), as Ep. of King Vasudeva Pv II.61, syn. with Kesavā (the Hairy, cp. *)apo/llwn *ou)lai_os Samson, etc., see also siniddha--, nīla--, kāla--kesa). sukaṇha--sīsa with very dark hair J V.205, also as sukaṇha--kaṇha--sīsa J V.202 (cp. susukāḷa). °jaṭi an ascetic with dark & glossy hair J VI.507, cp. V.205 sukaṇhajaṭila. °añjana glossy polish J V.155 (expld as sukhumakaṇha--lom'ācitattā). -- 3. of the black trail of fire in °vattanin (cp. Vedic kṛṣṇa--vartaniŋ agniŋ R. V. VIII.23, 19) S I.69=J III.140 (cp. III.9); J V.63. <-> 4. of the black (fertile) soil of Avanti "kaṇh--uttara" black on the surface Vin I.195. -- III. (Applied). 1. °pakkha the dark (moonless) half of the month, during which the spirits of the departed suffer and the powers of darkness prevail PvA 135, cp. Pv III.64, see also pakkha1 3. -- 2. attr. of all dark powers and anything belonging to their sphere, e. g. of Māra Sn 355, 439 (=Namuci); of demons, goblins (pisācā) D I.93 with ref. to the "black--born" ancestor of the Kaṇhāyanas (cp. Dh I.263 kāḷa--vaṇṇa), cp. also kāḷa in °sunakha, the Dog of Purgatory PvA 152. -- 3. of a dark, i. e. miserable, unfortunate birth, or social condition D III.81 sq. (brāhmano va sukko vaṇṇo, kaṇho añño vaṇṇo). °abhijāti a special species of men according to the doctrine of Gosāla DA I.162; A III.383 sq. °abhijātika "of black birth," of low social grade D III.251=A. III.384; Sn 563; cp. Th 1, 833 and J.P.T.S. 1893, 11; in the sense of "evil disposition" at J V.87 (expld as kāḷaka--sabhāva). -- 4. of dark, evil actions or qualities: °dhamma A V.232=Dh 87; D III.82; Sn 967; Pug 30; Miln 200, 337; °paṭipadā J I.105, and °magga the evil way A V.244, 278; °bhāvakara causing a low (re--)birth J IV.9 (+ pāpa--kammāni), and in same context as dhamma combd with °sukka at A IV. 33; Sn 526 (where kaṇhā° for kaṇha°): Miln 37; °kamma "black action" M I.39; °vipāka black result, 4 kinds of actions and 4 results, viz. kaṇha°, sukka°, kaṇha--sukka°, akaṇha--asukka° D
III.230=M I.389 sq.=A II.230 sq.; Nett 232. akaṇha 1. not dark, i. e. light, in °netta with bright eyes, Ep. of King Pingala--netta J II.242 in contrast with Māra (although pingala--cakkhu is also Ep. of Māra or his representatives, cp. J V.42; Pv II.41). -- 2. not evil, i. e. good A II.230, 231. --atikaṇha very dark Vin IV.7; sukaṇha id. see above II.2.

Kata (& sometimes kaṭa) [pp. of karoti] done, worked, made. Extremely rare as v. trs. in the common meaning of E. make, Ger. machen, or Fr. faire (see the cognate kapp and jan, also uppajjati & vissajjati); its proper sphere of application is either ethical (as pāpaŋ, kusalaŋ, kammaŋ: cp. II.1 b) or in such combinations, where its original meaning of "built, prepared, worked out" is still preserved (cp. I.1 a nagara, and 2 a).

I. As verb--determinant (predicative). -- 1. in verbal function (Pass.) with nominal determination "done, made" (a) in predicative (epithetic) position: Dh 17 (pāpaŋ me kataŋ evil has been done by me), 68 (tañ ca kammaŋ kataŋ), 150 (aṭṭhīnaŋ nagaraŋ kataŋ a city built of bones, of the body), 173 (yassa pāpaŋ kataŋ kammaŋ). -- (b) in absolute (prothetic) position, often with expression of the agent in instr. D I.84=177=M I.40=Sn p. 16 (in formula kataŋ karanīyaŋ, etc., done is what had to be done, cp. arahant II.A.); Vin III.72 (kataŋ mayā kalyāṇaŋ akataŋ mayā pāpaŋ); Pv I.55 (amhākaŋ katā pūjā done to us is homage). -- So also in composition (°--), e. g. (nahāpakehi) °parikammatā the preparations (being) finished (by the barbers) J VI.145; (tena) °paricaya the acquaintance made (with him) VvA 24; PvA 4; (tattha) °paricayatā the acquaintance (with that spot) VvA 331; (tesaŋ) °pubba done before D II.75=A IV.17; (kena) J VI.575; °matta (made) drunk Th 1, 199; (cira) °saŋsagga having (long) been in contact with, familiar J III.63 (and a°). 2. in adj. (med--passive) function (kaṭa & kata); either passive: made, or made of; done by=being like, consisting of; or medio--reflexive: one who has done, having done; also "with" (i. e. this or that action done). -- (a) in pregnant meaning: prepared, cultivated, trained, skilled; kaṭ--âkaṭa prepared & natural Vin I.206 (of yūsa); akaṭa natural ibid., not cultivated (of soil) Vin I.48= II.209; DA I.78, 98; untrained J III.57, 58.--°atta selfpossessed, disciplined J VI.296; °indiya trained in his senses Th 1, 725; °ûpāsana skilled, esp. in archery M I.82; S I.62; A II.48=IV.429; S I.99; J IV.211; Miln 352, °kamma practised, skilled J V.243; of a servant S I.205 (read āse for ase), of a thief A III.102 (cp. below II.1 a); °phaṇa having (i. e. with) its hood erected, of a snake J VI.166; °buddhi of trained mind, clever J III.58; a° ibid.; °mallaka of made--up teeth, an artificial back--scratcher Vin II.316; a° not artificially made, the genuine article Vin II.106; °yogga trained serviceable S I.99; a° useless S I.98. °rūpa done naturally, spontaneously J V.317 (expld by °jāniya; °sabhāva); °veṇī having (i. e. with) the hair done up into a chignon J V.431; °hattha (one) who has exercised his hands, dexterous, skilful, esp. in archery M I.82; S I.62, 98; II.266; A II.48; J IV.211,; V.41; VI.448; Miln 353; DhA I.358; a° unskilled, awkward S I.98; su° well--trained J V 41 (cp. °upāsana), °hatthika an artificial or toy--elephant J VI.551. -- (b) in ordinary meaning: made or done; °kamma the deed done (in a former existence) J I.167; VvA 252; PvA 10; °piṭṭha made of flour (dough) PvA 16 (of a doll); °bhāva the performance or happening of J III.400; Mhbv 33; °sanketa (one who has made an agreement) J V.436 -- (c) with adverbial determination (su°, du°; cp. dūrato, puro, atta, sayaŋ, & II.2 c): sukata well laid out, of a road J VI.293, well built, of a cart Sn 300=304; J IV.395, well done, i. e. good A I.102 (°kamma--kārin doing good works). --dukkata badly made, of a robe Vin IV.279 (ṭ), badly done, i. e. evil A I.102 (°kamma kārin); sukata--dukkata good & evil (°kammāni deeds) D I.27= 55=S IV.351; Miln 5, 25. 3. as noun (nt.) kataŋ that which has been done, the deed. -- (a) absolute: J III.26 (katassa appaṭikāraka not reciprocating the deed); V.434 (kataŋ anukaroti he imitates what has been done) kat--âkataŋ what has been done & left undone Vin IV.211; katāni akatāni ca deeds done & not done Dh 50. -- (b) with adv. determination (su°, du°): sukataŋ goodness (in moral sense) Sn 240; Dh 314; dukkataŋ badness Vin I.76; II.106; Dh 314; dukkatakārin doing wrong Sn 664.

II. As noun--determinant (attributive) in composition (var. applications & meanings). -- 1. As 1st pt. of compd: Impersonal, denoting the result or finishing of that which is implied in the object with ref. to the act or state resulting, i. e. "so and so made or done"; or personal, denoting the person affected by or concerned with the act. The lit. translation would be "having become one who has done" (act.: see a), or "to whom has been done" (pass.: see b). -- (a) medio--active. Temporal: the action being done, i. e. "after." The noun--determinates usually bear a relation to time, especially to meal--times, as kat--anna--kicca having finished his meal Dāvs I.59; °bhatta--kicca after the meal J IV.123; PvA 93; °purebhatta--kicca having finished the duties of the morning DA I.45 sq.; SnA 131 sq.; °pātarāsa breakfast J I.227; DhA I.117, a° before br. A IV.64; °pātarāsa--bhatta id. J VI.349; °ânumodana after thanking (for the meal) J I.304; °bhatt'ânumodana after expressing satisfaction with the meal PvA 141. In the same application: kat--okāsa having made its appearance, of kamma Vv 329 (cp. VvA 113); PvA 63; °kamma (--cora) (a thief) who has just "done the deed," i. e. committed a theft J III.34; Vism 180 (katakammā corā & akata° thieves who have finished their "job" & those who have not); DhA II.38 (corehi katakammaŋ the job done by the th.), cp. above I.2 a; °kāla "done their time," deceased, of Petas J III.164 (pete kālakate); PvA 29, cp. kāla; °cīvara after finishing his robe Vin I.255, 265; °paccuggamana having gone forth to meet J III. 93. °paṇidhāna from the moment of his making an earnest resolve (to become a Buddha) VvA 3; °pariyosita finished, ready, i. e. after the end was made VvA 250; °buddha--kicca after he had done the obligations of a Buddha VvA 165, 319; DA I.2; °maraṇa after dying, i. e. dead PvA 29; °massu--kamma after having his beard done J V.309 (see note to II.1 b). -- Qualitative: with ethical import,

the state resulting out of action, i. e. of such habit, or "like, of such character." The qualification is either made by kamma, deed, work, or kicca, what can be or ought to be done, or any other specified action, as °pāpa--kamma one who has done wrong DhA I.360 (& a°); °karaṇīya one who has done all that could be done, one who is in the state of perfection (an Arahant), in formula arahaŋ khīṇ'āsavo vusitavā ohitabhāro (cp. above I.1 b & arahant II.A) M I.4, 235; It 38; Miln 138; °kicca having performed his obligations, perfected, Ep. of an Arahant, usually in combn with anāsava S I.47, 178; Dh 386; Pv II.615; Th 2, 337, as adj.: kata--kiccāni hi arahato indriyāni Nett 20; °kiccatā the perfection of Arahantship Miln 339. -- With other determinations: --āgasa one who has done evil Sdhp 294. --âdhikāra having exerted oneself, one who strives after the right path J I.56; Miln 115. --âparādha guilty, a transgressor J III.42. --âbhinihāra (one) who has formed the resolution (to become a Buddha) J I.2; DhA I.135. --âbhinivesa (one) who studies intently, or one who has made a strong determination J I.110 (& a°). --ussāha energetic Sdhp 127. --kalyāṇa in passage kata--kalyāno kata--kusalo katabhīruttāṇo akata--pāpo akata--luddho (luddo) [: °thaddho It] akata--kibbiso having done good, of good character, etc. A II.174=Vin III.72=It 25=DhsA 383; PvA 174; also Pass. to whom something good has been done J I.137; III.12; Pv II.99; akata--kalyāṇa a man of bad actions It 25; Pv II.79. --kibbisa a guilty person M I.39; Vin III.72 (a°), of beings tormented in Purgatory Pv IV.77; PvA 59. --kusala a good man: see °kalyāṇa. --thaddha hard--hearted, unfeeling, cruel: see °kalyāṇa. --nissama untiring, valiant, bold J V.243. --parappavāda practised in disputing with others DA I.117. --pāpa an evil--doer It 25; Pv II.79 (+ akata--kalyāṇa); PvA 5; a°: see °kalyāṇa. --puñña one who has done good deeds, a good man D II.144; Dh 16, 18, 220; Pv III.52; Miln 129; PvA 5, 176; a° one who has not done good (in previous lives) Miln 250; VvA 94. --puññatā the fact of having done good deeds D III.276 (pubbe in former births); A II.31; Sn 260, cp. KhA 132, 230; J II.114. --bahukāra having done much favour, obliging Dāvs IV.39. --bhīruttāṇa one who has offered protection to the fearful: see °kalyāṇa. --bhūmikamma one who has laid the ground--work (of sanctification) Miln 352. --ludda cruel M III.165; a° gentle Nett 180; cp °kalyāṇa. --vināsaka (one) who has caused ruin J I.467. --vissāsa trusting, confiding J I.389. --ssama painstaking, taking trouble Sdhp 277 (and a°). -- (b) medio--passive: The state as result of an action, which affected the person concerned with the action (reflexive or passive), or "possessed of, afflicted or affected with." In this application it is simply periphrastic for the ordinary Passive. -- Note. In the case of the noun being incapable of functioning as verb (when primary), the object in question is specified by °kamma or °kicca, both of which are then only supplementary to the initial kata°, e. g. kata--massu--kamma "having had the beard (--doing) done," as diff. fr. secondary nouns (i. e. verb--derivations). e. g. kat--âbhiseka "having had the anointing done." -- In this application: °citta--kamma decorated, variegated DhA I.192; °daṇḍa--kamma afflicted with punishment (=daṇḍāyita punished) Vin I.76; °massu--kamma with trimmed beard, after the beard--trimming J V.309 (cp. J III.11 & karana). -- Various combinations: katañjalin with raised hands, as a token of veneration or supplication Sn 1023; Th 2, 482; J I.17=Bu 24, 27; PvA 50, 141; VvA 78. --attha one who has received benefits J I.378. --ânuggaha assisted, aided J II.449; VvA 102. --âbhiseka anointed, consecrated Mhvs 26, 6. --ûpakāra assisted, befriended J I.378; PvA 116. --okāsa one who has been given permission, received into audience, or permitted to speak Vin I.7; D II.39, 277; Sn 1030, 1031 (°âva°); J V.140; VI.341; Miln 95. --jātihingulika done up, adorned with pure vermilion J III.303. --nāmadheyya having received a name, called J V.492. --paṭisanthāra having been received kindly J VI.160; DhA I.80. --pariggaha being taken to wife, married to (instr.) PvA 161 (& a°). --paritta one on whom a protective spell has been worked, charm--protected Miln 152. --bhaddaka one to whom good has been done PvA 116. --sakkāra honoured, revered J V.353; Mhvs 9, 8 (su°). --sangaha one who has taken part in the redaction of the Scriptures Mhvs 5, 106. --sannāha clad in armour DhA I.358. --sikkha (having been) trained Miln 353. -- 2. As 2nd pt. of compd: Denoting the performance of the verbal notion with ref. to the object affected by it, i. e. simply a Passive of the verb implied in the determinant, with emphasis of the verb--notion: "made so & so, used as, reduced to" (garukata=garavita). <-> (a) with nouns (see s. v.) e. g., anabhāva--kata, kavi°, kāla--vaṇṇa° (reduced to a black colour) Vin I.48= II.209, tāl'āvatthu°, pamāṇa°, bahuli°, yāni°, sankhār'ûpekkhā°, etc. -- (b) with adjectives, e. g. garu°, bahu°. -- (c) with adverbial substitutes, e. g. atta°, para° (paraŋ°), sacchi°, sayaŋ, etc.

Kataka (nt.) [fr. kantati2] a scrubber, used after a bath Vin II.129, 143; cp. Vin. Texts II.318.

Kataññu (adj.) [cp. Sk. kṛtajña] lit. knowing, i. e. acknowledging what has been done (to one), i. e. grateful often in combn with katavedin grateful and mindful of benefits S II. 272; A I.87=Pug 26; Vv 8127; Sdhp 509, 524. akataññu 1. ungrateful S I.225; J III.26 (=kata--guṇaŋ ajānanto C.), 474; IV.124; PvA 116; Bdhd 81. -- 2. (separate akata--ññu) knowing the Uncreated, i. e. knowing Nibbāna Dh 97, 383; DhA II.188; IV.139. -- akataññu--rūpa (& °sambhava) of ungrateful nature J IV.98, 99.

Kataññutā (f.) [abstr. fr. last] gratefulness (defined at KhA 144 as katassa jānanatā) Sn 265; J I.122 (T. °nā, v. l. °tā); III.25; Pv II.97; VvA 63; Sdhp 497, 540. In combn with kataveditā S II.272; A I.61; II.226, 229. kataññū--kataveditā J III.492. --akataññutā ungratefulness, in combn with akataveditā A I.61; III.273; J V.419; as one of the 4 offences deserving of Niraya A II.226.

Katatta (nt.) [abstr. fr. kata, cp. Sk. kṛtatvaŋ] the doing of, performance of, only in abl. katattā D II.213; A I.56; J III.128; Dhs 431, 654; SnA 356; DhA III.154; IV.142. Used adverbially in meaning of "owing to, on account of" Miln 275; DhsA 262; Mhvs 3, 40. --akatattā through non--performance of, in absence or in default of A. I.56; PvA 69, 154.

Katana (nt.) [fr. kata] a bad deed, injuring, doing evil (cp. kaṭana) J IV.42 (yam me akkhāsi . . . katanaŋ kataŋ), cp. Morris in J.P.T.S. 1893, 15.

Katama (adj.) [cp. Vedic katama, interr. pron. with formation of num. ord., in function=katara, cp. antama > antara, Lat. dextimus>dexter] which, which one (of two or more) Vin II.89; M I.7; J I.172; Miln 309; PvA 27. In some cases merely emphatic for ko, e. g. Vin I.30 (katamena maggena āgato?); D I.197 (katamo so atta--paṭilābho?); J I.97; Sn 995; Miln 51. --instr. katamena (scil. maggena) adv. by which way, how? Miln 57, 58.

Katara (adj.) [Vedic katara, interr. pron. with formation of num. ord., cp. Gr. po/teros, Lat. uter] which one (of a certain number, usually of two) J I.4; PvA 119. Often only emphatic for ko, e. g. J I.298 (kataraŋ upaddavaŋ na kareyya), and used uninflected in cpds., as katara--geha J III.9; °gandhaŋ J VI.336; °divasaŋ J II.251; °nagarato (from what city) DhA I.390; °nāma (kataraŋnāma, adj.) (of what name) ibid. --katarasmiŋ magge in which way, how? J IV.110.

Katavedin (adj.) [kata + vedin, see kataññu] mindful, grateful S I.225; Pug 26; J I.424; II.26.

Kataveditā (f.) [abstr. fr. last] gratefulness: see kataññutā.

Katāvin (adj.--n.) [secondary formation fr. kata] one who has done (what could be done), used like katakicca to denote one who has attained Arahantship S I.14; Miln 264.

Kati (indecl.) [interr. pron.; used like Lat. quot. Already Vedic.] how many? Vin I.83 (k. sikkhāpadāni), 155; S I.3 (°sangâtiga having overcome how many attachments?), 70; Sn 83, 960, 1018; Ps II.72; Miln 78; DhA I.7, 188; PvA 74.

Katikā (f.) [to katheti or karoti?] 1. agreement, contract, pact Vin I.153 (T. kātikā), 309; J VI.71; Miln 171, 360. -- 2. talking, conversation, talk (adhammikā k., cp. kathikā & kathā) J II.449. --katikaŋ karoti to make an arrangement or agreement Vin III.104, 220, 230; J. I.81; IV.267; DhA I.91; VvA 46. In cpds. katika°, e. g. °vatta observance of an agreement, °ŋ karoti to be faithful to a pact Dh I.8; °ŋ bhindati to break an agreement J VI.541; °saṇṭhāna the entering of an agreement Vin II.76, 208: III.160.

Katipaya (adj.) [cp. Sk. katipaya] some, several; a few (in cpds. or in pl.) J I.230, 487; III.280, 419; IV.125; V.162; Pv II.920 (=appake only a few); DhA I.94 (very few); PvA 46. In sg. little, insignificant Vv 5320 (=appikā f.). °vāre a few times, a few turns J V.132; VI.52; PvA 135; Mhbv 3.

Katipāhan (adv.) [katipaya + ahan, contracted, see aha2] (for) a few days Vin III.14; J I.152, 298, 466; II.38; III.48; IV.147; Mhvs 7, 38; PvA 145, 161; VvA 222. katipāhena (instr.) within a few days Mhvs 17, 41; DhA I.344; PvA 13, 161. katipāh'accayena after (the lapse of) a few days J I.245; DhA I.175; PvA 47.

Katima [num. ord. fr. kati], f. katimī in k. pakkhassa which (of many other) day of the half--month Vin I.117.

Kativassa (adj.) [kati + vassa] 1. (having) how many years, how old? J V.331. -- 2. (having had) how many rainy seasons

(in the bhikkhu's career) of how many years'seniority? Vin I.86; Ud 59; Miln 28; DhA I.37.

Katividha (adj.) [kati + vidha, for Vedic katidhā] of how many kinds Vism 84.

Kate (adv.) [loc. of kata] for the sake of, on behalf of; with acc. maŋ k. J IV.14; with gen. maŋsassa k. J V.500.

Katta [pp. of kantati2; cp. Sk. kṛtta] is represented in Pali by kanta2; katta being found only in cpd. pari°.

Kattabba (adj.) [grd. of karoti] 1. to be done, to be made or performed; that which might or could be done Dh 53; J I.77, 267; V.362. -- 2. (nt.) that which is to be done, obligation, duty Th 1, 330; J II.154; V.402; DhA I.211. --akattabba (adj.) not to be done J III.131; V.147; (nt.) that which ought not to be done J V.402. kattabb'âkattabba to be done and not to be done J I.387. kattabba--yuttaka 1. (adj.) fit or proper to be done DhA I.13. -- 2. (nt.) duty, obligation J III.9; VI.164; DhA I.180; (the last) duties towards the deceased J I.431. -- Cp. kātabba.

Kattabbaka (nt.) [fr. last] task, duty Th 1, 330.

Kattabbatā (f.) [fr. kattabba] fitness, duty, that which is to be done J II. 179 (iti--°āya because I had to do it thus).

Kattar [n. ag. fr. karoti, cp. Sk. kartṛ] one who makes or creates, a maker, doer; in foll. construction. I. Dependent. Either in verb--function with acc., as n. agent to all phrases with karoti e. g. pañhaŋ karoti to put a question, pañhaŋ kattā one who puts a question; or in n. function with gen., e. g. mantānaŋ kattāro the authors of the Mantas, or in cpd. rāja--kattāro makers of kings. -- II. Dependent. as n. kattā the doer: kattā hoti no bhāsitā he is a man of action, and not of words. -- 1. (indef.) one who does anything (with acc.) A I.103; II.67; V.347, 350 sq.; (with gen.) J I.378; III.136 (one who does evil, in same meaning at III.26, C. akataññū, cp. J.P.T.S. 1893, 15: not to kṛt!); IV.98 (expld as kata by C); V.258; Miln 25, 296; Bdhd 85 sq. -- 2. an author, maker, creator D I.18 (of Brahmā: issaro, k., nimmātā), 104 (mantānaŋ); A II.102; Dh I.111. -- 3. an officer of a king, the king's messenger J V.220 (=225); VI.259, 268, 302, 313, 492. Note. At J V.225 & VI.302 the voc. is katte (of a--decl.), cp. also nom. °katta for °kattā in salla--katta. -- 4. as t.t.g. N. of the instr. case VvA 97; Kacc 136, 143, 277.

Kattara (adj.) (only°--) [cp. Sk. kṛtvan (?), in diff. meaning] °daṇḍa a walking--stick or staff (of an ascetic) Vin I.188; II.76=208 sq.; III.160; J I.9; V.132; VI.52, 56, 520; Vism 91, 125, 181. °yaṭṭhi=prec. J II.441; DA I.207; III.140. °ratha an old (?) chariot J III.299. °suppa a winnowing basket Vin I.269=DhA I.174 (°e pakkhipitvā sankāra--kūṭe chaḍḍehi).

Kattari & °ī (f.) [to kantati2] scissors, shears J III.298, with ref. to the "shears" of a crab, "as with scissors": cp. Vin. Texts III.138 (see next).

Kattarikā (f.) [fr. last] scissors, or a knife Vin II.134; J. I.223.

Kattikā (f.) (& °kattika) [cp. Sk. kṛttikā f. pl. the Pleiades & BSk. karthika] N. of a month (Oct.--Nov.), during which the full moon is near the constellation of Pleiades. It is the last month of the rainy season, terminating on the full moon day of Kattikā (kattika--puṇṇamā). This season is divided into 5 months: Āsāḷha, Sāvaṇa, Bhaddara (Poṭṭhapāda), Assayuja, Kattikā; the month Assayuja is also called pubba--kattikā, whereas the fifth, K., is also known as pacchima--kattikā; both are comprised in the term k.--dvemāsika. Bhikkhus retiring for the first 3 months of the Vassa (rainy season) are kattika--temāsikā, if they include the 4th, they are k.--cātumāsikā. The full moon of Assayuja is termed k.--temāsinī; that of Kattika is k.--cātumāsinī. See Vinaya passages & cp. nakkhatta. -- Nett 143 (kattiko, v. l. kattikā).
--cātumāsinī see above Vin III.263. --coraka a thief who in the month of K., after the distribution of robes, attacks bhikkhus Vin III.262. --chaṇa a festival held at the end of Lent on the full moon of pubba--kattikā, and coinciding with the Pavāraṇā J I.433; II.372; V.212 sq.; Mhvs 17, 17. --temāsi (--puṇṇamā) (the full moon) of pubbakattikā Vin III.261; Mhvs 17, 1 (°puṇṇamāsī). --māsa the month K. J II.372; Mhvs 12, 2 (kattike māse). --sukkapakkha the bright fortnight of K. Mhvs 17, 64.

Kattu° 1. base of inf. kattuŋ (of karoti), in compds °kamyatā willingness to do something Vbh 208; Vism 320, 385; DhA III.289; °kāma desirous to do Vin II.226. °kāmatā desire to do or to perform Vism 466; VvA 43. -- 2. base of kattar in compn.

Kattha (adv.) [der. fr. interr. base ka° (kad2), whereas Sk. kutra is der. fr. base ku°, cp. kuttha] where? where to, whither? Vin I.83, 107; II.76; D I.223; Sn 487, 1036; J III.76; Pv II.916; DhA I.3. --k. nu kho where then, where I wonder? D I.215 sq., PvA 22 (with Pot.) --katthaci(d) (indef.) anywhere, at some place or other J I.137; V.468; wherever, in whatever place Miln 366; PvA 284; KhA 247; J III.229; IV.9, 45; as katthacid eva J. IV. 92; PvA 173. Sometimes doubled katthaci katthaci in whatsoever place J IV.341. --na k. nowhere M. I.424; Miln 77; VvA 14.
--ṭhita fig. in what condition or state? D II.241 (corresp. with ettha); J IV.110. --vāsa in what residence? Sn 412. --vāsika residing where? J II.128, 273.

Katthati [cp. Sk. katthate, etym. unexpld] to boast Sn 783 (ppr. med. akatthamāna). Cp. pavikatthita.

Katthitar (n. ag. fr. katthati] a boaster Sn 930.

Katthin (adj.) [fr. katth] boasting A V.157 (+ vikatthin).

Katthu (?) a jackal, in °soṇā j. & dogs J VI.538 (for koṭṭhu°).

Kathaŋ (adv.) [cp. Vedic kathaŋ & kathā] dubit. interr. part. 1. how; with ind. pres. PvA 6 (k. puriso paṭilabhati), or with fut. & cond. J I.222; II.159 (k. tattha gamissāmi); VI.500; PvA 54 (na dassāmi) -- 2. why, for what reason? J III.81; V.506. Combined with --ca Vin I.114; II.83. --carahi D II.192. --nu & --nu kho Vin II.26, J III.99; IV. 339; Nd2 189, see also evaŋ nu kho. --pana D II.163. --su Nd2 189. --hi J IV.339; DhA I.432. --hi nāma Vin I.45; II.105; III.137; IV.300; all in the same meaning; --ci (kathañci) scarcely, with difficulty Th 1, 456.
--kathā "saying how? how?" i. e. doubt, uncertainty, unsettled mind (cp. kaṅkhā); expl. as vicikicchā dukkhe kankhā Nd2 190; D II.282; Sn 500, 866, 1063, 1088; DhA IV.194; as adj. and at end of cpd. °--katha, e. g. vigata° (in phrase tiṇṇa--vicikiccha . . . vesārajjappatta) D I.110=Vin I.12; tiṇṇa° (+ visalla) Sn 17, 86, 367. k--k--salla "the arrow of doubt" D II.283 (vicikicchā +). --kathin having doubts, unsettled, uncertain D II.287; M I.8; Nd2 191; DhsA 352; a° free from doubt, Ep. of Arahant (expld DA I.211: "not saying how and how is this?"); M I.108; It 49; Sn 534, 635, 868, 1064; in phrases tiṇṇa--vicikiccho viharati akathankathī kusalesu dhammesu D I.71=Pug 59, jhāyī anejo a° Dh 414 (: DhA IV.194)=Sn 638. --kara (adj.) how acting, what doing? k. ahaŋ no nirayam pateyyaŋ ("ti/ poiw_n maka/rios e)/somai") J IV.339; Sn 376; J IV.75; V.148. --jīvin leading what kind of life? Sn 181. --dassin holding what views? Sn 848 (see °sīla). --pakāra of what kind Vin I.358; Sn 241 (:kathappakāra). --paṭipanna going what way, i. e. how acting? D II.277, 279, 281. --bhāvita how cultivated or practised? S V.119. --bhūta "how being," of what sort, what like D II.139, 158; --rūpa of what kind? M I.218; A I.249; III.35; J III.525. --vaṇṇa of what appearance, what like? D II.244. --vidha what sort of? J V.95, 146; DhsA 305. --sameta how constituted? Sn 873. --sīla of what character or conduct? how in his morality? Sn 848 (kathaŋdassī kathaŋsīlo upasanto ti vuccati).

Kathana (nt.) [fr. kath, see katheti] 1. conversing, talking J I.299; III.459; VI.340. -- 2. telling i. e. answering, solving (a question) J V.66 (pañha°).--3. preaching DhA I.7. -- 4. reciting, narrating Kacc. 130. Cp. kathita. --akathana not talking or telling J I.420; VI.424; not speaking fr. anger J IV.108; DhA I.440.
--ākāra, in °ŋ karoti to enter into conversation with J VI.413. --samattha able to speak (of the tongue) J III.459; able to talk or converse with (saddhiŋ) J VI.340. --sīla (one) in the habit of talking, garrulous J I.299; a° J I.420.

Kathala (potsherd) spelling at Vism 261 for kaṭhala.

Kathali (metri causâ)=next, in the Uddāna at Vin II.234

Kathalika (nt.) [der. uncertain], always in combn pād'odaka pāda--pīṭha pāda--k°: either a cloth to wipe the feet with after

washing them, or a footstool Vin I.9, 47; II.22 sq., 210, 216. At VvA 8 however with pāda--pīṭha expld as a footstool (pāda--ṭhāpana--yoggaŋ dārukhaṇḍaŋ āsanaŋ). Bdhgh (on CV II.1.1) expld pādapīṭha as a stool to put the washed foot on, pāda--kathalika as a stool to put the unwashed foot on, or a cloth to rub the feet with (ghaŋsana).
the meaning "bowl" seems to be preferable to Bdhgh's forced interpretation as "towel."

Kathā (f.) [fr. kath to tell or talk, see katheti; nearest synonym is lap, cp. vāc'âbhilāpa & sallāpa] 1. talk, talking, conversation A I.130; PvA 39. So in antarā° D I.179; Sn p. 107, 115; cp. sallāpa. Also in tiracchāna° low, common speech, comprising 28 kinds of conversational talk a bhikkhu should not indulge in, enumd in full at D I.7=178=III.36 & passim (e. g. S V.419: corr. suddha° to yuddha°!; A V.128=Nd2 192); ref. to at A III.256; V.185; J I.58; Pug 35. Similarly in gāma° Sn 922; viggāhikā k. A IV.87; Sn 930. Ten good themes of conversation (kathā--vatthūni) are enumd at M III.113=A III.117=IV.357=V.67; Miln 344; similarly dhammī kathā A II.51; IV.307; V.192; Sn 325; pavattanī k. A I.151; yutta kathāyaŋ Sn 826; sammodanīyā k. in salutation formula s°ŋ k°ŋ sāraṇīyaŋ vītisāretvā D I.52, 108, etc.; A V.185; Sn 419, pp. 86, 93, 107, 116. -- 2. speech, sermon, discourse, lecture Vin I.203, 290 (°ŋ karoti to discuss); A III.174; IV. 358. Freq. in anupubbi° a sermon in regular succession, graduated sermon, discussing the 4 points of the ladder of "holiness," viz. dānakathā, sīla°, sagga°, magga° (see anupubba) Vin I.15; A III.184; IV.186, 209, 213; DhA I.6; VvA 66. -- 3. a (longer) story, often with vitthāra° an account in detail, e. g. PvA 19. bāhira° profane story KhA 48. -- 4. word, words, advice: °ŋ gaṇhāti to accept an advice J II.173; III.424. -- 5. explanation, exposition, in aṭṭha° (q. v.), cp. gati° Ps II.72. -- 6. discussion, in °vatthu (see below) Mhvs 5, 138. --dukkathā harmful conversation or idle talk A III. 181; opp. su° A III.182. --kathaŋ vaḍḍheti "to increase the talk," to dispute sharply J I.404; V.412. °ŋ samuṭṭhāpeti to start a conversation J I.119; IV. 73. -- At the end of cpds. (as adj.) °kathā e. g. chinna° Sn 711; ṭhita° DA I.73; madhura° J III.342; VI.255.
--âbhiññāṇa recollection due to speech Miln 78, 79. --ojja (k°--udya, to vad) a dispute, quarrel Sn 825, 828. --dhamma a topic of conversation DA I.43. --nigghosa the sound of praise, flattery J II.350. --pavatti the course of a conversation J I.119; DhA I.249; Mhbv 61. --pābhata subject of a conversation, story J I.252, 364. --bāhulla abundance of talk, loquacity A IV.87. --magga narrative, account, history J I.2. --rasa the sweetness of (this) speech Miln 345. --vatthu 1. subject of a discourse or discussion, argument M I.372; II.127, 132. There are 10 enumd at A IV.352, 357 (see kathā) and at Vism 19 as qualities of a kalyāṇa--mitta, referred to at A V.67, 129; Vism 127; DhA IV.30. Three are given at D III.220=A I.197. °kusala well up in the subjects of discussion VvA 354. -- 2. N. of the fifth book of the Abhidhamma Piṭaka, the seven constituents of which are enumd at var. places (e. g. DA I.17; Mhbv 94, where Kvu takes the 3rd place), see also J.P.T.S. 1882, 1888, 1896. --samuṭṭhāna the arising of a discussion Mhvs 5, 138. --samuṭṭhāpana starting a conversation J I.119; III.278; DhA I.250. --sampayoga conversational intercourse A I.197. --sallāpa talk, conversation Vin I.77; D I.89 sq., 107 sq.; II.150; M I.178; A II.197; V.188; Ud 40; J II.283; Miln 31; DA I.276 (expld as kathanapaṭikathana); DhA II.91 (°ŋ karoti) VvA 153.

Kathāpeti Caus. II. of katheti (q. v.).

Kathālikā (f.) [fr. kuth, to boil] kettle, cooking pot; in daṇḍa° (a pot with a handle) Vin I.286 (v. l. kathālaka), and meda° A iv. 377; DhA II. 179.

Kathika (adj.) (--°) [fr. kathā, cp. Sk. kathaka] relating, speaking, conversing about, expounding, in cpds. citta° Th 2, 449 (cp. citra--kathin); (a) tiracchāna° A IV.153; dhamma° J I.148; III.342; IV.2 (°thera); VI.255 (mahā°); as noun a preacher, speaker, expounder A III.174; Mhvs 14, 64 (mahā°).

Kathikā (f.) [fr. last?] agreement Dpvs 19, 22; see katikā.

Kathita [pp. of katheti, cp. Sk. kathita] said, spoken, related J II.310; IV.73; V.493. su° well said or told J. IV.73. As nt. with instr. J IV.72 (tena kathitaŋ the discourse (given) by him).

Kathin (adj.) (--°) [cp. kathika] speaking; one who speaks, a speaker, preacher J I.148 (dhamma--kathikesu citrakathī); Miln 90, 348 (°seṭṭha best of speakers). See also kathaŋ--kathin.

Katheti (v. den. fr. kathā, cp. Sk. kathayate] aor. kathesi, inf. kathetuŋ & kathetave (Vin I.359); Pass. kathīyati & katheti

(Miln 22, cp. Trenckner, Notes 122); ppr. Pass. kathīyamāna & kacchamāna (A. III.181); grd. kathetabba, kathanīya & kaccha, -- 1. to speak, say, tell, relate (in detail: vitthārato PvA 77). mā kathesi (=mā bhaṇi) do not speak PvA 16. -- to tell (a story): J. I.2; IV.137; PvA 12, 13. -- 2. to converse with J. VI.413; PvA 86 (=āmantayi). -- 3. to report, to inform J V.460. -- 4. to recite DhA I.166. -- 5. to expound, explain, preach J I.30; Miln 131; DhA I.88; Nd2 s. v. -- 6. to speak about (with acc.) Vin II.168. -- 7. to refer to J I.307. -- 8. to answer or solve (a question) J I.165; V.66. -- Caus II. kathāpeti to make say Mhvs 24, 4 (aor. kathāpayi); DhA II.35; KhA 118.

Kad° [old form of interr. pron. nt., equal to kiŋ; cp. (Vedic) kad in kadarthaŋ=kiŋarthaŋ to what purpose] orig. "what?" used adverbially; then indef. "any kind of," as (na) kac(--cana) "not at all"; kac--cid "any kind of; is it anything? what then?" Mostly used in disparaging sense of showing inferiority, contempt, or defectiveness, and equal to kā° (in denoting badness or smallness, e. g. kākaṇika, kāpurisa, see also kantāra & kappaṭa), kiŋ°, ku.° For relation of ku>ka cp. kutra> kattha & kadā.
--anna bad food Kacc 178. --asana id. Kacc 178. --dukkha (?) great evil (=death) VvA 316 (expld as maraṇa, cp. kaṭuka).

Kadamba (cp. Sk. kadamba] the kadamba tree, Nauclea cordifolia (with orange--coloured, fragrant blossoms) J. VI.535, 539; Vism 206; DhA I.309 (°puppha); Mhvs 25, 48 (id.).

Kadara (adj.) miserable J II.136 (expld as lūkha, kasira).

Kadariya (adj.) [cp. Sk. kadarya, kad + arya?] mean, miserly, stingy, selfish; usually expld by thaddhamaccharī (PvA 102; DhA III.189, 313), and mentioned with maccharī, freq. also with paribhāsaka S I.34, 96; A II.59; IV.79 sq.; Dh 177, 223; J V.273; Sn 663; Vv 295. As cause of Peta birth freq. in Pv., e. g. I.93; II.77; IV.148; PvA 25, 99, 236. -- (nt.) avarice, stinginess, selfishness, grouped under macchariya Dhs 1122; Sn 362 (with kodha).

Kadariyatā (f.) [abstr. fr. last] stinginess, niggardliness D II.243; Miln 180; PvA 45.

Kadala (nt.) the plantain tree Kacc 335.

Kadalī1

Kadalī1 (f.) [Sk. kadalī] -- 1. the plantain, Musa sapientium. Owing to the softness and unsubstantiality of its trunk it is used as a frequent symbol of unsubstantiality, transitoriness and worthlessness. As the plantain or banana plant always dies down after producing fruit, is destroyed as it were by its own fruit, it is used as a simile for a bad man destroyed by the fruit of his own deeds: S I.154=Vin II.188=S II.241=A II.73 =DhA III.156; cp. Miln 166; -- as an image of unsubstantiality, Cp. III.24. The tree is used as ornament on great festivals: J I.11; VI.590 (in simile), 592; VvA 31. -- 2. a flag, banner, i. e. plantain leaves having the appearance of banners (--dhaja) J V.195; VI.412. In cpds. kadali°.
--khandha the trunk of the plantain tree, often in similes as symbol of worthlessness, e. g. M I.233= S III.141=IV.167; Vism 479; Nd2 680 AII.; J VI.442; as symbol of smoothness and beauty of limbs VvA 280; --taru the plantain tree Dāvs V.49; --toraṇa a triumphal arch made of pl. stems and leaves Mhbv 169; --patta a pl. leaf used as an improvised plate to eat from J V.4; DhA I.59; --phala the fruit of the plantain J V.37.

Kadalī2

Kadalī2 (f.) a kind of deer, an antelope only in °miga J V.406, 416; VI.539; DA I.87; and °pavara--pacc.<-> attharaṇa (nt.) the hide of the k. deer, used as a rug or cover D I.7=A I.181=Vin I.192=II.163, 169; sim. D. II.187; (adj.) (of pallanka) A I.137=III.50=IV.394.

Kadā (indecl.) [Vedic kadā. Cp. tadā, sadā in Pali, and perhaps Latin quando]. interr. adv. when? (very often foll. by fut.) Th 1, 1091--1106; J II.212; VI. 46; DhA I.33; PvA 2. -- Combd with --ssu J V.103, 215; VI.49 sq. --ci [cid] indef. -- 1. at some time A IV.101. -- 2. sometimes J I.98; PvA 271. -- 3. once upon a time Dāvs I.30. -- 4. perhaps, may be J I.297; VI.364. + eva: kadācideva VvA 213; --kadāci kadāci from time to time, every now and then J I.216; IV. 120; DhsA 238; PvA 253. --kadāci

karahaci at some time or other, at times A I.179; Miln 73; DhA III.362. --na kadāci at no time, never S I.66; J V.434; VI.363; same with mā k° J VI.310; Mhvs 25, 113; cp. kudācana. --kadāc<-> --uppattika (adj.) happening only sometimes, occasional Miln 114.

Kaddama [Derivation unknown. Sk. kardama] mud, mire, filth Nd2 374 (=panka); J I.100; III.220 (written kadamo in verse and kaddemo in gloss); VI.240, 390; PvA 189 (=panka), 215; compared with moral im<-> purities J III.290 & Miln 35. a° free from mud or dirt, clean Vin II.201, of a lake J III.289; fig. pure of character J III.290. kaddamīkata made muddy or dirty, defiled J VI.59 (kilesehi).
 --odaka muddy water Vin II.262; Vism 127. --parikhā a moat filled with mud, as a defence J VI. 390; --bahula (adj.) muddy, full of mud DhA I.333;

Kanaka (nt.) [cp. Sk. kanaka; Gr. knh_kos yellow; Ags. hunig=E. honey. See also kañcana] gold, usually as uttatta° molten gold; said of the colour of the skin Bu I.59; Pv III.32; J V.416; PvA 10 suvaṇṇa).
 --agga gold--crested J V.156; --chavin of golden complexion J VI.13; --taca (adj.) id. J V.393; --pabhā golden splendour Bu XXIII.23; --vimāna a fairy palace of gold VvA 6; PvA 47, 53; --sikharī a golden peak, in °rājā king of the golden peaks (i. e. Himālayas): Dāvs IV.30.

Kaniṭṭha (adj.) [Sk. kaniṣṭha; compar. & superl.; see kaññā] younger, youngest, younger born Vin III.146 (isi the younger); J II.6; PvA 42, 54; esp. the younger brother (opp. jeṭṭha, °ka) J I.132; DhA I.6, 13; Mhvs. 9, 7; PvA 19, 55. Combd with jeṭṭhaka the elder & younger brothers J I.253; sabba-- k. the very youngest J I.395. f. kaniṭṭhā the youngest daughter DhA I.396. -- fig. later, lesser, inferior, in °phala the lesser fruit (of sanctification) Pv IV.188. -- akaniṭṭha "not the smaller" i. e. the greatest, highest; in akaniṭṭhagāmin going to the highest gods (cp. parinibbāyin) S V.237= 285, etc. °bhavana the abode of the highest gods J. III.487.

Kaniṭṭhaka (adj.) younger (opp. jeṭṭha) A IV.93=J II.348; DhA I.152; the younger brother Mhvs 5, 33, 8, 10; 35, 49; 36, 116; --°ikā and °akā a younger sister, Mhvs 1, 49; Pv I.115 (better read for kaniṭṭhā).

Kaniṭṭhatta (nt.) the more recent and therefore lower, less developed state (of sanctification) DhA I.152.

Kaniṭṭhī (f.) a younger sister Mhvs 7, 67.

Kaniya (adj.) [compar. of kan°, Sk. kanīyaŋs] younger, less, inferior Kacc 122 (only as a grammarian's construction, not in the living language where it had coalesced with *kanyā=kaññā).

Kanta1

Kanta1 [Sk. kānta, pp. of kāmeti] -- 1. (adj.) in special sense an attribute of worldly pleasure (cp. kāma, kāmaguṇā): pleasant, lovely, enjoyable; freq. in form. iṭṭhā kantā manāpā, referring to the pleasures of the senses S I.245; II.192; IV.60, 158, 235 sq.; V.22, 60, 147; A II.66 sq.; M I.85; Sn 759; It 15; Vbh 2, 100, 337; bāla° (lovely in the opinion of the ignorant) Sn 399.<-> D II.265; III.227 (ariya°); J III.264; V.447; with ref. to the fruit of action as giving pleasure: °phala Kvu 35, 211, PvA 277 (hatthi--) k° pleasing to elephants; of manta DhA I.163; of vīṇā J VI.255, 262; DhA I.163. -- 2. beloved by, favourite of, charming J VI.255, 262; DhA I.163. -- 3. (n.) the beloved one, the husband J VI.370 (wrongly written kan tena); of a precious stone Miln 118; Sdhp 608, cp. suriya°, canda°--kantā (f.) the beloved one, the wife J V.295; kantena (instr.) agreeably, with kind words A II.213; J V.486 (where porisādassa kante should be read as porisādassak'ante). --a° undesired, disagreeable, unpleasant, in same form as kanta, e. g. D II.192; in other combn J V.295; Vbh 100; Nett 180; PvA 193. --akantena with unpleasant words A II.213. --kantatara compar. J III.260.
 --bhāva the state of being pleasant DA I.76; VvA 323.

Kanta2

Kanta2 [pp. of kantati2, Sk. kṛtta. kanta is analogyform. after pres. kantati, regularly we should expect katta. See also avakanta. It may be simply misreading for katta, cp. Kern, Toev. under parikanta.] cut, cut out or off Th 2, 223 (°salla=samucchinna--rāg'--ādisalla ThA 179) cp. katta & pari°.

Kantati1

Kantati1 [Sk. kṛṇatti, *qert, cp. kata, & Lat. cratis, crassus, E. crate] to plait, twist, spin, esp. suttaŋ (thread) Vin IV.300; PvA 75; DhA III.273; kappāsaŋ A III.295. Cp. pari°.

Kantati2

Kantati2 [Sk. kṛṇtati; *(s)qert, to cut; cp. Gr. kei/rw, to shear; Lat. caro, cena; Ohg. sceran, E. shear; see also kaṭu] to cut, cut off J II.53 (: as nik° in gloss, where it should be mūlāni kant°); III.185; VI.154; DhA III.152 (+ viddhaŋseti).

Kantāra (adj. n.) [perhaps from kad--tarati, difficult to cross, Sk. (?) kāntāra] difficult to pass, scil. magga, a difficult road, waste land, wilderness, expld as nirudaka īriṇa VvA 334 (on Vv 843), combd with maru° PvA 99 and marukantāramagga PvA 112; opp. khemantabhūmi. Usually 5 kinds of wilds are enumerated: cora°, vāla°, nirudaka°, amanussa°, appabbhakkha° J I.99; SA 324; 4 kinds at Nd2 630: cora°, vāla°, dubhikkha°, nirudaka°. The term is used both lit. & fig. (of the wilds of ignorance, false doctrine, or of difficulties, hardship). As the seat of demons (Petas and Yakkhas) freq. in Pv (see above), also J I.395. As diṭṭhi° in pass. diṭṭhi--gata, etc. M I.8, 486, Pug 22 (on diṭṭhi vipatti).
--addhāna a road in the wilderness, a dangerous path (fig.)Th 1, 95~D I.73=M I.276; --paṭipanna a wanderer through the wilderness, i. e. a forester J III.537. --magga a difficult road (cp. kummagga) J II.294 (lit.); in simile: S II.118. --mukha the entrance to a desert J I.99.

Kantāriya (adj.) [from kantāra] (one) living in or belonging to the desert, the guardian of a wilderness, applied to a Yakkha Vv 8421 (=VvA. 341).

Kantika1

Kantika1 (adj.) [to kantati1] spinning PvA 75 (sutta° itthiyo).

Kantika2

Kantika2=kanta1 in a° unpleasant, disgusting Pv III.41 (=PvA 193).

Kantita1

Kantita1 [Sk. kṛtta, pp. of kantati1] spun, (sutta) Vin IV.300.

Kantita2

Kantita2 (adj.) Sk. kṛtta pp. of kantati2] cut off, severed, at Miln 240 better as kantita1, i. e. spun.

Kanda [Sk. kanda] a tuberous root, a bulb, tuber, as radish, etc. J I.273; IV.373; VI.516; VvA 335; °mūla bulbs and roots (°phala) D I.101; a bulbous root J V.202.

Kandati [Sk. krandati to *q(e)lem; cp. Gr. kale/w, ke/lados, Lat. clamor, calare, calendae, Ohg. hellan to shout] to cry, wail, weep, lament, bewail Dh 371; Vv 8312; J VI.166; Miln 11, 148; freq. of Petas: PvA 43, 160, 262 (cp. rodati). -- In kāmaguṇā pass. urattāḷiŋ k. M. I.86=Nd2 s. v.; A III.54 (urattāḷī for °iŋ v. l.); in phrase bāhā paggayha k° Vin I.237; II.284; J

V.267.

Kandana (nt.) [Sk. krandana] crying, lamenting PvA 262

Kandara [Sk. kandara] -- 1. a cave, grotto, generally, on the slope or at the foot of a mountain Vin II.76, 146; used as a dwelling--place Th 1, 602; J I.205; III.172. <-> 2. a glen, defile, gully D I.71=A II.210=Pug 59; A IV.437; Miln 36; expld at DA I.209 (as a mountainous part broken by the water of a river; the etym. is a popular one, viz. "kaŋ vuccati udakaŋ; tena dāritaŋ"). k--padarasākhā A I.243=II.240; PvA 29.

Kandala N. of a plant with white flowers J IV.442. --makuḷa knob (?) of k. plant Vism 253 (as in description of sinews).

Kandaḷa N. of esculent water lily, having an enormous bulb D I.264.

Kandita (adj.) [pp. of kandati] weeping, lamenting Dāvs IV.46; a° not weeping J III.58. (n. nt.) crying, lamentation J III.57; Miln 148.

Kanna (adj.) [Sk. skanna] trickling down J V.445.

Kannāma =kinnāma J VI.126.

Kapaṇa (adj. n.) [Sk. kṛpaṇa from kṛp wail, cp. Lat. crepo; Ags. hraefn=E. raven. Cp. also Sk. kṛcchra] -- 1. poor, miserable, wretched; a beggar; freq. expld by varāka, duggata, dīna and daḷidda; very often classed with low--caste people, as caṇḍ̤ālā Pv. III.113 & pesakārā (Ud 4). Sn 818; J I.312, 321; III.199; Pv II.914; III.113, IV.52; DA I.298; DhA I.233; ThA 178. -- 2. small, short, insignificant A I.213; Bdhd 84. (f.) °ā a miserable woman J IV.285; --°an (adv.) pitifully, piteously, with verbs of weeping, etc. J III.295; V.499; VI.143; a° not poor J III.199; --ati° very miserable Pgdp 74. Der. °tā wretchedness Sdhp 315.
--addhikā pl. often with °ādi, which means samaṇabrāhmaṇa--k°--vaṇibbaka--yācakā (e. g. D I.137; PvA 78) beggars and wayfarers, tramps J I.6, 262, DhA I.105, 188 (written k°--andhika); see also DA I.298 and kapaṇikā; --iddhikā pl. (probably miswriting for °addh°, cp. Trenckner, J.P.T.S. 1908, 130) D I.137; It 65; DA I.298; --itthī a poor woman J III.448; --jīvikā in °aŋ kappeti to make a poor livelihood J I.312; --bhāva the state of being miserable PvA 274; --manussa a wretched fellow, a beggar Vism 343; --laddhaka obtained in pain, said of children J VI.150, cp. kiccha laddhaka; --visikhā the street or quarter of the poor, the slums Ud 4; --vuttin leading a poor life PvA 175.

Kapaṇikā (f.) a (mentally) miserable woman Th 2, 219; ThA 178; cp. kapaṇā; also as kapaṇiyā J VI.93.

Kapalla at Vin I.203, is an error for kajjala, lamp--black, used in preparation of a collyrium (cp. J.P.T.S. 1887, 167).

Kapalla (nt.) [Sk kapāla; orig. skull, bowl, cp. kapola & Lat. caput, capula, capillus, Goth. haubi, E. head]<-> 1. a bowl in form of a skull, or the shell of reptiles; see kapāla.-- 2. an earthenware pan used to carry ashes J I.8; VI.66, 75; DhA I.288. -- 3. a frying pan (see cpds. & cp. angāra--kapalla) Sn 672. --kapalla is only a variant of kapāla.
--pāti an earthen pot, a pan J I.347=DhA I.371; --pūva a pancake J I.345; DhA I.367; VvA 123; Mhvs 35, 67.

Kapallaka -- 1. a small earthen bowl J VI.59; DhA I.224. -- 2. a frying pan J I.346.

Kapāla (nt.) [Sk. kapāla, see kapalla] -- 1. a tortoiseor turtle--shell S I.7=Miln 371; S IV.179; as ornament at DA I.89. -- 2. the skull, cp. kaṭāha in sīsakaṭāha. <-> 3. a frying pan (usually as ayo°, of iron, e. g. A IV.70; Nd2 304III; VvA 335) J II.352; Vv 845; DhA I.148 (v. l. °kapalla); Bdhd 100 (in simile). -- 4. a begging bowl, used by certain ascetics S IV.190; V.53, 301; A I.36; III.225; J I.89; PvA 3. -- 5. a potsherd J II.301.
--ābhata the food collected in a bowl A I.36; --khaṇ̤ḍa a bit of potsherd J II.301; --hattha "with a bowl in his hand," begging, or a beggar, Th 1, 1118; J I.89; III.32; V.468; PvA 3.

Kapālaka -- 1. a small vessel, bowl J I.425. -- 2. a beggar's bowl J I.235; DhA II.26.

Kapāsa =kappāsa, q. v. Dāvs II.39.

Kapi [Sk. kapi, original designation of a brownish colour, cp. kapila & kapota] a monkey (freq. in similes) Sn 791; Th 1, 1080; J I.170; III.148, cp. kavi.
--kacchu the plant Mucuna pruritus Pv II.310; °phala its fruit PvA 86; --citta "having a monkey's mind," capricious, fickle J III.148=525; --naccanā Npl., Pv IV.137; --niddā "monkey--sleep," dozing Miln 300.

Kapiñjala [Derivation unknown. Sk. kapiñjala] a wild bird, possibly the francolin partridge Kvu 268; J VI.538 (B.B. kapiñjara).

Kapiṭhana the tree Thespesia populneoides Vin IV. 35.

Kapiṭṭha and °ttha and °ttha -- 1. the tree Feronia elephantum, the wood--apple tree J VI.534; Vism 183 (°ka); Mhvs 29, 11; -- 2. °ŋ (nt.) the wood apple Miln 189; -- 3. the position of the hand when the fingers are slightly and loosely bent in J I.237; kapitthaka S V.96.

Kapitthana =kapiṭhana J II.445; VI.529, 550, 553; v. l. at Vism 183 for °itthaka.

Kapila (adj.) [Sk. kapila, cp. kapi] brown, tawny, reddish, of hair & beard VvA 222; °ā f. a brown cow DhA IV.153.

Kapisīsa [Sk. kapiśīrṣa] the lintel of a door D II.143 (cp. Rh.D. Buddh. Suttas p. 95 n1) --°ka the cavity in a doorpost for receiving the bolt Vin II.120, 148 (cp. Vin. Texts II.106 n3).

Kapota [Sk. kapota, greyish blue, cp. kapi) -- 1. (m.) a pigeon, a dove J I.243; Miln 403; -- 2. (f.) °i a female pigeon PvA 47; °ka (f. °ikā Miln 365) a small pigeon J I.244.
--pāda (of the colour) of a pigeon's foot J I.9.

Kapola [Sk. kapola, cp. kapalla, orig. meaning "hollow"] the cheek Vism 263, 362; DhA I.194.

Kappa (adj. n.) [Sk. kalpa, see kappeti for etym. & formation] anything made with a definite object in view, prepared, arranged; or that which is fit, suitable, proper. See also DA I.103 & KhA 115 for var. meanings. --I Literal Meaning. -- 1. (adj.) fitting, suitable, proper (cp. °tā) (=kappiya) in kappâkappesu kusalo Th 1, 251, °kovido Mhvs 15, 16; Sn 911; as juice Miln 161. <-> (--°) made as, like, resembling Vin I.290 (ahata°); Sn 35 (khaggavisāṇa°); hetu° acting as cause to Sn 16; Miln 105; --a° incomparable Mhvs 14, 65; -- 2. (nt.) a fitting, i. e. harness or trapping (cp. kappana) Vv 209 (VvA 104); -- a small black dot or smudge (kappabindu) imprinted on a new robe to make it lawful Vin I.255; IV.227, 286: also fig. a making--up (of a trick): lesa° DA I.103; VvA 348. -- II. Applied Meaning. <-> 1. (qualitative) ordinance, precept, rule; practice, manner Vin II.294, 301 (:kappati singiloṇa--kappo "fit is the rule concerning . . ."); cp. Mhvs 4, 9; one of the chalanga, the 6 disciplines of Vedic interpretation, VvA 265; -- 2. (temporal) a "fixed" time, time with ref. to individual and cosmic life. As āyu at DA I.103 (cp.kappaŋ); as a cycle of time=saŋsāra at Sn 521, 535, 860 (na eti kappaŋ); as a measure of time: an age of the world Vin III.109; Miln 108; Sdhp 256, 257; PvA 21; It 17=Bdhd 87=S II.185. There are 3 principal cycles or aeons: mahā°, asankheyya°, antara°; each mahā° consists of 4 asankheyya--kappas, viz. saŋvaṭṭa° saŋvaṭṭaṭṭhāyi° vivaṭṭa° vivaṭṭaṭṭhāyi° A II.142; often abbreviated to saŋvaṭṭa--vivaṭṭa° D I.14; It 15; freq. in formula ekampijātiŋ, etc. Vin III.4=D III.51, 111= It 99. On pubbanta° & aparanta°, past & future kappas see D I.12 sq. paṭhama--kappe at the beginning of the world, once upon a time (cp. atīte) J I.207. When kappa stands by itself, a Mahā--kappa is understood: DA I.162. A whole, complete kappa is designated by kevala° Sn pp. 18=46~125; Sn 517; also dīgha° S II.181; Sdhp 257. For similes as to the enormous length of a kappa see S II.181 & DA I.164=PvA 254. -- acc. kappaŋ adv.: for a long time D II.103=115= Ud 62, quot. at DA I.103; Vin II.198; It 17; Miln 108; mayi āyukappaŋ J I.119, cp. Miln 141. Cp. sankappa.
--âtīta one who has gone beyond time, an Arahant Sn 373. --âvasesaŋ (acc.) for the rest of the kappa, in kappaŋ vā

k--âvasesaŋ vā D II.117=A IV.309=Ud 62; Miln 140: --āyuka (one) whose life extends over a kappa Mhvs V.87; --uṭṭhāna arising at or belonging to the (end of a) kappa: --aggi the fire which destroys the Universe J II.397; III.185; IV.498; V.336; VI.554; Vism 304; --kāla the time of the end of the world J V.244; --uṭṭhāna (by itself) the end of the world J I.4=Vism 415; --kata on which a kappa, i. e. smudge, has been made, ref. to the cīvara of a bhikkhu (see above) Vin I.255; IV.227, 286; DA I.103; --(ñ)jaha (one) who has left time behind, free from saŋsāra, an Arahant Sn 1101 (but expld at Nd2 s. v., see also DA I.103, as free from dve kappā: diṭṭhi° taṇha°). --jāla the consumption of the kappa by fire, the end of a kappa Dpvs I.61. --ṭṭha staying there for a kappa, i. e. in purgatory in āpāyiko nerayiko + atekiccho, said of Devadatta Vin II.202, 206; A III.402 ~IV.160; It 11~85. --ṭṭhāyin lasting a whole cycle, of a vimāna Th 1, 1190. --ṭṭhika enduring for an aeon: kibbisa (of Devadatta) Vin II.198=204; (cp. Vin. Texts III.254) sālarukkha J V.416; see also ṭhitakappiŋ Pug 13. --ṭṭhitika id. DhA I.50 (vera); Miln 108 (kammaŋ). ("sabbe pi magga--samangino puggalā ṭhita--kappino.") --ṭṭhiya--=prec. A V.75; J I.172, 213; V.33; Miln 109, 214. °rukkha the tree that lasts for a kappa, ref. to the cittapāṭalī, the pied trumpet--tree in the abode of the Asuras J I.202; --nibbatta originated at the beginning of the k. (appl. to the flames of purgatory) J V.272; --parivaṭṭa the evolution of a k; the end of the world Dpvs I.59; --pādapa=°rukkha Mhbv 2; --rukkha a wishing tree, magical tree, fulfilling all wishes; sometimes fig. J VI.117, 594; Vism 206; PvA 75, 176, 121; VvA 32 (where combd with cintāmaṇi); DhA IV.208; --latā a creeper like the kapparukkha VvA 12; --vināsaka (scil. aggi): the fire consuming the world at the end of a k. Vism 414 sq.; (mahāmegho) DhA III.362; --samaṇa an ascetic acc. to precepts, an earnest ascetic J VI.60 (cp. samaṇa--kappa); --halāhala "the k--uproar," the uproar near the end of a kalpa J I.47.

Kappaka [fr. kḷp, kappeti] a barber, hairdresser, also attendant to the king; his other function (of preparing baths) is expressed in the term nahāpaka (Pv II.937) or nahāpita (°ā?) (DA I.157) Vin. I.344; II.182; D I.51 (=DA I.157, in list of various occupations); J I.60, 137; III.315; Pv II.937; III.14 (where expl. by nahāpita in the meaning of "bathed," cp. expl. ad I.106) DhA I.85 (°vesa disguise of a barber), 342 (pasādhana° one who arranges the dress, etc., hairdresser).
 --jātika belonging to or reborn in the barber class, in this sense representing a low, "black" birth PvA 176.

Kappaṭa [kad--paṭa=ku--paṭa] a dirty, old rag, torn garment (of a bhikkhu) Th 1,199.

Kappatā (f.) [abstr. fr. kappa] fitness, suitability DA I.207.

Kappati [Pass. of kappeti, cp. Sk. kalpyate] to be fit, seeming, proper, with dat. of person D II.162; Vin II.263, 294; III.36; Th 1,488; Mhvs 4, 11; 15, 16.

Kappana (nt.) [fr. kappeti, cp. Sk. kalpana] the act of preparing, fixing; that which is fixed, arranged, performed. 1. kappanā (f.) the fixing of a horse's harness, harnessing, saddling J I.62; -- 2. (nt.) (--°) procuring, making: jīvika°; a livelihood J III.32; putting into order; danta° J I.321; -- 3. (adj.) (--°) trimmed, arranged with: nānāratana° VvA 35.

Kappara [cp. Sk. kūrpara] the elbow Vin III.121=IV.221; J I.293, 297; DhA I.48, 394; VvA 206.

Kappāsa [cp. Sk. karpāsa] 1. the silk--cotton tree J III.286; VI.336. -- 2. cotton D II.141; A III.295; S V.284; J I.350; VI.41; comb. w. uṇṇa A III.37=IV.265=268.
 --aṭṭhi a cotton seed DhA III.71; --paṭala the film of the cotton seed Vism 446; Bdhd 66; --picu cotton S V.284; J V.110, 343; VI.184: --maya made of cotton PvA 77.

Kappāsika (adj.) made of cotton D II.188, cp. A IV.394; D II.351; Vin I.58=97=281; J VI.590; Pv II.117. (nt) cotton stuff Miln 267.
 --paṇṇa the leaf of the cotton tree, used medicinally
Vin I.201; --sukhuma fine, delicate cotton stuff D II.188; A IV.394; Miln 105.

Kappāsī (f.) [=kappāsa] cotton J VI.537; PvA 146.

Kappika (--°) (adj.) [fr. kappa] 1. belonging to a kappa, in paṭhama° --kāla the time of thé first Age DA I.247; Vbh 412

(of manussā); VvA 19 (of Manu); without the kāla (id.) at J I.222; as noun the men of the first Age J II.352. -- 2. In cpds. . . . pubbanta° and aparanta° the ika° belongs to the whole cpd. D I.39 sq.; DA I.103. See also kappiya 2.

Kappita [pp. of kappeti] 1. prepared, arranged, i. e. harnessed D I.49; J VI.268; i. e. plaited DA I.274; i. e. trimmed: °kesamassu "with hair & beard trimmed" D II.325; S IV.343; J V.173, 350; VI.268; Vv 731. <-> 2. getting procuring; as °jīvika a living J V.270; made ready, drawn up (in battle array) D II.189; <-> 3. decorated with, adorned with Sdhp 247. --su° well prepared, beautifully harnessed or trimmed Vv 601.

Kappin (adj.) [fr. kappa] 1. (cp. kappa II.1a) getting, procuring, acquiring (pañña°) Sn 1090; -- 2. (cp. kappa II.1b) having a kappa (as duration), lasting a Cycle Pug 13; in Mahā° enduring a Mahākappa DA I.164=PvA 254.

Kappiya (adj.) [fr. kappa] 1. (cp. kappa II.1a) according to rule, right, suitable, fitting, proper, appropriate (PvA 26=anucchavika paṭirūpa) J I.392; DA I.9; PvA 25, 141. --a° not right, not proper, unlawful Vin I.45, 211; II.118; III.20; (nt) that which is proper A I.84; Dhs 1160; --a° ibid; --kappiyâkappiya (nt) that which is proper and that which is not J I.316; DA I.78. <-> 2. (cp. kappa II.1b) connected with time, subject to kappa, i. e. temporal, of time, subject to saŋsāra; of devamanussā Sn 521; na+of the Muni Sn 914. In another sense ("belonging to an Age") in cpd. paṭhama °--kāla the time of the first Age J II.352. --a° delivered from time, free from saŋsāra, Ep. of an Arahant Sn 860; cp. Miln 49, 50. See also kappika.
--ânuloma (nt.) accordance with the rule Nett 192. --kāraka "one who makes it befitting," i. e. who by offering anything to a Bhikkhu, makes it legally acceptable Vin I.206; --kuṭī (f.) a building outside the Vihāra, wherein allowable articles were stored, a kind of warehouse Vin I.139; II.159; --dāraka a boy given to the Bhikkhus to work for them in the Vihāra DA I.78 (v. l. BB °kāraka); --bhaṇḍa utensils allowable to the Bhikkhus J I.41; DhA I.412. a° thing unauthorised Vin. II.169; a list of such forbidden articles is found at Vin I.192; --bhūmi (f.) a plot of ground set apart for storing (allowable) provisions Vin I.239 (cp. °kuṭi); --lesa [cp. Sk. kalpya] guile appropriate to one's own purpose VvA 348; --saññin (a) imagining as lawful (that which is not) A I.84; a° opp. ibid. --°tā the imagining as lawful (that which is not) appl. to kukkucca Dhs 1160; a° opp. ibid.

Kappu (nt.)=kappa in the dialect used by Makkhali Gosāla, presumably the dialect of Vesāli, D I.54; DA I.164 (a Burmeṣe MS. reads kappi, and so do Pv IV.332; PvA 254).

Kappūra (m. & nt.) [cp. Sk. karpūra] camphor: (a) the plant J VI.537. -- (b) the resinous exudation, the prepared odoriferant substance (cp. kaṭukapphala) J II.416=DhA III.475; Miln 382; Dāvs V.50.

Kappeti [Der. from kappa, cp. Sk. kṛpa shape, form; *qu̯rep caus. from. fr. *qu̯er=Sk. kr, karoti to shape, to make, cp. karoti] to cause to fit, to create, build, construct, arrange, prepare, order.
I. lit. 1. in special sense: to prepare, get done, i. e. harness: J I.62; plait DA I.274, an offering (yaññaŋ) Sn 1043; i. e. to trim etc. M II.155; J I.223; Mhvs 25, 64. 2, generally (to be translated according to the meaning of accompanying noun), to make, get up, carry on etc. (=Fr. passer), viz. iriyāpathaŋ to keep one's composure Th I.570; J V.262; Bdhd 33; jīvitaŋ: to lead one's life PvA 3, 4, 13; divāvihāraŋ to take the noonday rest Mhvs 19, 79; nisajjaŋ to sit down Vin III.191; vāsaŋ, saŋvāsaŋ to make one's abode D II.88; Sn 283; PvA 36, 47; saŋvāsaŋ to have (sexual) intercourse with J III.448; Mhvs 5, 212; PvA 6; seyyaŋ: to lie down, to make one's bed Pug 55 etc. (acelaka--passage=D I.166).
II. fig. 1. in special sense: to construct or form an opinion, to conjecture, to think Sn 799; DA I.103; -- 2. generally: to ordain, prescribe, determine J V.238 (=say vidahati) -- Caus. II. kappāpeti to cause to be made in all senses of kappeti; e. g. Vin II.134 (massuŋ k. to get one's beard done); J V.262 (hatthiyānāni k. to harness the elephant--cars); DA I.147 (pañca hatthinikā--satāni k. harness the 500 elephants). Pass. kappiyati in ppr. kappiyamāna getting harnessed J I.62.

Kabara (adj.) [cp. Sk. kabara] variegated, spotted, striped; mixed, intermingled; in patches Vism 190. Of a cow (°gāvī) DhA I.71 (°go--rūpa) ibid. 99; of a calf (°vaccha) J V.106; of a dog (°vaṇṇa=sabala q. v.) J VI.107; of leprosy J V.69; of the shade of trees (°cchāya, opp. sanda°) M I.75; J IV.152; DhA I.375.
--kucchi having a belly striped with many colours, of a monster J I.273; --kuṭṭha a kind of leprosy J V.69; --maṇi the cat's eye, a precious stone, also called masāragalla, but also an emerald; both are prob. varieties of the cat's eye VvA 167, 304.

Kabala (m., nt.) [cp. Sk. kavala BSk. kavaḍa Divy 290 (+ālopa), 298, 470] a small piece (=ālopa PvA 70), a mouthful, always appl. to food, either solid (i. e. as much as is made into a ball with the fingers when eating), or liquid Vin II.214; It 18=J III.409; IV.93; Dh 324; Miln 180, 400; Bdhd 69; DhA II.65; PvA 39; Mhvs 19, 74. Kabale kabale on every morsel J I.68; Miln 231; --sakabala appl. to the mouth, with the mouth full of food Vin II.214; IV. 195; -- Sometimes written kabala.
--âvacchedaka choosing portions of a mouthful, nibbling at a morsel Vin II.214; IV.196.

Kabalinkāra (adj.) [kabala in compn form kabalī° before kr & bhū; kabalin for kabalī°] always in combn with āhāra, food "made into a ball," i. e. eatable, material food, as one of the 4 kinds of food (see stock phrase k° āhāro oḷāriko vā sukhumo vā . . . at M I.48= S II.11, 98=D III.228, 276; Bdhd 135) Dhs 585, 646 (where fully described), 816; Miln 245; Vism 236, 341, 450, 616; Bdhd 69, 74; DA I.120. Written kabalīkāra nearly always in Burmese, and sometimes in Singh. MSS.; s. also Nett 114--118.
--āhāra--bhakkha (of attā, soul) feeding on material food D I.34, 186, 195; --bhakkha, same A III.192=V.336 (appl. to the kāmâvacara devas); DA I.120.

Kabaḷikā (f.) [cp. Sk. kavalikā] a bandage, a piece of cloth put over a sore or wound Vin I.205 (cp. Vin. Texts II.58 n4).

Kabba (nt.) [cp. Sk. kāvya] a poem, poetical composition, song, ballad in °ŋ karoti to compose a song J VI.410; --karaṇa making poems DA I.95; and --kāra a poet Kh 21; J VI.410.

Kabya =kabba in cpds. °âlankāra composing in beautiful verse, a beautiful poem in °ŋ bandhati, to compose a poem ibid.; and --kāraka a poet, ibid.

Kama [fr. kram, cp. Vedic krama (--°) step, in uru°, BSk. krama reprieve, Divy 505] -- 1. (nt.) going, proceeding, course, step, way, manner, e. g. sabbatth'âvihatakkama "having a course on all sides unobstructed" Sdhp 425; vaḍḍhana° process of development Bdhd 96 paṭiloma° (going) the opposite way Bdhd 106; cp. also
Bdhd 107, 111. a fivefold kama or process (of development or division), succession, is given at Vism 476 with uppattik°, pahāna°, patipattik°, bhūmik°, desanāk°, where they are illustrated by examples. Threefold applied to upādāna at Vism 570 (viz. uppattik°, pahānak°, desanāk°) -- 2. oblique cases (late and technical) "by way of going," i. e. in order or in due course, in succession: kamato Vism 476, 483, 497; Bdhd 70, 103; kamena by & by, gradually Mhvs 3, 33; 5, 136; 13, 6; Dāvs I.30; SnA 455; Bdhd 88; yathākkamaŋ Bdhd 96. -- 3. (adj.) (--°) having a certain way of going: catukkama walking on all fours (=catuppāda) Pv I.113.

Kamaṇa a step, stepping, gait J V.155, in expln J V.156 taken to be ppr. med. -- See san°.

Kamaṇḍalu (m., nt.) [etym. uncertain] the waterpot with long spout used by non--Buddhist ascetics S I.167; J II.73 (=kuṇḍikā); IV.362, 370; VI.86, 525, 570; Sn p. 80; DhA III.448--adj. kamaṇḍaluka [read kā°?] "with the waterpot" A V.263 (brāhmaṇā pacchābhūmakā k.).

Dhtp. expld by padavikkhepe; ppr. med. kamamāna S I.33; Sn 176; Intens. cankamati.] to walk. (I) lit. 1. c. loc. to walk, travel, go through: dibbe pathe Sn 176; ariye pathe S I.33; ākāse D I.212=M I.69=A III.17; -- 2. c. acc. to go or get to, to enter M II.18; J VI.107; Pv I.12 (saggaŋ) -- (II) fig. 1. to succeed, have effect, to affect M I.186; J V.198; Miln 198; -- 2. to plunge into, to enter into A II.144; <-> 3. impers. to come to (c. dat) S IV.283.

Kamatthaŋ (adv.) [kaŋ atthaŋ] for what purpose, why? J III.398 (=kimatthaŋ).

Kamanīya (adj.) [grd of kāmayati] (a) desirable, beautiful, lovely J V.155, 156; Miln 11; (b) pleasant, sweet (--sounding) D II.171; J I.96. -- As nt. a desirable object S I.22.

Kamala (nt.) a lotus, freq. combd with kuvalaya; or with uppala J I.146; DA I.40, expld as vārikiñjakkha PvA 77. 1. lotus,

the lotus flower, Nelumbium J I.146; DA I.40; Mhbv 3; Sdhp 325; VvA 43, 181, 191; PvA 23, 77; -- At J I.119, 149 a better reading is obtained by corr. kambala to kamala, at J I.178 however kamb° should be retained.-- 2. a kind of grass, of which sandals were made Vin. I.190 (s. Vin. Texts II.23 n.) -- 3. f. kamalā a graceful woman J V.160;
--komalakarā (f.) (of a woman) having lotus--like (soft) hands Mhbv 29; --dala a lotus leaf Vism 465; Mhbv 3; Bdhd 19; DhsA 127; VvA 35, 38. -- --pādukā sandals of k. grass Vin I.190.

Kamalin (adj.) [fr. kamala] rich in lotus, covered with lotuses (of a pond) in kamalinī--kāmuka "the lover of lotuses," Ep. of the Sun Mhbv. 3 (v. l. °sāmika perhaps to be preferred).

Kampa (--°) [fr. kamp] trembling, shaking; tremor DA I.130 (paṭhavi°); Sdhp 401; a° (adj.) not trembling, unshaken; calm, tranquil Sdhp 594; Mhvs 15, 175.

Kampaka (adj.) [fr. kampa] shaking, one who shakes or causes to tremble Miln 343 (paṭhavi°).

to shake Dhtp. 186: calane; p. pres. kampanto, kampaŋ, kampamāna; aor. akampi; caus. kampeti; p. pres. kampetan Dpvs XVII.51; ger. kampayitvāna D II.108; J V.178] -- to shake, tremble, waver Kh 6; J I.23; Sn 268 (expl. KhA 153: calati, vedhati); Bdhd 84;--Cp. anu°, pa°, vi°, sam°.--kampamāna (adj.) trembling J III.161; agitated, troubled (°citta) J II.337; a° not trembling, unhesitating, steadfast J VI. 293.

Kampana [fr. kamp] 1. adj. causing to shake DhA I.84, trembling Kacc 271; 2. (nt) (a) an earthquake J I.26 47; (b) tremor (of feelings) J III.163.
--rasa (adj.) "whose essence is to tremble," said of doubt (vicikicchā) DhsA 259.

Kampin (adj.) [fr. kampa] see vi°.

Kampiya (adj.) [grd. of kampati] in a° not to be shaken, immovable, strong Th 2, 195; Miln 386; (nt.) firmness, said of the 5 moral powers (balāni) DA I.64.

Kampurī (va.) at Th 2, 262 is to be corr. into kambu--r--iva (see Morris, J.P.T.S. 1884, 76).

Kambala (m., nt.) [cp. Sk. kambala] 1. woollen stuff, woollen blanket or garment. From J IV.353 it appears that it was a product of the north, probably Nepal (cp. J.P.T.S. 1889, 203); enumd as one of the 6 kinds of cīvaras, together w. koseyya & kappāsika at Vin I.58=96, also at A IV.394 (s. °sukhuma); freq. preceded by ratta (e. g. DA I.40. Cp. also ambara2 and ambala), which shows that it was commonly dyed red; also as paṇḍu Sn 689; Bdhd 1. -- Some woollen garments (aḍḍhakāsika) were not allowed for Bhikkhus: Vin I.281; II.174; see further J I.43, 178, 322; IV.138; Miln 17, 88, 105; DhA I.226; II.89 sq. 2. a garment: two kinds of hair<-> (blankets, i. e.) garments viz. kesa° and vāla° mentioned Vin I.305=D I.167=A I.240, 295. -- 3. woollen thread Vin I.190 (expld by uṇṇā) (cp. Vin. Texts II.23); J VI.340; -- 4. a tribe of Nāgas J VI.165.
--kañcuka a (red) woollen covering thrown over a temple, as an ornament Mhvs 34, 74; --kūṭâgāra a bamboo structure covered with (red) woollen cloth, used as funeral pile DhA I.69; --pādukā woollen slippers Vin I.190; --puñja a heap of blankets J I.149; --maddana dyeing the rug Vin I.254 (cp. Vin. Texts II.154); --ratana a precious rug of wool J IV.138; Miln 17 (16 ft. long & 18 ft. wide); --vaṇṇa (adj.) of the colour of woollen fabric, i. e. red J V.359 (°maŋsa); --silāsana (paṇḍu°) a stone--seat, covered with a white k. blanket, forming the throne of Sakka DhA I.17; --sukhuma fine, delicate woollen stuff D II.188=A IV.394; Miln 105; --sutta a woollen thread J VI.340.

Kambalin (adj.) [fr. kambala] having a woollen garment D I.55; II.150.

Kambalīya (nt.) [fr. kambala] (a sort of) woollen garment Pv II.117 (cp. PvA 77).

Kambu [cp. Sk. kambu, Halāyudha=śankha; Dhtp. saŋvaraṇe] 1. a conch, a shell: saṇha--kambu--r--iva . . . sobhate su gīvā

Th 2, 262 (for kampurī'va); s. cpds. -- 2. a ring or bracelet (made of shells or perhaps gold: see Kern. Toev. s. v.) J IV.18, 466 (+kāyūra); Pv II.127, III.93 (=PvA 157, sankhavalaya) Vv 362 (=VvA 167 hatth'âlankāra), worn on the wrist, while the kāyūra is worn on the upper part of the arm (bhujâlankāra ibid.); -- 3. a golden ring, given as second meaning at VvA 167, so also expl. at J IV.18, 130; J V.400.
--gīva (adj.) having a neck shaped like a shell, i. e. in spirals, having lines or folds, considered as lucky J IV.130 (=suvaṇṇālingasadisagīvo), cp. above 1; --tala the base or lower part of a shell, viz. the spiral part, fig. the lines of the neck J V.155 (°ābhāsā gīvā, expld on p. 156 as suvaṇṇālingatala--sannibhā); also the (polished) surface of a shell, used as simile for smoothness J V.204, 207; --pariharaka a wristlet or bracelet VvA 167.

Kambussa [fr. preceding] gold or golden ornament (bracelet) J V.260, 261 (: kambussaŋ vuccati suvaṇṇaŋ).

Kambojaka (adj.) coming fr. Kamboja J IV.464 (assatara).

Kambojā (f.) N of a country J V.446 (°ka raṭṭha); Pv II.91 (etc.); Vism 332, 334, 336.

Kamboji (m., nt.) [meaning & etym. unexpld] the plant Cassia tora or alata J III.223 (°gumba=elagalāgumba; vv. ll. kammoja° & tampo° [for kambo°]).

Kamma (nt.) [Vedic karman, work esp. sacrificial process. For ending °man=Idg. *men cp. Sk. dhāman=Gr. dh=ma, Sk. nāman=Lat nomen] the doing, deed, work; orig. meaning (see karoti) either building (cp. Lit. kùrti, Opr. kūra to build) or weaving, plaiting (still in mālākamma and latā° "the intertwining of garlands and creepers"; also in kamma--kara possibly orig. employed in weaving, i. e. serving); cp. Lat. texo, to weave=Sk. takṣan builder, artisan, & Ger. wirken, orig. weben. Grammatically karman has in Pāli almost altogether passed into the --a decl., the cons. forms for instr. & abl. kammā and kammanā gen. dat. kammuno, are rare. The nom. pl. is both kammā and kammāni.
I. Crude meaning. 1. (lit.) Acting in a special sense, i. e. office, occupation, doing, action, profession. Two kinds are given at Vin IV.6, viz. low (hīna) & high (ukkaṭṭha) professions. To the former belong the kammāni of a koṭṭhaka and a pupphacchaḍḍaka, to the latter belong vāṇijjā and gorakkhā.--Kamma as a profession or business is regarded as a hindrance to the religious life, & is counted among the ten obstacles (see palibodha). In this sense it is at Vism 94 expld by navakamma (see below 2a).--kassa° ploughing, occupation of a ploughman Vism 284; kumbhakāra° profession of a potter J VI.372; tunna° weaving Vism 122; PvA 161. purohita° office of a high--priest (=abstr. n. porohiccaŋ) SnA 466; vāṇija° trade Sāsv. 40.--kammanā by profession Sn 650, 651; kammāni (pl.) occupations Sn 263=Kh V.6 (anavajjāni k.=anākulā kammantā Sn 262). paresaŋ k°ŋ katvā doing other people's work=being a servant VvA 299; sa° pasutā bent upon their own occupations D I.135, cp. attano k°-- kubbānaŋ Dh 217. kamma--karaṇa--sālā work--room (here: weaving shed) PvA 120.
2. Acting in general, action, deed, doing (nearly always --°) (a) (active) act, deed, job, often to be rendered by the special verb befitting the special action, like cīvara° mending the cloak VvA 250; uposatha° observing the Sabbath Vbh 422; nava° making new, renovating, repairing, patching Vin II.119, 159 (°karoti to make repairs); J I.92: Vism 94, adj. navakammika one occupied with repairs Vin II.15; S I.179; patthita° the desired action (i. e. sexual intercourse) DhA II.49; kammaŋ karoti to be active or in working, to act: nāgo pādehi k.k. the elephant works with his feet M I.414; kata° the job done by the thieves DhA II.38 (corehi), as adj. kata° cora (& akata °cora) a thief who has finished his deed (& one who has not) Vism 180, also in special sense: occasion for action or work, i. e. necessity, purpose: ukkāya kammaŋ n'atthi, the torch does not work, is no good Vism 428. (b) (passive) the act of being done (--°), anything done (in its result), work, often as collect. abstr. (to be trsld. by E. ending --ing): apaccakkha° not being aware, deception Vbh 85; daḷhī° strengthening, increase Vbh 357, Vism 122; citta° variegated work, mālā° garlands, latā° creeper (--work) Vism 108; nāma° naming Bdhd 83; pañhā° questioning, "questionnaire" Vism 6. -- So in definitions niṭṭhuriya°=niṭṭhuriya Vbh 357; nimitta°= nimitta, obhāsa°=obhāsa (apparition > appearing) Vbh 353. -- (c) (intrs.) making, getting, act, process (--°). Often trsl. as abstr. n. with ending --ion or --ment, e. g. okāsa° opportunity of speaking, giving an audience Sn p. 94; pātu° making clear, manifestation DhA IV.198 anāvi°, anuttāni° concealment Vbh 358; kata° (adj.) one who has done the act or process, gone through the experience SnA 355; añjali°, sāmīci° veneration, honouring (in formula with nipaccakāra abhivādana paccuṭṭhāna) D III.83 (÷Vin II.162, 255); A I.123; II.180; J. I.218, 219.
3. (Specialised) an "act" in an ecclesiastical sense; proceedings, ceremony, performed by a lawfully constituted chapter of

bhikkhus Vin I.49, 53, 144, 318; II.70, 93; V.220 sq.; Khus J.P.T.S. 1883, 101. At these formal functions a motion is put before the assembly and the announcement of it is called the ñatti Vin I.56, after which the bhikkhus are asked whether they approve of the motion or not. If this question is put once, it is a ñattidutiyakamma Vin II.89; if put three times, a ñatticatuttha° Vin I.56 (cp. Vin. Texts I.169 n2). There are 6 kinds of official acts the Sangha can perform: see Vin I.317 sq.; for the rules about the validity of these ecclesiastical functions see Vin I.312--333 (cp. Vin T. II.256--285). The most important ecclesiastical acts are: apalokanakamma, ukkhepanīya° uposatha° tajjaniya° tassapāpiyyasikā° nissaya°, patiññākaraṇīya°, paṭipucchākaraṇīya° paṭisāraṇiya° pabbājaniya°, sammukhākaraṇīya°. -- In this sense: kammaŋ karoti (w. gen.) to take proceedings against Vin I.49, 143, 317; II.83, 260; kammaŋ garahati to find fault with proceedings gone through Vin II.5; kammaŋ paṭippassambheti to revoke official proceedings against a bhikkhu Vin III.145.

4. In cpds.:-- --âdhiṭṭhāyaka superintendent of work, inspector Mhvs 5, 174; 30, 98; --âdhipateyya one whose supremacy is action Miln 288; --ārambha commencement of an undertaking Mhvs 28, 21; --âraha (a) entitled to take part in the performance of an "act" Vin IV.153; V.221; --ārāma (a) delighting in activity D II.77; A IV.22; It 71, 79; --ārāmatā taking pleasure in (worldly) activity D II.78=A IV.22, cp. Vbh 381; A III.116, 173, 293 sq., 330, 449; IV.22 sq., 331; V.163; It 71; âvadāna a tale of heroic deeds J VI.295; --kara or °kāra: used indiscriminately. 1. (adj.) doing work, or active, in puriso dāso+pubbuṭṭhāyī "willing to work" D I.60 et sim. (=DA I.168: analaso). A I.145; II.67; Vv 754; 2. (n.) a workman, a servant (a weaver?) usually in form dāsā ti vā pessā ti vā kammakarā ti vā Vin I.243; D I.141=Pug 56 (also °kārā); A II.208; III.77, 172; Th 2, 340; J I.57. Also as dāsā pessā k°kārā A III.37=IV.265, 393, and dāsā k° kārā Vin I.240, 272; II.154; D III.191; S I.92;--a handyman J I.239; Miln 378; (f) --ī a female servant Vin II.267; °kāra Vin IV.224, kārī Dhs A98=VvA 73 (appl. to a wife); --karaṇa 1. working, labour, service J III.219; PvA 120; DA I.168; 2. the effects of karma J I.146; --karanā and kāraṇā see below; --kāma liking work, industrious; a° lazy A IV.93=J II.348; --kāraka a workman, a servant DA I.8; Mhvs 30, 42; Nd2 427; a sailor J IV.139; --garu bent on work Miln 288; --ccheda the interruption of work J I.149; 246; III.270; --jāta sort of action J V.24 (=kammam eva); --dhura (m. nt.) draught--work J I.196; --dheyya work to be performed, duty A IV.285=325; cp. J VI.297; --dhoreyya "fit to bear the burden of action" Miln 288 (cp. Mil. trsl. II.140); --niketavā having action as one's house or temple ibid.; --nipphādana accomplishing the business J VI.162; --ppatta entitled to take part in an eccles. act Vin I.318; V.221; --bahula abounding in action (appl. to the world of men) Miln 7; --mūla the price of the transaction Miln 334; --rata delighting in business D II.78; It 71; --vatthu objects, items of an act Vin V.116; --vācā the text or word of an official Act. These texts form some of the oldest literature and are embodied in the Vinaya (cp. Vin I.317 sq.; III.174, 176; IV.153, etc.). The number of officially recognized k° is eleven, see J.P.T.S. 1882, 1888, 1896, 1907; k°ŋ karoti to carry out an official Act Mhvs 5, 207; DhsA 399; --°ŋ anussāveti to proclaim a k°, to put a resolution to a chapter of bhikkhus Vin I.317; --vossagga difference of occupation J VI.216; --sajja (a) "ready for action," i. e. for battle J V.232; --sādutā "agreeableness to work" DhsA 151 (cp. kammaññatā & kamyatā); --sāmin "a master in action," an active man Miln 288; --sippī an artisan VvA 278; --sīla one whose habit it is to work, energetic, persevering Miln 288; a° indolent, lazy J VI.245; a°--ttaŋ indolence, laziness Mhvs 23, 21; --hīna devoid of
occupation, inactive Miln 288.

II. Applied (pregnant) meaning: doing, acting with ref. to both deed and doer. It is impossible to draw a clear line between the source of the act (i. e. the acting subject, the actor) and the act (either the object or phenomenon acted, produced, i. e. the deed as objective phenomenon, or the process of acting, i. e. the deed as subjective phenomenon). Since the latter (the act) is to be judged by its consequences, its effects, its manifestation always assumes a quality (in its most obvious characteristics either good or bad or indifferent), and since the act reflects on the actor, this quality is also attached to him. This is the popular, psychological view, and so it is expressed in language, although reason attributes goodness and badness to the actor first, and then to the act. In the expression of language there is no difference between: 1. the deed as such and the doer in character: anything done (as good or bad) has a corresponding source; 2. the performance of the single act and the habit of acting: anything done tends to be repeated; 3. the deed with ref. both to its cause and its effect: anything done is caused and is in itself the cause of something else. As meanings of kamma we therefore have to distinguish the foll. different sides of a "deed," viz.

1. the deed as expressing the doer's will, i. e. qualified deed, good or bad; 2. the repeated deed as expression of the doer's habit=his character; 3. the deed as having consequences for the doer, as such a source qualified according to good and evil; as deed done accumulated and forming a deposit of the doer's merit and demerit (his "karma"). Thus pāpakamma=a bad deed, one who has done a bad deed, one who has a bad character, the potential effect of a bad deed=bad karma. The context alone decides which of these meanings is the one intended by the speaker or writer.

Concerning the analysis of the various semantic developments the following practical distinctions can be made: 1. Objective

action, characterized by time: as past=done, meaning deed (with kata); or future=to be done, meaning duty (with kātabba). 2. Subjective action, characterized by quality, as reflecting on the agent. 3. Interaction of act and agent: (a) in subjective relation, cause and effect as action and reaction on the individual (individual "karma," appearing in his life, either here or beyond), characterized as regards action (having results) and as regards actor (having to cope with these results): (b) in objective relation, i. e. abstracted from the individual and generalized as Principle, or cause and effect as Norm of Happening (universal "karma," appearing in Saŋsāra, as driving power of the world), characterized (a) as cause, (b) as consequence, (c) as cause--consequence in the principle of retribution (talio), (d) as restricted to time.

1. (Objective): with ref. to the Past: kiŋ kammaŋ akāsi nārī what (deed) has this woman done? Pv I.92; tassā katakammaŋ pucchi he asked what had been done by her PvA 37, 83, etc. -- with ref. to the Future: k. kātabbaŋ hoti I have an obligation, under 8 kusītavatthūni D III.255=A IV.332; cattāri kammāni kattā hoti "he performs the 4 obligations" (of gahapati) A II.67.

2. (Subjective) (a) doing in general, acting, action, deed; var. kinds of doings enum. under micchājīva D I.12 (santikamma, paṇidhi°, etc.); tassa kammassa katattā through (the performance of) that deed D III.156; dukkaraŋ kamma--kubbataŋ he who of those who act, acts badly S I.19; abhabbo taŋ kammaŋ kātum incapable of doing that deed S III.225; sañcetanika k. deed done intentionally M III.207; A V.292 sq.; pamāṇakataŋ k. D I.251=S IV.322. kataraŋ k°ŋ karonto ahaŋ nirayaŋ na gaccheyyaŋ? how (i. e. what doing) shall I not go to Niraya? J IV.340; yaŋ kiñci sithilaŋ k°ŋ . . . na taŋ hoti mahapphalaŋ . . . S I.49=Dh 312=Th 1, 277; kadariya° a stingy action PvA 25; k. classed with sippa, vijjā--caraṇa D III.156; kāni k°āni sammā--niviṭṭha established slightly in what doings? Sn 324; (b) Repeated action in general, constituting a person's habit of acting or character (cp. kata II.1. a.); action as reflecting on the agent or bearing his characteristics; disposition, character. Esp. in phrase kammena samannāgata "endowed with the quality of acting in such and such a manner, being of such and such character": tīhi dhammehi samannāgato niraye nikkhitto "endowed with (these) three qualites a man will go to N." A I.292 sq.; asucinā kāyak°ena sam° asucimanussā "bad people are those who are of bad ways (or character)" Nd2 112; anavajja kāya--k° sam° A II.69 (cp. A IV.364); kāya--kammavacī--kammena sam° kusalena (pabbajita) "a bhikkhu of good character in deed and speech" D I.63; kāya . . . (etc.) --k°sam° bāla (and opp. paṇḍita) A II.252 (cp. A I.102, 104); visamena kāya (etc.) --k° sam° A I.154=III.129; sāvajjena kāya (etc.) --k° sam° A II.135 -- kammaŋ vijjā ca dhammo ca sīlaŋ jīvitam uttamaŋ, etena maccā sujjhanti, na gottena dhanena vā S I.34=55; M III.262, quoted at Vism 3, where k. is grouped with vipassanā, jhāna, sīla, satipaṭṭhāna as main ideals of virtue; kammanā by character, as opp. to jaccā or jātiyā, by birth: Sn 136; 164; 599; nihīna° manussā (of bad, wretched character) Sn 661; manāpena bahulaŋ kāya (etc.) --kammena A II.87=III.33, 131; and esp. with mettā, as enum. under aparihāniyā and sārāṇīyā dhammā D II.80; A III.288; mettena kāya<-> (etc.)--kammena D II.144; III.191; A V.350 sq. (c) Particular actions, as manifested in various ways, by various channels of activity (k°--dvārā), expressions of personality, as by deed, word and thought (kāyena, vācāya, manasā). Kamma kat) e)coxh/n means action by hand (body) in formula vacasā manasā kammanā ca Sn 330, 365; later specified by kāya--kamma, for which kāya--kammanta in some sense (q. v.), and complementing vacī--k° mano--k°; so in foll. combns: citte arakkhite kāya--k° pi arakkhitaŋ hoti (vacī° mano°) A I.261 sq.; yaŋ nu kho ahaŋ idaŋ kāyena k° kattukāmo idaŋ me kāya--k° attabyādhāya pi saŋvatteyya . . . "whatever deed I am going to do with my hands (I have to consider:) is this deed, done by my hands, likely to bring me evil?" M I.415; kāya--(vacī--etc.) kamma, which to perform & to leave (sevitabbaŋ and a°) A I.110=III.150; as anulomika° A I.106; sabbaŋ kāya--k° (vacī° mano°) Buddhassa ñāṇânuparivattati "all manifestation of deed (word & thought) are within the knowledge of Buddha" Nd2 235; yaŋ lobhapakataŋ kammaŋ karoti kāyena vā vācāya vā manasā vā tassa vipākaŋ anubhoti . . . Nett 37; kin nu kāyena v° m° dukkaṭaŋ kataŋ what evil have you done by body, word or thought? Pv II.13 and freq.; ekūna--tiŋsa kāyakammāni Bdhd 49. (d) Deeds characterized as evil (pāpa--kammāni, pāpāni k°, pāpakāni k°; pāpakamma adj., cp. pāpa--kammanta adj.).
pāpakamma: n'atthi loke raho nāma p° pakubbato "there is no hiding (--place) in this world for him who does evil" A I.149; so p°--o dummedho jānaŋ dukkaṭaŋ attano . . . "he, afflicted with (the result of) evil--doing . . ." A III.354; p°--ŋ pavaḍḍhento ibid.; yaŋ p°--ŋ kataŋ sabban taŋ idha vedanīyaŋ "whatever wrong I have done I have to suffer for" A V.301; pabbajitvāna kāyena p°--ŋ vivajjayī "avoid evil acting" Sn 407; nissaŋsayaŋ p°--ŋ . . . "undoubtedly there is some evil deed (the cause of this) i. e. some evil karma Pv IV.161.--pāpaŋ kammaŋ: appamattikam pi p° k° kataŋ taŋ enaŋ nirayaŋ upaneti "even a small sin brings man to N." A I.249, tayā v'etaŋ p° k° kataŋ tvañ ñeva etassa vipākaŋ paṭisaŋvedissasi "you yourself have done this sin you yourself shall feel its consequences" M III.180= A I.139, na hi p° kataŋ k° sajju khīraŋ va muccati Dh 71=Nett 161; yassa p° kataŋ k° kusalena pithīyati
so imaŋ lokaŋ pabhāseti "he will shine in this world who covers an evil deed with a good one" M II.104= Dh 173=Th 1, 872; p°--ssa k°--ssa samatikkamo "the overcoming of evil karma" S IV.320; p°ssa k°ssa kiriyāya "in the performance of evil" M I.372; p°āni k°āni karaŋ bālo na bujjhati "he, like a fool, awaketh not, doing sinful deeds" Dh 136=Th 1, 146; pāpā p°ehi k°ehi

nirayaŋ upapajjare "sinners by virtue of evil deeds go to N." Dh 307; te ca p°esu k°esu abhiṇham upadissare Sn 140. --pāpakāni kammāni: p°ānaŋ k°ānaŋ hetu coraŋ rājāno gāhetvā vividhā kammakāraṇā kārenti "for his evil deeds the kings seize the thief and have him punished" A I.48; ye loke p°āni k° karonti te vividhā kamma--kāraṇā karīyanti "those who do evil deeds in this world, are punished with various punishments" M III.186=A I.142; k°ŋ karoti p°ŋ kāyena vācā uda cetasā vā Sn 232 (=kh 190); similarly Sn 127; karontā p°ŋ k°ŋ yaŋ hoti kaṭukapphalaŋ, "doing evil which is of bitter fruit" Dh 66= S I.57=Nett 131; k°ehi p°ehi Sn 215. -- In the same sense: na taŋ k°ŋ kataŋ sādhu yaŋ katvā anutappati "not well done is that deed for which he feels remorse" S I.57=Dh 67=Nett 132; āveni--kammāni karonti (with ref. to sangha--bheda) A V.74; adhammikakammāni A I.74; asuci--k°āni (as suggested by 5 and attributes: asuci, duggandha, etc.) A III.269; sāvajjakammāni (as deserving Niraya) (opp. avajja > sagga) A II.237; kammāni ānantarikāni deeds which have an immediate effect; there are five, enumd at Vbh 378. <-> (e) deeds characterized as good or meritorious (kusala, bhaddaka, etc.) taŋ k°ŋ katvā kusalaŋ sukhudrayaŋ D III.157; puñña--kammo of meritorious (character) S I.143; kusalehi k°ehi vippayuttā carati viññāṇacariyā Ps I.80; kusalassa k°ssa katattā Vbh 173 sq.; 266 sq.; 297 sq.; kusala--k°--paccayāni Bdhd 12; puññakamma, merit, compd with kapparukkha in its rewarding power VvA 32 (cp. puññânubhāva--nissandena "in consequence of their being affected with merit" PvA 58) -- Cp. also cpds.: kamma--kilesa, k°--ṭṭhāna, k°--patha; k°lakkhaṇa k°--samādāna.

3. (Interaction) A. in subjective relation; (a) character of interaction as regards action; action or deed as having results: phala and vipāka (fruit and maturing); both expressions being used either singly or jointly, either°--or independt; phala: tassa mayhaŋ atīte katassa kammassa phalaŋ "the fruit of a deed done by me in former times" ThA 270; Vv 479 (=VvA 202); desanā . . . k--phalaŋ paccakkhakāriṇī "an instruction demonstrating the fruit of action" PvA 1; similarly PvA 2; cp. also ibid. 26, 49, 52, 82 (v. l. for kammabala). vipāka: yassa k°ssa vipākena . . . niraye pacceyyāsi . . . "through the ripening of whatever deed will you be matured (i. e. tortured) in N." M II.104; tassa k°ssa vipākena saggaŋ lokaŋ uppajji "by the result of that deed he went to Heaven" S I.92; II.255; k--vipāka--kovida "well aware of the fruit of action," i. e. of retribution Sn 653; kissa kvipākena "through the result of what (action)" Pv I.65; inunā asubhena k--vipākena Nett 160; k--vipāka with ref. to avyākata--dhammā: Vbh 182; with ref. to jhāna ibid. 268, 281; with ref. to dukkha ibid. 106; k--vipāka--ja produced by the maturing of (some evil) action, as one kind of ābādha, illness: A V.110=Nd2 3041; same as result of good action, as one kind of iddhi (supernatural power) Ps II.174; --vipāka (adj.). asakkaccakatānaŋ kammānaŋ vipāko the reaper of careless deeds A IV.393; der. vepakka (adj.) in dukkha--vepakka resulting in pain Sn 537. -- --phala+vipāka: freq. in form. sukaṭa dukkhaṭānaŋ kammānaŋ phalaŋ vipāko: D I.55=III.264=M I.401=S IV.348=A I.268=IV.226= V.265, 286 sq.; cp. J.P.T.S. 1883, 8; nissanda--phalabhūto vipāko ThA 270; tiṇṇaŋ k°ānaŋ phalaŋ, tiṇṇaŋ k--ānaŋ vipāko D II.186 -- (b) the effect of the deed on the doer: the consequences fall upon the doer, in the majority of cases expressed as punishment or affliction: yathā yathâyaŋ puriso kammaŋ karoti tathā tathā taŋ paṭisaŋvedissati "in whichever way this man does a deed, in the same way he will experience it (in its effect)" A I.249; na vijjati so jagati--ppadeso yathā ṭhito muñceyya pāpa--kammā "there is no place in the world where you could escape the consequences of evil--doing" Dh 127=Miln 150=PvA 104, cp. Divy 532; so the action is represented as vedaniya, to be felt; in various combinations: in this world or the future state, as good or bad, as much or little A IV.382; the agent is represented as the inheritor, possessor, of (the results of) his action in the old formula: kammassakā sattā k--dāyādā k--yonī k--bandhū . . . yaŋ k°ŋ karonti kalyānaŋ vā pāpakaŋ vā tassa dāyādā bhavanti M III.203=A III.72 sq.=186=V.88~288 sq. (see also cpds.). The punishment is expressed by kammakaraṇa (or °kāraṇa), "being done back with the deed," or the reaction of the deed, in phrase kamma--karaṇaŋ kāreti or kārāpeti "he causes the reaction of the deed to take place" and pass, kamma--karaṇā karīyati he is afflicted with the reaction, i. e. the punishment of his doing. The 5 main punishments in Niraya see under kāraṇaŋ, the usual punishments (beating with whips, etc.) are enumerated passim, e. g. M III.164, 181; and Nd2 604. [As regards form and meaning Morris J.P.T.S. 1884, 76 and 1893, 15 proposes kāraṇā f. "pain, punishment, " fr. kṝ to tear or injure, "the pains of karma, or torture"; Prof. Duroiselle follows him, but with no special reason: the derivation as nt. causative--abstr. fr. karoti presents no difficulty.] -- ye kira bho pāpakāni k°--āni karonti te diṭṭh'eva dhamme evarūpā vividhā k--kāraṇā karīyanti, kim anga pana parattha! "Those who, as you know, do evil are punished with various tortures even in this world, how much more then in the world to come!" M III.181; M III.186=A I.142; sim. k°--kāraṇāni kārenti (v. l. better than text--reading) S IV.344; Sdhp 7; Nd2 on dukkha. As k--karaṇaŋ saŋvidahiŋsu J II.398; kamma--kāraṇa--ppatta one who undergoes punishment Vism 500. See also examples under 2d and M I.87; A I.47; J V.429; Miln 197.

B. in objective relation: universal karma, law of cause and consequence. -- (a) karma as cause of existence (see also d, purāṇa° and pubbe kataŋ k°): compared to the fruitful soil (khetta), as substratum of all existence in kāma, rūpa, arūpa dhātu A I.223 (kāmadhātu--vepakkañ ce kammaŋ nâbhavissa api nu kho kāmabhavo paññāyethā ti? No h'etaŋ . . . iti kho kammaŋ khettaŋ .

. .); as one of the 6 causes or substrata of existence A III.410; kammanā vattati loko kammanā vattati pajā "by means of karma the world goes on, mankind goes on" Sn 654; kamma--paccayā through karma PvA 25 (=Kh 207); k°ŋ kilesā hetu saŋsārassa "k. and passions are the cause of saŋsāra (renewed existence)" Nett 113; see on k. as principle: Ps II.78; 79 (ch. VII., kamma--kathā) M I.372 sq.; Nett. 161; 180--182; k. as 3 fold: Bdhd 117; as 4 fold M III.215; and as cause in general Vism 600 (where enumd as one of the 4 paccaya's or stays of rūpa, viz. k., citta, utu, āhāra); Bdhd 63, 57, 116, 134 sq.; Vbh 366; Miln 40 sq. as a factor in the five--fold order (dhammatā or niyama) of the cosmos: k°--niyama DA. on D 11, 12; DhsA. 272; Cp. cpds.: kammaja (resulting from karma) Bdhd 68, 72, 75; °--vātā, birth--pains i. e. the winds resulting from karma (caliŋsu) DhA I.165; DhA II.262; k°--nimitta Bdhd 11, 57, 62; k°--sambhava Bdhd 66; k°--samuṭṭhāna Vism 600; Bdhd 67, 72; see further cpds. below. -- (b) karma as result or consequence. There are 3 kamma--nidānāni, factors producing karma and its effect: lobha, dosa, moha, as such (tīṇi nidānāni kammānaŋ samudayāya, 3 causes of the arising of karma) described A I.134=263=III.338=Nd2 517; so also A V.86; 262; Vbh 208. With the cessation of these 3 the factor of karma ceases: lobha--kkhayā kamma--nidāna--saŋkhayo A V.262. There are 3 other nidānāni as atīte anāgate paccuppanne chanda A I.264Q and 3 others as producing or inciting existence (called here kamma--bhava, consequential existence) are puñña, apuñña, ānejja (merit, demerit and immovability) Vbh 137=Nd2 471. -- (c) karma as causeconsequence: its manifestation consists in essential likeness between deed and result, cause and effect: like for like "as the cause, so the result." Karma in this special sense is Retribution or Retaliation; a law, the working of which cannot be escaped (cp. Dh 127, as quoted above 3 A (b), and Pv II.717: sace taŋ pāpakaŋ kammaŋ karissatha karotha vā, na vo dukkhā pamutt' atthi) -- na hi nassati kassaci kammaŋ "nobody's (trace, result of) action is ever lost" Sn 666; puññâpuñña--kammassa nissandena kanaka vimāne ekikā hutvā nibbatti "through the consequence of both merit and demerit" PvA 47; cp. VvA 14; yatth'assa attabhāvo nibbattati tattha taŋ k°ŋ vipaccati "wherever a man comes to be born, there ripens his action" A I.134; -- correspondence between "light" and "dark" deeds and their respective consequence are 4 fold: kaṇha--kamma>kaṇha vipāka, sukka°, kaṇhasukka, akaṇha--asukka: D III.230=M I.389=A II.230 sq.; so sakena kammena nirayaŋ upapajjati Nd2 304III; k°--ânubhāva --ukkhitta "thrown, set into motion, by the power of k." PvA 78; sucarita--k--ânubhavâvanibbattāni vimānāni "created by the power of their result of good conduct" VvA 127; k--ânubhāvena by the working of k. PvA 77; k°--vega--ukkhittā (same) PvA 284; yathā kamm--ûpaga "undergoing the respective consequences (of former deeds) affected with respective karma: see cpds., and cp. yathā kammaŋ gato gone (into a new existence) according to his karma J I.153 & freq.; see cpds.; k--sarikkhatā "the karma--likeness," the correspondence of cause and consequence: taŋ k--s°ŋ vibhāventaŋ suvaṇṇamayaŋ ahosi "this, manifesting the karma--correspondence, was golden" VvA 6; so also k--sarikkhaka, in accordance with their deed, retributionary, of kamma--phalaŋ, the result of action: tassa kamma--sarikkhakaŋ kammaphalaŋ hoti "for her the fruit of action became like action," i. e. the consequence was according to her deed. PvA 206; 284; 258; as nt.: k--s°ŋ pan'assa udapādi "the retribution for him has come" DhA I.128; J III.203; cp. also Miln 40 sq.; 65 sq.; 108. -- (d) The working and exhaustion of karma, its building up by new karma (nava°) and its destruction by expiration of old karma (purāṇa). The final annihilation of all result (°kkhaya) constitutes Arahantship. nava>purāṇa--kamma: as aparipakka, not ripe, and paropakka, ripe D I.54=S III.212; as pañca--kammuno satāni, etc. ibid.; kāyo . . . purāṇaŋ k°ŋ abhisankhataŋ ("our body is an accumulation of former karma") S II.65=Nd2 680 D; see also A II.197; Pv IV.71; PvA 1, 45; Nett 179; and with simile of the snake stripping its slough (porāṇassa k°ssa parikkhīṇattā . . . santo yathā kammaŋ gacchati) PvA 63. -- k°--nirodha or °kkhaya: so . . . na tāva kālaŋ karoti yāva na taŋ pāpakammaŋ vyanti hoti "He does not die so long as the evil karma is unexhausted" A I.141÷; nava--purāṇāni k°āni desissāmi k°--nirodhaŋ k°--nirodha--gāminiñ ca paṭipadaŋ "the new and the old karma I shall demonstrate to you, the destruction of k. and the way which leads to the destruction of k." S IV.132∼A III.410; . . . navānaŋ k°ānaŋ akaraṇā setughātaŋ; iti k--kkhayā dukkhakkhayo . . . (end of misery through the end of karma) A I.220=M II.214; same Ps I.55--57; cp. also A I.263; Nd2 411 (expl. as kamma--parāyaṇa vipāka--p°: "gone beyond karma and its results," i. e. having attained Nibbāna). See also the foll. cpds.: k°--âbhisankhīsa, °āvaraṇa, °kkhaya, °nibandhana.

--âdhikata ruled by karma, Miln 67, 68; °ena by the influence of k. ibid. --âdhiggahita gripped by karma Miln 188, 189; --ânurūpa (adj.) (of vipāka) according to one's karma J III.160; DA I.37; --âbhisankhāra (3 B) accumulation of k. Nd2 116, 283, 506. --âbhisanda in °ena in consequence of k. Miln 276, cp. J.P.T.S. 1886, 146; --âraha see I.; --âyatana 1. work Vbh 324, cp. Miln 78; 2. action=kamma J III.542; cp. J IV.451, 452. --âyūhana the heaping up of k. Vism 530; DhsA 267, 268; cp. k°ŋ āyūhi Miln 214 and J.P.T.S. 1885, 58. --āvaraṇa the obstruction caused by k. A III.436= Pug 13=Vbh 341 (in defin. of sattā abhabbā: kammāvaraṇena samannāgatā, kiles°, vipāk° . .), Kvu 341; Miln 154, 155; Vism 177 (=ānantariya--kamma); --ūpaga in yatha kamm--ûpage satte: the beings as undergoing (the consequences of) their respective kamma (3B) in form. cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate . . . pajānāti (or passati) Vin III.5=D I.82=S II.122

(214)= V.266=A IV.178=V.13 (35, 200, 340)=Vbh 344; abbreviated in M III.178; Nett. 178; see also similar Sn 587; Bdhd 111; --upacaya accumulation of k. Kvn A. 156; --kathā exposition of k.; chapter in Ps II.98; --kāma (adj.) desirous of good karma Th 2, 275; PvA 174; a° opp.= inactive, indolent A IV.92, PvA 174; --kiriyā--dassana (adj.) understanding the workings of k. J I.45; --kiliṭṭha bad, evil k. Dh 15 (=DhA I.129, expl. kiliṭṭha--k°); --kilesa (2) depravity of action, bad works, there are 4 enumd at D III.181=J III.321, as the non--performance of sīla 1--4 (see sīla), equal to pāpa--kāya--k°; --kkhaya (3 B) the termination, exhaustion of the influence of k.; its destruction: sabba--k°--kkhayaŋ patto vimutto upadhi--sankhaye S I.134; as brought about by neutral, indifferent kamma: D III.230=A II.230 sq.; M I.93, DhsA 89; --ja (3 B) produced by k. J I.52; as one mode of the origin of disease Miln 135; Nd2 3041; appld. to all existence Miln 271; Vism 624 (kammajaŋ āyatanadvāra--vasena pākaṭaŋ hoti); appld to rūpa Vism 451, 614; appl. to pains of childbirth (°vātā) J I.52, DhA I.165; a° not caused by k., of ākāsa and nibbāna Miln 268, 271; --ṭṭhāna (2) 1. a branch of industry or occupation, profession, said of diff. occupations as farmer, trader, householder and mendicant M II.197; A V.83. 2. occasion or ground for (contemplating) kamma (see ṭhāna II.2. c.), kamma--subject, a technical term referring to the instruments of meditation, esp. objects used by meditation to realize impermanence. These exercises ("stations of exercise" Expos. 224) are highly valued as leading to Arahantship DhA I.8 (yāva arahattaŋ kamma--ṭṭhānaŋ kathesi), 96; PvA 98 (catu--saccakamma--ṭṭhāna--bhāvanā meditation on the 4 truths and the objects of meditation). Freq. in phrase kammaṭṭhāne anuyutto (or anuyoga vasena) na cirass'eva arahattaŋ pāpuṇi: J III.36; Sāsv 49; see also J I.7, 97, 182, 303, 414; Sdhp 493. These subjects of meditation are given as 38 at DhsA 168 (cp. Cpd. 202), as 32 (dvattiŋs'ākāra--k°) at Vism 240 sq., as 40 at Vism 110 sq. (in detail); as pañca--sandhika at Vism 277; some of them are mentioned at J I.116; DhA I.221, 336; IV.90; --°ŋ anuyuñjati to give oneself up to meditation Sāsv 151; PvA 61; --°ŋ uggaṇhāti to accept from his teacher a particular instrument of meditation Vism 277 sq. (also °assa uggaho & uggaṇhana); KhA 40; DhA I.9, 262; IV.106; PvA 42; --°ŋ katheti to teach a pupil how to meditate on one of the k° DhA I.8, 248, 336; PvA 61; --°ŋ adāsi DhA IV.106; °gaṇhāti J III.246; Vism 89; °ācikkhana instruction in a formula of exercise DhsA 246; °dāyaka the giver of a k--ṭṭh° object, the spiritual adviser and teacher, who must be a kalyāṇamitta (q. v.), one who has entered the Path; Vism 89; Bdhd 89, 91, cp. Vism 241; --ṭṭhānika a person practising kammaṭṭhāna Vism 97, 187, 189; DhA I.335; --tappana the being depressed on acct. of one's (bad) karma DhA I.150. -- --dāyāda (3 A (b) and cp. °ssaka) the inheritor of k., i. e. inheriting the consequences of one's own deeds M I.390; Miln 65=DhsA 66; --dvāra "the door of action," i. e. the medium by which action is manifested (by kāya, vacī, mano) (s. 2b) J IV.14; KvuA 135; DhsA 82; Bdhd 8; --dhāraya name of a class of noun--compounds Kacc 166; --nānatta manifoldness
of k. DhsA 64 (also --nānākaraṇa ib.); --nibandhana (3 B) bound to k. (: rathass'āṇī va yāyato, as the linchpin to the cart) Sn 654; --nibbatta (3 B) produced through k. Miln 268; DhsA 361; --nimitta the sign, token of k. DhsA 411; --nirodha the destruction of k. [see 3 B (d)]; --paccaya the ground, basis of karma Vism 538; KvuA 101; °paccayena by means of k. J VI.105, Vism 538; (adj.) J V.271, DhsA 304; --paṭisaraṇa (a) having k. as a place of refuge or as a protector J VI.102; Miln 65; cp. DhsA 66; --paṭibāḷha strong by k. Miln 301; --pathā (2 b) pl. the ways of acting (=sīla q. v.), divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the 3 manifestations into 3 kāya°, 4 vācī°, 3 mano°, altogether 10; so at Vin V.138, S II.168, A V.57, 268; as kus° and akus° at D III.71, 269, 290; as 7 only at S II.167; as akus° only at A V.54, 266; Vbh 391; Nett 43; Bdhd 129, 131; °ppatta having acquired the 10 items of (good) action Sdhp 56, 57. --phala [3 A (a)] the fruit of k., the result of (formerly) performed actions J I.350; VvA 39, PvA 1, 26, 52; °--upajīvin 1. living on the fruit of one's labour (ad I) J IV.160; -- 2. living according to the result of former deeds A II.135; --bandhu having k. as one's relative, i. e. closely tied to one's karma (see °ssaka) Th 1, 496; cp. J VI.100, etc. --bala the power of k. J VI.108; PvA 82. --bhava [3 B (b)] karmic existence, existence through karma Vbh 137; DhsA 37; --bhūmi 1. the place of work J III.411; 2. the ground of actions, i. e. the field of meritorious deeds Miln 229; --mūla (good) k. as a price (for long life, etc.) Miln 333, 334, 341; --mūlaka produced by k. Miln 134; --yoni having k. for matrix, i. e. as the cause of rebirth Miln 65; DhsA 66. --lakkhaṇa having k. as distinctive characteristic A I.102; AA 370; --vagga name of section in Nipāta IV of Anguttara (Nos. 232--238) A II.230 sq.; --vavaṭṭhāna the continuance of k. DhsA 85; --vāda (a) holding to the view of (the power and efficacy of) k. S II.33 sq.; A I.287 (+kiriyavāda, viriyavāda); --vādin believing in k. D I.115; Vin I.71; J VI.60; --vipāka [3 A (a)] the ripening of k., the result of one's actions (see above) Vbh 106, 182, 268, 281; as one of the four mysteries (acinteyyāni) of Buddhism at Miln 189. --°ja produced as a result of k.: D II.20; Mhbv 78; Ps II.174, 213; Miln 135; Vism 382 (appld to iddhi); concerning disease as not produced by k., see A V.110; Miln 134, 135; AA 433, 556. --visuddhi meritorious karma Dh 16 (=Dh I.132); --visesa variety or difference of k. DhsA 313; --vega the impetus of k. PvA 284; --sacca (adj.) having its reality only in k.; said of loka, the world A II.232. --samādāna (2) the acquisition of ways of acting, one's character, or the incurring of karma, either as micchādiṭṭhi° (of wrong views) or sammādiṭṭhi (conforming to the right

doctrine), so in yathākamm--ûpaga passage (q. v.): D III.96; M I.70; III.178, 179; four such qualities or kinds of karma enum. at Nett 98; of Buddha's knowledge as regards the quality of a man's character: S V.304; A III.417 sq.; Ps II.174; Vbh 338; --samārambha [3 B (a)] having its beginning in k.; said of loka, the world of men; with °ṭṭhāyin: lasting as long as the origin (cause) of k. exists A II.232; --samuṭṭhāna [3 B (a)] rising from k. Miln 127; DhsA 82; Kvn 100; --sambhava produced by k. Miln 127; --sarikkhaka [see above 3 B (c)] similar or like in consequence to the deed done DhA III.334 (°vipāka). --sarikkhatā (do.) the likeness between deed and result; --sahāya "companion to the deed," said of thought DhsA 323; --socana sorrowing for one's (bad) deeds DhA I.128. --(s)saka [3 A (b), q. v.] (a) one whose karma is his own property, possessed of his own k. M III.203, etc. (in phrase k., kamma--dāyāda, kamma--bandhu, etc.; cp. Vism 301); J IV.128; Miln 65; DA I.37=who goes according to his own karma (attano k°ânurūpaŋ gatiŋ gacchanti, n'eva pitā puttassa kammena gacchati, na putto pitu kammena . . .); der. °tā the fact that every being has his very own karma A III.186; Dhs 1366; Vbh 324; °ta as adj.; qualifying ñāṇa, i. e. the knowledge of the individual, specific nature of karma Dhs 1366, Vbh 328.

Kammaka (adj.) [fr. kamma] connected with, dependt on karma Miln 137 (a°).

(adj.) "workable," fit for work, dexterous, ready, wieldy. Often of citta "with active mind" in formula vigatūpakkilesa mudubhūta k° ṭhita ānejjappatta D I.76, etc.=M I.22= Pug 68; S III.232; V.92, 233; A I.9; DhA I.289; Bdhd 101, expld at Vism 377 (°iya). Further of citta (muduñ ca kammaññañ ca pabhassarañ ca) A I.257 (reads °iyañ)=Vism 247; of upekhā and sati Nd2 661, cp. Bdhd 104; of kāya & citta Bdhd 121. Said of a lute=workable, ready for playing A III.375=Vin I.182. Of the body A IV.335. -- a° not ready, sluggish A IV.333; Vism 146. -- kammañña--bhāva the state of being workable, readiness, of kāya Dhs 46, of vedanā, etc., Dhs 326, of citta DhsA 130, see next; a° unworkable condition DhsA 130.

Kammaññatā (f.) [abstr. fr. prec.] workableness, adaptability, readiness, appl. to the wood of the sandal tree (in simile) A I.9; said of kāya and citta in connection with kammaññattaŋ k°bhāvo k°mudutā: Dhs 46, 47=326=641=730; cp. Dhs 585; similar Bdhd 16, 20, 71; DhsA 136, 151 (=kammasādutā) a° unworkableness, inertness, unwieldiness, sluggishness Miln 300; Nett 86, 108, cp. Dhs 1156, 1236; DhsA 255; expld as cittagelaññaŋ DhsA 377; as cetaso līnattaŋ Vbh 373.

Kammanta [Sk. karmānta; kamma+anta, cp. anta 14.] 1. doing, acting, working; work, business, occupation, profession. paṭicchanna° of secret acting Sn 127= Vbh 357; as being punished in Niraya A I.60; S IV.180; as occupation esp. in pl. kammantā: S V.45=135; DhA I.42 (kammantā nappavattanti, no business proceeds, all occupations are at a standstill); anākula° Sn 262=Kh V.5; abbhantarā k° uṇṇā ti vā, kappāsā ti vā as housework, falling to the share of the wife A III.37=IV.365; khetta° occupation in the field A III.77; see also D I.71; M III.7; S I.204; Miln 9, 33; and below; as place of occupation: Sn p. 13, PvA 62. Phrases: °ŋ adhiṭṭhāti to look after the business A I.115; PvA 141; jahati give up the occupation S IV.324; PvA 133; °ŋ payojeti to do or carry on business D I.71; II.175; III.66, 95; A III.57; °ŋ pavatteti to set a business on foot PvA 42 (and vicāreti: PvA 93); °ŋ saŋvidahati to provide with work A IV.269=272. Mhvs VI.16. -- 2. deed, action in ethical sense= kamma, character, etc., Kh 136 (k°=kamma); pāpa° doing wrong Pv IV.81; IV.161; J VI.104 (opp. puñña°); as specified by kāya° vacī °mano° A V.292 sq.; VvA 130 (in parisuddha--kāya--kammantatā); dhammikā k°ā M II.191; ākiṇṇa--k° (evam--) of such character S I.204; kurūra--k° (adj.) of cruel character A III.383=Pug 56 (in def. of puggalo orabbhiko); sammā° of right doing, opp. micchā°, as constituting one element of character as pertaining to "Magga" (: q. v.) D II.216; S II.168; V.1; A III.411; Bdhd 135; expl. as kāya--kamma (=sīla 1--3) at S V.9=Vbh 105; Vbh 235; as kāya--duccaritehi ārati virati . . . Vbh 106.

--âdhiṭṭhāyika superintendent of work DhA I.393; --ṭṭhāna: 1. the spot where the ceremonies of the Ploughing Festival take place J I.57; 2. the common ground of a village, a village bazaar J IV.306; --dāsa a farm--servant J I.468; --bheri the drum announcing the (taking up of) business DhA III.100; --vipatti "failure of action," evil--doing A I.270 opp. --sampadā "perfection of action, right--doing" A I.271; --saŋvidhāna the providing of work D III.191 (one of the 5 duties of the gahapati).

Kammantika (adj.) [fr. kammanta] 1. a business manager J I.227. -- 2. a labourer, artisan, assistant J I.377.

Kammāra [Vedic karmāra] a smith, a worker in metals generally D II.126, A V.263; a silversmith Sn 962= Dh 239; J I.223; a goldsmith J III.281; V.282. The smiths in old India do not seem to be divided into black--, gold-- and silver--smiths, but seem to have been able to work equally well in iron, gold, and silver, as can be seen e. g. from J III.282 and VvA 250, where the

smith is the maker of a needle. They were constituted into a guild, and some of them were well--to--do as appears from what is said of Cunda at D II.126; owing to their usefulness they were held in great esteem by the people and king alike J III.281.
--uddhana a smith's furnace, a forge J VI.218; --kula a smithy M I.25; kūṭa a smith's hammer Vism 254; --gaggarī a smith's bellows S I.106; J VI.165; Vism 287 (in comparison); --putta "son of a smith," i. e. a smith by birth and trade D II.126; A V.263; as goldsmith J VI.237, Sn 48 (Nd2 ad loc.: k° vuccati suvaṇṇakāro); --bhaṇḍu (bhaṇḍ, cp. Sk. bhāṇḍika a barber) a smith with a bald head Vin I.76; --sālā a smithy Vism 413; Mhvs 5, 31.

Kammāsa [Vedic kalmāṣa, which may be referred, with kalana, kaluṣa, kalanka and Gr. kelaino/s to *qel, fr. which also Sk. kāla black--blue, Gr. khla/s, khli/s; Lat. cālīgo & callidus] 1. variegated, spotted, blemished J V.69 (°vaṇṇa), said of the spotted appearance of leprosy. -- fig. inconsistent, varying A II.187. -- 2. (nt.) inconsistency, blemish, blot A IV.55; Vism 51. -- a° not spotted, i. e. unblemished, pure, said of moral conduct D II.80; A II.52; III.36, 572; VI.54, 192; Bdhd 89.
--kārin in a° not acting inconsistently A II.187; cp. ibid. 243. --pāda 1. (a) having speckled feet J V.475; (b) (m) one who has speckled feet, i. e. an ogre; also N. of a Yakkha J V.503, 511 (cp. J.P.T.S. 1909, 236 sq.).

Kammika (adj.--n.) [fr. kamma] 1. (--°) one who does or looks after; one whose occupation is of such & such a character: āya° revenue--overseer, treasurer DhA I.184; sabba° (always with ref. to amacca, the king's minister) one who does everything, the king's confidant Vism 130; PvA 81. -- On term ādi° beginner (e. g. Vism 241) see Cpd. 53, 129 n.2. -- 2. a merchant, trader, in jalapatha° and thalapatha° by sea & by land J I.121. -- 3. a superintendent, overseer, manager J II.305 (executioner of an order); VI.294; Mhvs 30, 31. -- 4. one connected with the execution of an ecclesiastical Act Vin II.5 (cp. p. 22); Bdhd 106.

Kammin (adj.) (--°) [fr. kamma, cp. kammaka] doing, performing, practising J VI.105; Sdhp 196, 292.

Kamya (adj.) (--°) [fr. kām] wishing for, desiring DhsA 365 (sādhu°; v. l. °kāma); kamyā, abl. in the desire for, see next.

Kamyā (--°) in abl. function (of kamyā f. for kamyāya or kamya adj.?) in the desire for: S I.143=J III.361 (expld by kāmatāya); Sn 854, 929.

(Nd) [fr. kām] wish, desire, longing for, striving after; with inf. or equivalent: kathetu° VvA 18; muñcitu° (+paṭisankhā) Ps I.60, 65; Bdhd 123; asotu°, adaṭṭhu° and adassana° Vbh 372. Esp. in definitions, as of chanda: kattu° Vbh 208; Bdhd 20; of jappā: puñcikatā sādhu° Vbh 351; 361=Dhs 1059; Nd2 s. v. taṇhāII (: has the better reading mucchañci katā asādhu°; v. l. pucchañci°; both Vbh and Dhs have sādu in text which should be corrected to asādhu°; see detail under puñcikatā); of māna; ketu° Nd2 505; Dhs 1116=1233; Vbh 350 sq.; Bdhd 24; of lapanā: pāṭu° (v. l. cāṭu°) Vbh 246= 352. -- As abl. (=kamyā) in dassana° S I.193=Th 1, 1241; Sn 121 (expl. as icchāya SnA 179). Cp. kammaññatā & kamma--sādutā.

Kaya [fr. kri] purchase, buying A III.226 (+vi°).
--(a)kkaya, buying & selling Pv I.56 (see also Kh VII.6 and note). --vikkaya (kraya vikraya) buying & selling, trade in °paṭivirata D I.5=A II.209=V.205= Pug 58; D I.64; S V.473; Sn 929; J V.243; Khus 114; DhA I.78; PvA 29 (=KhA 212).

perhaps connected with kṛ] to buy; Inf. ketuŋ J III.282; cp. kiṇāti.

Kayika [fr. krī, cp. BSk. krayika Divy 505] a buyer, trader, dealer Miln 334.

Kayin a buyer J VI.110.

Kara [fr. kṛ] 1. (adj.) (--°) producing, causing, forming, making, doing, e. g. anta° putting an end to; pabhaŋ causing splendour; pāpa° doing evil; divā° & divasa the day--maker, i. e. the sun; kaṇhabhāva° causing a "black" existence (of pāpakamma) J IV.9; padasandhi° forming a hiatus PvA 52; vacana°, etc. <-> 2. (m) "the maker," i. e. the hand Mhvs 5, 255--256; 30, 67. --atikaraŋ (adv.) doing too much, going too far J I.431; --dukkara (a) difficult to do, not easy, hard, arduous S I.7; IV.260; A I.286; IV.31, 135; V.202; +durabhisambhavo Sn 429 701; Ud. 61; (n. nt.) something difficult, a

difficult task A I.286 (cp. IV.31); J I.395; Miln 121, dukkara--kārikā "doing of a hard task," exertion, austerity M I.93; Nd2 262b. --sukara easy to do S I.9; II.181; Dh 163; Ud 61; na sukaraŋ w. inf. it is not easy to . . . D I.250; A III.52, 184; IV.334.
--kaṭaka (m. nt.) a hand--wheel, i. e. a pulley by which to draw up a bucket of water Vin II.122; cp. Vin. Texts III.112; --ja "born of kamma" in karaja--kāya the body sprung from action, an expression always used in a contemptible manner, therefore=the impure, vile, low body A V.300; J I.5; Vism 287, 404; DA I.113, 217, 221; DhA I.10; III.420; DhsA 403. karaja--rūpa Vism 326. --tala the palm of the hand Mhbv 6, 34; --mara "one who ought to die from the hand (of the enemy)," but who, when captured, was spared and employed as slave; a slave J III.147, 361; IV.220; DhA III.487; --°ānītā a woman taken in a raid, but subsequently taken to wife; one of the 10 kinds of wives (see itthi) Vin III.140 (=dhajāhaṭā); --gāhaŋ gaṇhāti to make prisoner J I.355; III.361; --mita "to be measured with (two) hands," in °majjhā, a woman of slender waist J V.219; VI.457.

Karaka1

Karaka1 [Etymology unknown. The Sanskrit is also karaka, and the medieval koṣas give as meaning, besides drinking vessel, also a coco--nut shell used as such (with which may be compared Lat. carīna, nutshell, keel of a boat; and Gr. ka/rua, nut.) It is scarcely possible that this could have been the original meaning. The coconut was not cultivated, perhaps not even known, in Kosala at the date of the rise of Pali and Buddhism] 1. Water--pot, drinking--vessel (=: pānīya--bhājana PvA 251). It is one of the seven requisites of a samaṇa Vin II.302. It is called dhammakaraka there, and at II. 118, 177. This means "regulation waterpot" as it was provided with a strainer (parissavana) to prevent injury to living things. See also Miln 68; Pv III.224; PvA 185. -- 2. hail (also karakā) J IV. 167; Miln 308; Mhvs XII. 9.
--vassa a shower of hail, hail--storm J IV.167; Miln 308; DhA I.360.

Karakarā (for kaṭakaṭā, q. v.) (adv.) by way of gnashing or grinding the teeth (cp. Sk. dantān kaṭakaṭāpya), i. e. severely (of biting) J III.203 (passage ought to be read as karakarā nikhāditvā).

Karañja [cp. Sk. karañja, accord. to Aufrecht, Halāyudha p. 176 the Dalbergia arborea] the tree Pongamia glabra, used medicinally Vin I.201; J VI.518, 519.

Karaṇa [fr. kṛ, cp. Vedic karaṇa] 1. adj. (f. ī) (--°) doing, making, causing, producing; as cakkhu° ñāṇa° (leading to clear knowledge) S IV.331; V.97; It 83; and acakkhu° etc. S V.97; nāthā °ā dhammā A V.23 (cp. V.89) and thera° A II.22; dubbaṇṇa° S V.217; see also D I.245; M. I.15; S V.96, 115; A IV.94; V.268; Miln 289. <-> 2. (nt.) (--°) the making, producing of; the doing, performance of (=kamma), as bali° offering of food =bali kamma) PvA 81; gabbha° Sn 927; pānujja° Sn 256. 3. (abs.) (a) the doing up, preparing J V.400, VI.270 (of a building: the construction) (b) the doing, performance of, as pāṇâtipātassa k° and ak° ("commission and omission"); DhA I.214; means of action J III.92. (c) ttg. the instrumental case (with or without °vacana) PvA 33; VvA 25, 53, 162, 174. --°atthe in the sense of, with the meaning of the instrumental case J III.98; V.444; PvA 35; VvA 304; DhsA 48; Kacc 157. -- 4. (--°) state, condition; in noun--abstract function= °ttaŋ (cp. kamma I.2) as nānā° (=nānattaŋ) difference M II.128; S IV.294; Bdhd 94; kasi° ploughing PvA 66; kattabba° (=kattabbattaŋ) "what is to be done," i. e. duty PvA 30; pūjā° veneration PvA 30. sakkāra° reverence, devotion SnA 284.
Note: in massu° and kamma° some grammarians have tried to derive k° from a root kṛ, to hurt, cut, torture (see Morris J.P.T.S. 1893, 15), which is however quite unnecessary [see kamma 3 A (b), kataII 1 (b)]. Karaṇa here stands for kamma, as clearly indicated by semantic grounds as well as by J VI.270 where it explains kappita--kesa--massu, and J V.309 & DhA I.253 where massukamma takes the place of °karaṇa, and J III.314, where it is represented by massu--kutti (C.: massukiriya). Cp. also DA I.137. a° Negative in all meanings of the positive, i. e. the non--performing J I.131; V.222; Nett 81; PvA 59; DhsA 127; non--undertaking (of business) J I.229; noncommission M I.93; abstaining from Dhs 299. Cpd. --uttariya (nt.) angry rejoinder, vehement defence DhA I.44.

Karaṇīya [grd. of karoti] 1. adj. (a) that ought to be, must or should be done, to be done, to be made (=kātabbaŋ karaṇârahaŋ KhA 236) Vin I.58; D I.3, cp. Miln 183; A V.210; DA I.7. Often --° in the sense of "doing, making," as yathā kāma° S II.226; cp. IV.91, 159; "having business" bahu° D II.76; A III.116; S II.215; anukampa° PvA 61: -- (b) done, in the sense of undoing, i. e. overcome, undone D II.76 cp. Dial. II.81 n. -- 2. (m.) one who has still something left to perform (for the

attainment of Arahantship, a sekha J III.23. -- 3. (nt.) (a) what ought to be done, duty, obligation; affairs, business D I.85; II.68, 74 cp. A IV.16; M I.271; S III.168; IV.281 cp. Vin III.12; Vin I.139; A I.58; Sn 143; Sn p. 32 (yan te karanīyaŋ taŋ karohi "do what you have to do"); -- °ŋ tīreti to conclude a business Vin. II.158; J V.298. Kataŋ °ŋ done is what was to be done, I have done my task, in freq. formula "khīṇā jāti vusitaŋ brahmacariyaŋ . . ." to mark the attainment of Arahantship D I.84; II.68=153; Th 2, 223; Vin I.14; Sn p. 16; DA I.226, etc. See Arahant II.C. <-> There are 3 duties each of a samaṇa, farmer and householder enumerated at A I.229; 3 of a bhikkhu A I.230; -- (b) use, need (with instr.): appamādena k° S IV.125; cetanāya k° A V.2, 312; cp. Miln 5, 78. akaraṇīya 1. (adj.) (a) what ought not to be done, prohibited A I.58; III.208=DA I.235. -- (b) incapable of being done (c. gen.) It 18. -- (c) improper, not befitting (c. gen.) Vin I.45=216=III.20; PvA 64. -- (d) not to be "done," i. e. not to be overcome or defeated D II.76; A IV.113; -- (e) having nothing to do Vin I.154. <-> 2. (nt.) a forbidden matter, prohibition Vin II.278 <-> sa° 1. having business, busy Vin I.155; -- 2. one who has still something to do (in sense of above 2) D II.143; Th 1, 1045; DA I.9.

Karaṇīyatā (f.) [abstr. fr. prec.] the fact that something has to be performed, an obligation Vin II.89, 93; sa° being left with something to do Miln 140.

Karaṇḍa (m. nt.) [cp. Sk. karaṇḍa, °ka, °ikā. The Dhātumañjūsā expls k. by "bhājanatthe"] 1. a basket or box of wicker--work Mhvs 31, 98; Dāvs V.60; DhA III.18; -- 2. the cast skin, slough of a serpent D I.77 (=DA I.222 ahi--kañcuka) cp. Dial. I.88.

Karaṇḍaka [fr. last] a box, basket, casket, as dussa° M I.215=S V.71=A IV.230 (in simile); S III.131; V.351 cp. Pug 34; J I 96; III.527; V.473 (here to be changed into koraṇḍaka); DA I.222 (vilīva°); SnA 11.

Karamanda [etym.?] a shrub Vism 183 (+kanavīra).

Karati1

Karati1 [cp. Sk. kṛntati] to cut, injure, hurt; in "karato kārayato chindato chedāpayato . . ." D I.52=M I.516; S III.208.

Karati2

Karati2 (°tī) (f.) a superior kind of bean, the Dolichos catjang J VI.536 (=rājamāsa).

Karabha the trunk of an elephant; in karabhoru the trunk of an elephant; in karabhoru (k°+ūru) (a woman) with beautiful thighs Mhbv 29.

Karamara see Kara.

Karaḷa (karala) a wisp of grass (tiṇa°) DhA III.38; DhsA 272.

Karavī [cp. Sk. kala--kaṇṭha cuckoo, & kalavinka sparrow] the Indian cuckoo J VI.539.

Karavīka same J V.204, 416; Vv 364; Vism 112, 206; VvA 166, 219.
--bhāṇin speaking like the cuckoo, i. e. with a clear and melodious voice, one of the mahāpurisa--lakkhaṇas D II.20=III.144=173=M II.137, etc.; cp. Dial. II.17 n. and BSk. kalaviṅka--manojña--bhāṣin Sp. Av.Ś I.371 (Index p. 225, where references to Lalitavist. are given).

Karavīya (°iya)=prec. J VI.538.

Karavīra [cp. Sk. karavīra] 1. the oleander, Nerium odorum. Its flower was used especially in garlands worn by delinquents (see kaṇṭha) -- 2. a kind of grass J IV.92. --patta a kind of arrow M I.429.

Karahi (Sk. karhi, when? kar=loc. of pron. st. *quo= Lat. cur why, Goth. hvar, E. where), only in karaha--ci (karhi cid) at some time, generally preceded by kadāci D I.17; II.139; M I.177, 454; A I.179; IV.101; Miln 73, 76.

Karin (adj.) [fr. kara] "one who has a hand," an elephant (cp. hatthin) Mhvs 24, 34; 25, 68; Dāvs IV.2. In cpds. kari.
--gajjita the cry of the elephant, an elephant's trumpeting Dāvs V.56; --vara an excellent elephant Mhbv 4, 143; Dāvs IV.2.

Kari--paribandha (adj.) [=karīsa--paribaddha] bound up in filth, full of filth, disgusting; Ep. of the body Th 1, 1152. Kari here is abbrev. of karīsa2 (see note ad loc.).

Karīsa1

Karīsa1 (nt.) a square measure of land, being that space on which a karīsa of seed can be sown (Tamil karīsa), see Rhys Davids, Ancient Coins and Measures of Ceylon, p. 18; J I.94, 212; IV.233, 276; VvA 64.

Karīsa2

Karīsa2 (nt.) [cp. Sk. karīṣa, to chṛṇatti to vomit, cp. Lat. --cerda in mūscerda, sūcerda] refuse, filth, excrement, dung D II.293; J I.5; Vism 259, 358 (in detail); PvA 87, 258; KhA 59; mutta° urine and fæces A I.139; Sn 835.
--magga the anus J IV.327; --vāca (nt.) a cesspool J III.263 (=gūthakūpa); --vāyin, f. °inī diffusing an odour of excrement PvA 87.

Karuṇā (f.) [cp. Vedic karuṇa nt. (holy) action; Sk. karuṇā, fr. kṛ. As adj. karuṇa see under 3.] pity, compassion. Karuṇā is one of the 4 qualities of character significant of a human being who has attained enfranchisement of heart (ceto--vimutti) in the 4 sentiments, viz. mettā k.° upekhā muditā Freq. found in this formula with °sahagatena cetasā. The first two qualities are complementary, and SnA 128 (on Sn 73) explains k° as "ahita--dukkh--âpanaya--kāmatā," the desire of removing bane and sorrow (from one's fellowmen), whilst mettā is expl. as "hita--sukh--ûpanayakāmatā," the desire of bringing (to one's fellow--men) that which is welfare and good. Other definitions are "paradukkhe sati sādhūnaŋ hadayakampanaŋ karotī ti" Bdhd 21; "sattesu k° karuṇāyanā karuṇāyitattaŋ karuṇā cetovimutti" as expl. of avihiŋsa dhātu Vbh 87; paradukkhāsahana--rasā Vism 318. K°--sahagatena cetasā denotes the exalted state of compassion for all beings (all that is encompassed in the sphere of one's good influence: see cātuddisa "extending over the 4, i. e. all, directions): D I.251; III.78, 50, 224; S IV.296, 322, 351; V.115; A I.183, 196; II.129, 184; III.225; V.300, 345; J II.129; Nd2 on Sn 73; Vbh 273, 280; Dhs 1258. The def. of karuṇā at Vism 318 runs "paradukkhe sati sādhūnaŋ hadaya--kampanaŋ karoti." Frequently referred to as an ideal of contemplation (in conn. w. bhāvanā & jhāna), so in "karuṇaŋ cetovimuttiŋ bhāveti" S V.119; A I.38; V.360; in k° cetovimutti bhāvitā bahulī--katā, etc. D III.248; A III.291; IV.300; in k°--sahagataŋ saddhindriyaŋ A I.42; unspecified S V.131; A III.185; Nett 121, 124; Ps I.8; k°+mettā Nett 25; k°+muditā Bdhd 16 sq., 26 sq., 29; ananta k° pañña as Ep. of Buddha Bdhd 1; karuṇaŋ dūrato katvā, without mercy, of the Yamadūtā, messengers of Death Sdhp 287; mahā° great compassion Ps I.126, 133; --°samāpatti a 'gest,' feat of great compassion: in which Buddha is represented when rising and surveying the world to look for beings to be worthy of his mercy and help D II.237; Ps. 1, 126 f. DhA I.26, 367; PvA 61, 195; -- 3. As adj. only in cpds. (e. g. °vācā merciful speech; neg. akaruṇa merciless Mhbv 85, & ati° very merciful J IV.142) and as adv. karuṇaŋ pitifully, piteously, mournfully, in k° paridevati J VI.498, 513, 551; Cp. IX.54; also in abl. karuṇā J VI.466. --See also kāruñña.
--âdhimutta intent upon compassion D II.241, 242; --ânuvattin following the dictates of mercy Dāvs III.46; --guṇaja originating in the quality of compassion Sdhp 570; --jala water of c., shower of mercy Miln 22; Mhbv 16; --jhāna meditation on pity, ecstasy of c. D II.237--39; --ṭṭhāniya worthy of c. PvA 72; --para one who is highest in compassion, compassionate Sdhp 112, 345; --bala the power of c. Mhvs 15, 61, 130; Sdhp 577; --brahmavihāra divine state of pity Vism 319. --bhāvanā consideration or cultivation of pity Vism 314 sq. --rasa the sweetness of c. Mhbv 16; --vihāra (a heart) in the state of c. Vism 324 (& adj. °vihārin); DA I.33; --sāgara an ocean of mercy Mhbv 7; --sītala "cool with c." +hadaya, whose heart is tempered with mercy Sdhp 33; DA I.1.

Karuṇāyati [v. den. fr. karuṇā; cp. BSk. karuṇāyati Divy 105] to feel pity for, to have compassion on Sn 1065 (°āyamāna;

expl. by Nd2 as anuddayamāno anurakkh° anuggaṇh° anukamp°); Vbh 273; Vism 314. Der. °āyanā compassionateness Vbh 87=273 (and °āyitattaŋ ibid.).

Karumbhaka a species of rice--plant of a ruddy colour Miln 252 (see Mil. trsl. II.73).

Karumhā (pl.) a class of Devas D II.260.

Kareṇu [metathesis for kaṇeru, q. v., cp. Sk. kareṇu] elephant, in cpd. --lolita resounding with the noise made by elephants, of a forest Th 2, 373.

Kareṇukā (f.) [fr. kareṇu) a female elephant J II.343; DhA I.196 (v. l. for kaṇeru).

Kareri in Childers the tree Capparis trifoliata, but see Brethren, p. 363, n. 2: musk--rose tree or "karer"; Th 1, 1062; Ud 31; J V.405; VI.534.

Karoṭi1

Karoṭi1 (f.) 1. a basin, cup, bowl, dish J I.243; II.363; III.225; IV.67; V.289, 290. -- 2. the skull (cp. kaḷopi. On the form cp. Dial. I.227 n.) J VI.592.

Karoṭi2

Karoṭi2 (m.) a class of genii that formed one of the 5 guards of the devas against the asuras J I.204, associated with the nāgas (cp. Divy 218; and Morris, J.P.T.S. 1893, 22). As N. of Supaṇṇas (a kind of Garuḍas) expld as "tesaŋ karoṭi nāma pānabhojanaŋ" by C. on J I.204. Kern, Toev. s. v. compares BSk. karoṭapāṇayah a class of Yakṣas MVastu I.30.

Karoṭika [fr. karoṭi1)] 1. a bowl, basin J IV.68; DhA II.131 (sappi°). -- 2. the skull J VI.592; where it may be a helmet in the form of a skull.

Karoṭiya =karoṭika 2, J VI.593.

Karoti v. irreg. [Sk. karoti, *qu̯er to form, to build (or plait, weave? see kamma), cp. kar--man, Lith. kùrti to build, O.Tr. cruth form; Lat. corpus, with p-- addition, as Sk. kṛpa, kḷp=kṛp. Derived are kalpa > kappa, kalpate > kappeti]. Of the endless variety of forms given by grammarians only the foll. are bona fide and borne out by passages from our texts (when bracketed, found in gram. works only): I. Act. 1. Ind. Pres. karomi, etc. Sn 78, 216, 512, 666=Dh 306=It 42; Opt. kare Dh 42, 43, pl. (kareyyāma) kareyyātha Sn p. 101; or (sing.) kareyya (freq.), kareyyāsi PvA 11; kareyya Sn 920, 923; kuriyā (=Sk. kuryāt) J VI.206; Ppr. karan Dh 136, or karonto (f. karontī) Dh 16, 116. -- 2. Impf. (akara, etc.).-- 3. Aor. (akaŋ) akariŋ, etc., 3rd sing. akāsi Sn 343, 537, 2nd pl. akattha Pv I.112; PvA 45, 75; 3rd pl. akariŋsu; akaŋsu Sn 882; PvA 74; without augment kari DhA II.59. Prohibitive mā(a)kāsi Sn 339, 1068, etc. -- 4. Imper. karohi Sn p. 32; 1062; karotha Sn 223; KhA 168. -- 5. Fut. karissāmi, etc.; kassāmi Pv IV.139; kāsaŋ J IV.286; VI.36; kāhāmi (in sense of I will do, I am determined to do, usually w. puññaŋ & kusalaŋ poetical only) Pv II.113; Vv 33192; 2nd sing. kāhasi Sn 427, 428; Dh 154; 1st pl. kāhāma Pv IV.1011. -- 6. Inf. kātuŋ PvA 4, 61, 69, 115, Kh VI.10, etc.; kattuŋ VvA 13; kātave Mhvs 35, 29; Vv 4415 (=kātuŋ); kātuye Th 2, 418. -- 7. Pp. kata, see sep. -- 8. Ger. katvā Sn 127, 661, 705, etc.; katvāna (poet.) Sn 89, 269, Pv I.13; karitvā see IV. II. Med. 1. Ind. pres. (kubbe, etc.) 3rd sing. kubbati Sn 168, 811; 3rd pl. kubbanti Sn 794; or 3rd sing. kurute Sn 94, 796, 819; It. 67; Opt. (kubbe, etc.) 2nd pl. kubbetha Sn 702, 719, 917; It 87; or 3rd sing. kayirā Sn 728=1051; S I.24; Dh 53, 117; kayirātha (always expl. by kareyya) Dh 25, 117; It 13; Pv I.1111; KhA 224; kubbaye Sn 943. -- Ppr. (kurumāna, kubbāno, karāno) (a)kubbaŋ Sn 844, 913; (a)kubbanto It 86; f. (vi)kubbantī Vv 112; (a)kubbamāna Sn 777, 778, 897; (vi)kubbamāna Vv 331. -- 2. Impf. (akariŋ, 2nd sing. akarase, etc.) 3rd sing. akubbatha Pv II.1318; 1st pl. akaramhase J III.26, °a DhA I.145. -- 3. Aor. (none) -- 4. Imper. (2nd sing. kurussu, 3rd sing. kurutaŋ, 2nd pl. kuruvho) 3rd sing. kurutaŋ (=Sk. kurutāŋ) J VI.288. -- 5. Fut. (none). III. Pass. 1. Ind. pres. (karīyati, etc.) kayirati Dh 292=Th 1, 635; KhA 168; and kīrati Th 1, 143. Ppr. (karīyamāna, kayīra°). <->

2. Fut. kariyissati Vin I.107. -- 3. Grd. karaṇīya (q. v.), (kayya) kātabba DhA I.338. IV. Caus. I. (Denom. to kāra) kārayati=kāreti, in origin. meaning of build, construct, and fig. perform, exercise, rule, wield (rajjaŋ): kārehi PvA 81 (of huts), kārayissāmi Pv II.64 (of doll); kāressaŋ J V.297 (do.), akārayi Pv II.1310; akārayuŋ Mhvs IV.3; akāresi Mhvs 23, 85; kāretuŋ PvA 74; kārayamāna VvA 9 (of chair); kāretvā (nāmaŋ) PvA 162; karitvā Sn 444 (vasiŋ) 674; 680 (vittiŋ); p. 97 (uttarāsangaŋ). V. Caus. II. Kārāpeti S I.179; PvA 20; Aor. kārāpesi he had (=caused to be) erected, constructed Vin II.159; fut. kārāpessāmi Mhvs 20, 9; ger. kārāpetvā PvA 123; grd. kārapetabba Vin II.134.

Meanings of karoti: 1. to build, erect Mhvs 19, 36; 20, 9 (Caus.). -- 2. to act, perform, make, do Vin I.155; J I.24; II.153 (tathā karomi yathā na . . . I prevent, cp. Lat. facio ne . . .); III.297; Pv I.88=II.619; Mhvs 3, 1; 7, 22; -- 3. to produce DhA I.172; -- 4. to write, compose J VI.410; PvA 287; -- 5. to put on, dress Vin II.277; J I.9; -- 6. to impose (a punishment) Mhvs 4, 14; -- 7. to turn into (with loc. or two acc.) J II.32; Mhvs 9, 27; -- 8. to use as (with two acc.) J I.113; II.24; -- 9. to bring into (with loc.) J V.454 <-> 10. to place (with loc.) J V.274; (with acc. of the person) Dh 162. It is very often used periphrastically, where the trsln would simply employ the noun as verb, e. g. kathaŋ k° D II.98; kodhaŋ k° and kopaŋ k° to be angry J IV.22; VI.257; cayaŋ k° to hoard up; corikaŋ k° to steal Vin I.75; taṇhaŋ k° (c. loc.) to desire J I.5; sītaŋ k° to cool D II.129. -- It is often compd with nouns or adjectives with a change of final vowel to ī (i) uttāni° to make clear D II.105; pākaṭī°, bahulī°, muṭṭhī°, etc. (q. v.). Cp. the same process in conn. with bhavati. -- The meanings of karoti are varied according to the word with which it is connected; it would be impossible and unnecessary to give an exhaustive list of all its various shades. Only a few illustrations may suffice: aŋse k° to place on one's shoulder J I.9; antarāyaŋ k° to prevent J I.232; ādiŋ k° (c. acc.) to begin with; nimittaŋ k° to give a hint D II.103; pātarāsaŋ k° to breakfast; mānasaŋ k° to make up one's mind; mahaŋ k° to hold a festival D II.165; massuŋ k° to trim the beard DhA I.253; musāvādaŋ k° to tell a lie J VI.401; rajjaŋ k° to reign S I.218; vase k° to bring into one's power J I.79; sandhiŋ k° to make an agreement Mhvs 16; sinehaŋ k° to become fond of J I.190. -- Similarly, cpd with adverbs: alaŋ k° to make much of, i. e. to adorn, embellish; dūrato k° to keep at a distance, i. e. keep free from PvA 17; Sdhp 287; purak k° (purakkharoti) to place before, i. e. to honour Pv III.71. -- Note phrase kiŋ karissati what difference does it make? (Cp. Ger. was macht's) D I.120; or what about . . . J I.152.

Kalakala (adj.) [cp. Sk. kala] any indistinct and confused noise Mhbv 23 (of the tramping of an army); in --mukhara sounding confusedly (of the ocean) ibid. 18. Cp. karakarā.

kālayati] to utter an (indistinct) sound: pp. kalita Th 1, 22.

Kalanda [cp. Sk. karaṇḍa piece of wood?] heap, stack (like a heap of wood? cp. kalingara) Miln 292 (sīsa°).

Kalandaka 1. a squirrel Miln 368; -- 2. an (ornamental) cloth or mat, spread as a seat J VI.224; --nivāpa N. of a locality in Veḷuvana, near Rājagaha, where oblations had been made to squirrels D II.116; Vin I.137; II.105, 290, etc.

Kalabha [cp. Sk. kalabha] the young of an elephant: see hatthi° and cp. kalāra.

Kalamba (nt.) [cp. Sk. kalamba menispermum calumba, kalambī convolvulus repens] N. of a certain herb or plant (Convolv. repens?); may be a bulb or radish J IV.46 (=tālakanda), cp. p. 371, 373 (where C expls by tāla--kanda; gloss BB however gives latā--tanta); VI.578. See also kaḍamba & kaḷimba.

--rukkha the Cadamba tree J VI.290.

Kalambaka =kalamba, the C. tree J VI.535.

Kalambukā (f.)=kalambaka D III.87 (vv. ll. kaladukā, kalabakā) the trsln (Dial. III.84) has "bamboo."

Kalala (m. nt.) 1. mud J I.12, 73; Miln 125, 324, 346; Mhbv 150; PvA 215 (=kaddama); DhA III.61; IV.25. -- su° "well--muddied" i. e. having soft soil (of a field) Miln 255. -- 2. the residue of sesamum oil (tela°), used for embalming J II.155. -- 3. in Embryology: the "soil," the placenta S I.206=Kvu II.494; Miln 125. Also the first stage in the formation of the fœtus (of which the first 4 during the first month are k., abbuda, pesi, ghana, after which the stages are counted by months 1--5 & 10; see Vism 236; Nd1 120; & cp. Miln 40). -- 4. the fœtus, appl. to an egg, i. e. the yolk Miln 49. -- In cpds with kar & bhū the form is

kalalī°.
--gata (a) fallen into the mud Miln 325; --gahaṇa "mud thicket," dense mud at the bottom of rivers or lakes J I.329; --kata made muddy, disturbed Vv 8431 (VvA 343); --bhūta=prec., A I.9, cp. J II.100; A III.233; Miln 35; --makkhita soiled with mud DhA III.61.

Kalasa (nt.) [cp. Vedic kalaśa] 1. a pot, waterpot, dish, jar M III.141; J IV.384; Dāvs IV.49; PvA 162. -- 2. the female breasts (likened to a jar) Mhbv 2, 22.

Kalaha [cp. Sk. kalaha, fr. kal] quarrel, dispute, fight A I.170; IV.196, 401; Sn 862, 863 (+vivāda); J I.483; Nd2 427; DhA III.256 (udaka° about the water); IV.219; Sdhp 135. °ŋ udīreti to quarrel J V.395; karoti id. J I.191, 404; PvA 13; vaḍḍheti to increase the tumult, noise J V.412; DhA III.255. -- a° harmony, accord, agreement S I.224; mahā° a serious quarrel, a row J IV.88.
--âbhirata delighting in quarrels, quarrelsome Sn 276; Th 1, 958. --ŋkara picking up a quarrel J VI.45; --karaṇa quarrelling, fighting J V.413; --kāraka (f.--ī) quarrelsome, pugnacious A IV.196; Vin I.328; II.1; --kāraṇa the cause or reason of a dispute J III.151; VI.336; --jāta "to whom a quarrel has arisen," quarrelling, disputing A I.70; Vin I.341; II.86, 261; Ud 67; J III.149; --pavaḍḍhanī growth or increase of quarrels, prolongation of strife (under 6 evils arising from intemperance) D III.182=DhsA 380; --vaḍḍhana (nt.) inciting & incitement to quarrel J V.393, 394; --sadda brawl, dispute J VI.336.

Kalā [Vedic kalā *squel, to Lat scalpo, Gr. ska/llw, Ohg scolla, scilling, scala. The Dhtp. (no 613) expls kala by "sankhyāne."] 1. a small fraction of a whole, generally the 16th part; the 16th part of the moon's disk; often the 16th part again subdivided into 16 parts and so on: one infinitesimal part (see VvA 103; DhA II.63), in this sense in the expression kalaŋ nâgghati soḷasiŋ "not worth an infinitesimal portion of"=very much inferior to S I.19; III.156=V.44=It 20; A I.166, 213; IV.252; Ud 11; Dh 70; Vv 437; DhA II.63 (=koṭṭhāsa) DhA IV.74. -- 2. an art, a trick (lit. part, turn) J I.163.--kalaŋ upeti to be divided or separated Miln 106; DhA I.119; see sakala. -- In cpd. with bhū as kalī --bhavati to be divided, broken up J I.467 (=bhijjati). Cp. vikala.

Kalāpa [cp. Sk. kalāpa] 1. anything that comprises a number of things of the same kind; a bundle, bunch; sheaf; a row, multitude; usually of grass, bamboo-- or sugar--canes, sometimes of hair and feathers S IV.290 (tiṇa°); J I.158 (do.); 25 (naḷa°), 51 (mālā°), 100 (uppalakumuda°); V.39 (usīra°); Miln 33; PvA 257, 260 (ucchu°), 272 (veḷu°); 46 (kesā), 142 (mora--piñja°) -- 2. a quiver Vin II.192; It 68; J VI.236; Miln 418; PvA 154, 169. -- 3. in philosophy: a group of qualities, pertaining to the material body (cp. rūpa°) Vism 364 (dasadhamma°) 626 (phassa--pañcamakā dhammā); Bdhd 77 (rūpa°) 78, 120.
--agga (nt.) "the first (of the) bunch," the first (sheaves) of a crop, given away as alms DhA I.98. -sammasanā grasping (characteristics) by groups Vism 287, 606, 626 sq.

Kalāpaka 1. a band, string (of pearls) Vin II.315; Mhvs 30, 67. -- 2. a bundle, group J I.239.

Kalāpin (adj.) [fr. kalāpa] having a quiver J VI.49 (acc. pl. °ine). f. kalāpinī a bundle, sheaf (yava°) S IV.201; II.114 (naḷa°).

Kalābuka (nt.) [cp. Sk. kalāpaka] a girdle, made of several strings or bands plaited together Vin II.136, 144, 319;

Kalāya a kind of pea, the chick--pea M I.245 (kaḷāya); S I.150; A V.170; Sn p. 124; J II.75 (=varaka, the bean Phaseolus trilobus, and kālarāja--māsa); J III.370; DhA I,319. Its size may be gathered from its relation to other fruits in ascending scale at A V.170=S I.150= Sn p. 124 (where the size of an ever--increasing boil is described). It is larger than a kidney bean (mugga) and smaller than the kernel of the jujube (kolaṭṭhi).
--matta of the size of a chick--pea S I.150; A V.170; Sn p. 124 (l); J III.370; DhA I.319.

Kalāyati [Denom. fr. kalā] to have a measure, to outstrip J I.163 (taken here as "trick, deceive").

Kalāra in hatthi° at Ud 41, expld in C by potaka, but cp. the same passage at DhA I.58 which reads kalabha, undoubtedly better. Cp. kaḷārikā.

Kali (m.) [cp. Sk. kali] 1. the unlucky die (see akkha); "the dice were seeds of a tree called the vibhītaka . . . An extra seed was called the kali" (Dial. II.368 n.) D II.349; J I.380; Dh 252 (= DhA III.375) at J VI.228, 282, 357 it is opposed to kaṭa, q. v. -- 2. (=kaliggaha) an unlucky throw at dice, bad luck, symbolically as a piece of bad luck in a general worldly sense or bad quality, demerit, sin (in moral sense) kaliŋ vicināti "gathers up demerit" Sn 658; appamatto kali . . . akkhesu dhanaparājayo . . . mahantataro kali yo sugatesu manam padosaye S I.149=A II.3=V.171, 174=Sn 659=Nett 132; cp. M III.170; A V.324; Dh 202 (=DhA III.261 aparādha). -- 3. the last of the 4 ages of the world (see °yuga). -- 4. sinful, a sinner Sn 664 (=pāpaka). <-> 5. saliva, spittle, froth (cp. kheḷa) Th 2, 458, 501; J V.134.
--(g)gaha the unlucky throw at dice, the losing throw; symbolically bad luck, evil consequence in worldly & moral sense (ubhayattha k° faring badly in both worlds) M I.403=406; III.170 (in simile). See kaṭaggaha; --devatā (m. pl.) the devotees of kali, the followers of the goddess kali Miln 191 (see Miln trsl. I.266 n.); --(p)piya one who is fond of cheating at dice, a gambler Pgdp 68; --yuga (nt.) one of the 4 (or 8) ages of the world, the age of vice, misery and bad luck; it is the age in which we are Sāsv 4, 44, Vinl 281; --sāsana (nt.) in °ŋ āropeti to find fault with others Vin IV.93, 360.

Kalingara (m. nt.) (BB ḷ) [cp. Sk. kaḍankara & kaḍangara, on which in sense of "log" see Kern, Toev. s. v. kalingara] 1. a log, a piece of wood M I.449, 451; S II.268; DhA III.315; often in sense of something useless, or a trifle (combd with kaṭṭha q. v.) Dh 41; DhA I.321 (=kaṭṭhakhaṇḍa, a chip) Th 2, 468 (id.) as kaṭṭhakalingarāni DhA II.142. -- 2. a plank, viz. a step in a staircase, in sopāna° Vin II.128, cp. sopāna--kaḷevara.
--ûpadhāna a wooden block used for putting one's head on when sleeping S II.267; Miln 366; --kaṇḍa a wooden arrow J III.273 (acittaŋ k°: without feeling)

Kalingu (m. nt.) [cp. Sk. kalinga & kalingaka] the Laurus camphora, the Indian laurel J VI.537.

Kalita [pp. of kalati] sounding indistinctly Th 1, 22.

Kalusa [cp. Sk. kaluṣa] muddy, dirty, impure; in °bhāva the state of being turbid, impure, obscured (of the mind) DA I.275.

Kalevara see kaḷebara.

Kalya see kalla; --rūpa see kalla; --rūpa pleased, glad Sn 680, 683; a° not pleased Sn 691.

Kalyatā (f.) 1. the state of being sound, able, pliant J II.12. -- 2. pleasantness, agreeableness, readiness, in a° opp. (appld to citta) Dhs 1156; DhsA 377 (=gilānabhāva).

Kalyāṇa (& kallāṇa) [Vedic kalyāṇa] 1. (adj.) beautiful, charming; auspicious, helpful, morally good. Syn. bhaddaka PvA 9, 116) and kusala (S II.118; PvA 9, 122); opp. pāpa (S I.83; M I.43; PvA 101, 116 and under °mitta). kata°=katûpakāra PvA 116 Appld to dhamma in phrase ādi° majjhe° pariyosāne° D I.62 and ÷; S V.152; Sn p. 103; VvA 87; Vism 213 sq. (in var. applications); etc. -- As m. one who observes the sīlapadaŋ (opp. pāpa, who violates it) A II.222, cp. k°--mittā=sīlâdīhi adhikā SnA 341. -- S IV.303; V.2, 29, 78; A III.77; IV.361; Vin II.8, 95; J I.4; Miln 297; --kata° (opp. kata--pāpa) of good, virtuous character, in phrase k° katakusala, etc. It 25, etc. (see kata II.1 a). k° of kitti (--sadda) D I.49 (=DA I.146 seṭṭha); S IV.374; V.352; of jhāna (tividha°) Bdhd 96, 98, 99; of mittā, friends in general (see also cpd.) Dh 78 (na bhaje pāpake mitte . . . bhajetha m° kalyāṇe), 116, 375 (=suddhâjīvin); Sn 338. -- 2. (nt.) (a) a good or useful thing, good things Vin I.117; A III.109; cp. bhadraŋ. <-> (b) goodness, virtue, merit, meritorious action J V.49 (kalyāṇā here nt. nom. in sense of pl.; cp. Vedic nt.), 492; -- °ŋ karoti to perform good deeds S I.72; A I.138 sq.; Vin I.73; PvA 122. -- (c) kindness, good service J I.378; III.12 (=upakāra), 68 (°ŋ karoti). <-> (d) beauty, attraction, perfection; enumd as 5 kalyāṇāni, viz. kesa°, maŋsa°, aṭṭhi°, chavi°, vaya° i. e. beauty of hair, flesh, teeth, skin, youth J I.394; DhA I.387.
--ajjhāsaya the wish or intention to do good DhA I.9; -- --âdhimuttika disposed towards virtue, bent on goodness S II.154, 158; It 70, 78; VblQ 341; --kāma desiring what is good A III.109; --kārin (a) doing good, virtuous (opp. pāpa°) S I.227, cp. J II.202=III.158; DhsA 390; (m.) who has rendered a service J VI.182; --carita walking in goodness, practising virtue Vbh 341;

--jātika one whose nature is pleasantness, agreeable J III.82; --dassana looking nice, lovely, handsome Sn 551=Th 1, 821 (+kañcanasannibhattaca); --dhamma (1) of virtuous character, of good conduct, virtuous Vin I.73; III.133; S V.352; Pug 26; It 96; Pv IV.135; Miln 129; DhA I.380; J II.65 (=sundara°), PvA 230 (=sundara--sīla); sīlavā+k° (of bhikkhu, etc.) M I.334; S IV.303; PvA 13. -- k°ena k°atara perfectly good or virtuous A II.224. -- (2) the Good Doctrine DhA I.7. --°tā the state of having a virtuous character A II.36; --pañña "wise in goodness" possessed of true wisdom Th 1, 506; It 97; --paṭipadā the path of goodness or virtue, consisting of dāna, uposathakamma & dasakusalakammapathā J III.342; --paṭibhāṇa of happy retort, of good reply A III.58, cp. Miln 3; --pāpaka good and bad J V.238; VI.225; Kvu 45; (nt.) goodness and evil J V.493; --pīti one who delights in what is good Sn 969; --bhattika having good, nice food Vin II.77; III.160 (of a householder); --mitta 1. a good companion, a virtuous friend, an honest, pure friend; at Pug 24 he is said to "have faith, be virtuous, learned, liberal and wise"; M I.43 (opp. pāpa°); S I.83, 87 (do.); A IV.30, 357; Pug 37, 41; J III.197; Bdhd 90; a° not a virtuous friend DhsA 247. -- 2. as t.t. a spiritual guide, spiritual adviser. The Buddha is the spiritual friend par excellence, but any other Arahant can act as such S V.3; Vism 89, 98, 121; cp. kammaṭṭhāna--dāyaka. --mittatā friendship with the good and virtuous, association with the virtuous S I.87; such friendship is of immense help for the attainment of the Path and Perfection S V.3, 32; it is the sign that the bhikkhu will realize the 7
bojjhangas S V.78=101; A I.16, 83, it is one of the 7 things conducive to the welfare of a bhikkhu D III.212; A IV.29, 282; Th 2, 213; It 10; Dhs 1328=Pug 24; Vism 107. -- a° not having a virtuous friend and good adviser DhsA 247. --rūpa beautiful, handsome J III.82; V.204; --vākkaraṇa, usually comb. with °vāca, of pleasant conversation, of good address or enunciation, reciting clearly D I.93, 115; A II.97; III.114, 263; IV.279; Vin II.139; Miln 21; DA I.263 (=madhura--vacana); a° not pronouncing or reciting clearly D I.94. 122; --°tā the fact of being of good and pleasing address A I.38; --vāca, usually in form. k° k°--vākkaraṇo poriyā vācāya samannāgato D I.114; A II.97; III.114, 195, 263; IV.279; Vin II.139; DA I.282; --sadda a lucky word or speech J II.64; --sampavanka a good companion A IV.357 (in phrase k°--mitta k°--sahāya k°--s°); Pug 37; --°tā companionship with a virtuous friend S I.87. --sahāya a good, virtuous companion A IV.284; 357; Pug 37; cp. prec., --°tā=prec. S I.87; --sīla practising virtue, of good conduct, virtuous Th 1, 1008; It 96.

Kalyāṇaka (adj.) [fr. last] good, virtuous DA I.226; DhsA 32.

Kalyāṇatā (f.) [abstr. fr. kalyāṇa] beauty, goodness, virtuousness Vism 4 (ādi); k°--kusala clever, experienced in what is good Nett 20.

Kalyāṇin (adj.) [fr. kalyāṇa] (a) beautiful, handsome Vv IV.5; -- (b) auspicious, lucky, good, proper J V.124; Ud 59; -- (c) f. [cp.--ī Vedic kalyāṇī] a beautiful woman, a belle, usually in janapada° D I.193=M II.40; S II.234; J I.394; V.154.

Kalla1 & Kalya

Kalla1 & Kalya (adj.) [cp. Sk. kalya] 1. well, healthy, sound Vin I.291. -- 2. clever, able, dexterous Miln 48, 87. -- 3. ready, prepared J II.12, cp. --citta. -- 4. fit, proper, right S II.13 (pañha). -- nt. kallaŋ it is proper, befitting (with inf. or inf.--substitute): vacanāya proper to say D I.168, 169; A I.144; abhinandituŋ D II.69; --kallaŋ nu [kho] is it proper? M III.19; S IV.346; Miln 25. -- a° 1. not well, unfit Th 2, 439, cp. ThA 270. <-> 2. unbecoming, unbefitting D II.68; J V.394.
--kāya sound (in body), refreshed Vin I.291; --kusala of sound skill (cp. kallita) S III.265; --citta of ready, amenable mind, in form. k°, mudu--citta, vinīvaraṇa°, udagga°, etc. D I.110=148=II.41=A IV.209=Vin I.16=II.156; VvA 53, 286; Vv 5019 (=kammaniya--citta "her mind was prepared for, responsive to the teaching of the dhamma"); PvA 38. --cittatā the preparedness of the mind (to receive the truth) J II.12 (cp citta--kalyatā); --rūpa 1. of beautiful appearance Th 1, 212, -- 2. pleased, joyful (kalya°) Sn 680, 683, 691; --sarīra having a sound body, healthy J II.51; a°--tā not being sound in body, ill--health VvA 243.

Kalla2

Kalla2 (m. nt.) ashes J III.94 (for kalala), also in °--vassa a shower of ashes J IV.389.

Kallaka (adj.) [fr. last] in a° unwell, indisposed Vin III.62; J III.464; DhsA 377.

Kallatā (f.) see kalyatā; --a° unreadiness, unpreparedness, indisposition (of citta), in expln of thīna Nd2 290= Dhs 1156=1236=Nett 86; DhsA 378; Nett 26. The reading in Nd2 is akalyāṇatā, in Dhs akalyatā; follows akammaññatā.

Kallahāra [cp. Sk. kahlāra, the P. form to be expld as a diaeretic inversion kalhāra > kallahāra] the white esculent water lily J V.37; Dpvs XVI.19.

Kallita (nt.) [fr. kalla] pleasantness, agreeableness S III.270, 273 (samādhismiŋ --°kusala); A III.311; IV.34 (id.).

Kallola [cp. Sk. kallola] a billow, in --°mālā a series of billows Dāvs IV.44.

Kaḷāya =kalāya.

Kaḷāra (adj.) [cp. Sk. karāla projecting (of teeth), whereas kaḍ̤āra means tawny] always referring to teeth: with long, protruding teeth, of Petas (cp. attr. of the dog of the "Underworld" PvA 152: tikhiṇâyatakaṭhina--dāṭho and the figure of the witch in fairy--tales) J V.91 (=nikkhantadanto); VI.548 (=sūkara--dāṭhehi samannāgato p. 549); Pv II.41 (=k°--danto PvA 90).

Kaḷārikā (f.) [fr. last, lit. with protruding teeth] a kind of large (female) elephant M 1. 178 (so read with v. l. for kāḷ°). Cp. kalāra.

Kaḷingara =kalingara.

(cp. kaḍ̤amba, kalamba) a mark used to keep the interstices between the threads of the kaṭhina even, when being woven Vin II.116, 317 (v. l. kaḷimpaka).

Kaḷīra the top sprout of a plant or tree, esp. of the bamboo and cert. palm trees (e. g. coco--nut tree) which is edible Sn 38 (vaŋsa°=veḷugumba Nd2 556 and p. 58); Th 1, 72; J I.74, cp. III.179; VI.26; Miln 201 (vaŋsa°); Vism 255 (vaŋsa°--cakkalaka, so read for kalira°; KhA 50 at id. passage reads kaḷīra--daṇ̤ḍ̤a).
--(c)chejja (nt.) "the cutting off of the sprout," a kind of torture Miln 193, cp. Miln. trsl. I.270 and kadalīccheda.

Kaḷebara (: kale° and kalevara) (m. & nt.) [cp. BSk. kaḍ̤ebara Av. Ś. II.26] 1. the body S I.62=A II.48;=IV.429 =M I.82; J II.437, III.96, 244; Vism 49, 230. -- 2. a dead body, corpse, carcass; often in description of death: khandhānaŋ bhedo k°assa nikkhepo, D II.355= M. I.49=Vbh 137; Th 2, 467; J III.180, 511; V.459; Mhvs 2010; 3781; PvA 80. Cp. kuṇapa. -- 3. the step in a flight of stairs M II.92, cp. kalingara.

Kaḷopī (=khaḷopi) f. 1. a vessel, basin, pot: see cpds. <-> 2. a basket, crate (=pacchi ThA 219; J V.252) M I.77, 342; S I.236=Th 2, 283 (where osenti is to be corr. to openti); J V.252. -- On the form of the word (=karoṭi?) see Trenckner J.P.T.S. 1908, 109 and Davids, Dial. I.227. kaḷopī (as khaḷopī) is expld at Pug A p. 231 as "ukkhalī, pacchi vā."
--mukha the brim of a pan or cooking vessel D I.166 =M I.77=342=A I.295=II.206 (kumbhi--m°+kaḷopim°); --hattha with a vessel or basket in his hand A IV.376.

Kavaca (nt.) [cp. Sk. kavaca] a mail, a coat of mail, armour D II.107=Ud 64 (appld to existence); Th 1, 614 (of sīla); J IV.92, 296; Miln 199, 257; Vism 73.
--jālikā a mail--coat Miln 199.

Kavandha (m. nt.) [cp. Sk. kavandha & kabandha] 1. the (headless) trunk of the body, endowed with the power of motion Vin III.107; cp. S II.260 (asīsaka°); Miln 292; DhA I.314. -- 2. a headless dwarf, whose head has been crushed down into his body J V.424, 427 (cp. the story of Dhanu, the Rākṣasa who was punished by having his head and thighs forced into his body, Raghuvaŋsa XII.57).

Kavāṭa (m. nt.) 1. the panels of the door, the door proper, not the aperture Vin II.114, 120, 207, 208 (see Vin II.148 for the description of a door) IV.269, 304 (°baddha =āvasatha); J I.19; Nd2 2351d; Vism 28 (°koṇa doorcorner). -- 2. dvāra° a door--post J I.63; II.334; PvA 280. -- 3. a window Mhvs IX.17; -- °ŋ paṇāmeti to open the door Vin II.114, 120, 207; °ŋ ākoṭeti to knock at the door D I.88 (=DA I.252); Vin II.208. -- akavāṭaka (adj.) having no doors, doorless Vin II.148, 154 (v. l. for akkavāta Text). --piṭṭha the panels and posts of a door; the door and the door--posts Vin I.47, 48=II.208, 218; --baddha "door--bound,"
closed, secure Vin IV.292 (see also above).

Kavāṭaka =kavāṭa Vin II.148; DA I.62 (nīvaraṇa°).

Kavi [Vedic kavi] a poet S I.38; II.267; Dāvs I.10; four classes enumd at A II.230 & DA I.95, viz. 1. cintā° an original p. 2. suta° one who puts into verse what he Las heard. 3. attha° a didactic p. 4. paṭibhāṇa° an improvisor.
--kata composed by poets S II.267; A I.72.

Kavya [cp. Vedic kavya wise; sacrificer] poetry; ballad, ode (cp. kabba) J VI.213, 216.
--kāra a poet J VI.216.

Kaviṭṭha [cp. kapittha] the elephant--apple tree, Feronia elephantum J V.38 (°vana).

Kasaka see kassaka.

Kasaṭa (metathesis of sakaṭa, cp. Trenckner, Miln p. 423) 1. (adj.) bad, nasty; bitter, acrid; insipid, disgusting A I.72; J II.96; 159. -- 2. (m.) (a) fault, vice, defect M I.281; Ps II.87. -- (b) leavings, dregs VvA 288 (v. l. sakaṭa). -- (c) something bitter or nasty J II.96; V.18. -- (d) bitter juice J II.105 (nimba°). -- sa° faulty, wrong, bitter to eat, unpalatable Miln 119.
--ôdaka insipid, tasteless water J II.97.

or karṣ] to till, to plough S I.172, 173=Sn 80; Th I.531; J I.57; II.165; VI.365. -- kassate (3rd sing. med.) Th 1, 530. -- pp. kattha (q. v.) Caus. II. kasāpeti Miln 66, 82; DhA I.224.

Kasana (nt.) ploughing, tilling J IV.167; VI.328, 364; Vism 384 (+vapana sowing).

Kasambu [Derivation uncertain] anything worthless, rubbish, filth, impurity; fig. low passions S I.166; Sn 281=Miln 414=A IV.172; Vism 258 (maŋsa°), 259 (parama°).
--jāta one whose nature is impurity, in comb. brahmacāripaṭiñño antopūti avassuto k° S IV.181; A II.240; IV.128, 201; Vin II.236; Pug 27, 34, 36; Vism 57 (+avassuta pāpa). °ka--jāta ibid. in vv. ll.

Kasā (f.) [Vedic kaśā] a whip Vin I.99 (in Uddāna); M I.87, etc.; Dh 143; Miln 197. -- --kasāhi tāḷeti to whip, lash, flog as punishment for malefactors here, as well as in Niraya (see kamma--karaṇā) M I.87=A I.47= II.122, etc.; PvA 4 (of a thief scourged on his way to the place of execution); DhA II.39 (id.).
--niviṭṭha touched by the whip, whipped Dh 144 (=DhA III.86); --pahāra a stroke with the whip, a lash J III.178; --hata struck with the whip, scourged Vin I.75; 91=322; Sdhp 147.

Kasāya and Kasāva and Kasāva [Derivation uncertain. The word first appears in the late Vedic form kaṣāya, a decoction, distillation, essence; used figy of evil. The old Pali form is kasāva] 1. a kind of paste or gum used in colouring walls Vin II.151. -- 2. an astringent decoction extracted from plants Vin I.201, 277; J V.198. -- 3. (of taste), astringent DhQ 629; Miln 65; DhA II.31. <-> 4. (of colour) reddish--yellow, orange coloured Vin I.277. -- 5. (ethical) the fundamental faults (rāga, dosa, moha) A I.112; Dh 10; Vbh 368. --a° faultless, flawless, in akasāvattaŋ being without defect A I.112 (of a wheel, with --sa° ibid.); --sa° faulty DhA I.82; --mahā° wicked J IV.387. In cpds. both forms, viz. (kasāya)--yoga an astringent remedy J V.198 (kasāva° ibid.); --rasa reddishyellow dye J II.198; (kasāva)--ôdaka an astringent decoction Vin I.205; --gandha

having a pungent smell Vin I.277; --rasa having an astringent taste ibid.; --vaṇṇa of reddish--yellow colour ibid.

Kasāyatta (nt.) [abstr. fr. kasāya] astringency Miln 56.

Kasi and Kasī and Kasī (f.) [fr. kasāti] tilling, ploughing; agriculture, cultivation M II.198; S I.172, 173=Sn 76 sq.; Vin IV.6; Pv I.56 (k°, gorakkha, vaṇijjā); PvA 7; Sdhp 390 (k°, vaṇijjā); VvA 63. -- °ŋ kasati to plough, to till the land J I.277; Vism 284.
--kamma the act or occupation of ploughing, agriculture J II.165, 300; III.270. --karaṇa ploughing, tilling of the field PvA 66; --khetta a place for cultivation, a field PvA 8 (kasī°); --gorakkha agriculture and cattle breeding D I.135; --bhaṇḍa ploughing implements DhA I.307.

Kasiṇa1

Kasiṇa1 [Vedic kṛtsna] (adj.) entire, whole J IV.111, 112.

Kasiṇa2

Kasiṇa2 [Deriv. uncertain] (nt.) one of the aids to kammaṭṭhāna the practice by means of which mystic meditation (bhāvanā, jhāna) may be attained. They are fully described at A V.46 sq., 60; usually enumerated as ten [sāvakā dasa k° --āyatanāni bhāventi]; paṭhavī°, āpo°, tejo°, vāyo°, nīla°, pīta°, lohita°, odāta°, ākāsa°, viññāṇa°--that is, earth, water, fire, air; blue, yellow, red, white; space, intellection (or perhaps consciousness) M II.14; D III.268, 290; Nett 89, 112; Dhs 202; Ps I.6, 95; cp. Manual 49--52; Bdhd 4, 90 sq., 95 sq. -- For the last two (ākāsa° and viññāṇa°) we find in later sources āloka° and (paricchinn') ākāsa° Vism 110; cp. Dhs trsl. 43 n. 4, 57 n. 2; Cpd. 54, 202. -- Eight (the above omitting the last two) are given at Ps I.49, 143, 149. -- See further J I.313; III.519; DhsA 186 sq. There are 14 manners of practising the kasiṇas (of which the first nine are: k°--ânulomaŋ; k°--paṭilomaŋ; k°--ânupaṭilomaŋ; jhānânulomaŋ; jh°paṭi°; jh°--ânupaṭi°; jh°--ukkantikaŋ; k° ukk°; jh°k°--ukk°) Vism 374; cp. Bdhd 5, 101 sq., 104, 152. <-> Nine qualities or properties of (paṭhavi--) kasiṇa are enumd at Vism 117. -- Each k. is fivefold, according to uddhaŋ, adho, tiriyaŋ, advayaŋ, appamāṇaŋ; M II.15, etc. -- kasiṇaŋ oloketi to fix one's gaze on the particular kasiṇa chosen J V.314; °ŋ samannāharati to concentrate one's mind on the k. J III.519.
--āyatana the base or object of a kasiṇa exercise (see above as 10 such objects) D III.268; M II.14; Ps I.28, etc.; --ārammaṇa=°āyatana Vism 427 (three, viz. tejo°, odāta°, āloka°). --kamma the k. practice J I.141; IV.306; V.162, 193. --jhāna the k. meditation DhsA 413. --dosa fault of the k. object Vism 117, 123 (the 4 faults of paṭhavī--kasiṇa being confusion of the 4 colours). --parikamma the preliminary, preparatory rites to the exercise of a kasiṇa meditation, such as preparing the frame, repeating the necessary formulas, etc. J I.8, 245; III.13, 526; DhsA 187; --°ŋ katheti to give instructions in these preparations J III.369; °ŋ karoti to perform the k--preparations J IV.117; V.132, 427; VI.68; --maṇḍala a board or stone or piece of ground divided by depressions to be used as a mechanical aid to jhāna exercise. In each division of the maṇḍala a sample of a kasiṇa was put. Several of these stone maṇḍalas have been found in the ruins at Anurādhapura. Cp. Cpd. 54 f. 202 f. J III.501; DhA IV.208. --samāpatti attainment in respect of the k. exercise Nd2 4668 (ten such).

Kasita (pp. of kasati) ploughed, tilled Anvs 44; --a° untilled ibid. 27, 44. -- Cp. vi°.

Kasira (adj.) [Probably fr. Vedic kṛcchra, the deriv. of which is uncertain] miserable, painful, troubled, wretched A IV.283; Sn 574; J II.136; IV.113=VI.17; Pv IV.121 (=PvA 229 dukkha). -- adv. kasirā (abl.) with difficulty J V.435; --kasirena (instr.) D I.251; M I.104; S I.94; Vin I.195; J I.338; III.513. a° without pain, easy, comfortable J VI.224 (=niddukkha); --lābhin obtaining without difficulty (f° inī A IV.342) in formula
akicchalābhī akasiralābhī etc. M I.33; S II.278; A I.184; II.23, 3Q; IV.106; Ud 36; Pug 11, 12.
--ābhata amassed with toil and difficulty (of wealth) J V.435; --vuttika finding it hard to get a livelihood A I.107=Pug 51.

Kaseruka [etym. connected with Sk. kaseru backbone?] a plant, shrub SnA 284 (v. l. kaŋsīruka for kiŋsuka?). See also kaṭeruha.

Kassaka [fr. kasati] a husbandman, cultivator, peasant, farmer, ploughman D I.61 (k° gahapatiko kārakārako

rāsi--vaḍḍhako); A I.241; A. I.229, 239 (the three duties of a farmer); S I.172=Sn 76; III.155 (v. l. for T. kasaka); IV. 314; Vin IV.108; Bdhd 96; DA I.170; often in similes, e. g. Pv I.11; II.968 (likeness to the doer of good works); Vism 152, 284, 320.
--vaṇṇa (under) the disguise of a peasant S I.115 (of Māra).

see ava°, anu° (aor. anvakāsi), pari°; otherwise kasati; cp. also kissati.

Kassāma fut. of karoti.

Kahaŋ [cp. Vedic kuha; for a: u cp. kad°.] interr. adv. where? whither? Vin I.217; D I.151; Sn p. 106; J II.7; III.76; V.440. --k--nu kho where then? D I.92; II.143, 263.

Kahāpaṇa [doubtful as regards etym.; the (later) Sk. kārṣāpaṇa looks like an adaptation of a dial. form] 1. A square copper coin M II.163; A I.250; V.83 sq.; Vin II.294; III. 238; DhsA 280 (at this passage included under rajataŋ, silver, together with loha--māsaka, dārumāsaka and jatu--māsaka); S I.82; A I.250; Vin II.294; IV.249; J I.478, 483; II.388; Mhvs 3014. The extant specimens in our museums weigh about 5/6 of a penny, and the purchasing power of a k. in our earliest records seems to have been about a florin. -- Frequent numbers as denoting a gift, a remuneration or alms, are 100,000 (J II.96); 18 koṭis (J I.92); 1,000 (J II.277, 431; V.128, 217; PvA 153, 161); 700 (J III.343); 100 (DhA III.239); 80 (PvA 102); 10 or 20 (DhA IV.226); 8 (which is considered, socially, almost the lowest sum J IV.138; I.483). A nominal fine of 1 k. (=a farthing) Miln 193. -- ekaŋ k° pi not a single farthing J I.2; similarly eka--kahāpaṇen' eva Vism 312. -- Various qualities of a kahāpaṇa are referred to by Bdhgh in similes at Vism 437 and 515. Black kahāpaṇas are mentioned at DhA III.254. -- See Rh. Davids, Ancient Measures of Ceylon; Buddh. India, pp. 100--102, fig. 24; Miln trsl. I.239.
--gabbha a closet for storing money, a safe DhA IV.104; --vassa a shower of money Dh 186 (=DhA III.240).

Kahāpaṇaka (nt.) N. of a torture which consisted in cutting off small pieces of flesh, the size of a kahāpaṇa, all over the body, with sharp razors M I.87=A I.47, II.122; cp. Miln 97, 290, 358.

Kā (indecl.) interj. imitating the crow's cry: kā kā J IV.72.

Kā° in composition, is assimilated (and contracted) form of kad° as kāpuppha, kāpurisa.

Kāka [onomat., cp. Sk. kāka; for other onomat. relatives see note on gala] the crow; freq. in similes: S I.124= Sn 448; J I.164. Its thievish ways are described at DhA III.352; said to have ten bad qualities A V.149; J I.342; III.126; kākā vā kulalā vā Vin IV.40. -- As bird (of the dead) frequenting places of interment and cremation, often with other carcass--eating animals (sigāla, gijjha) Sn 201; PvA 198 (=dhanka); cp. kākoḷa. -- In cpds. often used derisively. -- f. kākī J II.39, 150; III.431.
--āmasaka "touching as much as a crow," attr. of a person not enjoying his meals DhA IV.16; DhsA 404; --uṭṭepaka a crow--scarer, a boy under fifteen, employed as such in the monastery grounds Vin I.79 cp. 371. --opamā the simile of the crow DhA II.75. --orava "crow--cawing," appld to angry and confused words Vin I.239, cp. IV.82; --ôlūka crows and owls J II.351; DhA I.50; Mhbv 15; --guyha (tall) enough to hide a crow (of young corn, yava) J II.174; cp. J. trsl. II.122; --nīḷa a crow's nest J II.365; --paññā "crow--wisdom," i. e. foolishness which leads to ruin through greed J V.255, 258; cp. VI.358; --paṭṭanaka a deserted village, inhabited only by crows J VI. 456; --pāda crow's foot or footmark Vism 179 (as pattern); --peyya "(so full) that a crow can easily drink of it," full to the brim, overflowing, of a pond: samatittika k° "with even banks and drinkable for crows" (i. e. with the water on a level with the land) D I.244; S II.134 (do.); D II.89; M I.435; A III.27; J II.174; Ud 90; cp. note to J. trsl. II.122; PvA 202. See also peyya. --bhatta "a crow's meal," i. e. remnants left from a meal thrown out for the crows J II.149; --vaṇṇa "crow--coloured" N. of a king Mhvs 2211; --vassa the cry of a crow Vin II.17; --sīsa the head of a crow J II.351; as adj.: having a crow's head, appld to a fabulous flying horse D II.174; cp. J II.129; --sūra a "crow--hero," appl. to a shameless, unconscientious fellow Dh 244; DhA III.352; --ssaraka (having a voice) sounding like a crow Vin I.115.

Kākacchati [derived by Fausböll fr. kās, to cough; by Trenckner fr. krath; by Childers & E. Müller fr. kath; should it not rather be a den. fr. kakaca a saw?] to snore Vin IV.355; A III.299; J I.61, 160 (=ghurughurûpassāsa; cp. DA I.42 ghurû--ghurûpassāsī); I.318; VI.57; Miln 85; Vism 311.

Kākaṇa (nt.) [kā (for kad°) + kaṇa=less than a particle] a coin of very small value Sdhp 514.

Kākaṇikā (f.)=prec. J I.120, 419; VI.346; DA I.212; DhA I.391; VvA 77=DhA III.108. From the latter passages its monetary value in the opinion of the Commentator may be guessed at as being 1/8 of a kahāpaṇa; it occurs here in a descending line where each succeeding coin marks half the value of the preceding one, viz., kahāpaṇa, aḍ̤ḍ̤ha, pāda, māsaka, kākaṇikā, upon which follows mudhā "for nothing."
--agghanaka "not even a farthing's worth," worth next to nothing J VI.346.

Kākola and Kākoḷa and Kākoḷa [Onomat. The Lit. Sk. has the same form] a raven, esp. in his quality as bird of prey, feeding on carrion (cp. kāka) J III.246 (=vanakāka); V.268, 270 (gijjha k° ā ca ayomukhā . . . khādanti naraŋ kibbisakārinaŋ); VI.566.
--gaṇā (pl.) flocks of ravens Sn 675; VV5215 (=VvA 227).

Kāca1

Kāca1 [Der. unknown. The word first occurs in the Śat Br. & may well be non--Aryan] a glass--like substance made of siliceous clay; crystal Vin I.190; II.112 (cp. Divy 503, kācamaṇi rock--crystal). -- a° not of glass or quartz, i. e. pure, clear, flawless, appl. to precious stones D II.244=J II.418 (=akakkasa) Sn 476. In the same sense also MVastu I.164.
--ambha (nt.) red crystal J VI.268 (=rattamaṇi); --maya made of crystal, crystalline Vin I.190; II.112.

Kāca2

Kāca2 [cp. Sk. kāca & kāja] a pingo, a yoke, a carryingpole, usually made of bamboo, at both ends of which baskets are hung (double pingo). Besides this there is a single pingo (ekato--kājo) with only one basket and "middle" p. (antarā°) with two bearers and the basket suspended in the middle Vin II.137; J I.154; V.13, 293, 295 sq., 320, 345; PvA 168.
--daṇḍaka the pole of a pingo DA I.41.

Kācanā (f.) [fr. kāca2] balancing like carrying on a kāca, fig. deliberation, pondering Vbh 352=Vism 27.

Kācin (adj.) [fr. kāca1], only neg. a° free from quartz, free from grit, flawless Vv 601 (=niddosa VvA 253).

Kāja =kāca2, i. e. carrying--pole M III.148; J I.9; III.325; V.200; Dpvs XII.3; Mhvs 5, 24; DhA IV.232.
--koṭi the end of a carrying--pole J I.9; V.200. --hāraka a pingo--bearer DhA IV.128.

Kāṭa--koṭacikā [kāṭa + koṭacikā] a low term of abuse, "pudendum virile & muliebre" Vin IV.7 (buddhagh IV.354: kātan ti purisa--nimittaŋ); cp. Morris, J.P.T.S. 1884, 89.

Kāṇa (adj.) [cp. Sk. kāṇa] blind, usually of one eye, occasionally of both (see PugA 227) S I.94; Vin II.90= A I.107=II.85=Pug 51 (in expln of tamaparāyaṇa purisa); Th 2, 438; J I.222 (one--eyed); VI.74 (of both eyes); DhA III.71.
--kaccha Np. Sdhp 44; --kacchapa "the blind turtle" in the well--known parable of a man's chances of human rebirth after a state of punishment Th 2, 500 (=ThA 290); Miln 204; DhsA 60; cp. M III.169=S V.455.

Kātabba (adj. --n.) (grd. of karoti) that which ought to, can or must be done (see karoti) J I.264, etc. Also as kattabba PvA 30.

Kātuŋ and Kātu° and Kātu° (in compn with kāma) inf. of karoti.
--kāma desirous of doing or making, etc. Mhvs 3734 (a°). PvA 115; --kāmatā the desire to do, etc. J IV.253; V.364. See also kattu° in same combns.

Kātuye is Vedic inf. of karoti Th 2, 418 (in ThA 268 taken as kātuŋ ayye!).

Kādamba [cp. Sk. kādamba] a kind of goose with grey wings J V.420; VvA 163.

Kādambaka made of Kadamba wood; also °ya for °ka; both at J V.320.

Kānana (nt.) [cp. Sk. kānana] a glade in the forest, a grove, wood Sn 1134 (=Nd2 s. v. vanasaṇḍa); Th 2, 254 (=ThA 210 upavana); J VI.557; Sdhp 574.

Kānāmā f. of konāma of what name? what is her (or your) name? Vin II.272, 273; J VI.338.

Kāpilanī patron. f. of Kapila; the lady of the Kapila clan Th 2, 65.

Kāpilavatthava (adj.) of or from Kapilavatthu, belonging to K. D II.165, 256; S IV.182.

Kāpurisa [kad + purisa] a low, vile, contemptible man, a wretch Vin II.188; D III.279; S I.91, 154; II.241; V.204; Th 1, 124, 495; J II.42; VI.437; Pv II.930 (PvA 125=lāmaka°); sometimes denoting one who has not entered the Path A III.24; Th 2, 189.

Kāpotaka (adj.) [fr. kapota] pigeon--coloured, grey, of a dull white, said of the bones of a skeleton D I.55; Dh 149 (=DhA III.112).

Kāpotikā (f.) [of doubtful origin, fr. kapota, but probably popular etym., one may compare Sk. kāpiśāyana, a sort of spirituous liquor Halāyudha 2, 175, which expresses a diff. notion, i. e. fr. kapi] a kind of intoxicating drink, of a reddish colour (like pigeons'fect) Vin IV.109, cp. J I.360 (surā).

Kāma (m. nt.) [Dhtp (603) & Dhtm (843) paraphrase by "icchāyaŋ," cp. Vedic kāma, kam=Idg. *qā] to desire, cp. Lat. carus, Goth. hōrs, E whore. -- 1. Objective: pleasantness, pleasure--giving, an object of sensual enjoyment; -- 2. subjective: (a) enjoyment, pleasure on occasion of sense, (b) sense--desire. Buddhist commentators express 1 and 2 by kāmiyatī ti kāmo, and kametī ti kāmo Cpd. 81, n. 2. Kāma as sense--desire and enjoyment plus objects of the same is a collective name for all but the very higher or refined conditions of life. The kāma--bhava or --loka (worlds of sensedesire) includes 4 of the 5 modes (gati's) of existence and part of the fifth or deva--loka. See Bhava. The term is not found analyzed till the later books of the Canon are consulted, thus, Nd1 1 distinguishes (1) vatthukāmā: desires relating to a base, i. e. physical organ or external object, and (2) kilesakāmā: desire considered subjectively. So also Nd2 202, quoted DhA II.162; III.240; and very often as ubho kāmā. A more logical definition is given by Dhammapāla on Vv 11 (VvA 11). He classifies as follows: 1. manāpiyā rūpādi--visayā. -- 2. chandarāga. -- 3. sabbasmiŋ lobha. -- 4. gāmadhamma. -- 5. hitacchanda. -- 6. serībhāva, i. e. k. concerned with (1) pleasant objects, (2) impulsive desire, (3) greed for anything, (4) sexual lust, (5) effort to do good, (6) self--determination.
In all enumerations of obstacles to perfection, or of general divisions and definitions of mental conditions, kāma occupies the leading position. It is the first of the five obstacles (nīvaraṇāni), the three esanās (longings), the four upādānas (attachments), the four oghas (floods of worldly turbulence), the four āsavas (intoxicants of mind), the three taṇhās, the four yogas; and k. stands first on the list of the six factors of existence: kāmā, vedanā, saññā, āsavā, kamma, dukkha, which are discussed at A III.410 sq. as regards their origin, difference, consequences, destruction and remedy. <-> Kāma is most frequently connected with rāga (passion), with chanda (impulse) and gedha (greed), all expressing the active, clinging, and impulsive character of desire. <-> The foll. is the list of synonyms given at various places for kāma--cchanda: (1) chanda, impulse; (2) rāga, excitement; (3) nandī, enjoyment; (4) taṇhā, thirst; (5) sineha, love; (6) pipāsā, thirst; (7) pariḷāha, consuming passion; (8) gedha, greed; (9) mucchā, swoon, or confused state of mind; (10) ajjhosāna, hanging on, or attachment Nd1. At Nd2 200; Dhs 1097 (omitting No. 8), cp. DhsA 370; similarly at Vism 569 (omitting Nos. 6 and 8), cp. Dhs 1214; Vbh 375. This set of 10 characteristics is followed by kām--ogha, kāma--yoga, kām--upādāna at Nd2 200, cp. Vism 141 (kām--ogha, °āsava, °upādāna). Similarly at D III.238: kāme avigata--rāga, °chanda, °pema, °pipāsa, °pariḷāha, °taṇha. See also kāma--chanda below

under cpds. In connection with synonyms it may be noticed that most of the verbs used in a kāma--context are verbs the primary meaning of which is "adhering to" or "grasping," hence, attachment; viz. esanā (iṣ to Lat ira), upādāna (upa + ā + dā taking up), taṇhā (tṛṣ, Lat. torreo=thirst) pipāsā (the wish to drink), sineha (snih, Lat. nix=melting), etc. -- On the other hand, the reaction of the passions on the subject is expressed by khajjati "to be eaten up" pariḍ̣ayhati "to be burnt," etc. The foll. passage also illustrates the various synonymic expressions: kāme paribhuñjati, kāmamajjhe vasati, kāma--pariḷāhena pariḍ̣ayhati, kāmavitakkehi khajjati, kāma--pariyesanāyā ussukko, A I.68; cp. M I.463; III.129. Under this aspect kāma is essentially an evil, but to the popular view it is one of the indispensable attributes of bliss and happiness to be enjoyed as a reward of virtue in this world (mānussakāmā) as well as in the next (dibbā kāmā). See kāmāvacara about the various stages of next--world happiness. Numerous examples are to be found in Pv and Vv, where a standing Ep. of the Blest is sabbakāmasamiddha "fully equipped with all objects of pleasure," e. g. Pv I.105; PvA 46. The other--world pleasures are greater than the earthly ones: S V.409; but to the Wise even these are unsatisfactory, since they still are signs of, and lead to, rebirth (kāmûpapatti, It (4): api dibbesu kāmesu ratiŋ so nâdhigacchati Dh 187; rāgaŋ vinayetha mānusesu dibbesu kāmesu cāpi bhikkhu Sn 361, see also It 94. -- Kāma as sensual pleasure finds its
most marked application in the sphere of the sexual: kāmesu micchācārin, transgressing in lusts, sinning in the lusts of the flesh, or violating the third rule of conduct equivalent to abrahmacariyā, inchastity (see sīla) Pug 38, 39; It 63, etc. itthi--kāmehi paricāreti "he enjoys himself with the charms of woman" S IV.343. Kāmesu brahmacariyavā practising chastity Sn 1041. Kāmatthā for sexual amusement A III.229.

Redemption from kāma is to be effected by selfcontrol (saŋyama) and meditation (jhāna), by knowledge, right effort and renunciation. "To give up passion" as a practice of him who wishes to enter on the Path is expressed by: kāmānaŋ pahānaŋ, kāmasaññānaŋ pariññā, kāma--pipāsānaŋ--paṭivinayo, kāmavitakkānaŋ samugghāto kāma--pariḷāhānaŋ vūpasamo Vin III.111; --kāmesu (ca) appaṭibaddhacitto "uddhaŋsoto" ti vuccati: he whose mind is not in the bonds of desire is called "one who is above the stream" Dh 218; cp. Th 2, 12; -- tasmā jantu sadā sato kāmāni parivajjaye Sn 771; -- yo kāme parivajjeti Sn 768=Nett 69. -- nikkhamma gharā panujja kāme Sn 359; -- ye ca kāme pariññāya caranti akutobhayā te ve pāragatā loke ye pattā āsavakkhayaŋ A III.69. -- Kāmānaŋ pariññaŋ paññāpeti Gotamo M I.84; cp. A V.64; kāme pajahati: S I.12=31; Sn 704; kāmānaŋ vippahāna S I.47; -- ye kāme hitvā agihā caranti Sn 464; -- kāmā nirujjhanti (through jhāna) A IV.410; kāme panudati Dh 383=S I.15 (context broken), cp. kāmasukhaŋ analaŋkaritvā Sn 59; -- kāmesu anapekkhin Sn 166=Ś I.16 (abbrev.); S II.281; Sn 857; -- cp. rāgaŋ vinayetha . . . Sn 361. vivicc'eva kāmehi, aloof from sensuous joys is the prescription for all Jhāna--exercise.

Applications of these expressions:--kāmesu palāḷita A III.5; kāmesu mucchita S I.74; kāmālaye asatta S I.33; kāmesu kathaŋ nameyya S I.117; kāmesu anikīḷitāvin S I.9 (cp. kela); kittassa munino carato kāmesu anapekhino oghatiṇṇassa pihayanti kāmesu gathitā pajā Sn 823 (gadhitā Nd1); -- kāmesu asaññata Sn 243; -- yo na lippati kāmesu tam ahaŋ brūmi brāhmaṇaŋ Dh 401; -- Muni santivādo agiddho kāme ca loke ca anûpalitto Sn 845; kāmesu giddha D III.107; Sn 774; kāmesu gedhaŋ āpajjati S I.73; -- na so rajjati kāmesu Sn 161; -- kāmānaŋ vasam upāgamum Sn 315 (=kāmānaŋ āsattataŋ pāpuniŋsu SnA 325); kāme parivajjeti Sn 768, kāme anugijjhati Sn 769.

Character of Kāmā. The pleasures of the senses are evanescent, transient (sabbe kāmā aniccā, etc. A II.177), and of no real taste (appāsādā); they do not give permanent satisfaction; the happiness which they yield is only a deception, or a dream, from which the dreamer awakens with sorrow and regret. Therefore the Buddha says "Even though the pleasure is great, the regret is greater: ādīnavo ettha bhīyyo" (see k--sukha). Thus kāmā as kālikā (needing time) S I.9, 117; aniccā (transitory) S I.22; kāmā citrā madhurā "pleasures are manifold and sweet" (i. e. tasty) Sn 50; but also appassādā bahudukkhā bahupāyāsā: quot. M I.91; see Nd2 71. Another passage with var. descriptions and comparisons of kāma, beginning with app'assādā dukkhā kāmā is found at J IV.118. --atittaŋ yeva kāmesu antako kurute vasaŋ Dh 48; -- na kahāpaṇavassena titti kāmesu vijjati appasādā dukkhā kāmā iti viññāya paṇḍ̣ito "not for showers of coins is satisfaction to be found in pleasures--of no taste and full of misery are pleasures: thus say the wise and they understand" Dh 186; cp. M I.130; Vin II.25 (cp. Divy 224). -- Kāmato jāyatī soko kāmato jāyatī bhayaŋ kāmato vippamuttassa n'atthi soko kuto bhayan ti "of pleasure is born sorrow, of pleasure is born fear" Dh 215. <-> Kāmānam adhivacanāni, attributes of kāma are: bhaya, dukkha, roga, gaṇḍ̣a, salla, sanga, panka, gabbha A IV.289; Nd2 p. 62 on Sn 51; same, except salla & gabbha: A III.310. The misery of such pleasures is painted in vivid colours in the Buddha's discourse on pains of pleasures M I.85 and parallel passages (see e. g. Nd2 199), how kāma is the cause of egoism, avarice, quarrels between kings, nations, families, how it leads to warfare, murder, lasciviousness, torture and madness. Kāmānaŋ ādīnavo (the danger of passions) M I.85 sq. =Nd2 199, quot. SnA 114 (on Sn 61); as one of the five anupubbikathās: K° ādīnavaŋ okāraŋ saŋkilesaŋ A IV.186, 209, 439; -- they are the leaders in the army of Māra: kāmā te

paṭhamā senā Sn 436; -- yo evamvādī . . . n'atthi kāmesu doso ti so kāmesu pātavyataŋ āpajjati A I.266=M I.305 sq.
Similes.--In the foll. passage (following on appassādā bahudukkhā, etc.) the pleasures of the senses are likened to: (1) aṭṭhi--kankhala, a chain of bones; <-> (2) maŋsapesi, a piece of (decaying) flesh; -- (3) tiṇ'ukkā, a torch of grass; (4) angāra--kāsu, a pit of glowing cinders; -- (5) supina, a dream; (6) yācita, beggings; -- (7) rukkha--phala, the fruit of a tree; -- (8) asisūna, a slaughter--house; -- (9) satti--sūla, a sharp stake; -- (10) sappa--sira, a snake's head, i. e. the bite of a snake at Vin II.25; M I.130; A III.97 (where aṭṭhisankhala); Nd2 71 (leaving out No. 10). Out of this list are taken single quotations of No. 4 at D III.283; A IV.224=V.175; No. 5 at DhA III.240; No. 8 at M I.144; No. 9 at S I.128=Th 2, 58 & 141 (with khandhānaŋ for khandhāsaŋ); No. 10 as āsīvisa (poisonous fangs of a snake) yesu mucchitā bālā Th 2, 451, and several at many other places of the Canon.
Cases used adverbially:--kāmaŋ acc. as adv. (a) yathā kāmaŋ according to inclination, at will, as much as one chooses S I.227; J I.203; PvA 63, 113, 176; yena kāmaŋ wherever he likes, just as he pleases A IV.194; Vv I.11 (=icchānurūpaŋ VvA 11) -- (b) willingly, gladly, let it be that, usually with imper. S I.222; J I.233; III.147; IV.273; VvA 95; kāmaŋ taco nahāru ca aṭṭhi ca avasissatu (avasussatu in J) sarīre upasussatu maŋsa--lohitaŋ "willingly shall skin, sinews and bone remain, whilst flesh and blood shall wither in the body" M I.481; A I.50; S II.28; J I.71, 110; --kāmasā (instr.) in same sense J IV.320; VI.181; --kāmena (instr.) do. J V.222, 226; --kāmā for the love of, longing after (often with hi) J III.466; IV.285, 365; V.294; VI.563, 589; cp. Mhv III.18, 467. --akāmā unwillingly D I.94; J VI.506; involuntarily J V.237.
°kāma (adj.) desiring, striving after, fond of, pursuing, in kāma--kāma pleasure--loving Sn 239 (kāme kāmayanto SnA 284); Dh 83 (cp. on this passage Morris, J.P.T.S. 1893, 39--41); same expln as prec. at DhA II.156; Th 2, 506. -- atthakāma well--wishing, desirous of good, benevolent J I.241; V.504 (anukampakā +); sic lege for attakāmarūpā, M I.205, III,155, cf. S i.44 with ib. 75; A II.21; Pv IV.351; VvA 11 (in quotation); PvA 25, 112; mānakāma proud S I.4; lābhakāma fond of taking; grasping, selfish A II.240; dūsetu° desiring to molest Vin IV.212; dhamma° Sn 92; pasaŋsa° Sn 825. So frequently in comb. w. inf., meaning, willing to, wishing to, going to, desirous of: jīvitu°, amaritu°, dātu°, daṭṭhu°, dassana°, kātu°, pattu°, netu°, gantu°, bhojetu°, etc. --sakāma (--adj.) willing J V.295. --akāma 1. not desiring, i. e. unwilling: M II.181; mayhaŋ akāmāya against my wish (=mama anicchantiyā) Pv II.107, J V.121, 183, etc. 2. without desire, desireless, passionless Sn 445. --nikkāma same Sn 1131.
--agga (nt.) the greatest pleasure, intense enjoyment M II.43; Vv 163 (=VvA 79, attributed to the Paranimmita--vasavattino--devā); --aggi the fire of passion J V.487; --ajjhosāna (nt.) attachment to lust and desire, No. 10 in kāmacchanda series (see above); --âdhikaraṇa having its cause in desire M I.85; S I.74; --âdhimutta, bent upon the enjoyment of sensual pleasures A III.168; J VI.159; --ânusārin pursuing worldly pleasures J II.117; --andha blinded by passion Ud 76=Th 1, 297;-- âbhibhū overcoming passions, Ep. of the Buddha D II.274; --âbhimukha bent upon lust, voluptuous PvA 3; --âvacara "having its province in kāma," belonging to the
realm of sensuous pleasures. This term applies to the eleven grades of beings who are still under the influence of sensual desires and pleasures, as well as to all thoughts and conditions arising in this sphere of sensuous experience D I.34 (of the soul, expld DA 120: cha k°--devapariyāpanna); J I.47; Dhs 1, 431; Ps 1, 84, 85, 101; Vbh 324; Vism 88, 372, 452 (rūpa°, arūpa°, lokuttara), 493 (of indriyas), 574; PvA 138. --kamma an action causing rebirth in the six kāma--worlds Dhs 414, 418, 431; --devatā PvA 138 (+brahmādevatā) and --devā the gods of the pleasure--heavens J I.47; V.5; VI.99; Vism 392; or of the kāmâvacara--devaloka J VI.586, --bhūmi and --loka the plane or world of kāma Ps I.83; J VI.99; see also avacara; --âvacaraka belonging to the realm of kāma J VI.99; Sdhp 254 (°ika); --assāda the relish of sensual pleasures PvA 262; DA I.89, 311; --ātura affected by passion, love--sick J III.170; --ārāma pleasure--loving A IV.438 (gihī k--bhogī, °ratā, °sammuditā); --ālaya, the abode of sensual pleasure (i. e. kāma--loka) S I.33=Sn 177; Sn 306; --āvaṭṭa the whirlpool of sensuality J II.330; --āsava the intoxication of passion, sensuality, lusts; def. as kāmesu kāma--chando, etc. (see above k--chando) Vbh 364, 374; Dhs 1097; as the first of four impurities, viz. k°, bhava°, diṭṭhi°, avijjā° at Vin III.5 (the detachment from which constitutes Arahantship); Vbh 373; Dhs 1096, 1448; as three (prec. without diṭṭhi°) at It 49; Vbh 364; cp. D I.84; II.81; III.216; M I.7; --itthi a pleasure--woman, a concubine Vin I.36; J I.83; V.490; VI.220; --upabhoga the enjoyment of pleasures VvA 79; --upādāna clinging to sensuality, arising from taṇhā, as k° diṭṭhi° sīlabbata°, attavāda° D III.230; M I.51; Vbh 136, 375; Vism 569; --ûpapatti existence or rebirth in the sensuous universe. These are three: (1) Paccupaṭṭhita--kāmā (including mankind, four lowest devalokas, Asuras, Petas and animals), (2) Nimmāna--ratino devā, (3) Paranimmita--vasavattino devā D III.218; It 94. --ûpasaŋhita endowed with pleasantness: in formula rūpā (saddā, etc.) iṭṭhā kantā manāpā piyarūpā k° rajaniyā "forms (sounds, etc.=any object of sense), desirable, lovely, agreeable, pleasant, endowed with pleasantness, prompting desires" D I.245=M I.85; 504; D II.265; M III.267; VvA 127. --esanā the craving for pleasure. There are three esanās: kāma°, bhava°,

brahmacariya° D III.216 270; A II.42; Vbh 366; It 48; S V.54; --ogha the flood of sensual desires A III.69; D III.230, 276; Vbh 375; Vism 141; DhsA 166; Nd2 178 (viz. kām°, bhav°, diṭṭh°, avijj°). --kaṇṭaka the sting of lust Ud 27; --kara the fulfilment of one's desires J V.370 (=kāmakiriyā) --karaṇīya in yathā° pāpimato the puppet of the wicked (lit. one with whom one can do as one likes) M I.173; It 56; --kalala the mud of passions J III.293; --kāra the fulfilment of desires Sn 351=Th 1, 1271; --kārin acting according to one's own inclination Th 1. 971; or acting willingly DA I.71; --koṭṭhāsa a constituent of sensual pleasure (=kāmaguṇa) J III.382; V.149; DA I.121; PvA 205; --kopa the fury of passion Th 1, 671; --gavesin, pleasure--seeking Dh 99=Th 1, 992. --gijjha J I.210 and --giddha greedy for pleasure, craving for love J III.432; V.256; VI.245; --giddhimā, same J VI.525. --giddhin f. °inī same Mhvs VI.3. --guṇā (pl.) always as pañca: the five strands of sensual pleasures, viz., the pleasures which are to be enjoyed by means of the five senses; collectively all sensual pleasures. Def. as cakkhuviññeyyā rūpā, etc. A III.411; D I.245; II.271; III.131, 234; Nd2 s. v.; Ps I.129; as manāpiyehi rūpâdīhi pañcahi kāma--koṭṭhāsehi bandhanehi vā DA I.121, where it is also divided into two groups: mānusakā and dibbā. As constituents of kāmarāga at Nett 28; as vana (desire) Nett 81. -- In the popular view they are also to be enjoyed in "heaven": saggaŋ lokaŋ upapajjissāmi tattha dibbehi pañcahi k--guṇehi samappito samangibhūto paricāressāmī ti Vin III.72; mentioned as pleasures in Nandana S I.5; M I.505; A III.40, IV.118; in various other connections S IV.202; Vv 307; Pv III.71 (°ehi sobhasi; expl. PvA 205 by kāma--koṭṭhāsehi); PvA 58 (paricārenti); cp. also kāma--kāmin. As the highest joys of this earth they are the share of men of good fortune, like kings, etc. (mānusakā k° guṇā) S V.409; A V.272, but the same passage with "dibbehi pañcahi k°--guṇehi samappita . . ." also refers to earthly pleasures, e. g. S I.79, 80 (of kings); S V.342 (of a Cakkavatti); A II.125; IV.55, 239; V.203; of the soul D I.36; Vbh 379; other passages simply quoting k--g° as worldly pleasures are e. g. S I.16=Sn 171; S I.92; IV.196. 326; A III.69 (itthirūpasmiŋ); D I.60, 104; Sdhp 261. In the estimation of the early Buddhists, however, this bundle of pleasures is to be banned from the thought of every earnest striver after perfection: their critique of the kāmaguṇā begins with "pañc'ime bhikkhave kāmaguṇā . . ." and is found at various places, e. g. in full at M I.85=Nd2 s. v.; M I.454; II.42; III.114; quoted at M I.92; A III.411; IV.415, 430, 449, 458. Other expressions voicing the same view are: gedho pañcannaŋ k°--guṇānaŋ adhivacanaŋ A III.312 sq.; asisūnā . . . adhivac° M I.144; nivāpo . . . adhivac° M. I.155; sāvaṭṭo . . . adhivac° It 114. In connection w. rata & giddha PvA 3; pahīna M III.295; gathita & mucchita M I.173; mā te kāmaguṇe bhamassu cittaŋ "Let not thy heart roam in the fivefold pleasures" Dh 371; cittassa vossaggo Vbh 370; asantuṭṭha Vbh 350. See also Sn 50, 51, 171, 284, 337. --guṇika consisting of fivefold desire, appl. to rāga S II.99; J IV.220; Dhs A.371; --gedha a craving for pleasure S I.100; ThA 225; --cāgin he who has abandoned lusts Sn 719. --citta impure thought J II.214; --chanda excitement of sensual pleasure, grouped as the first of the series of five obstacles (pañca nīvaraṇāni) D I.156, 246; III.234, 278; A I.231; IV.457; A I.134=Sn 1106; S I.99; V.64; Bdhd 72, 96, 130; Nd2 200, 420A. Also as the first in the series of ten fetters (saŋyojanāni) which are given above (p. 31) as synonyms of kāma. Enumerated under 1--10 at Nd2 200 as eight in order: 1, 2, 3, 4, 5, 7, 9, 10 (omitting pipāsā and gedha) Vbh 364; Dhs 1114, 1153; Nd2 ad chandarāga and bhavachanda; in order: 2, 3, 5, 9, 6, 7, 10, 4 at A II.10; -- as nine (like above, omitting gedha) at Vbh 374; Dhs 1097; -- as five in order: 1, 5, 9, 6, 7, (cp. above passage A II.10) at M I.241; -- as four in order: 1, 5, 9, 7 at S IV.188; -- as six nīvaraṇas (5 + avijjā) at Dhs 1170, 1486. See also D I.246; III.234, 269; Ps I.103, 108; II.22, 26, 44, 169; Vism 141; Sdhp 459; --jāla the net of desires Th 1, 355; --taṇhā thirst after sensual pleasures; the first of the three taṇhās, viz. kāma°, bhava°, vibhava° D III.216, 275; It 50; Vbh 365 (where defined as kāmadhātupaṭisaŋyutto rāgo); Dhs 1059, 1136 (cp. taṇhā: jappāpassage); as the three taṇhā, viz. ponobbhavikā, nandirāga--sahagatā, tatratatr'âbhinandinī at Vin I.10= Vbh 101; as k--taṇhāhi khajjamāno k--pariḷāhena pariḍayhamāno M I.504. See also D II.308; S I.131; A II.11; Th 2, 140; J II.311; V.451; Miln 318. --da granting desires, bestowing objects of pleasure and delight; Ep. of Yakkhas and of Vessantara (cp. the good fairy) J VI.498, 525; Mhvs 19, 9; as sabba° Pv II.138; --dada=prec. Pv II.918; PvA 112; J VI.508; of a stone Miln 243, 252; of Nibbāna Miln 321; Kh VIII.10: esa devamanussānaŋ sabbakāmadado nidhi "this is the treasure which gives all pleasures to gods and men"; --dukkha the pain of sensual pleasures J IV.118; --duha granting wishes, like a cow giving milk J V.33; VI.214; f. °duhā the cow of plenty J IV.20; --dhātu "element of desire." i. e. 1. the world of desire, that sphere of existence in which beings are still in the bonds of sensuality, extending from the Avīci--niraya to the heaven of the Paranimmita--vasavatti--devas S II.151; Th 1, 181; also 2. sensual pleasures, desires, of which there are six dhātus, viz. kāma°, vyāpāda, vihiŋsā°, nekkhamma°, avyāpāda°, avihiŋsā°, Vbh 86; Nett 97; D III.215= Vbh 363 (as the first three=akusaladhātus); Vbh 404. See also D III.275; Th 1, 378; J V.454; Vism 486 (cp. Vbh 86). --nandī sensual delight (cp. °chanda) A II.11; Dhs 1114, etc. --nidānaŋ acc. adv. as the consequence of passion, through passion, M I.85, etc. (in kāmaguṇā passage); --nissaraṇa deliverance from passion, the extinction of passion It 61 (as three nissaraṇīyā dhātuyo), cp. A III.245; --nissita depending on craving Miln 11; --nīta led by desire J II.214, 215; --panka the mire of lusts Sn 945; Th 2, 354; J V.186, 256; VI.230, 505; Mhbv 3; --paṭisandhi--sukhin finding happiness in the

association with desire M III.230; --pariḷāha the flame or the fever of passion M I.242, 508; S IV.188; A I.68 (pariḍayhati, khajjati, etc.); A II.11; Vin III.20; Nd2 374 (comd with °palibodha); DhA II.2; see also kāmacchanda passage. --pāla the guardian of wishes, i. e. benefactor J V.221; --pipāsā thirst for sensuality M I.242; A II.11, and under k°--chanda; --bandha Ud 93, and --bandhana the bonds of desire J VI.28, also in the sense of k°--guṇā, q. v.; --bhava a state of existence dominated by pleasures. It is the second kind of existence, the first being caused by kamma Vbh 137. It rests on the effect of kamma, which is manifested in the kāma--dhātu A I.223. It is the first form of the 3 bhavas, viz. kāma°, rūpa°, arūpa° Vin I.36; D III.216; A IV.402; Vism 572. Emancipation from this existence is the first condition to the attainment of Arahantship: kāmabhave asatta akiñcana Sn 176, 1059, 1091 (expl. SnA 215: tividhe bhave alaggana); Bdhd 61. °parikkhīṇa one who has overcome the desire--existence Dh 415=Sn 639. --bhoga enjoyment of sensual pleasures, gratification of desires S I.74 (sāratta --°esu giddhā kāmesu mucchitā); Th 2, 464; It 94 (--°esu paṇḍito who discriminates in worldly pleasures); J II.65; --bhogin enjoying the pleasures of the senses Vin I.203, 287; II.136, 149; D III.124, 125; Miln 243, 350, as Ep. of the kāmûpapatti--beings It 94; as ten kinds A V.177; as bringing evil, being blameworthy S I.78; cp. A IV.281, 438; S IV.333 sq.; A III.351; Th 2, 486; J III.154. ye keci kāmesu asaññatā janā avītarāgā idha k--bhogino (etc.) A II.6, cp. II.17. kāmabhogī kām'ārāmo kāmarato kāma--sammudita A IV.439; --°seyyā sleeping at ease, way of lying down, the second of the four ways of sleeping (kāmabhogīseyyā vāmena passena) A II.244; --bhojin=°bhogin Ud 65; --magga the path of sensuous pleasures J V.67; --matta intoxicated with sensuous pleasures J VI.231; --mucchā sensual stupor or languor S IV.189; A II.11; Dhs 1114, etc. (see kāmacchanda); --yoga application to sensuous enjoyment, one of the four yogas, viz. kāma°, bhava°, diṭṭhi°, avijjā° (cp. āsavā) A II.10; only the first two at It 95; cp. D III.230, 276; S V.59; DhsA 166; --rata delighting in pleasures J V.255; --rati amorous enjoyment (as arati) Th 2, 58 and 141; J I.211; III.396; IV.107. --n'atthi nissaraṇaŋ loke kiŋ vivekena kāhasi bhuñjassu kratiyo mâhu pacchânutāpinī S I.128. mā pamādam anuyuñjetha, mā kāmaratisanthavaŋ appamatto hi jhāyanto pappoti paramaŋ sukhan S I.25=Dh 27=Th 1, 884; --rasa the taste of love J II.329; III.170; V.451; --rāga sensual passion, lust. This term embraces the kāmaguṇā & the three rāgas: Dhs 1131, 1460; Nett 28; M I.433 sq.; D III.254, 282; S I.22= A III.411; S I.13, 53; III.155; Th 2, 68, 77; PvA 6; see also k--chanda passage. Relinquishing this desire befits the Saint: Sn 139 (°ŋ virājetvā brahmalokûpago). As k--rāgavyāpāda Dhs 362; SnA 205; --rūpa a form assumed at will VvA 80, or a form which enjoys the pleasures of heaven Vbh 426; --lāpin talking as one likes D I.91 (=DA I.257 yadicchaka--bhāṇin); --lābha the grasping of pleasures, in °abhijappin A III.353; --loka the world of pleasures=kāmâvacara, q. v. Sdhp 233, 261; --vaṇṇin assuming any form at will, Protean J II.255= III.409=Vv 33191; J V.157; Vv 163; VvA 80, 143, 146; --vasika under the influence of passions J II.215; --vitakka a thought concerning some sensuous pleasure, one of the three evil thoughts (kāma° vyāpāda° vihiŋsā°) D III.215, 226; M I.114; A I.68; J I.63; III.18, 375; IV.490; VI.29; It 82, 115; Vbh 362; Miln 310; --vega the impulse of lust J VI.268; --sagga the heaven of sensuous beings, there are six q. v. under sagga J I.105; II.130; III.258; IV.490; VI.29, 432; at all these passages only referred to, not enumd; cp. k--âvacara; --sankappa- bahula full of aspirations after pleasure A III.145, 259; D III.215; --sanga attachment to passion Ud 75; --saññā lustful idea or thought; one of the three akusalasaññās (as vitakka) D I.182; III.215; M II.262; S I.126; Vbh 363; Th 1, 1039; virata k° āya S I.53=Sn 175; --saññojana the obstacle or hindrance formed by pleasures; °âtiga Ep. of Arahant, free of the fetters of lust A III.373 (+ kāmarāgaŋ virājetvā); --sineha love of pleasures Dhs 1097 (also as °sneha M I.241; S IV.188; A II.10); see k--chanda; --sukha happiness or welfare arising from (sensual) pleasure, worldly happiness, valued as mīlha°, puthujjana°, anariya°, and not worth pursuit: see kāmaguṇā, which passage closes: yaŋ ime pañca k--guṇe paṭicca uppajjati sukhaŋ somanassaŋ idaŋ vuccati k--sukhaŋ A IV.415; S IV.225; varying with . . . somanassaŋ ayaŋ kāmānaŋ assādo M I.85, 92, etc. -- As kāma° and nekkhamma° A I.80; as renounced by the Saint: anapekkhino k° ŋ pahāya Dh 346= S I.77; M III.230; Sn 59 (see Nd2 s. v.). See also S IV.208; M II.43; Th 2, 483; Vv 617; J II.140; III.396; V.428; kāmasukhallik'ânuyoga attachment to worldly enjoyment S IV.330; V.421; Vin I.10; D III.113; Nett 110; Vism 5, 32; --sutta N. of the first sutta of the Aṭṭhakavagga of Sn; --seṭṭhā (pl.) a class of devas D II.258; --sevanā pursuit of, indulgence in, sensuous pleasure J II.180; III.464; --sevin adj. to prec. J IV.118; --hetu having craving as a cause: in ādīnava--section, foll. on kāmaguṇā M I.86, etc., of wealth S I.74; --hetuka caused by passion Th 2, 355=ThA 243; J V.220, 225.

Kāmaka (adj.) [fr. kāma] only --° in neg. akāmaka unwilling, undesirous D I.115; M I.163; Vin III.13; J IV.31; cp. kāmuka.

Kāmaṇḍaluka (adj.) having a kamaṇḍalu (q. v.) S IV.312 cp. A V.263.

Kāmatā (f.) [abstr. fr. kāma] desire, longing, with noun: viveka° . . . to be alone PvA 43; anattha° J IV.14; with inf. PvA 65 (gahetu°); J III.362 (vināsetu°); Mhvs 5, 260; DhA I.91.

Kāmin (adj.) [fr. kāma] 1. having kāma, i. e. enjoying pleasure, gratifying one's own desires in kāma--kāmin realizing all wishes; attr. of beings in one of the Sugatis, the blissful states, of Yakkhas, Devas or Devaññataras (Pv I.33=PvA 16), as a reward for former merit; usually in combn with bhuñjāmi paribhogavant (Pv IV.346) or as "nandino devalokasmiŋ modanti kkāmino" A II.62=It 112; Th 1, 242; J III.154; Pv II.115; Pv III.116 (expl. "as enjoying after their hearts' content all pleasures they can wish for"). -- 2. giving kāma, i. e. benevolent, fulfilling people's wishes; satisfying their desires, in atthakāminī devatā Sn 986. -- akāmakāmin passionless, dispassionate Sn 1096, syn. of vītataṇhā without desire (cp. Nd2 4).

Kāmuka (adj. --n.) [cp. Sk. kāmuka] desiring, loving, fond of; a sweetheart, lover J V.306; Mhbv 3.

Kāmeti [den. fr. kāma] to desire, to crave, 1. to crave for any object of pleasure: Th 1, 93; J III.154; IV.167; V.480; -- 2. to desire a woman, to be in love with D I.241; M II.40; J II.226; V.425; VI.307, 326, etc. <-> pp. kāmita in kāmita--vatthu the desired object PvA 119; VvA 122; grd. kāmitabba to be desired, desirable PvA 16 (v. l. for kañña, better), 73; VvA 127; and kāmetabba J. V.156 (=kamaṇīya); ppr. (kāmaŋ) kāmayamānassa Sn 766 (=icchamānassa, etc., Nd1); J VI.172=Nett 69.

Kāya [der. probably fr. ci, cinoti to heap up, cp. nikāya heaping up, accumulation or collection; Sk. kāya] group, heap, collection, aggregate, body. -- Definitions and synonyms. -- SnA 31 gives the foll. synonyms and similes of kāya: kuṭī, guhā (Sn 772), deha, sandeha (Dh 148=Th 1, 20), nāvā (Dh 369), ratha (S IV.292), dhaja, vammīka (M I.144), kuṭikā (Th 1, 1); and at KhA 38 the foll. def.: kāye ti sarīre, sarīraŋ hi asucisañcayato kucchitānaŋ vā kesādīnaŋ āyabhūtato kāyo ti vuccati. . . . It is equivalent to deha: S I.27; PvA 10; to sarīra KhA 38; PvA 63, to nikāya (deva°) D III.264; and cp. formula of jāti: sattānaŋ tamhi tamhi sattanikāye jāti . . . Nd2 257.

Literal meaning.--1. mahājana--kāya a collection of people, a crowd S IV.191; V.170; VvA 78; --bala° a great crowd Sn p. 105; DhA I.193, 398. -- 2. group or division: satta kāyā akaṭā, etc. (seven eternal groups or principles) D I.56=M I.517=S III.211 (in Pakudha Kaccāyana's theory); with reference to groups of sensations or sense--organs, as vedanā--kāya, saññā°, viññāṇa°, phassa°, etc. S III.60, 61; D III.243, 244; taṇhā° D III.244; appl. to hatthi°, ratha°, patti°, groups of elephants, carriages or soldiers S I.72. -- A good idea of the extensive meaning of kāya may be gathered from the classification of the 7 kāyas at J II.91, viz. camma°, dāru°, loha°, ayo°, vāluka°, udaka°, phalaka°, or "bodies" (great masses, substances) of skin, wood, copper, iron, sand, water, and planks. -- Var. other combns: Asura° A I.143; D III.7; Ābhassara° ("world of radiance") D I.17=III.29, 84; Deva° S I.27, 30; D III.264 (°nikāya); dibbā kāyā A I.143; Tāvatiŋsa° D III.15.

Applied meaning.--I. Kāya under the physical aspect is an aggregate of a multiplicity of elements which finally can be reduced to the four "great" elements, viz. earth, water, fire, and air (D I.55). This "heap," in the valuation of the Wise (muni), shares with all other objects the qualities of such elements, and is therefore regarded as contemptible, as something which one has to get rid of, as a source of impurity. It is subject to time and change, it is built up and kept alive by cravings, and with death it is disintegrated into the elements. But the kamma which determined the appearance of this physical body has naturally been renewed and assumes a new form. II. Kāya under the psychological aspect is the seat of sensation (Dhs §§ 613<-> 16), and represents the fundamental organ of touch which underlies all other sensation. Developed only in later thought DhsA. 311 cf. Mrs. Rhys Davids, Bud. Psy. Ethics lvi. ff.; Bud. Psy. 143, 185 f.

I. (Physical).--(a) Understanding of the body is attained through introspection (sati). In the group of the four sati--paṭṭhānas, the foundations of introspection, the recognition of the true character of "body" comes first (see Vbh 193). The standing formula of this recognition is kāye kāyânupassī . . . contemplating body as an accumulation, on which follows the description of this aggregate: "he sees that the body is clothed in skin, full of all kinds of dirty matter, and that in this body there are hair, nails, teeth," etc. (the enumeration of the 32 ākāras, as given Kh III.). The conclusions drawn from this meditation give a man the right attitude. The formula occurs frequently, both in full and abridged, e. g. D II.293, 294; III.104, 141; A III.323=V.109; S IV.111=V.278; Vbh 193, 194; Nett 83, 123; with slight variation: kāye asubhânupassī . . . A III.142 sq.; V.109 (under asubhasaññā); It 81; cp. kāye aniccânupassī S IV.211; and kāyagatā sati. -- This accumulation is described in another formula with: ayaŋ . . . kāyo rūpī cātum(m)ahābhūtiko mātā--pettika--sambhavo odana--kummās'upacayo, etc. "this body has form (i. e. is material, visible), is born from mother and father, is a heap of gruel and sour milk, is subject to constant dressing and tending, to breaking up and decay," etc., with inferences D I.55=S III.207; S II.94; IV.194; V.282, 370; D I.76, 209; M I.144,

500; II.17; A IV.386=S IV.83.

(b) Various qualities and functions of the material body. As trunk of the body (opposed to pakkhā and sīsa) S II.231; also at Pv I.83; as depending on nourishment (āhāra--ṭṭhitika, etc.) Sv.64; A II.145 (with taṇhā, māna, methuna); as needing attention: see °parihārika. As saviññāṇaka, having consciousness A IV.53= S II.252=S III.80, 103, 136, 169; cp. āyu usmā ca viññānaŋ yadā kāyaŋ jahant'imaŋ S III.143. As in need of breathing assāsa--passāsa S V.330, 336; as tired, fatigued (kilanta--kāya) kilanta--kāyā kilanta--cittā te devā tamhā kāyā cavanti "tired in body, tired in mind these gods fall out of this assembly" (D I.20; III.32÷); in other connection PvA 43; see also kilanta. kāyo kilanto D III.255 sq.;=A IV.332; S V.317; M I.116; jiṇṇassa me . . . kāyo na paleti Sn 1144; ātura--kāyo S III.1 (cittaŋ anāturaŋ); paripuṇṇa--k° suruci sujāto, etc., with a perfect body (of the Buddha) Sn 548= Th 1, 818; cp. mahā--k° (of Brahmins) Sn 298. The body of a Buddha is said to be endowed with the 32 signs of a great man: Bhagavato kāye dvattiŋsa mahāpurisa--lakkhaṇāni . . . Sn p. 107, cp. 549. The Tathāgata is said to be dhamma--kāyo "author and speaker of Doctrine," in the same sense Brahma--kāyo "the best body" (i. e. of Doctrine) D III.84 (Dial. iii, 81).

(c) Valuation of physical body. From the contemplating of its true character (kāyânupassī) follows its estimation as a transient, decaying, and repulsive object. -- kāye anicc'ânupassī S IV.211 (and vay'ânupassī, nirodh'ânupassī), so also asubhânupassī It 81; kāyañ ca bhindantaŋ ñatvā It 69; evaŋdhammo (i. e. a heap of changing elements) A III.324; aciraŋ vat' ayaŋ kāyo paṭhaviŋ adhisessati chuddho apetaviññāṇo niratthaŋ va kalingaraŋ Dh 41. pittaŋ semhañ ca vamati kāyamhā Sn 198. As bahu--dukkho bahuādīnavo A V.109; as anicca dukkha, etc. M I.500; II.17; kāyena aṭṭiyamānā harayamānā S IV.62; V.320; dissati imassa kāyassa ācayo pi apacayo pi ādānam pi nikkhepanam pi S II.94. -- This body is eaten by crows and vultures after its death: S V.370. Represented as pūti° foul S I.131; III.120. -- Bdhgh. at Vism 240 defines kāya as "catu--mahābhūtika pūti--kāya" (cp. similar passages on p. 367: patthaddho bhavati kāyo, pūtiko bhavati kāyo).

(d) Similes.--Out of the great number of epithets (adhivacanāni) and comparisons only a few can be mentioned (cp. above under def. & syn.): The body is compared to an abscess (gaṇḍa) S IV.83=A IV.386; a city (nagara) S IV.194; a cart (ratha) S IV.292; an anthill (vammīka) M I.144; all in reference to its consisting of the four fundamental elements, cp. also: pheṇ' ûpamaŋ kāyaŋ imaŋ viditvā "knowing that the body is like froth" Dh 46; kumbh'ûpamaŋ kāyaŋ imaŋ viditvā nagar'ûpamaŋ cittaŋ idaŋ ṭhapetvā Dh 40: the body is as fragile as a water--pot.

(e) Dissolution of the body is expressed in the standard phrase: kāyassa bhedā param maraṇā . . ., i. e. after death . . . upon which usually follows the mention of one of the gatis, the destinies which the new kāya has to experience, e. g. D I.82, 107, 143, 162, 245, 247, 252; III.96, 97, 146, 181, 235; M I.22; S I.94; III.241; Dh 140; It 12, 14; J I.152; PvA 27, etc., etc. Cp. also IV.

II. (Psychological).--As the seat of feeling, kāya is the fifth in the enumeration of the senses (āyatanāni). It is ajjhattika as sense (i. e. subjective) and its object is the tangible (phoṭṭhabba). The contact between subject and object consists either in touching (phusitvā) or in sensing (viññeyya). The formulas vary, but are in essence the same all through, e. g. kāya--viññeyyā phoṭṭhabbā D I.245; kāyena phoṭṭhabbaŋ phusitvā D III.226, 250, 269; M I.33; II.42; S IV.104, 112; kāyena phusitvā A V.11; kāyo c'eva phoṭṭhabbā ca D III.102. Best to be grouped here is an application of kāya in the sense of the self as experiencing a great joy;

the whole being, the "inner sense," or heart. This realization of intense happiness (such as it is while it lasts), pīti--sukha, is the result of the four stages of meditation, and as such it is always mentioned after the jhānas in the formula: so imaŋ eva kāyaŋ vivekajena pīti--sukhena abhisandeti . . . "His very body does he so pervade with the joy and ease born of detachment from worldliness" D I.73 sq.=M I.277; A II.41, etc. -- A similar context is that in which kāya is represented as passaddha, calmed down, i. e. in a state which is free from worldly attachment (vivekaja). This "peace" of the body (may be translated as "my senses, my spirits" in this connection) flows out of the peace of the mind and this is born out of the joy accompanying complete satisfaction (pamuditā) in attaining the desired end. The formula is pamuditassa pīti jāyati pītimanassa kāyo passambhati, passaddhakāyo sukhaŋ vedeti, sukhino cittaŋ samādhiyati D III.241, 288; S IV.351; M I.37; A III.21, 285; IV.176; V.3, 333; Vbh 227. <-> Similarly: pamuditāya pīti jāyati, pītimanāya kāyo p°, passadhakāyā sukhaŋ ved° Vin I.294 (çp. Vin. Texts II.224: "all my frame will be at peace," or "individuality"; see note) passaddhakāya--sankhāra mentioned at A V.29 sq. is one of the ten ariya--vāsā, the noblest conditions. A quasi--analogy between kāya and kāma is apparent from a number of other passages: kāya--chando --°sneho --°anvayatā pahīyati M I.500; ajjhattañ ca bahiddha ca kāye chandaŋ virājaye Sn 203; kāye avigata--rāgo hoti (kāme, rūpe) D III.238=A III.249; madhurakajāto viya kāyo S III.106; A III.69.

III. (Ethical).--Kāya is one of the three channels by which a man's personality is connected with his environment & by which his character is judged, viz. action, the three being kāya, vacī (vāca) and manas. These three kammantas, activities or agents, form the three subdivisions of the sīla, the rules of conduct. Kāya is the first and most conspicuous agent, or the principle of

action kat) e)coxh/n, character in its pregnant sense.
 Kāya as one of a triad.--Its usual combination is in the formula mentioned, and as such found in the whole of the Pāli Canon. But there is also another combination, found only in the older texts, viz. kayenā vācāya uda cetasā: yañ ca karoti kāyena vācāya uda cetasā taŋ hi tassa sakaŋ hoti tañ ca ādāya gacchati S I.93 yo dhammacārī kāyena vācāya uda cetasā idh eva nam pasaŋsanti pacca sagge pamodati S I.102. -- So also at A I.63; Sn 232. Besides in formula arakkhitena kāyena a° vācāya a° cittena S II.231=271; IV.112. <-> With su-- and duccarita the combn is extremely frequent, e. g. S I.71, 72; M I.22, etc., etc. In other comb. we have kāya-- (v°., m.°) kamma, moneyya, soceyya, etc. -- k°. v°. m°. hiŋsati S I.165; saŋsappati A V.289 sq.; kāye (v°. m°.) sati kāya--sañcetanā--hetu uppajjati S II.39 sq.; The variations of k-- in the ethics of the Dhamma under this view of k°. v°. m°. are manifold, all based on the fundamental distinctions between good and bad, all being the raison d'être of kamma: yaŋ . . . etarahi kammaŋ karoti kāyena v. m. idaŋ vuccati navakammaŋ S IV.132. -- Passages with reference to good works are e. g. D III.245; A I.151; V.302 sq.; (see also Kamma II.2 b. c.). -- With reference to evil: S III.241, 247; A I.201; kin nu kāyena vācāya manasā dukkaṭaŋ kataŋ Pv II.13 and passim. Assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati kāyena v. m. S II.151; pāpaŋ na kayirā vacasā manasā kāyena vā kiñcana sabbaloke S I.12=31; yassa kāyena vācāya manasā n'atthi dukkaṭaŋ saŋvutaŋ tīhi ṭhānehi, tam ahaŋ brūmi brāhmaṇaŋ Dh 391=Nett 183. Kāyena saŋvaro sādhu sādhu vācāya saŋvaro manasā saŋvaro sādhu sādhu sabbattha saŋvaro Dh 361=S I.73= Miln 399; ye ca kāyena v. m. ca susaŋvutā na te Māravasânugā, na te Mārassa paccagū S I.104; vācānurakkhī manasā susaŋvuto kāyena ca akusalaŋ na kayirā Dh 281=Nett 183.
 Kāya as one of a dyad: vācā and kāya: S I.172 (°gutta) M I.461 (rakkhita and a°); Pv I.22 (°saññatā and opp.); Vism 28 (k°--vacī--kamma); PvA 98.
 Kāya alone as a collective expression for the three: A I.54; Dh 259, 391; Sn 206, 407; kāye avītarāgo M I.101; A III.249; IV.461 sq.; °--samācāra S V.354; kāyaŋ paṇidhāya Ps I.175; Vbh 244=252; bhāvita° and a° M I.239; A I.250; III.106 sq., cp.: kāya--ppakopaŋ rakkheyya, kāyena saŋvuto siyā kāyaduccaritaŋ hitvā, kāyena sucaritaŋ care Dh 231. Ahiŋsakā ye munayo niccaŋ kāyena saŋvutā Dh 225.
 Kāya in combn with citta: ṭhito va kāyo hoti ṭhitaŋ cittaŋ . . . S V.74; anikaṭṭha--kāyo nikaṭṭha--citto A II.137; sāraddha--kāyo sankiliṭṭha--citto A V.93=95= 97; bhāvita--kāyo, °sīlo, °citto, °pañño S IV.111; A IV.111; V.42 sq. Apakassa kāyaŋ apakassa cittaŋ S II.198. Kāya--citta--passaddhi, etc. Dhs §§ 29--51. In these six couples (or yugalas) later Abhidhamma distinguished kāya as=the cetasikas (mental properties, or the vedanā, saññā and sankhārā khandhas), body being excluded. Cpd. 96. See also combn kilantakāya, kilanta--citta under kilamati.
 IV. (Various).--Kāyena (i. e. "visibly") aññamaññaŋ passituŋ A II.61; as nānatta° and ekatta° at A IV.39 =Nd2 570. The relation between rūpa--kāya (=cātumahābhūtika), and nāma--kāya, the mental compound (=vedanā saññā, etc.) is discussed at Nett 77, 78, and Ps I.183 sq., see also S II.24. K. is anattā, i. e. k. has no soul A V.109; S IV.166. n'âyaŋ kāyo tumhākaŋ n'āpi paresaŋ, purāṇaŋ idaŋ kammaŋ . . . "neither is this body yours, nor anyone else's: it is (the appearance of) former karma" S II.64, 65=Nd2 680. Dissamānena kāyena and upaḍḍha--dissamānena S I.156. <-> Manomaya--kāya a body made by the mind (cp. VvA 10 and DA I.110, 120, 222) according to Bdhgh only at the time of jhāna S V.282 sq.; manomaya pīti--bhakkha sayaŋpabha D I.17=VvA 10; manomayaŋ kāyaŋ abhinimmināya . . . D I.77; m° sabbanga--paccangī D I.34, 77, 186, 195. -- Under the control of psychic powers (iddhi): kāyena va saŋvatteti he does as he likes with his body, i. e. he walks on water, is ubiquitous, etc. (yāva brahmalokā pi: even up to heaven) S V.265= D I.78=A I.170: see also S V.283, 284. -- In the various stages of Saŋsāra; kāyaŋ nikkhipati he lays down his (old) body S IV.60, 400; cp. S III.241 (ossaṭṭha--kāya); referring to continuous change of body during day and night (of a Petī) Pv II.1211.
 --anga a limb of the body, kāy'angaŋ vāc'angaŋ vā na kopenti: they remain motionless and speechless (ref. to the bhikkhus begging) J III.354; DhsA 93, 240; --ânupassin in combn kāye kāyânupassī "realizing in the body an aggregate" D II.94, 100, 291 sq.; D III.58, 77, 141, 221, 276; M I.56; A I.39, 296; II.256; III.449; IV.300, 457 sq.; S IV.211; V.9, 75, 298, 329 sq.; Vbh 193 sq.; 236; see also above. Der.: °anupassanā Ps. I.178, 184; II.152, 163, 232; °passita Nett. 123; --āyatana the sense of touch D III.243, 280, 290; Dhs 585, 613, 653, 783;--indriya same D III.239; Dhs 585, 613, 972; --ujjukatā straightness of body (+citta°, of thought) Dhs 53, 277, 330; Vism 466; Bdhd 16, 20. --ûpaga going to a (new) body S II.24; --kamma "bodily action," deed performed by the body in contradistinction to deeds by speech or thought (see above) D I.250; III.191, 245, 279; M I.415; III.206; A I.104; III.6, 9, 141 sq.; V.289; Th 2, 277; Ps II.195; Dhs 981, 1006; Vbh 208, 321, 366; Pug 41; Bdhd 69; DhsA 68, 77, 344. --kammaññatā wieldiness, alertness of the bodily senses included under nāmakāya Dhs 46, 277, 326. --kammanta=°kamma, in comb. °sampatti and °sandosa A V.292, 294, 297; M I.17. --kali "the misfortune of having a body"=this miserable body Th 2, 458, 501; ThA 282, 291; --kasāva bodily impurity or depravity A I.112; --gata "relating to

the body," always combined with sati in the same sense as °anupassin (see above) S I.188; M. III.92; A I.44; Sn 340 (cp. SnA 343); Th 1, 468, 1225; J I.394; Dh 293= Nett 39; Dh 299; Miln 248, 336, 393; Vism 111, 197, 240 sq. --gantha bodily tie or fetter (binding one to saŋsāra), of which there are four: abhijjhā, byāpāda, sīlabbata--parāmāsa, idaŋ--saccâbhinivesa D III.230= S V.59=Dhs 1135=Vbh 374; cp. Mrs. Rh. D., Dhs. trsl. p. 304; --gandha spelling for °gantha at Nett 115<-> 119; --gutta one who guards his body, i. e. controls his action (+vacīgutta) S I.172=Sn 74; --gutti the care or protection of the body Vin I.295; J II.162; --citta body and mind: °ābādha physical and mental disease J IV.166; see other combns above; --ḍāha fever Vin I.214; --tapana chastisement of body, curbing one's material desires, asceticism PvA 98. --thāma physical strength J III.114; --daratha bodily distress J V.397; VI.295; --daḷha bodily vigour Vin II.76, 313; --dukkha bodily pain (+ceto°) M III.288; --duccarita misconduct by the body, evil deeds done through the instrumentality of the body (cp. °kamma) D III.52, 96, 111, 214; A I.48; Dh 231; It 54, 58; Dhs 300, 1305; Bdhd 16, 20; --duṭṭhulla unchastity Th 1, 114; --dvāra the channel or outlet of bodily senses J I.276; IV.14; VvA 73; DhA IV.85; Bdhd 69; --dhātu the "element" of body, i. e. the faculty of touch, sensibility Dhs 613; Kvu 12; --pakopa blameworthy conduct, misbehaviour (+vacī°, mano°) Dh 231=DhA 330; --pacālaka (nt.) shaking or swaying the body, "swaggering" Vin II.213; --paṭibaddha 1. adj. (of the breath), dependent on, or connected with the body S IV.293; attached or bound to the body J III.377; V.254; 2. m. an article of dress worn on the body Vin III.123, IV.214; --payoga the instrumentality or use of the body DA I.72=DhsA 98; --pariyantika limited by the body, said of vedanā, sensation S V.320=A II.198; --parihārika tending or protecting the body D I.71=A II.209=Pug 58; Vism 65 (cīvara); DA I.207; --pasāda clearness of the sense of touch or sense in general DhsA 306; Bdhd 62, 66, 74; cp. Dhs. trsl. p. 173n, 198n; --passaddhi serenity or quietude of the senses S IV.125 (cp. IV.351 and above); V.66, 104; Dhs 40, 277, 320; DhsA 130; Bdhd 16, 19, 29; --pāgabbhiya "body--forwardness" immodesty, lasciviousness, gener. said of women J II.32; V.449; --pāgabbhiniya same J I.288; --pāguññatā good condition of the mental faculties, fitness of sense, opp. kāyagelañña, apathy Dhs 46, 277, 326; Vism 466; Bdhd 16, 20, 157; --phandita (nt.) bodily activity J III.25; --baddha fastened to the body, appl. to robes DA I.207; --bandhana a girdle or waistband Vin I.46, 51; II.118, 135, 177, 213, 266; M I.237; --bala physical strength PvA 30; --bhāvanā meditation or training with regard to action D III.219; M I.237; cp. Miln 85; --macchera "body--selfishness," pampering the body Th 1, 1033; --mudutā pliability of sense=°kammaññatā Dhs 44, 277, 324; Bdhd 16, 20, 157; --muni a sage with regard to action It 56; --moneyya the true wisdom regarding the use of the body as an instrument of action It 56; 67; D III.220; A I.273; Nd2 514; --ratha the "carriagelike" body J VI.253; --lahutā buoyancy of sense= °muduta, same loci; --vanka crookedness of action A I.112; --vikāra change of position of the body J III.354; --vijambhana alertness DhA IV.113; --viññatti intimation by body, i. e. merely by one's appearance, appl. chiefly to the begging bhikkhu Dhs 585, 636, 654, 844; DhsA 82, 301; Miln 229, 230; Vism 448; Bdhd 69, 70; --viññāṇa consciousness by means of touch, sensory consciousness D III.243; Dhs 556, 585, 651, 685, 790; Miln 59; Vbh 180; °dhātu element of touch--consciousness Dhs 560; Vbh 88; Kvu 12; --viññeyya to be perceived by the sense of touch (+phoṭṭhabba, see above) D I.245; II.281; III.234; M I.85, 144; Dhs 589, 967, 1095; Vbh 14; Kvu 210; Miln 270; --vipphandana throbbing of the body, bodily suffusion, appld to °vinnatti Bdhd 69, 70; DhsA 323; --viveka seclusion of the body, hermitism J I.289; DhsA 165; --vūpakāsa= °viveka D III.285 (+citta° "singleness" of heart); --veyyāvacca menial duties J I.12; °kara a servant J II.334; --veyyāvaṭika same J VI.418; Sn p. 104; DhA I.27; °kamma id. J V.317 (=veyyāvacca) DhsA 160; --saŋsagga bodily contact, sexual intercourse Vin III.121, 190; J VI.566; --sakkhin he who has realized and gained the final truth concerning the body (cp. °anupassin) D III.105, 254; M I.478=Pug 14, 29; M II.113; III.45; A I.74; 118; IV.10, 451; V.23; Ps II.52, 62; Nett 190; Kvu 58; Vism 93, 387. --sankhāra the material aggregate, substratum of body Vin III.71; S II.40; III.125; IV.293; A I.122; II.158, 231; Ps I.184, 186; Vism 530. --sangaha control of body (+citta°) Nett 91; --sañcetanā (--hetu) ground (for the rise of), material, i. e. impure thoughts A II.157; Vism 530 (+vacī°, mano°). --samācāra (good) conduct as regards one's actions D II.279 (+vacī°) M I.272 sq.; II.113; III.45; S V.354; A III.186 sq. --sampīlana crushing the body (of dukkha) Nett 29; --samphassa the sense of touch (see āyatana) D III.243; S V.351; Dhs 585, 616, 651, 684; °ja arisen through touch or sensibility D III.244; Dhs 445, 558; --sucarita good conduct in action, as one of the three °kammāni (vacī°, mano°) D III.52, 96, 111, 169, 215; It 55, 59, 99, Dhs 1306; --suci purity of body, i. e. of action (+vacī°, ceto°) A I.273; It 55; --soceyya purification of body (+vacī°, mano°) D III.219; A I.271; V 264, 266; It 55.

Kāyika (adj.) [fr. kāya] 1. belonging to the body, i. e. felt by the body (experienced by the senses), or resulting from the body, i. e. done by the body (=acted as opposed to spoken or thought). sukhaŋ physical happiness (opp. cetasika°) S V.209; A I.81; dukkhaŋ D II.306; M I.302 (opp. cetasikaŋ); kāyikaŋ (sc. dhammaŋ) sikkhati to teach the conduct of body (opp. vācasikaŋ) Vin II.248. In comb. with vācasika also at S I.190; Pug 21; Vism 18 (of anācara); PvA 119 (of saŋyama, control)

Shhp 55; Bdhd 26, 134; referring to diff. kinds of amusements Nd2 219=SnA 86. 2. --° (of devas) belonging to the company of--: ° D I.220; gandhabba° PvA 119.

Kāyūra & Kāyura [see also keyūra, which is the only form in Sk.] 1. an ornamental bracket or ring worn on the upper arm (bāh'âlankāra Pv; bhuj° Vv) or neck (gīvāya pilandhana J III.437); a bracelet or necklace Vin II.106; J III.437; IV.92; Pv III.93; Vv 362. -- 2. adj. as sakāyura raṭṭha having the insignia "regis" J V.289=486.

Kāyūrin (adj.) [fr. last] wearing bracelets Pv III.91.

Kār --secondary root of karoti, in denom. and intensive function in kāra, kāraka, kāraṇa, kārin, kāreti and their derivations.

Kāra [fr. kār--, cp. Vedic kāra song of praise, which is, however, derived fr. kṛ=kir to praise; also Vedic °kāra in brāhma°, fr. kṛ] 1. abs. (a) deed, service, act of mercy or worship, homage: kāra--paṇṇaka J VI.24 (vegetable as oblation); appako pi kato kāro devûpapattiŋ āvahati "even a small gift of mercy brings about rebirth among the gods" PvA 6. --kāraka one who performs a religious duty D I.61 (=DA I.170). (b) doing, manner, way: yena kārena akattha tena k° pavattamānaŋ phalaŋ "as you have done so will be the fruit" PvA 45. -- 2. (--°) (a) the production or application of, i. e. the state or quality of . . .: atta° one's own state =ahaŋ kāra, individuality; para° the personality of others A III.337; citti° reflection, thought PvA 26; see e. g. andha° darkness, sak° homage, etc. -- balakkārena forcibly PvA 68. -- (b) as ttg. the item, i. e. particle, letter, sound or word, e. g. ma--kāra the letter m PvA 52; ca--kāra the particle ca PvA 15; sa--kāra the sound sa SnA 23. -- (c) (adj. --n.) [cp. kara] one who does, handles or deals with: ayakāra iron--smith Miln 331.

Kāraka (usually --°) the doer (of): Vin II.221 (capu--capu°); sāsana° he who does according to (my) advice Sn 445; Bdhd 85 sq.; -- f. kārikā: veyyāvacca° a servant PvA 65 (text reads °tā); as n. the performance of (--°), service: dukkara--kārikā the performance of evil deeds S I.103; Th 2, 413 (=ThA 267). --agga--kārikā first test, sample Vin III.80.

Kāraṇa (nt.) [in meaning 1 represented in later Sk. by kāraṇā f., in meaning 2=Sk. kāraṇa nt., equivalent to prakṛti, natural form, constituent, reason, cause]. 1. --(a) a deed, action, performance, esp. an act imposed or inflicted upon somebody by a higher authority (by the king as representative of justice or by kamma: M III.181; see kamma 11 3.A b.) as an ordeal, a feat or punishment: a labour or task in the sense of the 12 labours of Heracles or the labours of Hades. kāraṇaŋ kārāpeti "he makes somebody perform the task." Pass, kāraṇaŋ or kāraṇā karīyati. Thus as a set of five tasks or purgatory obligations under the name of pañcavidha--bandhana "the group of five" (not, as Warren trsl. p. 257 "inflict on him the torture called the fivefold pinion"), a means of punishment in Niraya (q. v. under pañca). Not primarily torture (Rh. Davids, Miln trsl. I.254, and others with wrong derivation from kṛntati). At DhA III.70 these punishments are comprehended under the term dasa--dukkhakāraṇāni (the ten punishments in misery); the meaning "punishment" also at J IV.87 (tantarajjukaŋ k°ŋ katvā), whereas at J VI.416 k. is directly paraphrased by "maraṇa," as much as "killing." Often spelt karaṇa, q. v.; the spelling kāraṇā (as f.) at Miln 185 seems to be a later spelling for kāraṇaŋ. See karaṇa for further reference. -- Kiŋ kāraṇaŋ ajja kāressati "what task will he impose on me to--day?" A V.324; as pañcavidhabandhana K° A I.141, PvA 251, Nd2 304III. -- As adj. °kāraṇa in dāruṇa° "being obliged to go through the dreadful trial" PvA 221. -- (b) duty obligation, in kāraṇ'âkāraṇā (pl.) duties great and small DhA I.385. Cp. also kāraṇaŋ karoti to try M I.444. -- (c) a trick (i. e. a duty imposed by a higher authority through training) J II.325 (ānañja°); Miln 201 (ākāsa--gamana°). 2. -- (a) acting, action as (material) cause: k°--bhūta being the cause of . . . PvA 15;--(b) (intellectual) cause, reason Miln 150; DhA I.389; esp. as --°: arodana° the reason for not crying PvA 63; asocana° same, ibid. 62; āgamana° the reason for coming (here) ibid. 81, 106. =pariyatti, DhA. 36.=attha, SA on I.215, SnA. I.238--instr. kāraṇena by necessity, needs PvA 195; tena k° therefore ibid. 40 -- abl. kāranā by means of, through, by (=hetu or nissāya) PvA 27; imasmā k° therefore PvA 40; kāraṇaṭṭhā (expl. as attha--kāraṇā Nd2) for the purpose of some object or advantage Sn 75; opp. nikkāraṇā from unselfishness ibid.--sakāraṇa (adj.) with good reason (of vacana) PvA 109.

Kāraṇika [der. fr. prec.] the meaning ought to be "one who is under a certain obligation" or "one who dispenses certain obligations." In usu° S II.257 however used simply in the sense of making: arrow--maker, fletcher. Perhaps the reading should be °kāraka.

Kāraṇḍava1

Kāraṇḍava1 [of uncertain etym., cp. karaṇḍa] chaff, offal, sweepings, fig. dirt, impurity: yava° A IV.169 (chaff); samaṇa° ibid. -- In passage kāraṇḍavaŋ niddhamatha, kasambuŋ apakassatha A IV.172=Sn 281=Miln 414 trsld by Rh. Davids Miln trsl. II.363 "get rid of filth, put aside rubbish from you," expl. SnA 311 by kacavara (q. v.). Rh. D's note3 loc. cit. is to be modified according to the parallel passages just given.

Kāraṇḍava2

Kāraṇḍava2 [cp. Sk. kāraṇḍava] a sort of duck Vv 358 (expld as also by Halāyudha 2, 99 by kādamba, black goose).

Kārā (f.) [cp. Sk. kārā] confinement, captivity, jail, in °bhedaka cora a thief who has broken out of jail Vin I.75.

Kārāpaka [fr. kārāpeti] a schemer, inventor J VI.333.

Kārāpaṇa see kāreti.

Kārāpita [pp. of kārāpeti, Caus. of karoti] made to do J VI.374.

Kārikā see kāraka see kāraka

Kāritā = kārikā (performance); see pāripūri°.

Kārin (--°) (adj.) doing: yathāvādī tathākārī "as he says so he does" D III.135, Sn 357; see for examples the various cpds. as kamma°, kibbisa°, khaṇḍa°, chidda°, dukkaṭa°, dvaya°, paccakkha°, pubba°, sakkacca°, sampajāna°, etc.

Kāriya (adj.) [grd. of kāreti, Caus. of karoti] to be done, neg. akāriya to be undone, (not) to be made good It 18.

Kāruñña (nt.) [fr. karuṇa] compassion (usually with anudayā and anukampā) S II.199; A III.189; Vism 300; PvA 75; Sdhp 509.

Kāruññatā (f.) compassionateness S I.138.

Kāruṇika (adj.) [fr. karuṇa] compassionate, merciful Pv II.113; PvA 16; Bdhd 49; often with mahā°: of great mercy Sdhp 330, 557; so of the Buddha: mahākāruṇika nātha "the Saviour of great mercy" in introductory stanzas to Pv and Vv.

Kāreti (Causative of karoti), to construct, to build, etc.; pp. kārita; der. --kārāpaṇa the construction of (vihāra°) DhA I.416. For details see karoti IV.; see also kārāpaka & kārāpita.

Kāla (and Kāḷa) -- Preliminary. 1. dark (syn. kaṇha, which cp. for meaning and applications), black, blueblack, misty, cloudy. Its proper sphere of application is the dark as opposed to light, and it is therefore characteristic of all phenomena or beings belonging to the realm of darkness, as the night, the new moon, death, ghosts, etc. -- There are two etymologies suggestible, both of which may have been blended since IndoAryan times: (a) kāla=Sk. kāla, blue--black, kālī black cloud from *qāl (with which conn. *qel in kalanka, spot, kalusa dirty, kammāsa speckled, Gr. kelaino/s, Mhg. hilwe mist)=Lat. cālidus spot, Gr. khli/s spot, and khla/s dark cloud; cp. Lat. cālīgo mist, fog, darkness. -- (b) see below, under note. -- Hence. 2. the morning mist, or darkness preceding light, daybreak, morning (cp. E. morning=Goth. maúrgins twilight, Sk. marka eclipse, darkness; and also gloaming= gleaming=twilight), then: time in general, esp. a fixed time, a point from or to which to reckon, i. e. term or terminus (a quo or ad quem). -- Note. The definition of colour--expressions is extremely difficult. To a primitive colour--sense the principal difference worthy of notation is that between dark and light, or dull and bright, which in

their expressions, however, are represented as complements for which the same word may be used in either sense of the complementary part (dark for light and vice versa, cp. E. gleam > gloom). All we can say is that kāla belongs to the group of expressions for dark which may be represented simultaneously by black, blue, or brown. That on the other hand, black, when polished or smooth, supplies also the notion of "shining" is evidenced by kāḷa and kaṇha as well, as e. g. by *skei in Sk. chāyā=Gr. skia/ shadow as against Ags. h&amacremacr;ven "blue" (E. heaven) and Ohg. skīnan, E. to shine and sky. The psychological value of a colour depends on its light--reflecting (or lightabsorbing) quality. A bright black appears lighter (reflects more light) than a dull grey, therefore a polished (añjana) black (=sukāḷa) may readily be called "brilliant." In the same way kāla, combined with other colour--words of black connotation does not need to mean "black," but may mean simply a kind of black, i. e. brown. This depends on the semasiological contrast or equation of the passage in question. Cp. Sk. śyāma (dark--grey) and śyāva (brown) under kāsāya. That the notion of the speckled or variegated colour
belongs to the sphere of black, is psychologically simple (: dark specks against a light ground, cp. kammāsa), and is also shown by the second etymology of kāla=Sk. śāra, mottled, speckled=Lat. cærulus, black--blue and perhaps cælum "the blue" (cp. heaven)=Gr. khru/los the blue ice--bird. (On k > s cp. kaṇṇa > śṛṇga, kilamati > śramati, kilissati > ślis°, etc.) The usual spelling of kāla as kāḷa indicates a connection of the ḷ with the r of śāra. -- The definition of kāḷa as jhām'angārasadisa is conventional and is used both by Bdhgh. and Dhpāla: DhsA 317 and PvA 90.

1. Kāḷa, dark, black, etc., in enumn of colours Vv 221 (see VvA 111). na kāḷo samaṇo Gotamo, na pi sāmo: mangura--cchavi samano G. "The ascetic Gotamo is neither black nor brown: he is of a golden skin" M I.246; similarly as kāḷī vā sāmā vā manguracchavī vā of a kalyāṇī, a beautiful woman at D I.193= M. II.40; kāḷa--sāma at Vin IV.120 is to be taken as dark--grey. -- Of the dark half of the month: see °pakkha, or as the new moon: āgame kāḷe "on the next new moon day" Vin I.176. -- of Petas: Pv II.41 (kāḷī f.); PvA 561 (°rūpa); of the dog of Yama (°sunakha) PvA 151. -- In other connn: kāḷavaṇṇa--bhūmi darkbrown (i. e. fertile) soil Vin I.48=II.209.

--añjana black collyrium VinI .203; --ânusārī black, (polished?) Anusāri ("a kind of dark, fragrant sandal wood" Vin. Texts II.51) Vin I.203; S III.156=V.44= A V.22; --ayasa black (dark) iron (to distinguish it from bronze, Rh. D., Miln trsl. II.364; cp. blacksmith > silversmith) Miln 414, 415; --kañjaka a kind of Asuras, Titans D III.7; J V.187; PvA 272; --kaṇṇī "black--cared," as an unlucky quality. Cp. III.611; J I.239; IV.189; V.134, 211; VI.347; DhA I.307; II.26; the vision of the "black--eared" is a bad omen, which spoils the luck of a hunter, e. g. at DhA III.31 (referring here to the sight of a bhikkhu); as "witch" PvA 272; DhA III.38, 181; as k--k. sakuṇa, a bird of ill omen J II.153; --kaṇṇika= prec.; --kabara spotted, freckled J VI.540; --kesa (adj.) with glossy or shiny hair, by itself (kāḷa--kesa) rare, e. g. at J VI.578; usually in cpd. susukāḷa--kesa "having an over--abundance of brilliant hair" said of Gotama. This was afterwards applied figuratively in the description of his parting from home, rising to a new life, as it were, possessed of the full strength and vigour of his manhood (as the rising Sun). Cp. the Shamash--Saga, which attributes to the Sun a wealth of shiny, glossy (=polished, dark) hair (=rays), and kāḷa in this connection is to be interpreted just as kaṇha (q. v.) in similar combinations (e. g. as Kṛṣṇa Hṛṣīkesa or Kesavā). On this feature of the Sun--god and various expressions of it see ample material in Palmer, The Samson Saga pp. 33--46. -- The double application of su° does not offer any difficulty, sukāḷa is felt as a simplex in the same way as eu)plokamo/s or duh° in combns like sudubbala PvA 149, sudullabha VvA 20. Bdhgh. already interprets the cpd. in this way (DA I.284=suṭṭhu--k°, añjana--vaṇṇa k° va hutvā; cp. kaṇh--añjana J V.155). Cp. also siniddha--nīla--mudu--kuñcita--keso J I.89, and sukaṇhakaṇha J V.202.-- susukāḷakesa of others than the Buddha: M II.66. Modern editors and lexicographers see in susu° the Sk. śiśu young of an animal, cub, overlooking the semantical difficulty involved by taking it as a separate word. This mistake has been applied to the compound at all the passages where it is found, and so we find the reading susu kāḷakeso at M I.82=A II.22 =J II.57; M I.163=A I.68=S I.9, 117; also in Childers' (relying on Burnouf), or even susū k° at S IV.111; the only passages showing the right reading susu--k° are D I.115, M I.463. Konow under susu J.P.T.S. 1909, 212 has both. --kokila the black (brown) cuckoo VvA 57; --jallika (kāḷi° for kāḷa°) having black drops or specks (of dirt) A I.253; --daṇḍa a black staff, Sdhp 287 (attr. to the messengers of Yama, cp. Yama as having a black stick at Śat. Br. xi. 6, 1, 7 and 13); --pakkha the dark side, i. e. moonless fortnight of the month A II.18; --° cātuddasī the 14th day of the dark fortnight PvA 55; --° ratti a moonless night VvA 167; (opp. dosina r.) --meyya a sort of bird J VI.539; --loṇa black (dark) salt Vin I.202 (Bdhgh. pakati--loṇa, natural salt); --loha "black metal," iron ore Miln 267; --valli a kind of creeper Vism 36, 183. --sīha a special kind of lion J IV.208. --sutta a black thread or wire, a carpenter's measuring line J II.405; Miln 413; also N. of a Purgatory (nivaya) J V.266. See Morris J.P.T.S. 1884, 76--78; --hatthin "black elephant," an instrument of torture in Avīci Sdhp 195.

2. Kāla time, etc. (a) Morning: kāle early Pv II.941 (=pāto PvA 128), kālassa in the morning (gen. of time), early VvA 256. Cp. paccūsa--kāle at dawn DhA III.242. Opposed to evening or night in kāḷena in the morning Pv I.63 (opp. sāyaŋ). Kāle juṇhe

by day and by night Nd2 631. -- (b) time in general: gacchante gacchante kāle in course of time DhA I.319; evaŋ gacchante kāle as time went on PvA 54, 75, 127, etc. --kālaŋ for a time Vin I.176 (spelt kāḷaŋ); kañci kālaŋ some time yet VvA 288; ettakaŋ kālaŋ for a long time PvA 102.--kālena kālaŋ (1) from time to time PvA 151; VvA 255, 276; -- (2) continuously, constantly A IV. 45; Pug 11 (+samayena samayaŋ); D I.74 (: but expld at DA I.218 by kāle kāle in the sense of "every fortnight or every ten days"). kāle in (all) time, always (cp. ai)ei/) Sn 73 (expl. in Nd2 by niccakāle under sadā; but at SnA 128 by phāsu--kālena "in good time"); --kāle kāle from time to time, or repeatedly VvA 352. See also cira°, sabba°. -- (c) Time in special, either (1) appointed time, date, fixed time, or (2) suitable time, proper time, good time, opportunity. Cp. Gr. kairi/s and w(=ra; or (3) time of death, death. <-> (1) Mealtime: PvA 25; VvA 6; esp. in phrase kālo bho Gotamo, niṭṭhitaŋ bhattaŋ "it is time, Gotama, the meal is ready" D I.119=226; Sn p. 111; and in kālaŋ āroceti or ārocāpeti he announces the time (for dinner) D I.109, 226; Sn p. 111; PvA 22, 141; VvA 173. --date: kālato from the date or day of . . ., e. g. diṭṭha° paṭṭhāya "from the day that she first saw her" VvA 206; gihī° paṭṭhāya "from the day of being a layman" PvA 13. (2) proper time, right time: also season, as in utu° favourable time (of the year) Vin I.299; II.173; kālaŋ jānāti "he knows the proper time" A IV.114; as cattāro kālā, four opportunities A II.140; yassa kālaŋ maññasi for what you think it is time (to go), i. e. goodbye D I.106, 189, etc. The 3 times of the cycle of existence are given at Vism 578 as past, present, and future. --kāla° (adj.) in (due) time, timely Vism 229 (°maraṇa timely death). -- Opp. akāla (it is the) wrong time or inopportune D I.205; akāla--cārin going (begging) at the improper time Sn 386. akālamegha a cloud arising unexpectedly (at the wrong time) Miln 144. --kāle at the proper time, with vikāle (opp.) Vin I.199, 200; J II.133; Sn 386. akāle in the wrong season VvA 288. kālena in proper time, at the right moment A II.140; Sn 326, 387 (=yutta kālena SnA 374); Pv I.53 (=ṭhitakālena PvA 26); Pug 50; It 42; KhA 144 (=khaṇena samayena). Cp. vikāla. (3) The day, as appointed by fate or kamma, point of time (for death, cp. Vism 236), the "last hour," cp. h)mar, illa dies. So in the meaning of death appld not only to this earthly existence, but to all others (peta°, deva°, etc.) as well, in phrase kālaŋ karoti "he does his time=he has fulfilled his time" Vin III.80; Sn 343, DhA I.70; and frequently elsewhere; cp. --kata, --kiriyā. -- As death in kālaŋ kankhati to await the appointed time S I.187; Sn 516 (cp. kankhati) and in dern kālika. -- Other examples for this use of kāla see under bhatta°, yañña°, vappa°.

--antara interval, period: kālantarena in a little while PvA 13; na kālantare at once PvA 19; --kata (adj.) dead Sn 586, 590; in combn petā kālakatā "the Petas who have fulfilled their (earthly) time Sn 807; Pv I.57; I.121. Also as kālankata Pv II.79; Vv 809; Vism 296.

--kiriyā death (often combd with maraṇa) M II.108; A I.22, 77, 261 (as bhaddikā, cp. A III.293); IV.320; Sn 694; Pv I.1012 (of a Petī who has come to the end of her existence); DhA II.36; IV.77. --gata=°kata PvA 29, 40. --ññū knowing the proper time for . . . (c. dat. or loc.) Sn 325; described at A IV.113 sq.; as one of the five qualities of a rājā cakkavattī (viz. atthaññū, dhamma°, matta°, k°, parisa°) A III.148; one of the seven qual. of a sappurisa, a good man (=prec.+atta°, puggala°) D III.252, 283; as quality of the Tathāgata D III.134=Nd2 276; Pug 50. --ññutā n. abstr. to prec. A II.101; --(p)pavedana announcement of death (--time) Th 1, 563=J I.118=Vism 389=DhA I.248. --bhojana in a° eating at the improper time S V.470; --vādin speaking at the proper time, in formula kāla° bhūta° attha° dhamma° vinaya° under sīla No. 7: D I.4; III.175; DA I.76; A II.22, 209; Pug 58; --vipassin considering the right moment, taking the opportunity It 41. --sataŋ (°sahassaŋ, etc.) a hundred (thousand, etc.) times Vism 243.

Kālika (adj.) [fr. kāla 2] belonging to time, in time, as sabba--kālika always in time, cp. Gr. w(rai_os Vv 392; with time, i. e. gradual, slowly, delayed S I.117=Nd2 645; usually neg. akālika 1. not delayed, immediate, in this world, comb. with sandiṭṭhika S II.58; S I.117= IV.41=339=V.343;--2. subject to time, i. e. temporal, vanishing PvA 87;--3. unusual, out of season Miln 114 (cp. akāla). -- See also tāva--kālika.

Kālīya a kind of (shiny) sandal wood; so to be read for tālīsa at Vin I.203 (see note on p. 381).

Kālusiya (and Kālussiya) (nt.) [der. fr. kalusa, stained, dirty see cognates under kammāsa and kāla] darkness, obscurity DA I.95; PvA 124 (cakkhu°); fig. (dosa°) VvA 30.

Kāḷa see kāla 1.

Kāḷaka (adj.) [fr. kāḷa] black, stained; in enumeration of colours at Dhs 617 (of rūpa) with nīla, pītaka, lohitaka, odāta, k°, mañjeṭṭha; of a robe A II.241; f. kāḷikā VvA 103; -- (nt.) a black spot, a stain, also a black grain in the rice, in apagata° without

a speck or stain (of a clean robe) D I.110=A IV.186=210=213; vicita° (of rice) "with the black grains removed" D I.105; A IV.231; Miln 16; vigata° (same) A III.49. -- A black spot (of hair) J V.197 (=kaṇha--r--iva). -- Fig. of character DhA IV.172.

Kāḷārika see kaḷārika.

Kāveyya (nt.) [grd. fr. kāvyate fr. kavi poet cp. Sk. kāvya] 1. poetry, the making of poems, poetry as business. one of the forbidden occupations D I.11 (=DA I.95 kabba--karaṇa) -- 2. poetry, song, poem (of suttanta) A I.72=III.107.
--matta intoxicated with poetry, musing, dreaming S I.110, 196.

Kāsa1

Kāsa1 [cp. Sk. kāśa] a kind of reed, Saccharum spontaneum S III.137.

Kāsa2

Kāsa2 [cp. Sk. kāsa] cough; in list of diseases under ābādhā A V.110=Nd2 3041.

Kāsāya and Kāsāva and Kāsāva (adj.) [Sk. kāṣāya from the Pāli; kāsāya prob. fr. Sk. śyāma or śyāva brown=Pāli sāma, with kā=kad, a kind of, thus meaning a kind of brown, i. e. yellow. See further under sāma and cp. kāla] 1. Kāsāya as attr. of vatthāni, the yellow robes of the Buddhist mendicant, in phrase kāsāyāni v° acchādetvā agārasmā anagāriyaŋ pabbajitvā, describing the taking up of the "homeless state" D I.60, 61, 63, 115; M II.67; A I.107; II.208; IV.118, 274, 280; Pug 57; Nd2 172. °vattha (adj.) with yellow robes Sn 64; cp. ɔnivattha J III.179 (dressed in yellow, of the executioner: see Fick, Soziale Gliederung p. 104 & cp. kāsāya--nivāsana J III.41; kāsāviya J IV.447); PvA 20; °vāsin dressed in yellow Sn 487. -- 2. Kāsāva (vattha) the yellow robe (never in above formula) Vin I.287; S IV.190=V.53=301; Dh 9, 10=Th 1, 969, 970=J II.198 =V.50; Miln 11. °kaṇṭhā (pl.) the "yellow necks" those whose necks are dressed in yellow Dh 307 (= DhA III.480)=It 43; °pajjota glittering with yellow robes Vbh 247; Miln 19.

Kāsāvaka [fr. kāsāva] a yellow robe DhA II.86.

Kāsāviya [fr. kāsāva] one who is dressed in yellow, esp. of the royal executioner (cp. kāsāya--vattha) J IV.447 (=cora--ghātaka C.).

Kāsika (adj.) [cp. Sk. kāśika & in a diff. sense aḍḍha--kāsika] belonging to the Kāsī country, or to Benares; in °uttama (scil. vattha) an upper garment made of Benares cloth Pv I.108; J VI.49 (where to be read kāsik'uttama for kāsi--kuttama). °vattha Benares muslin A I.248; III.50; Pug 34; Miln 2; DhA I.417; Vism 115.

Kāsu [cp. Sk. karṣū, fr. kṛṣ] a hole; only in cpd. angārakāsu a cinderhole, a fire--pit, usually understood as a pit of glowing cinders J I.232. Mostly found in similes, e. g. S IV.56, 188; Sn 396; Sdhp. 208; and in kāmā angārakās'ûpamā metaphor A IV.224=V.175; see also kāma.

Ki° 2nd. stem of interr. pron. (cp. ka° ku°); 1. in oblique cases of ko (kaḥ), as gen. kissa. loc. kismiŋ & kiŋhi. <-> 2. in nt. kiŋ what? (cp. Gr. ti/, Lat. quid; ending --m besides --d in kad, as Lat. quom, tum besides quod, id). -- 3. in primary derivations, as kittaka, kīva (=Sk. kiyant) which stands in same relation to *qu̯i as Lat. quantus to *qu̯o; and in secondary derivations from kiŋ, as kiñci, kiñcakkha, kīdisa, etc.

Kiŋ [nt. of rel. pron. ka] 1. as nt. subst. what? sotānaŋ kiŋ nivāraṇaŋ what is the obstruction? Sn 1032; kiŋ tava patthanāya what is it about your wish, i. e. what good is your wish? VvA 226; kim idaŋ this is what, that is why, therefore, PvA 11; often with su in dubitative question: kiŋ sū'dha vittaŋ purisassa seṭṭhaŋ what, then, is the best treasure of man in this world? Sn 181; or with nu: kiŋ nu kho what is it then (in series evañ nu kho, na nu kho, kathaŋ nu kho) Nd2 186. -- Gen. kissa of what? Pv I.91; II.940 (=kīdisassa) and in kissa hetu on the ground of what i. e. why? Sn 1131; Pv II.81 (=kiŋ nimittaŋ). -- Instr. kena by

what or how is it that: kena ssu nivuto loko Sn 1032. -- Acc. kiŋ: kiŋ kāhasi what will you do? Sn 428; kiŋ āgamma kiŋ ārabbha on what grounds & for what reason? D I.13, 14, etc.; kiŋ nissita to what purpose Sn 1043. -- Loc., kismiŋ in what or what about: kismiŋ vivādo "what is the quarrel about?" D I.237; or kimhi, e. g. kimhi sikkhamāno in what instructed? D II.241 (corresponds to ettha=in this). The ŋ of kiŋ in Sandhi is either elided or contracted or undergoes the usual Sandhi changes; ki ha=kiŋ ha KhA 78, kissa=kiŋ assa Sn 1032; kīdisa (q. v.)=kiŋ disa; kiñci (see below)=kiŋ cid; kiŋ va a little: see kittaka. -- 2. as interr. particle, introducing a question=Lat. nonne, Gr. a)/n: kiŋ idāni pi dinne te labheyyuŋ? "Will they receive that which is given now?" PvA 22. So as disjunctive particle in comb. with udāhu (whether--or): kiŋ--udāhu what (about this) . . . or is it (otherwise), is it so . . . or is it not so? (cp. po/teron--h)/, Lat. utrum--an): kim imasmiŋ attabhāve pitaraŋ pucchasi udāhu atīte? "do you enquire about your father in this existence, or in a past one?" PvA 38; kiŋ nakkhattaŋ kīḷissasi udāhu bhatiŋ karissasi? "Will you take a holiday or will you work?" VvA 63. -- Very often modified and intensified by other exhortative particles: kiŋ aññatra (with abl.) unless (by), except for Sn 206 (see aññatra) kin nu kho why, but why, why in the world? D II.131; J II.159; DhA
II.91. As kimo in kimo nu why then? J III.373; V.479 (=kim eva); kimu Sdhp 137; kim pana=nonne: kim pana bhante addasa? "Have you not seen?" D II.132; kim pana tvaŋ maññasi what then do you think=do you not think then, that? . . . J I.171; kim anga how much more or less, i. e. far more, or far less Miln 274 as kim anga pana why then? M III.181; Miln 23; Vism 233; kin ti how then? D II.74; kin ti te sutaŋ have you not heard? D I.104; kintikaro= kathankaro q. v.; kiñca (cp. kiñcâpi under kiñci)= num--que, nonne; is it not that, rather J I.135 (expld in c. by garahatte ca anuggahatthe nipāto). -- kiñci in comb. with yaŋ or yad: whatever; in other combn positive: some, neg.: na kiñci nothing; yad atthi kiñci whatever there is of . . . Sn 231; n'atthi kiñci there is nothing: see under atthi and kiñcana; kiñci n'atthi loke there is nothing in this world . . . Sn 1122. <-> kiñcâpi whatever, however much: kiñcâpi te tattha yatā caranti "however much they endeavour in this" Sn 1080; J I.147; It 114; KhA 187, 190. Same as disjunctive conjunction with foll. pana: (=Lat. quamvis) kiñcâpi hi . . . pana although . . . yet DhA I.391; kiñcâpi with pot. . . . atha kho although--yet; it may be that --but S I.72. -- 3. In composition (°--) often implying doubt, uncertainty ("what is it, that is so & so?"), or expressing strangeness (: doubtful likeness), e. g. kinnara a kind of man (but not sure about it), a half--man; kimpakka odd--looking or doubtful (poisonous) fruit; kimpurisa a strange man (doubtful whether man or beast); cp. kiŋsuka.
--akkhāyin preaching what? in conn. with kiŋ vādin saying what? i. e. holding what views? A I.62; --atthaŋ for what purpose J I.279. --atthiya to what purpose J IV.239; Miln 19; VvA 230; to any purpose, of any use S V.171; --abhiñña having what name? J VI.126. --kara doing whatever (his duty), a servant, in k°--patissāvin an obedient servant D I.60 (cp. expln at DA I.168) A III.37; IV.265 sq.; ThA 252; --karaṇīya business, occupation A III.113, 116, 258; V.24, 90, 338; --kāraṇā (abl. of kāraṇa) by reason of what, i. e. why? PvA 25; --kusalagavesin striving after that which is good M I.163=240; --jacca of what caste? Sn p. 80; --nāma of what name? Miln 15, 17; DhA III.397 (both konāma and kiŋnāma). --pakka strange or unknown (doubtful) fruit, in °rukkha a tree with odd fruit (i. e. poisonous fruit, cp. Rām. II.66, 6; Kern, Toev. s. v. takes it to be Strychnos nux vomica) J I.368. --purisa 1. a wild man of the woods J IV.254; VI.272, 497. -- 2. =kinnara (q. v.) A I.77; J V.42, 416. f. kimpurisī J V.215, 216. --phala=°pakka, in °rukkha a tree with unknown (poisonous) fruit J I.271. --rukkha what kind of tree J V.203. --vādin holding what view? A I.62; --samācāra (a) of what conduct, in comb. with; --sīla of what character Sn 324 (=SnA 331).

Kiŋsuka [kiŋ+su+ka] N. of a tree (creeper), lit. "whatever--like," or "what do you call it," i. e. strange tree (see kiŋ su & kiŋ 3), pop. name for the Butea frondosa S IV.193 (parable of the k.); J II.265 (°opama--jātaka); V.405; VI.536. Perhaps v. l. at SnA 284.
--puppha the (red) flower of the k. tree Vism 252. --vaṇṇa of the colour of the k. (flower) J I.73 (angārā ashes).

Kikita (?) dense, thick (?) SS at S IV.289 (for kuṭṭhita), said of the heat.

Kikī [onomat. to sound--root kṛ (see note on gala), cp. Sk. kṛka--vāku cock, after the cry of the bird] 1. (m.) the blue jay (J II.350 k. sakuṇo). -- 2. (f.) a hen (or the female of the jay?), in simile fr. the Apadāna of a hen watching her egg Vism 36 (aṇḍaŋ anurakkhamānā); J III.375 (rakkhati); cp. SnA 317 (kikī sakuṇikā aṇḍassa upari seti).

Kinkaṇika (m. nt.) [=kinkiṇika] a small bell J IV.362; VvA 12.

Kinkiṇika (m. nt.) [onomat. formation fr. sound part. kiṇi, see note on gala] a small bell J IV.259, 413; (suvaṇṇa°); Vv 781 (=kinkiṇi VvA 303); Vin III.42 (kinkiṇikā saddo).
--jāla a net or fringe of tinkling bells D II.183; J I.32; DhA I.274.

Kicca (nt.) [grd. of karoti=Sk. kṛtya] 1. (adj.) that which ought to be done, that which is to be performed; nt. something to do DhA I.15. Defd as kātabban ti kiccaŋ, kiñcid eva karaṇīyan ti KhA 218; kattabaŋ karaṇīyaŋ DhA III.452. -- 2. (nt.) (a) duty, obligation, service, attention; ceremony, performance. The sg. is used collectively as pl. -- adj. (--°) one who is under an obligation, etc., or to whom an obligation, etc., is due A II.67; Dh 276, 293; J III.26; DhA I.5. -- kattabbak°--karaṇa "the performance of incumbent duties" PvA 30; idaŋ me kiccaŋ akāsi "he has done me this service" PvA 29. -- In special sense of the duties to the dead: ahaŋ tava pitu °ŋ karomi "I will do the last duty to your father" PvA 274. -- a° that which is not (his) duty A II.67; Dh 292, 293. -- (b) (as philos. term) function; rasa (essence) is either kicca r°-- or sampatti r, function or property. Cpd. 13, 213, n. l.; Vism 162 (parivyatta° quite conspicuous f.), 264 (abbhañjana° f. of lucubrating), 338, 493 (indriyānaŋ kiccaŋ), 547 (tad--ārammaṇa°, bhavanga°, cuti°, etc.); kiccavasena by way of f. Abhdh.--sangaha V.8, cp. Dhs. trsl. 132 (with ref. to DhsA 264); kiccato Vism 581. --appa° having few or no duties Sn 144 (cp. KhA 241. --ārāmika° duties of the Ārāma J I.38. --udaka° water--performance, ablution D II.15. --kata° one who has performed his duties or mission, i. e. an Arahant Sn 1105; Vv 531 (cp. VvA 231. --bahu° having many obligations, being very busy A III.116 sq. --bhatta° meal DA I.45 sq.; PvA 76; freq. in formula kata° (see kata), cp. kat--annakicca Dāvs I.59. --mata° funeral rites PvA 274. --sarīra° the duties of the body, i. e. funeral rites PvA 74). <-> Note. In compn with kud° kicca appears as kuk--kucca (q. v.).
--âkiccā pl. (kicca+kicca, see Trenckner, Notes J.P.T.S. 1908, 127; cp. ṭhānāṭhāna, bhavābhava maggāmagga, phalāphala, etc.) duties of all kinds, various duties: ativasā assu kiccākiccesu "they shall serve me in all duties" Dh 74 (DhA II.78=khuddakamahantesu karaṇīyesu "in small and great duties"); °esu yuttapayutto māṇavo (cp. a maid "of all work") VvA 298; °esu ussukā endeavouring to do all duties Sn 298 (but expld at SnA 319 as "zeal in what is to be done and what is not to be done," taken as kicca+ akicca cp. akicca); --âdhikaraṇa settlement of the agenda at formal meetings of a chapter Vin II.89=III.164; III.168; V.101 sq.; 150 sq.; See Vin Texts III.45; --kara doing one's duty S I.91; Sn 676; --karaṇīyāni pl.=kiccākicca, various duties A IV.87; --kārin=kiccakara A III.443.

Kiccayatā (f.) [abstr. fr. last] duty Vin II.89 (k° karaṇīyatā); Miln 42.

Kiccha [see kasira] 1. (adj.) (a) distressed, in difficulty, poor, miserable, painful: kicchā vatâyaŋ idha vutti yaŋ jano passati kibbisakārī (miserable is the life of one who does wrong) Sn 676=parihīnattha, in poverty PvA 220 (kicco=kiccho). -- (b) difficult to obtain, hard, troublesome Dh 182 (kiccho manussapaṭilābho, DhA 235=dullabho). -- 2. (nt.) distress, misery, pain, suffering: kicchaŋ āpanno loko D II.30; S II.5; °ŋ vā so nigacchati "he gets into difficulties (i. e. becomes poor)" J V.330 (=dukkhaŋ nigacchati); Vism 314; DhA I.80. -- Oblique cases used adverbially: instr. kicchena with difficulty J I.147, 191 (paṭijaggita); V.331 (id.) abl. kicchā id. J V.330. -- akiccha (°--) without difficulty, easily, in phrase akiccha--lābhin taking or sharing willingly (+kasira--lābhin) M I.33, 354=S II.278 =A II.23, 36; A
III.31, 114.
--patta fallen into misery Pv III.54 (=PvA 199 dukkhappatta) --vuttin living in misery, poor Pv II.914 (=dukkhajīvita).

Kicchati [v. denom. fr. kiccha, cp. Sk. kṛcchrāyate] to be troubled, to be wearied, to suffer Th 1, 962 (w. acc. of obj.); usually with kilamati: k° kāyo kilamati Th 1, 1073. Used in a play of words with vicikicchati by Bdhgh at DhsA 354 as "ārammaṇaŋ nicchetuŋ asakkonto kicchati kilamati" and at Bdhd. 25 (on vicikicchā) as sabhāvaŋ vicinanto etāya kicchati kilamati.

Kiñcana (adj.--nt.) [kiŋ+cana, equal to kiŋ+ci, indef. pron.] only in neg. sentences: something, anything. From the freq. context in the older texts it has assumed the moral implication of something that sticks or adheres to the character of a man, and which he must get rid of, if he wants to attain to a higher moral condition. <-> Def. as the 3 impurities of character (rāga, dosa, moha) at D III.217; M I.298; S IV.297; Vbh 368; Nd2 206b (adding māna, diṭṭhi, kilesa, duccarita); as obstruction (palibujjhana), consisting in rāga, etc. at DhA III.258 (on Dh 200). Khīṇa--saŋsāro na c'atthi kiñcanaŋ "he has destroyed saŋsāra and there is no obstruction (for him)" Th 1, 306. n'āhaŋ kassaci kiñcanaŋ tasmiŋ na ca mama katthaci kiñcanaŋ n'atthi "I am not part of anything (i. e. associated with anything), and herein for me there is no attachment to anything" A II.177.<->

akiñcana (adj.) having nothing Miln 220. -- In special sense "being without a moral stain," def. at Nd2 5 as not having the above (3 or 7) impurities. Thus freq. an attribute of an Arahant: "yassa pure ca pacchā ca majjhe ca n'atthi kiñcanaŋ akiñcanaŋ anādānaŋ tam ahaŋ brūmi brāhmaṇan" Dh 421=Sn 645, cf. Th I. 537; kāme akiñcano "not attached to kāma" as Ep. of a khīṇāsava A V.232 sq.=253 sq. Often combd with anādāna: Dh 421; Sn 620, 645, 1094.--Akiñcano kāmabhave asatto "having nothing and not attached to the world of rebirths" Vin I.36; Sn 176, 1059; --akiñcanaŋ nânupatanti dukkhā "ill does not befall him who has nothing" S I.23. -- sakiñcana (adj.) full of worldly attachment Sn 620=DA 246.

Kiñcikkha (nt.) [E. Mūller P. Gr. p. 35 expls kiñcid+ka] a trifle, a small thing: yaŋ vā taŋ vā appamattakaŋ Sn 121; 131; PugA 210 (III.4). āmisa--kiñcikkha--hetu "for the sake of a little gain" A I.128=Pug 29; at Pv II.83 as āmisa--kiñci--hetu (but all vv. ll. B. have °kiñcakkha°) "for some food" (expld at PvA 107: kiñci āmisaŋ patthento); --katā kiñcikkhabāvanā at S IV.118 is evidently corrupt (v. l. °bhādhanā for bādhanā?).
--kamyatā in the desire for some little thing Sn 121 (cp. SnA 179: appamattake kismiñcid eva icchāya).

Kiñjakkha (m. nt.) [cp. Sk. kiñjalka & remarks at Aufrecht Halāyudha p. 186] a filament, esp. of the lotus S III.130; J I.60, 183; V.39; Vv 221; --vāri° Pv II.120 (=kesara PvA 77) in combn with kesara VvA 12, 111, 175.

Kiṭaka [doubtful] only at Pv I.92,4, of clothes which are changed into missā kiṭakā, which is expl. at PvA 44 by kiṭakasadisāni lohapaṭṭasadisāni bhavanti "they become like (hot) copper plates."

Kiṭika at Vin II.153 of ālinda, a verandah, said to be saŋsaraṇa° ugghāṭana° (a movable screen or a curtain that can be drawn aside) Vin Texts III.174, 176.

Kiṭṭha [cp. Sk. kṛṣṭa kṛṣ] growing corn, the crop on the ground, a cornfield A III.393 (in simile), cp. S IV.195.
--āda eating corn A III.393. --ārakkha the guardian of the cornfield S IV.196. --sambādha "when the corn is thick," in °samaye near harvest--time M I.115 (in simile); J I.143 (sassa--samaye+), 338.

Kiṇakiṇāyati [=kinkiṇāyati, denom. fr. kinkiṇi, small bell] to tinkle; also spelt kiṇikiṇāyati J III.315. See also kilikilāyati and cp. Sk. kiṭikiṭāyati to grind (one's teeth) & Prk. kiḍikiḍiya (chattering) Weber, Bhagavatī p. 289; also BSk. kaṭakaṭāyati Tal. Vist. 251. See taṭataṭayati & note on gala.

Vedic kriṇāti] to buy Vism 318; pot. kiṇe J V.375; ger. kiṇitvā M I.384; J I.92, 94; inf. kiṇituŋ J III.282.

Kiṇi (indecl.) a part., expressing the sound of a small bell: "tink" DhA I.339 (v. l. kiri; see also kili and note on gala).

Kiṇṇa1

Kiṇṇa1 [cp. Sk. kiṇva] ferment, yeast; Vin II.116; VvA 73.

Kiṇṇa2

Kiṇṇa2 [pp. of kirati] strewn, scattered, covered; only in compn with profixes: ā°, o°, ud°, upa°, pari°, saŋ°; see also appa°.

Kiṇha (adj.) [see kaṇha; DA I.254 kiṇhā ti kaṇhā, kāḷakā ti attho] black; in the stock phrase muṇḍakā samaṇakā ibbhā k° bandhupādâpaccā D I.90=116; S IV.117; M I.334; II.177; in a moral sense=bad, wicked, with nâlam--ariyā dhammā D I.163.

Kita [pp. of kṛ, with i for a, cp. kiraṇa for karaṇa. The Dhtp. expld by nivāsane] 1. adorned: mālā° adorned with garlands Vin III.249. -- 2. soiled, only in cpds. kaṇṇa° said of a wall, also of the ground at Vin I.48= II.209; and paŋsu°, soiled with dust Vin II.121, 174.

Kitava & kitavā [=kaṭavā? cp. kaṭa] one who plays false; a cheat; adj. deceitful S I.24; J V.116; 117 (a°); --kitavā at Dh

252 (=DhA III.375) in combn with saṭha also at J VI.228, where the connection with kaṭa is evident: kaṭaŋ Aḷāto gaṇhāti kiṭavā sikkhito yathā= like one who is skilled in having the kaṭa, the lucky die. Expld at DhA III.375 as taken from fowling: kitavāya attabhāvaŋ paṭicchādeti "he hides himself by means of a pretence" (behind sham branches).

Kittaka (pron. interr.) [fr. kīva, cp. ettaka & BSk. kettaka (MVastu I.50); see Trenckner, Notes p. 134] how much? how great? nt. as adv.: to what extent? pl.: how many? Vin I.297; k°ŋ antovassaŋ avasiṭṭhaŋ "how much of the rainy season is left?" VvA 66; kittakā pana vo bhante parivāra--bhikkhū? "How many bhikkhus are in your retinue?" J I.32. -- As indef.: a little; kittakaŋ jīvissāmi, J V.505; kittakaŋ addhānaŋ a short time VvA 117 (=kiŋva ciraŋ).

Kittana (nt.) [f. kitteti] praise PvA 31, 107.

Kittāvatā (adv.) to what extent? how far? in what respect? K° nu kho mahāpurisa hoti "in what respect is a man a great man?" Nd2 502 B; k° nu kho paññavā ti vuccati? M I.292.

Kitti & Kittī f. [Vedic kīrti, *qer: cp. Gr. karkai/rw, Ohg. hruod, hruom=Ger. ruhm; *qār: cp. Sk. kāru poet; Gr. kh_ruc herald, Lat. carmen hymn of praise. -- The explns of Dhtp (579) & Dhtm (812) are saŋsadde & saŋsaddane] fame, renown, glory, honour, yaso ca kittī ca S I.25; kittiñ ca sukhañ ca S I.187; yaso kitti sukhañ ca A II.32 yaso kittī ca "fame and renown" Sn 817 (=Nd1 147, where appl. to the religious perfection attained by a samaṇa); Sn 185 (in the same sense); VvA 68 (bāhira°--bhāva becoming known outside); yaso kitti Sdhp 234.
--sadda the sound of fame, praise, renown (thutighosa DA I.146) esp. appld to the Buddha, whose fame is heralded before him: Bhagavantaŋ Gotamaŋ evaŋ
kalyāṇo k°--saddo abbhuggato "the high reputation went forth over the world, concerning the Venerable Gotama": (such is this Exalted One, Arahant, etc.) D I.49, 87, 115, 116, 236; S IV.323, 374; V.352; A I.57, 180; III.30, 39, 58, 253, 267; IV.80; etc. The same with reference to others: Miln 284. Appld to the good reputation of a man (of a kalyāṇamitta) at Pug 37; the opposite is pāpako kittisaddo, bad reputation: A I.126; III.269; Pug 36; --vaṇṇa praise, in °hara receiving or deserving praise D III.191; cp. °bhatā Nd1 147.

Kittika (adj.) [fr. kitti] famous VvA 200.

Kittita (pp. of kitteti] told Bdhd 124; su° well told Sn 1057.

Kittima (adj.) [cp. Sk. kṛtimā, der. fr. kṛti, karoti, in sense of kata I.2 (a) made up, artificial; clever, skilful ThA 227; DhA 391 (of nāma); VvA 275 (of ratha: cleverly constructed)]. Cp. also kutta, -- f. kittimā at J III.70; VI.508 is according to Kern, Toev. s. v. a misspelling for tittima.

Kitteti [v. den. fr. kitti] 1. to praise, extol PvA 124, 162; -- 2. to proclaim, announce, relate, tell; ppr. kittento praising PvA 159. -- fut. kittayissati in sense of aor. Vv 345 (=katheti VvA 151). --kittayissāmi I shall relate Sn 1053, 1132. grd: kittanīya to be praised PvA 9. -- aor. akittayi Sn 875, 921. -- pp. kittita.

Kinnara [kiŋ+nara, lit. what--man, see kiŋ 3] a little bird with a head like a man's] J IV.106, 254, 438, V.47, 456; Mil 267. Canda kinnara Np. J I.91, VI.283, VI.74. <-> f. kinnarā Np. of a queen J V. 437 sq., and kinnarī Th 2, 381 (cp. ThA 255), J II.121 (matta--kinnarī viya), 230; IV.432 sq. Cp. kimpurisa.

Kinnāma see under kiŋ.

Kipillikā (f.) & Kipillaka (nt.) [Cp. Sk. pipīlikā, see Trenckner, Notes, p. 108] an ant Sn 602 (kuntha°); DhA I.360; J IV.142 (kuntha°); V.39 (tamba°--°āni); Miln 272. -- kipillaka J I.487 (v. l. BB. for pillaka); IV.375 (tamba°--puṭa); DhA IV.134 (v. l. SS. for T. pillaka). -- Cp. kuntha & pipīlikā.

Kibbisa (nt.) [Ved. kilbiṣa, according to Grassmann to *kil as in kilāsa, thus originally "stain, dirt." Buddh. Sk. kilviṣa

classed with aparādha at Mvyntp. 245 No. 903] wrongdoing, demerit, fault, usually with °ŋ karoti to do wrong Sn 246; Sdhp, 204; J III.135 or °ŋ pasavati A V.75; Vin II.198. --kata° (adj.) having done wrong in akata--kalyāṇo, etc. A II.174 and ÷(see kalyāṇa and kata II.1 a); M I.39; Pv IV.77; PvA 59.
 --kāraka1=next J III.14; --kārin, doing wrong Sn 665 sq.; PvA 58.

Kibbisaka =kibbisa Sdhp 290.

Kimi m. [Vedic kṛmi] a worm, vermin: setā kimī kaṇhasīsā A III.241; Miln 272; DA I.199; -- As animal of death and putrefaction M I.507; J I.146; Sn 201; esp. with ref. to the punishment of Petas: Pv I.31; Th 2, 439; PvA 192; Sdhp 603. As glow--worm M II.34; 41 (with khajjopanaka); sālaka° a very minute insect Miln 312. In similes: Th 1, 1175 (kimī va mīlhasallitto); Vism 500, 598. In cpd. kimi--kula the worm kind (genus worm) Miln 100; Vism 235; °gaṇa crowd of worms Vism 314.

Kimina (adj.) [from kimi] covered with worms J V.270.

[Vedic kila] adv. 1. emphatic: really, truly, surely. (Gr. dh/) -- 2. presumptive (with pres. or fut.): I should think one would expect. -- 3. narrative (with aor.): now, then, you know (Gr. de\, Lat. at, G. aber). <-> kira in continuous story is what "iti" is in direct or indirect speech. It connects new points in a narrative with something preceding, either as expected or guessed. It is aoristic in character (cp. Sk. sma). In questions it is dubitative, while in ordinary statements it gives the appearance of probability, rather than certainty, to the sentence. Therefore the definitions of commentators: "people say" or "I have heard": kirasaddo anussavane: "kira refers to a report by hearsay" PvA 103; kira--saddo anussav'atthe J I.158; VvA 322 are conventional and one--sided, and in both cases do not give the meaning required at the specified passages. The same holds good for J I.158 & II.430 (kirā ti anussavatthe nipāto). -- 1. mahantaŋ kira Bārāṇasirajjaŋ "the kingdom of B. is truly great" J I.126; attā hi kira duddamo "self is difficult to subdue, we know" Dh 159; amoghaŋ kira me puṭṭhaŋ Sn 356. -- na kira surely not Sn 840; J I.158. -- 2. esā kira Visākhā nāma "that I presume is the Visākhā" (of whom we have heard) DhA I.399; petā hi kira jānanti "the petas, I should say, will know" Pv II.710; evaŋ kira Uttare? "I suppose this is so, Uttarā" VvA 69. evaŋ kira saggaŋ gamissatha "thus you will surely go to Heaven" Vv 828; "I hear" DhA I.392. -- 3. atīte kira with aor. once upon a time . . . PvA 46, etc.; so kira pubbe . . . akāsi, at one time, you know, he had made . . . J I.125; sā kira dāsī adāsi now the maid gave her . . . PvA 46; cp. J I.195, etc.

Kiraṇa (nt.) 1. [fr. kṛ, karoti to do] an occupation, place of work, workshop J IV.223. Cp. kita & kittima. <-> 2. [fr. kṛ, kirati to scatter, cp. pp. kiṇṇa] scattering, effusion (of sun rays), effulgence VvA 169, 199.

to scatter, strew; not found in simples, only in cpds. apa°, abbhuk°, abhi°, ava° (o°), pari°, vi°. See also pp., kiṇṇa2.

[prob. dial.] a man of a tribe of junglemen, classed with dwarfs among the attendants of a chief DA I.148. See on the Kirāta as a mountain tribe Zimmer, Altindisches Leben p. 34. Cp. also apakiritūna & okirati2, okiraṇa. -- A secondary meaning of kirāṭa is that of a fraudulent merchant, a cheat (see kirāsa & kerāṭika).

Kirāsa (adj.) [a by--form of kirāṭa] false, fraudulent J IV.223 (=kerāṭika).

Kiriyati [Pass. of kirati or karoti] to be affected or moved Vism. 318.

[abstr. fr. karoti] 1. (n.) -- (a) (--°) action, performance, deed; the doing=fulfilment; cp. °karaṇa, anta°, making an end of, putting a stop to (dukkhassa) S III.149; IV.93; Sn 454, 725; --kāla° "fulfilment of one's time" i. e. death S III.122; Pv I.1012; Sn 694; Pug 17; kusala° performance of good actions S I.101; V.456; dāna° the bestowing of gifts PvA 123; pāpa° commission of sin Pug 19=23; puñña° the performance of good works S I.87=89=A III.48; a° PvA 54 mangala° celebration of a festival PvA 86; massu--kiriyā the dressing of the beard J III.314 (cp. m--karaṇa and kappanā); sacchi° realization, see s. v. --akiriyā the non--performance of, omission, abstaining from (a° akaraṇa=veramaṇī) J III.530; Vbh 285. <-> (b) an act in a special sense=promise, vow, dedication, intention, pledge: PvA 18; justice: Miln 171; kiriyaŋ bhindati to break one's vow Miln 206. --

(c) philosophically: action ineffective as to result, non--causative, an action which ends in itself (Mrs. Rh. D. in Dhs. trsl. xciii.), inoperative (see Cpd. 19). In this sense it is grouped with kamma (cp. for relation kamma: kiriyā= Ger. sache: ursache). Thus is the theory of Makkhali: n'atthi kammaŋ, n'atthi kiriyaŋ n'atthi viriyan ti= there is no karma, no after--effect and no vigour in this world A I.286 (different at D I.53); n'atthi kiriyā it does not matter M I.405. -- 2. (adj.) (a) making no difference, indefinite; of no result, as def. of avyākatā
dhammā Vbh 106, 182=302=Dhs 566 and 989 (manodhātu kiriyā neva kusalā nâkusalā na ca kammavipākā: indifferent, neither good nor bad and having no fruit of kamma), same of jhāna Vbh 268=281; DhsA 388. -- (b) indecisive, in akiriyaŋ vyākaroti to give an indecisive answer, to reply evasively D I.53 and÷
--pada (ttg.) the verb (i. e. that which supplies the action) VvA 315; --vāda (adj.) promulgating the (view of a) consequence of action, believing in merit and demerit, usually combd with kammavāda (q. v.) also °vādin: D I.115 (of Gotama) A I.62; Vin I.71; a°<-> denying the difference between merit & demerit A IV.174=Vin I.234; 242, Vin III.2; A IV.180 sq.; S III.73. (+natthikavāda); --vādin adj. to prec. A I.62; --hetu being a cause of discrimination Dhs 1424 sq.

Kiriyatā (f.) [abstr. fr. last] the performance of (--°), state of, etc. See sakkacca°, sacchi°, sātacca°.

Kirīṭin (adj.) enveloped, adorned Pv III.91 (=veṭhitasīsa).

Kila see kili (the sound click).

Kilañjā (f.) a mat of fibre or rushes, matting Vism 327; also a screen, a fascine, hurdle, faggots; a crate, crating: tassa gandhabbaŋ kilañjā--kaṇḍ̣ūvanaŋ viya hutvā . . . J II.249; "his music was like the scraping of a mat"; suvaṇṇa--kilañjā a gilt mat J IV.212. As a fascine, used in making a road: DhA I.442. as a screen (combd with chatta, fan) PvA 127; as faggots: J I.158; Miln 287; as a crate or basket, used by distillers: M I.228= 374 (soṇḍ̣ikā--kilañjā) (cp. the trsln under soṇḍ̣a in J.P.T.S. 1909); to which is likened the hood of a snake: S I.106 (snake=māra).

Kilanta [pp. of kilamati] tired, exhausted, weary, either with °kāya tired in body PvA 43; VvA 65 (indicating the falling asleep); or °citta tired in mind D I.20= III.32 (paduṭṭ̣hacitta+, of the waning of the gods); or both °kāya--citta Pv III.23; opp. akilanta--kāya--citta alert, vigorous; with sound body and mind.

Kilama [spelt klama, fr. klam] fatigue J V.397 (=kilantabhāva).

Kilamati [Sk. klamati, a variation of śramati sri from sri to lean, cp. kilanta, as "sleepy," and Lat. clīnāre, clemens. To k > ś cp. kaṇṇa > śṛnga, kilissati > śliṣyati, etc. The Dhtp (222) & Dhtm (316) paraphrase kilam by gilāne.] 1. to go short of, to be in want of (instr.) DhA II.79; na piṇḍ̣akena kilamati does not go short of food Vin II.15, 87; IV.23 sq. -- 2. to weary, to be wearied, tired, fatigued; to be in trouble or in misery PvA 215 (to be incommodated) 277 (be in distress); fut. kilamissāmi PvA 76. Cp. pari°. -- pp. kilanta.

Kilamatha [fr. klam, in formation cp. samatha] tiredness, fatigue, exhaustion M I.168; A II.199; S I.136; as kāya°, citta° S V.128; as daratha° A III.238; PvA 23; as niddā° A II.48, 50.

Kilamita [pp. of kilameti] worn out, tired, fatigued PVII.83.

Kilameti [denom. fr. kilama] to be tired or fatigued J I.115; ppr. kilamayanto D I.52. -- pp. kilamita.

Kilāsa [cp. Sk. kilāsa] a cutaneous disease, perhaps leprosy, enumd under the var. diseases (ābādhā) together with kuṭṭ̣ha gaṇḍ̣a k° sosa Vin II.271; A V.110; Nd2 3041.

Kilāsika & °iya (adj.) [fr. last] afflicted with a cutaneous disease, a leper, in same combn as kilāsa, Vin I.93; Kvu 31 (°iya).

Kilāsu [fr. sram, cp. kilamatha. E MQller P. Gr. 38= glāsnu, glā, cp. gilāna] exhausted, tired of (c. dat. or inf.) Vin III.8; a° untiring in (c. dat. or acc.) S I.47; V.162; J I.109; Miln 382.

Kili (sometimes kila) [onomat. fr. sound--root kI] 1. indecl. the sound "click," of the noise of a trap when shutting J I.243; II.363, 397 (as "kilī"). -- Also repeated "kilikilī ti" click, click J I.70. -- 2. as n. f. tinkling, clicking, ticking (cp. kiṇi), in kiliŋ karoti to tinkle J V.203.

Kilikilāyati [denom. fr. kili with reduplication] to tinkle J V.206; (freq. fr. kili or den. fr. kilikilā; cp. kilakilā "shouting for joy" AvŚ I.48 and in cpd. hāhākārakilakilā "shouting hā--hā and hail--hail" ibid. I.67 MVastu III.312 and Divy 459). See also kiṇakiṇāyati. Note.--Kil is one of the variations of the sound--imitating qel, which otherwise appears as qal, qul in Gr. kel--ados, L. cal--are, Ohg. hell--an (cp. Sk. krandati?) also Gr. kla/zw, L. clango, Goth. hlahjan ("laugh") and in Sk kolāhala, kokila, cp. cuculus (cuckoo) and perhaps Sk. ululī, ulūka (owl), Gr. o)lolu/zw, L. ululare. See also the cognate qer under kitti.

Kilijjati [med--pass. of kilid=Sk. klid, to be wet. prob.= śliṣ to stick to, and confounded with svid, cp. also kelana & khela. The meaning "to get wet, to be soiled" only in pp. kilinna. -- The Dhtm (199), however, expls k. by parideva lament, to be in trouble, which is not quite in harmony with the meaning; it is more likely that in P. we have a confusion between klid & kliś in a meaning which differs from Sk.] to become heated, to get into a state of inflammation, to fester (of wounds) Vin I.205 (vaṇo kilijjittha festered); Sn 671 (gloss for kilissati, expld at SnA 481 by pūti hoti). -- pp. kilinna. See also ukkiledeti (to clean out a stain, to "disinfect").

Kiliṭṭha [pp of kilissati] 1. soiled, stained, impure; of gatta, limbs J I.129; of cīvara, cloak Bdhd 92; of vattha, clothes DhA II.261; of pāvāra--puppha, mango blossom KhA 58=Vism 258. -- 2. unclean, lustful (morally) bad, in °kamma dirty pursuit, i. e. cohabitation J IV.190; PvA 195 (of a gaṇikā); together with kuthita Miln 250.

Kilinna [pp. of kilijjati] 1. wet, usually with saliva and perspiration Vin III.37; J I.61 (lālā°), 164 (kheḷa°); DA I.284 (assu°); VvA 67 (seda°). -- 2. The other meaning of kilid (to get inflamed) is to be found in kilinna--sarīra (adj.) with an inflamed body (i. e. suffering from a skin--disease), which is Bdhgh's expln of okilinī: see under okiraṇa.

Kilissati [Sk. kliśyati=kliś or śliṣ to adhere, cp. P. kheḷa and silesuma or semha, Sk. śleṣma, slime. Same root as Gr. lei/mac snail; Ags. slīm slime. Another, specifically Pali, meaning is that of going bad, being vexed, with ref. to a heated state. This lies at the bottom of the Dhtp. (445) & Dhtm. (686) expln by upatāpe.] 1. to get wet, soiled or stained, to dirty oneself, be impure It 76 (of clothes, in the passing away of a deva); Th 1, 954 (kilisissanti, for kilissanti); Ps I.130. Kilisseyya Dh 158 (expld as nindaŋ labhati) to do wrong. Cp. pari°.

Kilissana (nt.) getting dirty, staining J I.8.

Kilesa (and klesa) [from kilissati] 1. stain, soil, impurity, fig. affliction; in a moral sense, depravity, lust. Its occurrence in the Piṭakas is rare; in later works, very frequent, where it is approx. tantamount to our terms lower, or unregenerate nature, sinful desires, vices, passions.

1. Kilesa as obstacle (see °āvaraṇa, °--sampayutta, °--vippayutta, °pahāna) Ps I.33; Sdhp 455; bhikkhu bhinnakileso "one whose passions are broken up" Vḅh 246, PvA 51; upasanta kileso "one whose passions are calmed" PvA 230; no ce pi jātu puriso kilese vāto yathā abbhaghanaŋ vihāne Sn 348; pariyodapeyya attānaŋ cittaklesehi paṇḍito S V.24=A V.232, 253=Dh 88. 2. Occurs in such combinations as kilesā ca khandhā ca abhisankhārā ca Nd2 487; kilesa+khandha: Ps I.69<-> 72; II.36, 140; cp. Vbh 44, 68; kilesa+saŋsāra PvA 7; kammaŋ kilesā hetu saŋsārassa Nett 113, cp. 191. <-> 3. kilesa also occurs in a series explanatory of taṇhā, in the stereotype combn of t., diṭṭhi, kilesa "clinging to existence, false ideas and lust" (see Nd2 s. v. taṇhā v.). -- 4. In the same function it stands with rāga, viz. rāga dosa moha kilesa, i. e. sensuality, bewilderment and lust (see Nd2 s. v. rāga II.), cp. Dhs 982, 1006. <-> The grouping as dasa kilesa--vatthūni is: lobha dosa moha māna diṭṭhi vicikicchā thīnaŋ uddhaccaŋ ahirikaŋ anottappaŋ Dhs 1548=Vbh 341; Vism 683; mentioned at Ps I.130. -- These with the exception of the last two, are also grouped as aṭṭha k°--vatthūni at Vbh 385.--As three kilesas (past, present and future) at Ps II.217. -- 5. The giving up of kilesa is one of the four essentials of perfection: the recognition of evil, the

removal of its source (which is kilesa), the meditation on the Path, and the realization of the extinction of evil (see Nd2 s. v. dukkha II.). Kilesa in this connection interchanges with samudaya, as denoting the origin of evil; cp. samudayo kilesā Nett 191.
--āvaraṇa the obstacle of lust Vbh 342 Pug 13; Vism 177; °āvaraṇatā id. A III.436; --kkhaya the destruction of lust Bdhd 81; --paripantha danger of lust J VI.57; --pahāna the giving up of worldly lust Vin III.92 sq., IV.25; Bdhd 129, 131; --puñja the heap of lusts; consisting of ten qualities, viz. the four āhārā (etc. four of each:), vipallāsā, upādānāni, yogā, gandhā, āsavā, oghā, sallā, viññāṇaṭṭhitiyo, agatigamanāni. Nett 113, 114; 116 sq. --bhūmi the substratum or essence of lust Nett 2, 192; there are four mentioned at Nett 161: anusaya°, pariyuṭṭhāna°, saŋyojana°, upādāna°; --māra death which is the consequence of sinful desire DhA I.317 (in expl. of Māra); --vatthūni (pl.) the (10) divisions of kilesa (see above) Dhs 1229, 1548; Vism 20. --vinaya the discipline of lust Nett 22; --vippayutta free from lust (dhamma principles, to which belongs Nibbāna) Dhs 1555; --sampayutta connected or affected with lust Dhs 1554 (as 12 principles); Vbh 18=30=44=56, 68, 80, 96, 120, 323.

Kileseti [v. den. fr. kilesa] to become soiled or stained (fig.): indriyāni kilesenti Sdhp. 364.

Kiloma [=next?] at J III.49 taken as syn. of loma, hair and used in sense of pharusa, shaggy, rough (in kiloma maŋsakhaṇḍa as simile for kiloma--vācā).

Kilomaka [=Sk. kloman, the right lung, cp. Greek pleu/mwn, Lat. pulmo] the pleura M I.185 = Kh III, Nett 77=Vbh 193; J IV.292; Miln 26. Discussed in detail at Vism 257, 357.

Kisa (adj.) [Sk. kṛśa, perhaps to Lat. gracilis, slim] lean, haggard, emaciated, opp. thūla fat (VvA 103). As Ep. of ascetics Sn 165, Dh 395=Th 1, 243; esp. as Ep. of petas: Pv II.113; Sn 426, 585; Sdhp 101; Miln 303. For phrase kisa--dhamani--santhata see the latter.

Kisaka =kisa Vin I.36=J I.83; f. kisikā Th 2, 27.

Kissati [den. fr. kisa] 1. to get thin, to become exhausted, to waste, weary, worry J VI.495 (pret. mā kisittha= C. mā kisā bhava). -- 2. [Pass. of kassati, kṛṣ] see pari°

Kissava in neg. akissava at S I.149 is doubtful in origin and meaning. The trsln gives "without wisdom." Should we read akittima or akiñcana, as we suggested under a°, although this latter does not quite agree with the sense required?

Kīṭa (nt.) [cp. Sk. kīṭa] a general term for insect DhA I.187; usually in combn with paṭanga, beetle (moth?) M III.168 (with puḷava); Sn 602; J VI.208; Miln 272 (°vaṇṇa); PvA 67; Vism 115. kīṭa at J V.373 means a kind of shield (=cāṭipāla ? c.), the reading should prob. be kheṭa.

Kīṭaka (nt.) one or all kinds of insects Vin I.188.

Kīta [pp. of kiṇāti] bought J I.224 (°dāsa a bought slave) II.185.

Kīdisa (interr. adj.) [cp. Sk. kīdṛś=kiŋ dṛśa] what like? of what kind? which? (cp. tādisa) Sn 836, 1089 (=kiŋ saṇṭhita Nd2; Pv II.63; PvA 50, 51; VvA 76). -- As Np. S IV.193. -- See also Kīrisa.

Kīra [cp. Sk. kīra] a parrot Abhp 640 (cp. cirīṭi).

Kīrisa =kīdisa Th 2, 385 (cp. ThA 256).

Kīla =a pin, a stake, see Khīla.

Kīḷati [Sk. krīḍati] to play, sport, enjoy or amuse oneself Vin IV.112 (udake k. sport in the water); Pv II.121 (=indriyāni paricarāmi PvA 77) D II.196; J V.38; Th 2, 147; PvA 16, 67, 77, 189; -- c. acc. to celebrate: nakkhattaŋ J I.50; VvA 63; PvA

73; ThA 137; chaṇaŋ DhA III.100. -- pp. kīḷita. Caus. II. kīḷāpeti to make play, to train J II.267 (sappaŋ to train or tame a snake).

Kīḷanaka [fr. kīḷati] a plaything, a toy Th 2, 384 (with ref. to the moon).

Kīḷanā (f.) [fr. same) playing, sport, amusement Nett 18; PvA 67; DhA III.461 (nakkhatta° celebration).

Kīḷā f. [fr. krīḍ, cp. Sk. krīḍā] play, sport, enjoyment; udakakīḷaŋ kīḷantī enjoying herself on the water PvA 189. -- uyyāna° amusement in the park DhA I.220; IV. 3; nakkhatta--kīḷaŋ kīḷati to celebrate a festival (i. e. the full moon when standing in a certain Nakkhatta) VvA 109, ThA 137; sāla--kīḷā sport in the sāla woods J V.38; kīḷādhippāyena in play, for fun PvA 215; -- Cp. kīḷikā.
  --goḷa a ball to play with Vism 254. --goḷaka id. Vism 256 (cp. KhA 53); ThA 255; --pasuta bent on play J I.58; --bhaṇḍaka (nt.) toy Miln 229 (=kīḷāpanaka M I.266); --maṇḍala play--circle, children's games, playground J VI.332; DhA III.146; --sālā playhouse J VI.332.

Kīḷāpanaka 1. (nt.) a plaything, toy M I.266, 384; a list given at A V.203. -- 2. (adj.) one who makes play J IV.308 (sappa° a snake--trainer, cp. sappaŋ kīḷāpeti J II.267).

Kīḷikā (f.) play, sport, amusement; always --°, like kumāra° D II.196; uyyāna° (sport in the garden) J III.275; IV.23, 390; udaka° ThA 186.

Kīḷita [pp. of kīḷati] played or having played, playing, sporting; celebrated (of a festival) A IV.55 (hasitalapita°); PvA 76 (sādhu°). --(nt.) amusement, sport, celebration M I.229 (kīḷita--jātaŋ kīḷati). Cp. sahapaŋsu°°; see also keḷi & khiḍḍā.

Kīvant & Kīva (interr. adj. and adv.) [Sk. kiyant and kīvant; formed fr. interr. stem ki] how great? how much? how many? and in later language how? (cp. rel. yāva). As indef.: Kīvanto tattha bheravā "however great the terrors" Sn 959. -- Kīva kaṭuka how painful? PvA 226; k°--ciraŋ how long? Pj and Sn 1004; k°--dīghaŋ same Sn p. 126; k° dūre how far? Miln 16; DhA I.386; k°--mahantaŋ how big? DhA I.29; VvA 325; k° bahuŋ how much? DhA IV.193.

Kīvatika (interr. adj.) [fr. last] of number: how much? how many? Kīvatikā bhikkhū how many Bhikkhus? Vin I.117.

Ku (kud-- and kum--) 3rd stem of interrog. pron. ka (on form and meaning cp. kad;=Lat.* qu̥u in (qu̥)ubi, like katara < (qu̥)uter; cp. also Vedic kū how? Sk. kutra, kutaḥ, kuha, kva) where? when? whither? whence? As adv. in cpds. in disparaging sense of "what of"? i. e. nothing of, bad, wrong, little, e. g. kum--magga wrong path; kuk--kucca=kud--kicca doing wrong, troubling about little=worry. --kuŋ at PvA 57 (in expl. of kuñjara) is interpreted as paṭhavi.
  1. Kuto where from? whence? Dh 62; k°bhayaŋ whence i. e. why fear? Dh 212 sq.; Sn 270, 862; Pv II.69; how? J VI.330; with nu whence or why then? Sn 1049 (=kacci ssu Nd2 s. v.). kut--ettha=kuto ettha J. I.53. --na kuto from nowhere Sn 35, 919; a--kuto id. in akutobhaya "with nothing to fear from anywhere" i. e. with no reason for fear S I.192; Th 1, 510; Th 11, 333; Sn 561 (modāmi akutobhayo); Pv II.121 (id.); kuto--ja arisen from where? Sn 270; --°nidāna having its foundation or origin in what? Sn 270, 864 sq.
  2. Kudā at what time, when? (cp. kadā) Pug 27; indef. kudācanaŋ: at any time, na k° never Sn 221 (expl. by soḷasim pi kalaŋ SnA 277); Dh 5, 210; Bdhd 125; gamanena na pattabbo lokass'anto k° "by walking, the end of the world can never be reached" S I.62.
  3. Kuva, kva, where? Sn 970 (kuvaŋ & kuva) indef. kvaci anywhere; with na: nowhere; yassa n'atthi upamā kvaci "of whom (i. e. of Gotama) there is no likeness anywhere" Sn 1137; cp. 218, 395; expld by Nd2 like kuhiñci. kuvaŋ at D III.183.
  4. Kutha (kudha) where? J V.485 (=kuhiŋ).
  5. Kuhiŋ (=kuhaŋ, cp. Sk. kuha) where? whither? Often with fut.: k° bhikkhu gamissati Sn 411; ko gacchasi where are you going? Pv II.81; tvaŋ ettakaŋ divasaŋ k° gatā where have you been all these days? PvA 6; 13; 42; indef. kuhiñci, anywhere, with na k°: nowhere, or: not in anything, in: n'atthi taṇhā k° loke "he has no desire for anything in this world" Sn 496, 783, 1048 see Nd on 783 & 1048=kimhici; Dh 180.

Kukutthaka (v. l. BB. kukkuṭhaka) a kind of bird J VI.539. Kern (Toev. s. v.) takes it to be Sk. kukkuṭaka, phasianus gallus.

Kukku [cp. Sk. kiṣku?] a measure of length S V.445= A IV.404, and in kukkukata Vin I.255=V.172 (cp. however Vin. Texts I.154, on Bdhgh's note=temporary).

Kukkuka [fr. kukku] "of the kukku--measure," to be measured by a kukku. Of a stone--pillar, 16 k's high S V.445 A IV.404. -- akukkuka--jāta of enormous height (of a tree) M I.233=S III.141 (text: akukkajāta) =IV.167; A II.200 (text: akukkuccakajāta). Kern (Toev. s. v. kukka) takes it to mean "grown crooked," a° the opposite.

Kukkucca [kud--kicca] 1. bad doing, misconduct, bad character. Def. kucchitaŋ kataŋ kukataŋ tassa bhāvo kukkuccaŋ Vism 470 & Bdhd 24; -- Various explanations in Nd2 on Sn 1106=Dhs 1160, in its literal sense it is bad behaviour with hands and feet (hattha--pada°) J I.119=DA I.42 (in combn with ukkāsita & khipitasadda); hattha° alone J II.142. -- 2. remorse, scruple, worry. In this sense often with vippaṭissāra; and in conn. w. uddhacca it is the fourth of the five nīvaraṇas (q. v.) Vin I.49; IV.70; D I.246; S I.99; M I.437; A I.134=Sn 1106; A I.282; Sn 925; Nd2 379; DhA III.483; IV.88; Sdhp 459; Bdhd 96. -- na kiñci k°ŋ na koci vippaṭissāreti "has nobody any remorse?" S III.120=IV.46. The dispelling of scrupulousness is one of the duties and virtues of a muni: k°ŋ vinodetuŋ A V.72; k. pahāya D I.71=A II.210=Pug 59; chinnakukkucca (adj.) free from remorse M I.108; khīṇāsava k°--vūpasanta S I.167=Sn 82. -- akukkucca (adj.) free from worry, having no remorse Sn 850. Kukkuccaŋ kurute (c. gen.) to be scrupulous about J I.377; kariŋsu DhA IV.88; cp. kukkuccaŋ āpajjati (expl. by sankati) J III.66.

Kukkuccaka (adj.) conscientious (too) scrupulous, "faithful in little" J I.376; VvA 319.

Kukkuccāyati [denom. fr. kukkucca] to feel remorse, to worry A I.85; Pug 26. Der. are kukkuccāyanā and °āyitatta=kukkucca in def. at Dhs 1160=Nd2 s. v.

Kukkucciya =kukkucca Sn 972.

Kukkuṭa (Sk. kurkuṭa & kukkuṭa; onomatopoetic=Lat. cucurio, Ger. kikeriki) a cock Miln 363; J IV.58; VvA 163; f. kukkuṭī a hen DhA I.48; ThA 255; in simile M I.104=357=A IV.125 sq., 176 sq. (cp. °potako).
--aṇḍa (kukkuṭ°) a hen's egg Vism 261. --patta the wing of a cock A IV.47. --potaka a chicken, in simile M I.104=357=A IV.126=176. --yuddha a cock fight D I.6; --lakkhaṇa divining by means of a cock D I.9; --sampātika a shower of hot ashes (cock as symbol of fire) A I.159=D III.75, cp. Divy 316 and see Morris, J.P.T.S. 1885, 38; --sūkarā (pl.) cocks and pigs D I.5= A II.209=Pug 58; D I.141; A II.42 sq.; It 36.

Kukkura [Sk. kurkura, or is it ku--krura? Cp. kurūra) a dog. usually of a fierce character, a hound A III.389; V.271; J I.175 sq.; 189; Pv III.7Q; Sdhp 90. In similes: S IV.198; M I.364; A IV.377. -- f. kukkurinī Miln 67.
--vatika (adj.) imitating a dog, cynic M I.387 (+dukkara kāraka; also as k°--vata, °sīla, °citta, °ākappa); D III.6, 7; Nett 99 (+govatika; --sangha a pack of hounds A III.75.

Kukkuḷa [taken as variant of kukkuṭa by Morris, J.P.T.S. 1885, 39; occurs also in BSk. as Name of a Purgatory, e. g. MVastu I.6; III.369, 455. The classical Sk. form is kukūla] hot ashes, embers S III.177; J II.134; Kvu 208, cf. trans. 127; with ref. to Purgatory S I.209; J V.143 (°nāma Niraya); Sdhp 194; Pgdp 24.
--vassa a shower of hot ashes J I.73; IV.389 (v. l.).

Kukkusa 1. the red powder of rice husks Vin II.280 (see Bdgh II.328: kukkusaŋ mattikaŋ=kuṇḍakañ c'eva mattikañ ca). -- 2. (adj.) variegated, spotted J VI.539 (=kaḷakabara 540; v. l. B. ukkusa).

Kunkuma (nt.) [cp. Sk. kunkuma] saffron Miln 382; Vism 241.

Kunkumin (adj.) fidgety J V.435.

Kunkumiya (nt.) noise, tumult J V.437 (=kolāhala).

Kucchi (f.) [Sk. kukṣiḥ, cp. kośa] a cavity, esp. the belly (Vism 101) or the womb; aṇṇava° the interior of the ocean I.119, 227; J V.416; jāla° the hollow of the net J I.210. As womb frequent, e. g. mātu° J I.149; DA I.224; PvA 19, 63, 111, 195; as pregnant womb containing gabbha J I.50; II.2; VI.482; DhA II.261.
--ḍāha enteric fever DhA I.182; --parihārika sustaining, feeding the belly D I.71=Pug 58; --roga abdominal trouble J I.243; --vikāra disturbance of the bowels Vin I.301; --vitthambhana steadying the action of the bowels (digestion) Dhs 646=740=875.

Kucchita [Sk. kutsita, pp. of kutsāy] contemptible, vile, bad, only in Coms VvA 215; in def. of kāya KhA 38; in def. of kusala DhsA 39; VvA 169; in def. of kukkucca Vism 470; in def. of paŋsu--kūla Vism 60.

Kucchimant (adj.) [fr. kucchi] pregnant J V.181.

Kujati [or kujjati? see kujja] in kujantā dīnalocanā Sdhp 166: to be bent, crooked, humpbacked?

Kujana (adj.) [fr. kujati] only neg. a° not going crooked, in ratho akujano nāma S I.33.

Kujja (adj.) [Sk. kubja, humpbacked; √qub, Lat. cubare, Gr. kufo/s, Mhg. hogger, humpback] lit. "bent," as nt. kujjaŋ in ajjhena--kujjaŋ Sn 242 crookedness, deceit, fraud (cp. SnA 286 kūṭa?). Cp. kujati & khujja, see also ava°, uk°, nik°, paṭi°, pali°.

Kujjhati [cp. Vedic krunhyate, fr. krudh] to be angry with (dat.) A I.283=Pug 32, 48; Vism 306; mā kujjhittha kujjhataŋ, "don't be angry" S I.240; mā kujjhi J III.22; na kujjheyya Dh. 224; ger. kujjhitvā PvA 117, grd. kujjhitabba Pv IV.1.11

Kujjhana (adj.) [fr. kujjhati] angry=kodhana VvA 71; Pug A 215 (°bhāva). Kujjhanā (f.) anger, irritation, together with kujjhitattaŋ in defn of kodha Dhs 1060= Pug 18, 22.

Kujjhāpana (nt.) [Caus. formation fr. kujjhati] being angry at DhA IV.182.

Kuñca (nt.) [kruñc, cp. Sk. krośati, Pali koñca, Lat. crocio, cornix, corvus; Gr. krw/cw, kraugh/; all of crowing noise; from sound--root kṛ, see note on gala] a crowing or trumpeting noise (in compounds only). --kāra cackling (of a hen) ThA 255; --nāda trumpeting (of an elephant) J III.114.

Kuñcikā (f.) a key, Bdhgh on C. V. V.29, 2 (Vin II.319) cp. tāla Vin II.148; Vism 251 (°kosaka a case for a key); DA I.200, 207, 252; DhA II.143.

Kuñcita (adj.) [pp. of kuñc or kruñc; cp. Sk. kruñcati, to be crooked, Lat. crux, Ohg. hrukki, also Sk. kuñcita bent] bent, crooked J I.89 (°kesa with wavy hair); V.202 (°agga: kaṇṇesu lambanti ca kuñcitaggā: expld on p. 204 by sīhakuṇḍale sandhāya vadati, evidently taking kuñcita as a sort of earring); of Petas, Sdhp 102.

Kuñja (m.) a hollow, a glen, dell, used by Dhpāla in expln of kuñjara at VvA 35 (kuñjaro ti kuñje giritale ramati) and PvA 57 (kuŋ pathaviŋ jīrayati kuñjo suvāraŋ aticarati kuñjaro ti). --nadī° a river glen DA I.209.

Kuñjara (m.) [Deriv. unknown. The sound is not unlike an elephant's trumpeting & need not be Aryan, which has hasti. The Sk. of the epics & fables uses both h° and k°] an elephant Vin II.195; M I.229, 375; S I.157; Dh 322, 324, 327; J V.336; Vv 51; Pv I.113; DhA IV.4; ThA 252; Miln 245. --deva° chief of the gods, Ep. of Sakka Vv 477; J V.158.

--vara a state elephant VvA 181. --sālā an elephant's stable DhA IV.203.

Kuṭa a pitcher Vv 509; J I.120; DhA II.19, 261; III.18. Kuṭa is to be read at J I.145 for kūṭa (antokuṭe padīpo viya; cp. ghaṭa). Note. Kuṭa at DhsA 263 stands for kūṭa3 sledge--hammer.

Kuṭaka a cheat Pgdp 12; read kūtaka. So also in gāma kuṭaka S II.258.

Kuṭaja a kind of root (Wrightia antidysenterica or Nericum antidysentericum), used as a medicine Vin I.201 (cp. Vin. Texts II.45).

Kuṭati see paṭi° and cp. kūṭa1, koṭṭeti & in diff. sense kuṭṭa1.

Kuṭava (v. l. S. kū°; B. kulāvaka) a nest J III.74; v. l. at DhA II.23 (for kuṭikā).

Kuṭikā (f.) from kuṭī [B. Sk. kuṭikā Av.Ś. II.156] a little hut, usually made of sticks, grass and clay, poetical of an abode of a bhikkhu Vin III.35, 41, 42=VvA 10; PvA 42, 81; DhA II.23. Cp. also tiṇa°, dāru°; arañña° a hut in the woods S I.61; III.116; IV.380. Often fig. for body (see kāya). Th 1, 1. -- As adj. --°, e. g. aṭṭhakuṭiko gāmo a village of 8 huts Dh I.313.

Kuṭimbika (also kuṭumbika) a man of property, a landlord, the head of a family, J I.68, 126, 169, 225; II.423; PvA 31, 38, 73, 82. Kutumbiya--putta Np. Vism 48.

Kuṭila (adj.) bent, crooked (cp. kuj and kuc, Morris J.P.T.S. 1893, 15) J III.112 (=jimha); Miln 297 (°sankuṭila), 418 (of an arrow); nt. a bend, a crook Miln 351. --a° straight Vv 167 (--magga).
--bhāva crookedness of character Vism 466; PvA 51; VvA 84. --a° uprightness Bdhd 20.

Kuṭilatā (f.) [fr. kuṭila] crookedness, falseness, in a°, uprightness of character Dhs 50, 51; DhA I.173.

Kuṭī (kuṭi°) (f.) any single--roomed abode, a hut, cabin, cot, shed Vin III.144 (on vehāsa--kuṭī see vehāsa & Vin IV.46); Sn 18, 19; Pv II.28; VvA 188, 256 (cīvara°, a cloak as tent). See also kappiya°, gandha°, paṇṇa°, vacca°.
--kāra the making of a hut, in °sikkhāpada, a rule regarding the method of building a hut J II.282; III.78. 351; --dūsaka (a) destroying a hut or nest DhA II. 23; --purisa a "hut man," a peasant Miln 147.

Kuṭukuñcaka see kaṭukañcuka.

Kuṭumba (nt.) family property & estates J I.122, 225; rāja° (and °kuṭumbaka) the king's property J I.369, 439.
--kuṭumbaŋ saṇṭhapeti to set up an establishment J I.225; II.423; III.376.

Kuṭumbika see kuṭimbika.

Kuṭṭa1

Kuṭṭa1 [cp. koṭṭeti, kuṭ to crush, which is expld by Dhtp (90, 555) & Dhtm (115, 781) together with koṭṭ by chedana; it is there taken together with kuṭ of kūṭa1, which is expld as koṭilla] powder. Sāsapa° mustard powder Vin I.205; II.151 (at the latter passage to be read for °kuḍḍa, cp. Vin Texts III.171), 205.

Kuṭṭa2

Kuṭṭa2 [of doubtful origin & form, cp. var. BSk. forms koṭṭa--rājā, koṭa° & koḍḍa°, e. g. MVastu I.231] only found in cpds. °dārūni sticks in a wattle & daub wall Vism 354, and in kuṭṭa--rājā subordinate prince, possibly kuḍḍa° a wattle and daub prince S III.156 (v. l. kuḍḍa°); =V.44 (v. l. kujja°); cp. kuḍḍa° J V.102 sq., where expl. pāpa--rājā, with vv. ll. kuṭa and kūṭa. See

also khujja and khuddaka--rājā.

Kuṭṭha1

Kuṭṭha1 (nt.) (cp. kus; Sk. kuṣṭhā f.) leprosy J V.69, 72, 89; VI.196, 383; Vism 35 (+gaṇḍa); DA I.260, 261, 272. The disease described at DhA 161 sq. is probably leprosy. Cp. kilāsa. On var. kinds of leprosy see J V.69, IV.196.

Kuṭṭha2 a kind of fragrant plant

Kuṭṭha2 a kind of fragrant plant (Costus speciosus) or spice J VI.537.

Kuṭṭhita hot, sweltering (of uṇha) S IV.289 (v. l. kikita); molten (of tamba, cp. uttatta) Pgdp 33. See also kathati kuthati, ukkaṭṭhita & pakkuṭṭhita.

Kuṭṭhin a leper M I.506 (in simile); Th 1, 1054; J V.413; VI.196; Ud 49; DhA III.255.

Kuṭṭhilikā the pericarp or envelope of a seed (phala°) VvA 344 (=sipāṭikā).

Kuṭhārī (f.) [cp. Sk. kuṭhāra, axe=Lat. culter, knife from *(s)qer, to cut, in Lat. caro, etc]. An axe, a hatchet Vin III.144; S IV.160, 167; M I.233=S III.141; A. I.141; II.201; IV.171; J I.431; DhA III.59; PvA 277. Purisassa hi jātassa kuthārī jāyate mukhe "when man is born, together with him is born an axe in his mouth (to cut evil speech)" S I.149=Sn 657=A V.174.

Kuḍumalaka [for kusuma°] an opening bud A IV.117, 119.

Kuḍḍa [to kṣud to grind, cp. cuṇṇa] a wall built of wattle and daub, in °nagaraka "a little wattle and daub townQ" D II.146, 169 (cp. Rh.D. on this in Buddh. Suttas p. 99). Three such kinds of simply--built walls are mentioned at Vin IV.266, viz. iṭṭhakā° of tiles, silā°
of stone, dāru° of wood. The expln of kuḍḍa at Vism 394 is "geha--bhittiyā etam adhivacanaŋ." Kuḍḍa--rājā see under kuṭṭa). Also in tirokuḍḍaŋ outside the wall M I.34=II.18; A IV.55; Vism 394, and tirokuḍḍesu Kh VIII1=Pv I.51. -- parakuḍḍaŋ nissāya J II.431 (near another man's wall) is doubtful; vv. ll. S. kuḍḍhaŋ. B. kuṭaŋ and kuṭṭaŋ. (kuḍḍa--) pāda the lower part of a lath and plaster wall Vin II.152. Note. Kuḍḍa at Vin II.151 is to be read kuṭṭa.

Kuḍḍa--mūla a sort of root Vin III.15.

Kuḍḍaka in eka° and dvi° having single or double walls J I.92.

Kuṇa (adj.) [cp. kuṇi lame from *qer, to bend=Gr. kullo/s crooked and lame, Lat. curvus & coluber snake] distorted, bent, crooked, lame Pv II.926 (v. l. kuṇḍa; cp. PvA 123. kuṇita paṭikuṇita an--ujubhūta); DhA III.71 (kāṇa° blind and lame).

Kuṇapa [der. fr. kuṇa? cp. Sk. kuṇapa] a corpse, carcase, Vin III.68=M I.73=A IV.377 (ahi°, kukkura°, manussa° pūti°); A IV.198 sq.; Sn 205; J I.61, 146; PvA 15. Kaṇṭhe āsatto kuṇapo a corpse hanging round one's neck M I.120; J I.5; also Vin III.68÷. -- The abovementioned list of corpses (ahi°, etc.) is amplified at Vism 343 as follows: hatthi°, assa°, go°, mahiŋsa°, manussa°, ahi°, kukkura°. Cp. kaḷebara.
--gandha smell of a rotting corpse SnA 286; PvA 32.

Kuṇalin in kuṇalīkata and kuṇalīmukha contracted, contorted Pv II.9 26.28. (Hardy, but Minayeff and Hardy's S.S. Kuṇḍalī°), expld PvA 123 by mukhavikārena vikuṇitaŋ (or vikucitaŋ SS.) sakuṇitaŋ (better: sankucitaŋ) (cp. Sk. kuc or kuñc to shrink).

Kuṇāla N. of a bird (the Indian cuckoo) J V.214 sq. (kuṇāla--jātaka). Kuṇāla--daha "cuckoo--lake," N. of one of the seven

great lakes in the Himavant Vism 416.

Kuṇālaka [fr. kuṇāla] the cuckoo J V.406 (=kokila).

Kuṇi (adj.) deformed, paralysed (orig. bent, crooked, cp. kuṇa) only of the arm, acc. to Pug A IV.19 either of one or both arms (hands) J I.353 (expl. kuṇṭhahattha)= DhA I.376; Pug 51 (kāṇa, kuṇi, khañja); see khañja.

Kuṇita (or kuṇika)=kuṇa PvA 123, 125 (or should it be kucita?). Cp. paṭi°.

Kuṇṭha [cp. kuṇa and kuṇḍa] 1. bent, lame; blunt (of a sword) DhA I.311 (°kuddāla); Pug A I.34 (of asi, opp. tikkhina); °tiṇa a kind of grass Vism 353. -- 2. a cripple J II.117.

Kuṇṭhita [a variant of guṇṭhita, as also found in cpd. palikuṇṭhita] Pv II.38 and kuṇḍita S I.197, both in phrase paŋsu°, according to Hardy, PvA p. 302 to be corrected to guṇṭhita covered with dust (see guṇṭheti). The v. l. at both places is °kuṭṭhita. Also found as paŋsukuṇṭhita at J VI.559 (=°makkhita C; v. l. B B. kuṇḍita).

Kuṇḍa (a) bent, crooked DA I.296 (°daṇḍaka); PvA 181.

Kuṇḍaka the red powder of rice husks (cp. kukkusa) Vin II.151; 280; J II.289 (text has kuṇḍadaka)=DhA III.325 (ibid. as ācāma°). Also used as toilet powder: DhA II.261 (kuṇḍakena sarīraŋ makkhetvā). --sakuṇḍaka (--bhatta) (a meal) with husk powder--cake J V.383.
--angārapūva pancake of rice powder DhA III.324; --kucchi in °sindhavapotaka "the rice-- (cake--) belly colt" J II.288; --khādaka (a) eating rice--powder J II.288; (cp. DhA III.325); --dhūma, lit. smoke of red rice powder, Ep. of the blood J III.542; --pūva cake of husk--powder J I.422 sq.; --muṭṭhi a handful of rice--powder VvA 5; DhA I.425; --yāgu husk--powder gruel J II.288.

Kuṇḍala [cp. kuṇḍa, orig. bending, i. e. winding] a ring esp. earring A I.254=III.16; J IV.358 (su° with beautiful earrings); DhA I.25. Frequent as maṇi°, a jewelled earring Vin II.156; S I.77; M I.366; Pv II.950; sīha° or sīhamukha° an earring with a jewel called "lion's mouth" J V.205 (=kuñcita), 438. In sāgara° it means the ocean belt Miln 220=J III.32 (where expl. as sāgaramajjhe dīpavasena ṭhitattā tassa kuṇḍalabhūtaŋ). Cp. also rajju° a rope as belt VvA 212. --kuṇḍalavatta turning, twisting round D II.18 (of the hair of a Mahāpurisa).

Kuṇḍalin1

Kuṇḍalin1 (adj.) [fr. kuṇḍala] wearing earrings S IV.343; J V.136; VI.478. su° Vv 731. Cp. Maṭṭha° Np. DhA I.25; Pv II.5.

Kuṇḍalin2

Kuṇḍalin2 in kuṇḍalī--kata contorted Pv II.927. See kuṇalin and cp. Morris, J.P.T.S. 1893, 14.

Kuṇḍi (f.) [=kuṇḍikā] a pail or pot, in phrase kuṇḍipaddhana giving a pailful of milk J VI.504 (Kern, Toev. s. v. compares phrase Sk. kāŋsy'ôpadohana & proposes reading kuṇḍ'opadohana. See also kaŋsupadhāraṇa).

Kuṇḍika [cp. kuṇḍa] bending, in ahi--kuṇḍika (?) a snake charmer (lit. bender) J IV.308 (v. l. S. guṇṭhika) see ahi; and catu--kuṇḍika bent as regards his four limbs, i. e. walking on all fours M I.79; Pv III.24 (expl. at PvA 181).

Kuṇḍikā (f.) a water--pot J I.8, 9, II.73 (=kamaṇḍalu), 317; V.390; DhA I.92 (cp. kuṭa).

Kutuka (adj.) eager, in sakutuka eagerness Dāvs IV.41.

Kutumbaka (--puppha) N. of a flower J I.60.

Kutūhala (m. nt.) tumult, excitement; Dāvs V.22; DhA III.194 (v. l. kot°). a° (adj.) unperturbed, not shamming J I.387 (expl. by avikiṇṇa--vaco of straight speech). See also kotūhala.
 --mangala a festivity, ceremony, Nd2 in expl. of anekarūpena Sn 1079, 1082; --sālā a hall for recreation, a common room D I.179=S IV.398=M II.2, cp. Divy 143.

Kuto see under ku°.

Kutta (nt.) [Der. fr. kattā=Sk. kṛtṛ as kṛttra=P. kutta, cp. Sk. kṛtrima artificial=P. kuttima, in caus. -- pass. sense=kappita of kḷp)] "being made up." 1. Work. The beginning of things was the work of Brahmā. The use of kutta implies that the work was so easy as to be nearer play than work, and to have been carried out in a mood of graceful sport. D III.28. -- 2. behaviour, i. e. charming behaviour, coquetry J II.329, combd with līḷā (graceful carriage) J I.296, 433; and with vilāsa (charming behaviour) J II.127; IV.219, 472; itthi° and purisa° A IV.57=Dhs 633 (expl. at DhsA 321 by kiriyā). -- As adj. in kuttavāla, well arranged, plaited tails D I.105 (expld at DA I.274 as kappita--vāla; cp. kappita).

Kuttaka [der. fr. kutta, that which is made up or "woven," with orig. meaning of karoti to weave?] 1. nt. a woollen carpet (DA I.87=as used for dancing--women), together with kaṭṭhissa and koseyya in list of forbidden articles of bedding D I.7=A I.181=Vin I.192=II.163. -- 2. adj. "made up," pretending, in samaṇa--k° a sham ascetic Vin III.68--71.

Kuttama in kāsi--kuttama J VI.49 should be read as kāsik'uttama.

Kutti (f.) [cp. kutta] arrangement, fitting, trapping, harnessing Vin II.108 (sara°: accuracy in sound, harmony); J III.314 (massu° beard--dressing, expld by
massu--kiriyā. Here corresponding to Sk *kḷpti!); IV.352 (hattha°, elephant trappings, cp. kappanā); V.215 (=karaṇa, cp. Sk. kalpa).

Kutthaka S I.66 should be replaced by v. l. koṭṭhuka.

Kutha see under ku°.

Kuthati [Sk. kvathati cp. kaṭhati, kaṭhita, kuṭṭhita, ukkaṭṭhita & upakūḷita2] to cook, to boil: kuthanto (ppr) boiling (putrid, foul? So Kern, Toev, s. v.) J VI.105 (of Vetaraṇī, cp. kuṭṭhita).--pp. kuthita.

Kuthana (nt.) [fr. kvath=kuth] digestion Vism 345.

Kuthita [pp. of kuthati] 1. boiled, cooked Th 2, 504; KhA 62; Vism 259=KhA 58. Cp. vikkuthita. <-> 2. digested Vism 345. -- 3. fig. tormented, distressed (perhaps: rotten, foul, cp. kilijjati=pūti hoti) Miln 250 (+kiliṭṭha). -- Cp. Vin. Texts II.57 on Bdhgh's note to MV VI.14, 5.

Kudaṇḍaka a throng J III.204.

Kudassu (kud--assu) interj. to be sure, surely (c. fut.) A I.107; Nett 87; SnA 103.

Kudā see under ku°.

Kudāra (ku--dāra) a bad wife Pv IV.147.

Kudārikā at Pv IV.147 & PvA 240 is spelling for kuṭhārikā.

Kudiṭṭhi (f.) [ku+diṭṭhi] wrong belief Sdhp 86.

Kuddāla a spade or a hoe (kanda--mūla--phalagahaṇ'<-> atthaŋ DA I.269) Vin III.144; J V.45; DhA IV.218. Often in combn kuddāla--piṭaka "hoe and basket" D I.101; S II.88; V.53; A I.204; II.199; J I.225, 336.

Kuddālaka =prec. DhA I.266.

Kuddha (adj.) [pp. of kujjhati] angry A IV.96 (and akkuddha IV.93); Pv I.77; J II.352, 353; VI.517; DhA II.44. Nom. pl. kuddhāse It 2=7.

Kudrūsa a kind of grain Miln 267; also as kudrūsaka a kind of grain Miln 267; also as kudrūsaka Vin IV.264; D III.71; Nd2 314; DA I.78; DhsA 331.

Kunta [cp. Sk. kunta lance?] a kind of bird, otherwise called adāsa J IV. 466.

Kuntanī (f.) a curlew (koñca), used as homing bird J III.134.

only in combn kuntha--kipillaka (or °ikā) a sort of ant J I.439; IV.142; Sn 602 (°ika); Vism 408; KhA 189. Cp. kimi.

Kunda (nt.) the jasmine Dāvs V.28.

Kunnadī (f.) (kuŋ--nadī) a small river, a rivulet S I.109; II.32, 118; A IV.100; J III.221; Vism 231, 416; DA I.58.

Kupatha (kuŋ+patha) wrong path (cp. kummagga) Miln 390.

Kupita (adj.) [pp. of kuppati]--1. shaken, disturbed Th 2, 504 (by fire=ThA 292); J III.344 (°indriya). <-> 2. offended, angry D III.238=M I.101=A IV.460= V.18; M. I.27; A III.196 sq.; Pv I.67. Often combd with anattamana "angry and displeased" Vin II.189; D I.3, 90 (=DA I.255 kuddha). -- As nt. kupitaŋ disturbance, in paccanta° a disturbance on the borderland J III.497; Miln 314; PvA 20.

Kuppa (adj.) [ger. of kuppati] shaking, unsteady, movable; A III.128 (°dhammo, unsteady, of a pāpabhikkhu); Sn 784; of a kamma: a proceeding that can be quashed Vin II.71 (also a°). nt. kuppaŋ anger Vin II.133 (karis<-> sāmi I shall pretend to be angry). -- akuppa (adj.) and akuppaŋ (nt.) steadfast, not to be shaken, an Ep. of arahant and nibbāna (cp. asankuppa); akuppa--dhammo Pug 11 (see akuppa). Akuppaŋ as freedom from anger at Vin II.251.

Kuppati [Sk. kupyate, *qup to be agitated, to shake= Lat. cupio, cupidus, "to crave with agitation," cp. semantically Lat. tremere>Fr. craindre] to shake, to quiver, to be agitated, to be disturbed, to be angry. <-> aor. kuppi, pp. kupita, ger. kuppa, caus. kopeti A III.101; Sn. 826, 854; Pug 11, 12, 30. Of the wind Miln 135; of childbirth udaravāto kuppi (or kupita) J II.393, 433; paccanto kuppi the border land was disturbed J IV.446 (cp. kupita).

Kuppila [?] a kind of flower J VI.218 (C: mantālakamakula).

Kubbati2

Kubbati2 etc. see karoti II.

Kubbanaka [fr. kuŋ--vana] brushwood or a small, and therefore unproductive, wood Sn 1134 (expl. Nd2 by rittavanaka appabhakkha appodaka).

Kubbara the pole of a carriage A IV.191, 193; VvA 269, 271, 275. ratha° S I.109, Vv 642 (=vedikā VvA). Der.

(vividha--) kubbaratā VvA 276.

Kumati wrong thought, wrong view (cp. kudiṭṭhi) Bdhd 137.

Kumāra [Vedic kumāra] a young boy, son Sn 685 sq. (kuhiŋ kumāro aham api daṭthukāmo: w. ref. to the child Gotama); Pv III.52; PvA 39, 41 (=māṇava); daharo kumāro M II.24, 44. -- a son of (--°) rāja° PvA 163; khattiya°, brāhmaṇa° Bdhd 84; deva° J III.392 yakkha° Bdhd 84.
 --kīḷā the amusement of a boy J I.137; --pañhā questions suitable for a boy Kh III.; --lakkhaṇa divination by means of a young male child (+kumāri°) D I.9.

Kumāraka 1. m. a young boy, a youngster, kumārakā vā kumāriyo boys and girls S III.190. 2. nt. °ŋ a childish thing A III.114. -- f. °ikā a young girl, a virgin J I.290, 411; II.180; IV.219 (thulla°); VI.64; DhA III.171.
 --vāda speech like a young boy's; S II.219.

Kumārī (f.) a young girl Vin II.10; V.129 (thulla°); A III.76; J III.395 (daharī k°); Pug 66 (itthī vā k° vā).
 --pañha obtaining oracular answers from a girl supposed to be possessed by a spirit D I.11 (cp. DA I.97).

Kumina (nt.) a fish net Vin III.63; Th 1, 297; J II.238; ThA 243.

Kumuda (nt.) 1. the white lotus Dh 285; Vv 354 (=VvA 161); J V.37 (seta°); Vism 174; DA I.139. -- 2. a high numeral, in vīsati kumudā nirayā A V.173=Sn p. 126.
 --naḷa a lotus--stalk J I.223; --patta (--vaṇṇa) (having the colour of) white lotus petals J I.58 (Ep. of sindhavā, steeds); --bhaṇḍikā a kind of corn Miln 292; --vaṇṇa (adj.) of the colour of white lotus (sindhavā) PvA 74, --vana a mass of white lotuses J V.37.

Kumbha [for etym. s. kūpa and cp. Low Ger. kump or kumme, a round pot] 1. a round jar, waterpot (=kulālabhājana earthenware DhA I.317), frequent in similes, either as illustrating fragility or emptiness and fullness: A I.130, 131=Pug 32; A V.337; S II.83; Miln 414. As uda° waterpot Dh 121; J I.20; Pv I.129. -- 2. one of the frontal globes of an elephant Vin II.195 (hatthissa); VvA 182 (°ālankārā ornaments for these).
 --ûpama resembling a jar, of kāya Dh 40 (=DhA I.317); of var. kinds of puggalā A II.104=Pug 45. --kāra 1. a potter; enumerated with other occupations and trades at D I.51=Miln 331. Vin IV.7. In similes, generally referring to his skill D I.78=M II.18; Vism 142, 376; Sn 577; DhA I.39 (°sālā). rāja° the
king's potter J I.121. -- 2. a bird (Phasianus gallus? Hardy) VvA 163. -- Cpds.: °antevāsin the potter's apprentice D I.78=M II.18; --°nivesana the dwelling of a potter Vin I.342, 344; S III.119; °pāka the potter's oven S II.83; A IV.102; °--putta son of a potter (cp. Dial. I.100), a potter Vin III.41 sq.; --kārikā a large earthen vessel (used as a hut to live in, Bdhgh) Vin II.143, cp. Vin. Texts III.156; --ṭṭhānakathā gossip at the well D I.8=D III.36=A V.128= S V.419, expld. at DA I.90 by udaka--ṭṭhānakathā, with variant udakatittha--kathā ti pi vuccati kumbha--dāsikathā vā; --thūṇa a sort of drum D I.6 (expl. at DA I.84: caturassara--ammaṇakatāḷaŋ kumbhasaddan ti pi eke); D III.183; J V.506 (pāṇissaraŋ+). --°ika one who plays that kind of drum Vin IV.285=302; --tthenaka of cora, a thief, "who steals by means of a pot" (i. e. lights his candle under a pot (?) Bdhgh on Vin II.256, cp. Vin. Texts III.325 "robber burglars") only in simile Vin II.256=S II.264=A IV.278; --dāsī a slave girl who brings the water from the well D I.168; Miln 331; DhA I.401 (udakatitthato k° viya ānītā). --dūhana milking into the pitchers, giving a pail of milk (of gāvo, cows) Sn 309. Cp. kuṇḍi. --bhāramatta as much as a pot can hold J V.46; --matta of the size of a pot, in kumbhamattarahassangā mahodarā yakkhā, expln. of kumbhaṇḍā J III.147.

Kumbhaṇḍa 1. m. a class of fairies or genii grouped with Yakkhas, Rakkhasas and Asuras S II.258 (k° puriso vehāsaŋ gacchanto); J I.204; III.147 (with def.); Miln 267; DhA I.280; Pgdp 60. -- 2. nt. a kind of gourd J I.411 (lābu°); V.37; (elāḷuka--lābuka°); DA I.73= DhA I.309 (placed on the back of a horse, as symbol of instability); the same as f. kumbhaṇḍī Vism 183 (lābu+).

Kumbhī (f.) a large round pot (often combd with kaḷopī,) Vin I.49, 52, 286; II.142, 210; Th 2, 283. loha° a copper (also as

lohamaya k° Sn 670), in °pakkhepana, one of the ordeals in Niraya PvA 221. Also a name for one of the Nirayas (see lohakumbhī). Cp. nidhi°.
--mukha the rim of a pot (always with kaḷopi--mukha) D I.166 and÷(see kaḷopī); Vism 328.

Kumbhīla (kuŋ+bhīra?) a crocodile (of the Ganges) J I.216, 278; DhA I.201; III.362.
--bhaya the fear of the crocodile, in enumeration of several objects causing fear, at M I.459 sq.=A II.123 sq.; Miln 196=Nd2 on bhaya. -- Th 2, 502; --rājā the king of the crocodiles J II.159.

Kumbhīlaka [fr. kumbhīla] a kind of bird ("little crocodile") J IV.347.

Kumma [Vedic kūrma] a tortoise S IV.177 (+kacchapa); M I.143; J V.489; Miln 363, 408 (here as land--tortoise: cittaka--dhara°).

Kummagga (and kumagga) [kuŋ+magga] a wrong path (lit. and fig.) Miln 390 (+kupatha); fig. (=micchāpatha) Dhs 381, 1003; Pug 22. Kummaggaŋ paṭipajjati to lose one's way, to go astray. lit. Pv IV.35; PvA 44 (v. l. SS.); fig. Sn 736; It 117; Th 2, 245.

Kummāsa [Vedic kulmāṣa] junket, usually with odana, boiled rice. In formula of kāya (cātummahābhūtika etc., see kāya) D I.76=M II.17 and ÷; in enum. of material food (kabaḷinkārâhāra) Dhs 646, 740, 875. <-> Vin III.15; J I.228; Vv 146 (=VvA 62 yava°); VvA 98 (odana°). In combn with pūva (cake) DhA I.367; PvA 244.

Kummiga (kuŋ+miga] a small or insignificant animal Miln 346.

Kuyyaka a kind of flower J I.60 (°puppha).

Kuraṇḍaka [cp. Sk. kuraṇṭaka blossom of a species of Amaranth] a shrub and its flower Vism 183 (see also kuravaka & koraṇḍaka). °leṇa Npl. Vism 38.

Kurara an osprey J IV.295, 397 (=ukkusa); V.416; VI.539 (=seta°).

Kuravaka [=Sk. kuraṇṭaka Halāyudha, cp. kuraṇḍaka] N. of a tree, in ratta° J I.39 (=bimbijāla the red Amaranth tree).

Kurunga [deriv. unknown. The corresponding Sk. forms are kulunga and kulanga] a kind of antelope, in --miga the antelope deer J I.173 (k°--jatāka); II.153 (do.).

Kuruṭṭharū (v. l. kururū) a badly festering sore D II.242.

Kurundī N. of one of the lost SS commentaries on the Vinaya, used by Buddhaghosa (cp. Vin. Texts I.258; II.14).

Kuruvindaka vermillion in cuṇṇa, a bath--powder made from k. J III.282; and °suttī a string of beads covered with this powder Vin II.106 (cp. Bdhgh Vin II.315; Vin. Texts III.67).

Kurūra (adj.) [Sk. krūra, cp. Lat. cruor thick blood, Gr. kre/as (raw) flesh, Sk. kravih; Ohg. hrō̆, E. raw] bloody, raw, cruel, in °kammanta following a cruel (bloody) occupation (as hunting, fishing, bird killing, etc.) A III.383=Pug 56 (expld. Pug A 233 by dāruṇa°, also at PvA 181).

Kurūrin =kurūra Pv III.23.

Kula (nt.; but poetic pl. kulā Pv II.943 [Idg. *qu̯el (revolve); see under kaṇṭha, cakka and carati] 1. clan, a high social grade, "good family," cp. Gr. (doric) fua/, Goth. kuni. A collection of cognates and agnates, in sense of Ohg. sippa, clan; "house" in

sense of line or descent (cp. House of Bourbon, Homeric gene/h). Bdhgh at Vism 91 distinguishes 2 kinds of kulāni, viz. ñātikulaŋ & upaṭṭhāka--kulaŋ. -- 1. A II.249 (on welfare and ill--luck of clans); Sn 144; 711; It 109 sq. (sabrahmakāni, etc.); Dh 193. -- brāhmaṇa° a Brahmanic family A V.249; J IV.411, etc.; vāṇija° the household of a trader J III.82; kassaka° id. of a farmer J II.109; purāṇaseṭṭhi° of a banker J VI.364; upaṭṭhāka° (Sāriputtassa) a family who devoted themselves to the service of S. Vin I.83; sindhava° VvA 280. -- uccākula of high descent Pv III.116, opp. nīca° of mean birth Sn 411 (cp. °kulīno); viz. caṇḍālakula, nesāda°, veṇa°, etc. M II.152=A I.107=II.85=III.385=Pug 51; sadisa° a descent of equal standing PvA 82; kula--rūpa-- sampanna endowed with "race" and beauty PvA 3, 280. -- 2. household, in the sense of house; kulāni people DhA I.388; parakulesu among other people Dh 73; parakule do. VvA 66; kule kule appaṭibaddhacitto not in love with a particular family Sn 65; cp. kule gaṇe āvāse (asatto or similar terms) Nd2 on taṇhā IV. -- devakula temple J II.411; rāja° the king's household. palace J I.290; III.277; VI.368; kulāni bahutthikāni (=bahuitthikāni, bahukitthī° A IV.278) appapurisāni "communities in which there are many women but few men" Vin II.256=S II.264=A IV.278; ñāti--kula (my) home Vv 3710 (: pitugehaŋ sandhāya VvA 171).

--angāra "the charcoal of the family" i. e. one who brings a family to ruin, said of a squanderer S IV.324 (text kulangāroti: but vv. ll. show ti as superfluous); printed kulanguro (for kul--ankuro? v. l. kulangāro) kulapacchimako (should it be kulapacchijjako? cp. vv. ll. at J IV.69) dhanavināsako J VI.380. Also in kulapacchimako kulagaro pāpadhammo J IV.69. Both these refer to an avajāta putta. Cp. also kulassa angārabhūta DhA III.350; Sn A 192 (of a dujjāto putto), and kulagandhana; --itthi a wife of good descent,
together with kuladhītā, °kumārī, °suṇhā, °dāsī at Vin II.10; A III.76; Vism 18. --ûpaka (also read as °upaka, °ûpaga; °upaga; for ûpaga, see Trenckner, P.M. 62, n. 16; cp. kulopaka Divy 307) frequenting a family, dependent on a (or one & the same) family (for alms, etc.); a friend, an associate. Freq. in formula kulūpako hoti bahukāni kulāni upasankamati, e. g. Vin III.131, 135; IV.20. -- Vin I.192, 208; III.84, 237; V.132; S II.200 sq.; A III.136, 258 sq.; Pv III.85; Vism 28; DA I.142 (rāja°); PvA 266. f. kulūpikā (bhikkhunī) Vin II.268; IV.66; --gandhana at It 64 and kule gandhina at J IV.34 occur in the same sense and context as kulangāra in J.--passages on avajāta--putta. The It--MSS. either explain k-- gandhana by kulacchedaka or have vv. ll. kuladhaŋsana and kusajantuno. Should it be read as kulangāraka? Cp. gandhina; --geha clanhouse, i. e. father's house DhA I.49. --tanti in kulatantikulapaveṇi--rakkhako anujāto putto "one who keeps up the line & tradition of the family" J VI.380; --dattika (and °dattiya) given by the family or clan J III.221 (°sāmika); IV.146 (where DhA I.346 reads °santaka), 189 (°kambala); VI.348 (pati). --dāsī a female slave in a respectable family Vin II.10; VvA 196; --dūsaka one who brings a family into bad repute Sn 89; DhA II.109; --dvāra the door of a family Sn 288; --dhītā the daughter of a respectable family Vin II.10; DhA III.172; VvA 6; PvA 112; --pasāda the favour received by a family, °ka one who enjoys this favour A I.25, cp. SnA 165, opp. of kuladūsaka; --putta a clansman, a (young) man of good family, fils de famille, cp. Low Ger. haussohn; a gentleman, man of good birth. As 2nd characteristic of a Brahmin (with sujāto as 1st) in formula at D I.93, 94÷; Vin I.15, 43, 185, 288, 350; M I.85÷(in kāmānaŋ ādīnavo passage), 192, 210, 463; A II.249; J I.82; VI.71; It 89; VvA 128; PvA 12, 29; --macchariya selfishness concerning one's family, touchiness about his clan D III.234 (in list of 5 kinds of selfishness); also to be read at Dhs 1122 for kusala°; --vaŋsa lineage, progeny M II.181; A III.43; IV.61; DA I.256; expressions for the keeping up of the lineage or its neglect are: °ṭhapana D III.189; PvA 5; nassati or nāseti J IV.69; VvA 149; upacchindati PvA 31, 82; --santaka belonging to one's family, property of the clan J I.52; DhA I.346 (where J IV.146 reads °dattika).

Kulanka --pādaka "buttresses of timber" (Vin. Texts III.174) Vin II.152 (cp. Bdhgh. p. 321 and also Morris, J.P.T.S. 1884, 78).

Kulattha a kind of vetch M I.245 (°yūsa): Miln 267; Vism 256 (°yūsa).

Kulala a vulture, hawk, falcon, either in combn with kāka or gijjha, or both. Kāka+k° Vin IV.40; Sn 675 (=SnA 250); gijjha+k° PvA 198; gijjhā kākā k° Vin III.106; kākā k° gijjhā M I.58; cp. gijjho kanko kulalo M I.364, 429.

Kulāla a potter; only in --cakka a potter; only in --cakka a potter's wheel J I.63; --bhājana a potter's vessel DhA I.316; PvA 274.

Kulāva 1. waste (?) Vin II.292: na kulāvaŋ gamenti "don't let anything go to waste." Reading doubtful. -- 2. a cert. bird J VI.538.

Kulāvaka (nt.) a nest D I.91 (=DA I.257 nivāsaṭṭhanaŋ); S I.8; S I.224=J I.203 (a brood of birds=supaṇṇapotakā); J III.74 (v. l. BB), 431; VI.344; DhA II.22.

Kulika (adj.) [fr. kula] belonging to a family, in agga° coming from a very good family PvA 199.

Kuḷika (?) in kata°--kalāpaka a bundle of beads? Bdhgh Vin II.315 (C.V. V.1, 3) in expln of kuruvindaka--sutti.

Kulinka a bird J III.541 (=sakuṇika 542). Cp. kulunka.

Kulin =kulika, in akulino rājāno ignoble kings Anvs. introd. (see J.P.T.S. 1886 p. 355, where akuliro which is conjectured as akulino by Andersen, Pāli Reader, p. 1024).

Kulīna =prec. in abhijāta--kula--kulīna descendant of a recognized clan Miln 359 (of a king); uccā° of noble birth, in uccākulīnatā descent from a high family S I.87; M III.37; VvA 32; nīca° of mean birth Sn 462.

Kulīra a crab, in kulīra--pādaka "a crab--footer," i. e. a (sort of) bedstead Vin II.149; IV.40 (kulira), cp. Bdhgh on latter passage at Vin IV.357 (kuḷira° and kuḷiya°): a bedstead with curved or carved legs; esp. when carved to represent animal's feet (Vin. Texts III.164).

Kulīraka a crab J VI.539 (=kakkaṭaka 540).

Kulunka a cert. small bird J III.478. Cp. kulinka.

Kulla1

Kulla1 a raft (of basket--work) (orig. meaning "hollow shaft," cp. Sk. kulya, bone; Lat. caulis stalk, Gr. kaulo/s, Ohg. hol, E. hollow) Vin I.230; D II.89 (kullaŋ bandhati); M I.134 (kullūpama dhamma).

Kulla2

Kulla2 (adj.) [fr. kula, Sk. kaula & kaulya, *kulya] belonging to the family J IV.34 (°vatta family custom).

Kullaka crate, basket work, a kind of raft, a little basket J VI.64.
--vihāra (adj.) the state of being like one who has found a raft (?) Vin II.304 (cp. Bdhgh uttānavihāra ibid. p. 330, and Vin. Texts III.404: an easy life). More correct is Kern's expln (Toev. s. v.) which puts kullaka in this combn=kulla2 (Sk. kauyla), thus meaning well--bred, of good family, gentlemanly. --saṇṭhāna consisting of stalks bound together, like a raft J II.406--408 (not correct Morris, J.P.T.S. 1884, 78). Cp. Kern, Toev. I.154.

Kuva (ŋ) see ku--.

Kuvalaya the (blue) water--lily, lotus, usually combd with kamala, q. v. Vv 354; DA I.50; VvA 161, 181; PvA 23, 77.

Kuvilāra =koviḷāra J V.69 (v. l. B. ko°).

Kusa 1. the kusa grass (Poa cynosuroides) DhA III.484: tikhiṇadhāraŋ tiṇaŋ antamaso tālapaṇṇam pi; Dh 311; J I.190 (=tiṇa); IV.140. -- 2. a blade of grass used as a mark or a lot: pātite kuse "when the lot has been cast" Vin I.299; kusaŋ sankāmetvā "having passed the lot on" Vin III.58.
--agga the point of a blade of grass PvA 254=DA I.164; Sdhp 349; kusaggena bhuñjati or pivati to eat or drink only (as little as) with a blade of grass Dh 70; VvA 73 (cp. Udānavarga p. 105); --kaṇṭhaka=prec. Pv III.228; --cīra a garment of grass Vin

I.305=D I.167 =A I.240, 295=II.206=Pug 55; --pāta the casting of a kusa lot Vin I.285; --muṭṭhi a handful of grass A V.234= 249.

Kusaka =prec. Vv 355 (=VvA 162).

Kusala (adj.) [cp. Sk. kuśala] 1. (adj.) clever, skilful, expert; good, right, meritorious M I.226; Dh 44; J I.222. Esp. appl. in moral sense (=puñña), whereas akusala is practically equivalent to pāpa. ekam pi ce pāṇaŋ aduṭṭhacitto mettāyati kusalo tena hoti It 21; sappañño paṇḍito kusalo naro Sn 591, cp. 523; Pv I.33 (=nipuṇa). With kamma=a meritorious action, in kammaŋ katvā kusalaŋ D III.157; Vv III.27; Pv I.1011 see cpds. -- ācāra--k° good in conduct Dh 376; parappavāda° skilled in disputation Dpvs IV.19; magga° (and opp. amagga°) one who is an expert as regards the Path (lit. & fig.) S III.108; samāpatti°, etc. A V.156 sq.; sālittaka--payoge k° skilled in the art of throwing pot<->
sherds PvA 282. -- In derivation k. is expld by Dhpāla & Bdhgh by kucchita and salana, viz. kucchita--salanādi atthena kusalaŋ VvA 169; kucchite pāpadhamme salayanti calayanti kappenti viddhaŋsenti ti kusalā DhsA 39; where four alternative derivations are given (cp. Mrs. Rh. D., Dhs. trsl. p. lxxxii). -- 2. (nt.) a good thing, good deeds, virtue, merit, good consciousness (citta omitted; cp. DhsA 162, 200, etc.): yassa pāpaŋ kataŋ kammaŋ kusalena pithīyati, so imaŋ lokaŋ pabhāseti "he makes this world shine, who covers an evil deed with a good one" M II.104=Dh 173=Th 1, 872; sukhañ ca k. pucchi (fitness) Sn 981; Vv 301 (=ārogyaŋ); D I.24; J VI.367; Pv I.13 (=puñña); PvA 75; Miln 25. -- In special sense as ten kusalāni equivalent to the dasasīlaŋ (cp. sīla) M I.47; A V.241, 274. All good qualities (dhammā) which constitute right and meritorious conduct are comprised in the phrase --kusala--dhammā Sn 1039, 1078, expld. in extenso Nd2 s. v. See also cpd. °dhamma. -- Kusalaŋ karoti to do what is good and righteous, i. e. kāyena, vācāya, manasā It 78; cp. Dh 53; sabba--pāpassa akaraṇaŋ kusalassa upasampadā sacittapariyodapanaŋ etaŋ Buddhānusāsanaŋ D II.49=Dh 183; cp. Nett 43, 81, 171, 186. Kusalaŋ bhāveti to pursue righteousness (together with akusalaŋ pajahati to give up wrong habits) A I.58; IV.109 sq.; It 9. -- akusala adj.: improper, wrong, bad; nt.: demerit, evil deed D I.37, 163; bālo+akusalo Sn 879, 887;=pāpa PvA 60, cp. pāpapasuto akatakusalo ib. 6. kusalaŋ & akusalaŋ are discussed in detail (with ref. to rūpâvacara° fivefold, to arūpâvacara° & lokuttara° fourfold, to kāmâvacara° eight & twelvefold) at Vism 452--454. -- kusalâkusala good and bad M I.489; S V.91; Miln 25; Nett 161, 192; Dhs 1124 sq. -- sukusala (dhammānaŋ) highly skilled D I.180 (cp. M. II.31).
--anuesin striving after righteousness Sn 965; cp. kinkusalānuesin D II.151 and kinkusalagavesin M I.163 sq.; --abhisanda overflow of merit (+puñña°) A II.54 sq.; III.51; 337; --kamma meritorious action, right conduct A I.104; 292 sq.; Ps I.85; II.72 sq.; PvA 9, 26; --cittā (pl.) good thoughts Vbh 169--173, 184, 285 sq., 294 sq.; --cetanā right volition Vbh 135; --dhammā (pl.) (all) points of righteousness, good qualities of character S II.206; M I.98; A IV.11 sq.; V.90 sq.; 123 sq.; Pug 68, 71; Vbh 105; Ps I.101, 132; II.15, 230; VvA 74, 127; --pakkha "the side of virtue," all that belongs to good character M III.77 (and a°) with adj. °pakkhika S V.91; --macchariya Dhs 1122 is to be corrected to kula° instead of kusala° (meanness as regards family) cp. Nd2 on vevicchа; --mūla the basis or root of goodness or merit; there are three: alobha, adosa, amoha M I.47, 489=A I.203=Nett 183; D III.214; Dhs 32, 313, 981; Vbh 169 sq., 210; Nett 126. Cp. °paccaya Vbh 169; °ropanā Nett 50; --vitakka good reasoning, of which there are three: nekkhamma°, avyāpāda°, avihiŋsā° D III.215; It 82; Nett 126; --vipāka being a fruit of good kamma Dhs 454; Vism 454 (twofold, viz. ahetuka & sahetuka). --vedanā good, pure feeling Vbh 3 sq.; cp. °saññā and °sankhārā Vbh 6 sq.; Nett 126 (three °saññā, same as under °vitakkā); --sīla good, proper conduct of life M II.25 sq.; adj. °sīlin D I.115 (=DA I.286).

Kusalatā [fem. abstr. fr. kusala] (only --°) skill, cleverness, accomplishment; good quality. -- lakkhaṇa° skill in interpreting special signs VvA 138; aparicita° neglect in acquiring good qualities PvA 67. For foll. cp. Mrs. Rh. D. Dhs. trsl. pp. 345--348; āpatti° skill as to what is an offence; samāpatti° in the Attainments; dhātu° in the Elements; manasikāra° proficiency in attention; āyatana° skill in the spheres; paṭiccasamuppāda° skill in conditioned Genesis; ṭhāna° and aṭṭhāna° skill in affirming (negating) causal conjuncture: all at D III.212 and Dhs 1329--1338; cp. A I.84, 94.

Kusi (nt.) one of the four cross seams of the robe of a bhikkhu Vin I.287; II.177; and aḍḍha° intermediate cross seam ibid. See Bdhgh's note in Vin. Texts II.208.

Kusīta (adj.) [Sk. kusīda; cp. kosajja] indolent, inert, inactive. Expl. by kāma--vitakkādīhi vitakkehi vītināmanakapuggalo DhA II.260; by nibbiriyo DhA III.410; by alaso PvA 175, Often combd with hīnaviriya, devoid of zeal; It 27, 116; Dh 7, 112,

280; Miln 300, 396. Also equivalent to alasa Dh 112; combd with dussīla Miln 300, 396; with duppañña D III.252=282; A II.227, 230; III.7, 183, 433. -- In other connections: M I.43, 471; A III.7 sq., 127; V.95, 146, 153, 329 sq.; S II.29, 159, 206; It 71, 102; J IV.131 (nibbiriya+); Vism 132; DhA I.69. The eight kusītavatthūni, occasions of indolence, are enumerated at A IV.332; D III.255; Vbh 385. -- akusīta alert, mindful, careful Sn 68 (+alīnacitto); Nd2 s. v.; Sdhp 391.

Kusītatā (f.) [abstr. fr. kusīta] in a° alertness, brightness, keenness VvA 138.

Kusuma (nt.) any flower J III.394 (°dāma); V.37; PvA 157 (=puppha); VvA 42; Dpvs I.4; Sdhp 246, 595; Dāvs V.51 (°agghika), fig. vimutti° the flower of emancipation Th 1, 100; Miln 399.

Kusumita (adj.) in flower, blooming VvA 160, 162.

Kusumbha (nt.) the safflower, Carthamus tinctorius, used for dying red J V.211 (°rattavattha); VI.264 (do); Khus IV.2.

Kussubbha and kussobbha and kussobbha (nt.) [Sk. kuśvabhra] a small pond, usually combd with kunnadī and appld in similes: S II.32=A I.243=V.114; S II.118; V.47, 63, 395; A II.140; IV.100; Sn 720; PvA 29; DA I.58.

Kuha (adj.) [Sk. kuha; *qeudh to conceal, cp. Gr. keu/dw; Ags hȳdan, E. hide] deceitful, fraudulent, false, in phrase kuhā thaddhā lapā singī A II.26=Th 1, 959= It 113. -- akuha honest, upright M I.386; Sn 957; Miln 352.

Kuhaka [der. fr. prec.] deceitful, cheating; a cheat, a fraud, combd with lapaka D I.8; A III.111. -- A V.159 sq.; Sn 984, 987; J I.375 (°tāpasa); DhA IV.152 (°brāhmaṇa); IV.153 (°cora); Miln 310, 357; PvA 13; DA I.91.

Kuhanā (f.) [abstr. fr. adj. kuhana=kuhaka] 1. deceit, fraud, hypocrisy, usually in combn kuhana--lapana "deceit and talking--over"=deceitful talk D I.8; A III.430; DA I.92; Miln 383; Nd2 on avajja. -- M I.465=It 28, 29; S IV.118; A V.159 sq.; Vism 23; Vbh 352; Sdhp 375. -- 2. menacing SnA 582. -- Opp. akuhaka Sn 852. -- Var. commentator's derivations are kuhāyanā (fr. kuhanā) and kuhitattaŋ (fr. kuheti), to be found at Vism 26.
--vatthūni (pl.) cases or opportunities of deceit, three of which are discussed at Nd2 on nikkuha, mentioned also at Vism 24; DA I.91 & SnA 107.

Kuhara (nt.) (der. fr. kuha) a hole, a cavity; lit. a hidingplace Dāvs I.62.

Kuhiŋ see under ku°.

Kuhilikā (pl.) kuhali flowers Attanugaluvaŋsa 216.

Kuhīyati only in pahaŋsīyati+k° "he exults and rejoices" at Miln 325 (cp. Miln trsl. II.220, where printed kuhūyati).

Kuheti [v. denom. fr. kuha] to deceive DA 91; ger. kuhitvā deceiving J VI.212.

expld with guj at Dhtp 78 by "avyatte sadde"] to sing (of birds; cp. vikūjati) J II.439; IV.296; Dāvs V.51. -- pp. kūjita see abhi°, upa°.

Kūṭa1

Kūṭa1 (nt.) [Dhtp 472 & Dhtm 526 expl. kuṭ of kūṭa1 by koṭille (koṭilye), cp. Sk. kūṭa trap, cp. Gr. paleu/w to trap birds] a trap, a snare; fig. falsehood, deceit. As trap J I.143 (kūṭapāsādi); IV.416 (expln paṭicchannapāsa). As deceit, cheating in formula tulā° kaŋsa° māna° "cheating with weight, coin and measure" (DA I.78=vañcana) D I.5=III.176=S V.473=M I.180 =A II.209; V.205=Pug 58. māna° PvA 278. -- As adj. false, deceitful, cheating, see cpds. -- Note. kūṭe J I.145 ought to be read kuṭe (antokuṭe padīpo viya, cp. ghaṭa).

--aṭṭa a false suit, in °kāra a false suitor J II.2; DhA I.353; --jaṭila a fraudulent ascetic J I.375; DhA I.40; --māna false measure PvA 191; --vāṇija a false--trader Pv III.42; PvA 191; --vinicchayikatā a lie (false discrimination) PvA 210. --vedin lier, calumniator J IV.177.

Kūṭa2

Kūṭa2 (m. nt.) [Vedic kūṭa horn, bone of the forehead, prominence, point, *qele to jut forth, be prominent; cp. Lat. celsus, collis, columen; Gr. kolwno/s kolofw/n; Ags. holm, E. hill] -- (a) prominence, top (cp. koṭi), in abbha° ridge of the cloud Vv I.1 (=sikhara); aŋsa° shoulder, clavicle, VvA 121, 123 pabbata° mountain peak Vin II.193; J I.73. Cp. koṭa. -- (b) the top of a house, roof, pinnacle A I.261; Vv 784 (=kaṇṇikā VvA 304); gaha° Dh 154; PvA 55. Cp. also kūṭāgāra. -- (c) a heap, an accumulation, in sankāra° dust--heap M II.7; PvA 144. -- (d) the topmost point, in phrase desanāya kūṭaŋ gahetvā or desanā kūtaŋ gaṇhanto "leading up to the climax of the instruction" J I.275, 393, 401; V.151; VI.478; VvA 243. Cp. arahattena kūṭaŋ gaṇhanto J I.114; arahattaphalena k. gaṇhiŋ ThA 99.
--anga the shoulder Vv 158 (=VvA 123). --âgāra (nt.) a building with a peaked roof or pinnacles, possibly gabled; or with an upper storey Vin I.268; S II.103= V.218; III.156; IV.186; V.43, 75, 228; A I.101, 261; III.10, 364; IV.231; V.21; Pv III.17; 221; Vv 82 (=ratanamayakaṇṇikāya bandhaketuvanto VvA 50); VvA 6 (upari°, with upper storey) v. l. kuṭṭhāgāra; PvA 282 (°dhaja with a flag on the summit); DhA IV.186. In cpds.: --° matta as big as an upper chamber J I.273; Miln 67; --°sālā a pavilion (see description of Maṇḍalamāḷa at DA I.43) Vin III.15, 68, 87; IV.75; D I.150; S II.103=V.218; IV.186. --(n)gama going towards the point (of the roof), converging to the summit S II.263= III.156=V.43; --ṭṭha standing erect, straight, immovable, in phrase vañjha k° esikaṭṭhāyin D I.14=56= S III.211=M I.517 (expl. DA I.105 by pabbatakūṭaŋ viya ṭhita); --poṇa at Vism 268 is to be read °goṇa: see kūṭa4.

Kūṭa3

Kūṭa3 (nt.) [*qolā to beat; cp. Lat. clava; Gr. kla/w, ko/los, and also Sk. khaḍga; Lat. clades, procello; Gr. kladaro/s. The expln of kuṭ3 at Dhtp 557 & Dhtm 783 is "āko ṭane"] a hammer, usually as aya° an iron sledge hammer J I.108; or ayo° PvA 284; ayomaya° Sn 669; kammāra° Vism 254.

Kūṭa4

Kūṭa4 (adj.) [Sk. kūṭa, not horned; *(s)qer to cut, mutilate, curtail, cp. Lat. caro, curtus; also Sk kṛdhu maimed. The expln of kuṭ as "chede," or "chedane" (cutting) at Dhtp 90, 555; Dhtm 115, 526, 781 may refer to this kūṭa. See also kuṭṭa] without horns, i. e. harmless, of goṇa a draught bullock Vin IV.5=J I.192 (in play of words with kūṭa deceitful J. trsl. misses the point & translates "rascal"). These maimed oxen (cows & calves) are represented Qs practically useless & sluggish in similes at Vism 268, 269: kūṭa--goṇa-- (so read for °poṇa)--yutta--ratha a cart to which such a bullock is harnessed (uppathaŋ dhāvati runs the wrong way); kūṭa--dhenuyā khīraŋ pivitvā kūṭa--vaccho, etc., such a calf lies still at the post. -- Kūṭa--danta as Np. should prob. belong here, thus meaning "ox--tooth" (derisively) (D I.127; Vism 208), with which may be compared danta--kūṭa (see under danta).

Kūṭeyya (nt.) [der. fr. *kūṭya of kūṭa1, cp. in formation sāṭheyya] fraud, deceit, in combn with sāṭheyya & vankeyya M I.340; A V.167.

Kūpa (m.) [Vedic kūpa, orig. curvature viz. (a) interior= cavity, cp. Lat. cupa, Gr. ku/pellon cup; also Gr. ku/mbh, Sk. kumbha; -- (b) exterior=heap, cp. Ags. hēap, Ohg. heap, Sk. kūpa mast]. 1. a pit, a cavity: akkhi° the socket of the eye M I.80, 245; DhsA 306; gūtha° a cesspool D II.324; Sn 279; Pv II.316; Pug 36; miḷha° a pit for evacuations Pgdp 23, 24; loma° the root of the hair, a pore of the skin DA I.57; Vism 262, 360; also in na loma--kūpamattaŋ pi not even a hairroot J I.31; III.55; vacca°=gūtha° Vin II.141, 222. As a tank or a well: J VI.213; VvA 305. -- 2. the mast of a boat J III.126; Miln 363, 378. See next.
--khaṇa one who digs a pit J VI.213. --tala the floor of a pit Vism 362.

Kūpaka =kūpa 1. Vism 361 (akkhi°), 362 (nadītīra°), 449 (id.); =kūpa. 2. J II.112; IV.17.

Kūla (nt.) [Dhtp 271: kūla āvaraṇe] a slope, a bank, an embankment. Usually of rivers: S I.143=J III.361; A I.162; Sn 977; J I.227; Miln 36: udapāna° the facing of a well Vin II.122; vaccakūpassa k° the sides of a cesspool Vin II.141. See also paŋsu°, & cp. uk°, upa°, paṭi°.

Kūra (nt.) in sukkha° boiled rice (?) Vin IV.86; DhA II.171.

Keka [?] N. of a tree J V.405. Kern, Toev. s. v. suggests misreading for koka Phœnix sylvestris.

Keṭubha [deriv. unknown] expld by Buddhaghosa DA I. 247 as "the science which assists the officiating priests by laying down rules for the rites, or by leaving them to their discretion" (so Trenckner, J.P.T.S. 1908, 116). In short, the ritual; the kalpa as it is called as one of the vedangas. Only in a stock list of the subject a learned Brahmin is supposed to have mastered D I.88; A I.163, 166; Sn 1020; Miln 10, 178. So in BSk; AvŚ II.19; Divy 619.

Keṭubhin [deriv. unknown] MA 152 (on M I 32) has "trained deceivers (sikkhitā kerātikā); very deceitful, false all through"; III.6=A III.199.

Ketaka [etym. uncertain] N. of a flower J IV.482.

Ketana sign etc., see saŋ°.

Ketu [Vedic ketu, *(s)qait, clear; cp. Lat. caelum (=*caidlom), Ohg heitar, heit; Goth. haidus; E. --hood, orig. appearance, form, like] -- 1. ray, beam of light, splendour, effulgence Th 1, 64; which is a riddle on the various meanings of ketu. -- 2. flag, banner, sign, perhaps as token of splendour Th 1, 64. dhamma--k° having the Doctrine as his banner A I.109=III.149; dhūma--k° having smoke as its splendour, of fire, J IV.26; VvA 161 in expln of dhūmasikha.
--kamyatā desire for prominence, self--advertisement (perhaps vainglory, arrogance) Vism 469; Dhs 1116 (Dhs A. trs. 479), 1233=Nd2 505; Nd1 on Sn 829 (=uṇṇama); -- mālā "garland of rays" VvA 323.

Ketuŋ see kayati.

Ketuvant (adj.) [fr. ketu] having flags, adorned with flags VvA 50.

Kedāra (m. nt.) an irrigated field, prepared for ploughing, arable land in its first stage of cultivation: kedāre pāyetvā karissāma "we shall till the fields after watering them" J I.215; as square--shaped (i. e. marked out as an allotment) Vin I.391 (caturassa°; Bdhgh on MV VIII.12, 1); J III.255 (catukkaṇṇa°); surrounded by a trench, denoting the boundary (--mariyādā) DhA
III.6. -- J IV.167; V.35; PvA 7 (=khetta). The spelling is sometimes ketāra (J III.255 v. l.) see Trenckner, J.P.T.S. 1908, 112. Note. The prefix ke-- suggests an obsolete noun of the meaning "water," as also in kebuka, ke--vaṭṭa; perhaps Sk. kṣvid, kṣvedate, to be wet, ooze? ke would then be k(h)ed, and kedara= ked+dṛ, bursting forth of water=inundation; kebuka =kedvu(d)ka (udaka); kevaṭṭa=ked+vṛ, moving on the water, fisherman; (cp. AvŚ Index Kaivarta: name of an officer on board a trading vessel).
--koṭi top or corner--point of a field Vism 180.

Kebuka [on ke-- see note to prec.] water J VI.38 (=42: k. vuccati udakaŋ). As nadī a river at J III.91, where Seruma at similar passage p. 189.

Keyūra (nt.) a bracelet, bangle DhA II.220 (v. l. kāyura).

Keyūrin (adj.) wearing a bracelet PvA 211 (=kāyūrin).

Keyya (ger. of kayati) for sale J VI.180 (=vikkiṇitabba).

Kerāṭika (adj.) [fr. kirāṭa] deceitful, false, hypocritic J I.461 (expld by biḷāra); IV.220; IV.223 (=kirāsa); MA 152; DhA III.389 (=saṭha). -- a° honest, frank J V.117 (=akitava, ajūtakara).

Kerāṭiya =prec. J III.260 (°lakkhaṇa); MA 152.

Kelisā at Th 1, 1010 is to be corrected into keḷiyo (see keḷi2).

Keḷanā (f.) [fr. kilissati? or is it kheḷana?] desire, greed, usually shown in fondness for articles of personal adornment: thus "selfishness" Vbh 351=DA I.286 (+paṭikeḷanā). In this passage it is given as a rather doubtful expln of cāpalla, which would connect it with kṣvel to jump, or khel to swing, oscillate, waver, cp. expln Dhtp 278 kela khela=calane. Another passage is Nd2 585, where it is combd with parikeḷanā and acts as syn. of vibhūsanā.

Keḷāyati [Denom. fr. kīḷ in meaning "to amuse oneself with," i. e. take a pride in. Always combd with mamāyati. BSk. same meaning (to be fond of): śālikṣetrāṇi k. gopāyati Divy 631. Morris. J.P.T.S. 1893, 16 puts it (wrongly?) to kel to quiver: see also keḷanā] to adorn oneself with (acc.), to fondle, treasure, take pride in (gen.) M I.260 (allīyati kelāyati dhanāyati mamāyati, where dhanāyati is to be read as vanāyati as shown by v. l. S. III.190 & M I.552); S III.190 (id.); Miln 73. -- pp. keḷāyita.

Keḷāyana (nt.) [fr. keḷāyati, cp. kelanā & keḷi] playfulness, unsettledness Vism 134 (opp. majjhatta), 317.

Keḷāyita [pp. of keḷāyati] desired, fondled, made much of J IV.198 (expld with the ster. phrase kelāyati mamāyati pattheti piheti icchatī ti attho).

Keḷāsa (cp. Sk. kailāsa] N. of a mountain Bdhd 138.

Keḷi1

Keḷi1 (f.) [fr. krīḍ to play, sport: see kīḷati] 1. play, amusement, sport PvA 265 (=khiḍḍā); parihāsa° merry play, fun J I.116. -- 2. playing at dice, gambling, in °maṇḍala "circle of the game," draught--board; °ŋ bhindati to break the board, i. e. to throw the die over the edge so as to make the throw invalid (cp. Cunningham, Stupa of Bharhut, plate 45) J I.379.

Keḷi2

Keḷi2 (f.) [either fr. kil as in kilijjati & kilissati, or fr. kel, as given under keḷanā] the meaning is not quite defined, it may be taken as "attachment, lust, desire," or "selfishness, deceit" (cp. kerāṭika & kilissati), or "unsettledness, wavering." --keḷi--sīla of unsettled character, unreliable, deceitful PvA 241. °sīlaka id. J II.447. -- pañca citta--keḷiyo=pañca nīvaraṇāni (kāmacchanda etc.), the gratifications of the heart Th 1, 1010 (corr. kelisā to keḷiyo!). -- citta--keḷiŋ kīḷantā bahuŋ pāpakammaŋ katvā enjoying themselves (wrongly) to their heart's content J III.43. Cp. kāmesu a--ni--kīḷitāvin unstained by desires S I.9, 117.

Kevaṭṭa [on ke-- see kedāra] fisherman D I.45 (in simile of dakkho k°) A III.31=342, cp. IV.91; Ud 24 sq.; J I.210; DhA II.132; IV.41; PvA 178 (°gāma, in which to be reborn, is punishment, fishermen being considered outcast); cp. J VI.399 N. of a brahmin minister, also D I.411 N. of Kevaḍḍha (?).
--dvāra N. of one of the gates of Benares, and a village near by Vv 197; VvA 97.

Kevala (adj.--adv.) [cp. Lat. caelebs=*caivilo--b° to live by oneself, i. e. to live in celibacy, perhaps also, Goth. hails, Ohg. heil, E. whole] expression of the concept of unity and totality: only, alone; whole, complete; adv. altogether or only -- 1. °ŋ

(adv.) (a) only=just: k. tvaŋ amhākaŋ vacanaŋ karohi "do all we tell you" PvA 4; -- only=but, with this difference: VvA 203, 249; -- k. . . . vippalapati he only talks PvA 93; <-> and yet: "sakkā nu kiñci adatvā k. sagge nibbattituŋ? " is it possible not to give anything, and yet go to heaven? kevalaŋ mano--pasāda--mattena only by purity of mind DhA I.33; kevalaŋ vacchake balava--piyacittatāya simply by the strong love towards the babycalf Vism 313; (b) alone: k. araññaŋ gamissāmi VvA 260; -- exclusive Miln 247. -- na k. . . . atha kho not only . . . but also VvA 227. -- 2. whole, entire Sn p. 108; Cp. I.1019; Pv II.63 (=sakala PvA 95); Vism 528 (=asammissa, sakala); Pv II.63 (=sakala PvA 95). <-> k.>akevala entire>deficient M I.326. °ŋ entirely, thoroughly, all round: k° obhāsenti VvA 282.
--kappa a whole kappa Sn pp. 18, 45, 125; KhA 115; VvA 124, 255. --paripuṇṇa fulfilled in its entirety (sakala DA I.177) of the Doctrine; expld also at Nett 10.

Kevalin (adj.) [fr. kevala] one who is fully accomplished, an Arahant; often with mahesi and uttamapurisa. Defn sabbaguṇa -- paripuṇṇa sabba -- yoga -- visaŋyutta Sn A 153. -- ye suvimuttā te kevalino ye kevalino vaṭṭaŋ tesaŋ natthi paññâpanāya S III.59 sq., i. e. "those who are thoroughly emancipated, these are the accomplished . . ."; kevalīnaŋ mahesiŋ khīṇ'āsavaŋ Sn 82=S I.167; -- k. vusitavā uttamapuriso Nd2 on tiṇṇa=A V.16. -- with gen.: brahmacariyassa k. "perfected in morality" A II.23. -- As Ep. of "brāhmaṇa" Sn 519=Nd2 s. v.; of dhammacakka A II.9; see also Sn 490, 595. -- akevalin not accomplished, not perfected Sn 878, 891.

Kesa [Vedic keśa; cp. kesara hair, mane=Lat. caesaries, hair of the head, Ags. heord=E. hair] the hair of the head S I.115 (haṭa--haṭa--k°, with dishevelled hair); A I.138 (palita--kesa with grey hair; also at J I.59); Sn 456 (nivutta°), 608; Th 1, 169; J I.59, 138; III.393; Miln 26; KhA 42; Vism 353 (in detail). The wearing of long hair was forbidden to the Bhikkhus: Vin II.107 sq.; 133 (cp. kesa--massu); -- dark (glossy) hair is a distinction of beauty: susukāḷa--keso (of Gotama) D I.115; cp. kaṇha and kalyāṇa; PvA 26. -- The hair of Petas is long and dishevelled PvA 56; Sdhp 103; it is the only cover of their nakedness: kesehi paṭicchanna "covered only with my hair" Pv I.102. -- kesesu gahetvā to take by the hair (in Niraya) D I.234; -- kesaŋ oropeti to have one's hair cut Vin II.133.
--oropaṇa (--satthaka) (a) hair--cutting (knife), i. e. a razor DhA I.431; --ohāraka one who cuts the hair, a barber Vism 413. --kambala a hair blanket (according to Bdhgh human hair) D I.167=A I.240, 295=II.206= Vin I.305=M I.78=Pug 55; A I.286. --kambalin wearing a hair blanket (of Ajita) D I.55. --kalāpā (pl.) (atimanohara°) beautiful tresses PvA 46; --kalyāṇa beauty of hair DhA I.387; --kārika hairdresser Vv 175; --dhātu the hair--relic (of the Buddha) J I.81; --nivāsin covered only with hair of Petas (: keseh'eva paṭicchā<-> dita--kopīnā) Pv III.16. °massu hair and beard; kappita--k°--m° (adj.) with h. and b. dressed D I.104; A IV.94; J VI.268. Esp.
freq. in form kesa--massuŋ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaŋ pabbajati "to shave off hair & beard, dress in yellow robes and leave the home for the homeless state," i. e. renounce the world and take up the life of a Wanderer D I.60, 115; III.60, 64, 76; A I.107; III.386; It 75; Pug 57; similarly A II.207=Pug 56. --sobha the splendour or beauty of the hair PvA 46. --hattha a tuft of hair PvA 157; VvA 167.

Kesayati see kisa.

Kesara1

Kesara1 a mane, in --sīha a maned lion J II.244; SnA 127.

Kesara2

Kesara2 [fr. kesa] filament of flowers, hairy structures of plants esp. of the lotus; usually of kiñjakkha PvA 77; VvA 12; 111; -- sa--kesarehi padumapattehi lotusleaves with their hairs VvA 32; nicula--k° fibres of the Nicula tree VvA 134.
--bhāra a sort of fan (cp. vāladhi and cāmara) VvA 278.

Kesarin [fr. kesara1] having a mane, of a lion, also name of a battle--array (°saŋgāmo) Dpvs I.7; cp. AvŚ I.56.

Kesava [fr. last] of rich hair, of beautiful hair. Ep. of King Vāsudeva (cp. kaṇha) Pv II.62.

Kesika (adj.) [fr. kesa] hairy, of mangoes Miln 334.

Ko see ka.

Koka1

Koka1 [not=Sk. koka, cuckoo] a wolf J VI.525; Nd1 13= Nd2 420; Miln 267=J V.416. °vighāsa remainder of a wolf's meal Vin III.58.

Koka2

Koka2 [cp. Sk. koka] N. of a tree, Phœnix sylvestris: see keka.

Kokanada (nt.) [cp. Sk. kokanada] the (red) lotus A III.239=J I.116.

Kokāsika the red lotus in °jāta the red lotus in °jāta "like the red lotus," said of the flower of the Pāricchattaka tree A IV.118.

Kokila [cp. Sk. koka a kind of goose, also cuckoo, with derivation kokila cuckoo; cp. Gr. ko/kkuc, Lat. cuculus, E. cuckoo] the Indian cuckoo. Two kinds mentioned at VvA 57: kāḷa° and phussa° black and speckled k. <-> As citra° at J V.416. -- Vv 111, 588; VvA 132, 163.

Koca [fr. kuc] see saŋ°.

Koci see ka.

Koccha1

Koccha1 (nt.) some kind of seat or settee, made of bark, grass or rushes Vin II.149; IV.40 (where the foll. def. is given: kocchaŋ nāma vāka--mayaŋ vā usīra--mayaŋ vā muñjamayaŋ vā babbaja--mayaŋ vā anto saŋveṭhetvā baddhaŋ hoti. Cp. Vin. Texts I.34; III.165); J V.407. Also in list of 16 obstructions (palibodhā) at Miln 11.

Koccha2

Koccha2 (nt.) a comb (for hair--dressing) Vin II.107; Vv 8446 (=VvA 349); Th 2, 254, 411 (=ThA 267).
--kāra a comb--maker Miln 331 (not in corresp. list of vocations at D I.51).

Koja mail armour J IV.296 (=kavaca).

Kojava a rug or cover with long hair, a fleecy counterpane Vin I.281; DhA I.177; III.297 (pāvāra°); Dāvs V.36. Often in expln of goṇaka (q. v.) as dīgha--lomaka mahākojava DA I.86; PvA 157.

Koñca1

Koñca1 [cp. Sk. krauñca & kruñc] the heron, often in combn with mayūra (peacock): Th 1, 1113; Vv 111, 358; J V.304; VI.272; or with haŋsa Pv II.123. -- Expld as sārasa VvA 57; jiṇṇa° an old heron Dh 155.

Koñca2

Koñca2=abbr. of koñca--nāda, trumpeting, in koñcaŋ karoti to trumpet (of elephants) Vin III.109; J VI.497.
--nāda the trumpeting of an elephant ("the heron's cry") [not with Morris, J.P.T.S. 1887, 163 sq. to kruñc. (meaning to bend, cp. Lat. crux, E. ridge), but prob. a contamination of krośa, fr. krus to crow, and kuñja=kuñjara, elephant (q. v.). Partly suggested at Divy 251; see also expln at VvA 35, where this connection is quite evident.] J I.50; Miln 76 (in etymol. play with koñca); VvA 35. --rāva=prec. DhA IV.70. --vādikā a kind of bird J VI.538.

Koṭa [fr. kūṭa2] belonging to a peak, in cpd. °pabbata "peak--mountain," Npl. Vism 127 (write as K°), 292.

Koṭacikā pudendum muliebre, in conn. with kāṭa as a vile term of abuse Vin IV.7 (Bdhgh. koṭacikā ti itthinimittaŋ . . . hīno nāma akkoso).

Koṭi (f.) [cp. Sk. koṭi & kūṭa2] the end--(a) of space: the extreme part, top, summit, point (cp. anta to which it is opposed at J VI.371): dhanu--koṭiŋ nissāya "through the (curved) end of my bow," i. e. by means of hunting J II.200; aṭṭhi--koṭi the tip of the bone J III.26; cāpa° a bow VvA 261; vema° the part of a loom that is moved DhA III.175; khetta° the top (end) of the field SnA 150; cankamana° the far end of the cloister J IV.30; PvA 79. -- (b) of time: a division of time, with reference either to the past or the future, in pubba° the past (cp. pubbanta), also as purima°; and pacchima° the future (cp. aparanta). These expressions are used only of saŋsāra: saŋsārassa purimā koṭi na paññāyati "the first end, i. e. the beginning of S. is not known" Nd2 664; DhsA 11; of pacchimā koṭi ibid. -- anamatagg' âyaŋ saŋsāro, pubba° na paññāyati S's end and beginning are unthinkable, its starting--point is not known (to beings obstructed by ignorance) S II.178=III.149= Nd2 664=Kvu 29=PvA 166; cp. Bdhd 118 (p.k. na ñāyati). -- koṭiyaŋ ṭhito bhāvo "my existence in the past" J I.167. -- (c) of number: the "end" of the scale, i. e. extremely high, as numeral representing approximately the figure a hundred thousand (cp. Kirfel, Kosmographie. p. 336). It follows on satasahassāni Nd2 664, and is often increased by sata° or sahassa°, esp. in records of wealth (dhana) Sn 677; J I.227, 230, 345=DhA I.367 (asīti°--vibhavo); J I.478; PvA 3, 96; cp. also koṭisatā arahanto Miln 6, 18. -- kahāpaṇa--koṭi--santhārena "for the price (lit. by the spreading out) of 10 million kahāpaṇas" Vin II.159= J I.94 (ref. to the buying of Jetavana by Anāthapiṇḍika).
--gata "gone to the end," having reached the end, i. e. perfection, nibbāna. Nd2 436; --ppatta=prec. Nd2 436; as "extreme" J I.67. --simbalī N. of a tree (in Avīci) Sdhp 194.

Koṭika (adj.) [fr. koṭi] 1. having a point or a top, with ref. to the human teeth as eka°, dvi°, ti°, catu°, or teeth with one, two, etc., points Vism 251. -- 2. having an end or climax SA on pariyanta (see KS. p. 320); āpāna° lasting till the end of life Miln 397: Vism 10. <-> 3. referring to (both) ends (of saŋsāra), in ubhato° pañhā questions regarding past & future M I.393 sq.

Koṭin (adj.) [fr. koṭi] aiming for an end or goal J VI.254 (cp. ākoṭana2).

Koṭilla (nt.) [fr. kuṭila] crookedness Dhtm 526; Abhp 859. As koṭilya at Dhtp 472.

Koṭumbara (nt.) [cp. BSk. kauṭumba Divy 559] a kind of cloth J VI.47 (coming from the kingdom of k.), 500 (spelt kodumb°). --°ka k.--stuffs Miln 2.

Koṭṭa (?) breaking, asi--k° note on Vin IV.363 (for asikoṭṭha Vin IV.171?); °aṭṭhi at Vism 254 read koṭṭh°.

Koṭṭana [fr. koṭṭeti] 1. grinding, crushing, pounding (grains) J I.475; °pacan'ādi pounding and cooking, etc. DhA II.261. -- 2. hammering or cutting (?) in dāru° J II.18; VI.86 (maŋsa°, here "beating," T. spells ṭṭh). Cp. adhikuṭṭanā.

Koṭṭita (pp. of kotteti] beaten down, made even Vism 254, 255.

Koṭṭima a floor of pounded stones, or is it cloth? Dāvs IV.47.

Koṭṭeti [cp. Sk. kuṭ & kuṭṭa1. Expld one--sidedly by Dhtp (91 & 556) as "chedane" which is found only in 3 and

adhikuṭṭanā. The meaning "beat" is attributed by Dhtp (557) & Dhtm (783) to root kuṭ3 (see kūṭa3) by expla "akoṭane." Cp. also kūṭa4; ākoṭeti & paṭikoṭeti]--1. to beat, smash, crush, pound J I.478; VI.366 (spelt ṭṭh); DhA I.25 (suvaṇṇaŋ) 165. -- 2. to make even (the ground or floor) Vin II.291 (in making floors); J VI.332. -- 3. to cut, kill SnA 178 (=hanti of Sn 121); DhA I.70 (pharasunā). -- pp. koṭṭita. -- Caus. koṭṭāpeti to cause to beat, to massage Vin II.266; J IV.37 (ṭṭ the only v. l. B.; T. has ṭṭh).

Koṭṭha1

Koṭṭha1 (m. nt.) [Sk. koṣṭha abdomen, any cavity for holding food, cp. kuṣṭa groin, and also Gr. ku/tos cavity, ku/sdos pudendum muliebre, ku/stis bladder = E. cyst, chest; Lat. cunnus pudendum, Ger. hode testicle] anything hollow and closed in (Cp. gabbha for both meanings) as -- 1. the stomach or abdomen Miln 265, Vism 357; Sdhp 257. -- 2. a closet, a monk's cell, a storeroom, M I.332; Th 2, 283 (?)=ThA, 219; J II.168. <-> 3. a sheath, in asi° Vin IV.171.
--aṭṭhi a stomach bone or bone of the abdomen Vism 254, 255. --abbhantara the intestinal canal Miln 67; --âgāra (nt.) storehouse, granary, treasury: in conn. with kosa (q. v.) in formula paripuṇṇa--kosa--koṭṭhâgāra (adj.) D I.134, expld at DA I.295 as threefold, viz. dhana° dhañña° vattha°, treasury, granary, warehouse; PvA 126, 133; --âgārika a storehouse--keeper, one who hoards up wealth Vin I.209; DhA I.101; --āsa [=koṭṭha +aŋsa] share, division, part; °koṭṭhāsa (adj.) divided into, consisting of. K. is a prose word only and in all Com. passages is used to explain bhāga: J I.254; 266; VI.368; Miln 324; DhA IV.; 108 (=pada), 154; PvA 58, 111, 205 (kāma°=kāmaguṇā); VvA 62; anekena k°--ena infinitely PvA 221.

Koṭṭha2

Koṭṭha2 a bird J VI.539 (woodpecker?).

Koṭṭha3

Koṭṭha3 [cp. Sk. kuṭṭha] N. of a plant, Costus speciosus (?) J V.420.

Koṭṭhaka1

Koṭṭhaka1 (nt.) "a kind of koṭṭha," the stronghold over a gateway, used as a store--room for various things, a chamber, treasury, granary Vin II.153, 210; for the purpose of keeping water in it Vin II.121=142; 220; treasury J I.230; II.168; -- store--room J II.246; koṭthake pāturahosi appeared at the gateway, i. e. arrived at the mansion Vin I.291.; -- udaka--k a bath--room, bath cabinet Vin I.205 (cp. Bdhgh's expln at Vin. Texts II.57); so also nahāna--k° and piṭṭhi--k°, bath--room behind a hermitage J III.71; DhA II.19; a gateway, Vin II.77; usually in cpd. dvāra--k° "door cavity," i. e. room over the gate: gharaŋ satta--dvāra--koṭṭhakapaṭimaṇḍitaŋ "a mansion adorned with seven gateways" J I.227=230, 290; VvA 322. dvāra--koṭṭhakesu āsanāni paṭṭhapenti "they spread mats in the gateways" VvA 6; esp. with bahi: bahi--dvārakoṭṭhakā nikkhāmetvā "leading him out in front of the gateway" A IV.206; °e thiṭa or nisinna standing or sitting in front of the gateway S I.77; M I.161, 382; A III.30. -- bala--k. a line of infantry J I.179. -- koṭṭhaka--kamma or the occupation connected with a storehouse (or bathroom?) is mentioned as an example of a low occupation at Vin IV.6; Kern, Toev. s. v. "someone who sweeps away dirt."

Koṭṭhaka2

Koṭṭhaka2 [cp. Sk. koyaṣṭika] the paddy--bird, as rukkha° J III.25; II.163 (v. l. ṭṭ).

Koṭṭhu see kotthu.

Koṭṭheti at J II.424 the v. l. khobheti (nāvaŋ) should be substituted. See also koṭṭeti.

Koṇa [cp. Sk. koṇa & also P. kaṇṇa] 1. a corner Vin II.137; catu°=catu--kaṇṇa PvA 52; --°racchā crossroads PvA 24. -- 2. a plectrum for a musical instrument Miln 53.

Koṇṭa (v. l. B. koṇḍa) (?) a man of dirty habits J II.209. 210, 212.

Koṇṭha a cripple J II.118.

Koṇḍa-- damaka (?) [cp. kuṇḍa] J IV.389; also as v. l. B at J II.209.

Koṇḍañña a well--known gotta J II.360.

Kotūhala (nt.) [on formation cp. kolāhala; see also kutūhala] excitement, tumult, festival, fair Dāvs II.80; esp. in °mangalaŋ paccāgacchati he visits the fair or show of . . . M I.265; A. III.439; °mangalika celebrating feasts, festive A III.206; J I.373; Miln 94 (cp. Miln trsl. I.143n: the native commentator refers it to erroneous views and discipline called kotūhala and mangalika) -- (b) adj.: kotūhala excited, eager for, desirous of Miln 4; DhA I.330.
--sadda shout of excitement Miln 301.

Kotthalī (koṭṭhalī?) a sack (?) Vin III.189=IV.269.

Kotthu [koṭṭhu J only: cp. Sk. kroṣṭu, of kruś] a jackal D III.25, 26; M I.334; Nd1 149 (spelt koṭṭhu); J VI.537 (°sunā: expld by sigāla--sunakhā, katthu--soṇā ti pi pāṭho). kotthuka (and koṭṭhuka)=prec. S I.66 (where text has kutthaka) J II.108; Miln 23.

Kodaṇḍa (nt.) [cp. Sk. kodaṇḍa] a cross--bow M I.429 (opp. to cāpa); Miln 351 (dhanu and k°). °ka same J IV.433 (expld by dhanu).

Kodumbara see koṭumbara.

Kodha [Vedic krodha fr. krudh, cp. kujjhati] anger. Nearest synonyms are āghāta (Dhs. 1060=Nd2 576, both expositions also of dosa), upanāha (always in chain rāga, dosa, moha, kodha, upanāha) and dhūma (cp. qumo/s, Mhg. toûm=anger). As pair k. and upanāha A I.91, 95; in sequence kodha upanāha makkha paḷāsa, etc. Nd2 rāga 1.; Vbh 357 sq.; Vism 53, 107, 306; in formula abhijjhā byāpāda k. upanāha M I.36; A I.299=IV.148; cp. A IV.456=V.209; V.39, 49 sq., 310, 361. As equivalent of āghāta Dhs 1060=Nd2 576, cp. Pug 18. In other combn: with mada and thambha Sn 245; kadariya Sn 362; pesuniya Sn 928; mosavajja Sn 866, 868 (cp. S I.169). Other passages, e. g. A I.283; S I.240; Sn 537, (lobha°); Pv II.37; Dh I.52 (anattha--janano kodho); PvA 55, 222. -- kodha is one of the obstacles to Arahantship, and freedom from kodha is one of the fundamental virtues of a wellbalanced mind. -- mā vo kodho ajjhabhavi "let not anger get the better of you" S I.240; māno hi te brāhmaṇa khāribhāro kodho dhūmo bhasmani mosavajjaŋ, etc. "anger is the smoke (smouldering) in the ashes" S I.169=Nd2 576. -- kodhaŋ chetvā cutting off anger S I.41=47=161=237; kodhaŋ jahe vippajaheyya mānaŋ "give up anger, renounce conceit" J I.23 25=Dh 221; kodhaŋ pajahanti vipassino: "the wise give up anger" It 2=7; panuṇṇa--kodha (adj.) one who has driven out anger Sn 469; akkodhena jine kodhaŋ conquer anger by meekness Dh 223=J II.4= VvA 69. Yo ye uppatitaŋ kodhaŋ rathaŋ bhantaŋ va dhāraye tam ahaŋ sārathiŋ brūmi -- "He who restrains rising anger as he would a drifting cart, him I call a waggoner" Dh 222, cp. Sn 1. -- akkodha freedom from anger, meekness, conciliation M I.44; S I.240 (with avihiŋsā tenderness, kindness); A I.95; Dh 223=J II.4=VvA 69.
--âtimāna anger and conceit Sn 968. --upāyāsa companionship or association with anger, the state of being pervaded with anger (opp. akkodh°) M I.360, 363; often compared with phenomena of nature suggesting swelling up, viz. "uddhumāyika" kodhupāyāsassa adhivacanaŋ M I.144; "sa--ummī" It 114; "sobbho papāto" S III.109; --garu "having respect for" i. e. pursuing anger (opp. saddhammagaru) A II.46 sq., 84; --paññāṇa (adj.) knowing the true nature of anger Sn 96 (cp. SnA 170); --bhakkha feeding on, i. e. fostering anger, Ep. of a Yakkha S I.238; --vinaya the discipline or control of anger A I.91; V.165, 167 (combd. with upanāha vinaya).

Kodhana (adj.) [fr. kodha) having anger, angry, uncontrolled]; usually in combn with upanāhin, e. g. Vin II.89; D III.45, 246; A V.156, cp. Sn 116; S II.206; Pug 18. -- k° kodhābhibhūta A IV.94 sq.; k° kodhavinayassa na vaṇṇavādī A V.165. -- Used

of caṇḍa PvA 83. -- Cp. S IV.240; M I.42 sq., 95 sq.; PvA 82. <-> akkodhana friendly, well--disposed, loving D III.159; S II.207; iV.243; M I.42 sq., 95 sq.; Sn 19, 624, 8Q0, 941; Vv 155; VvA 69.

Konta a pennant, standard (cp. kunta) J VI.454; DA I.244; SnA 317.

Kontīmant at J VI.454 is expld by camma--kāra, thus "worker in leather (--shields or armour)," with der. fr. konta ("satthitāya kontāya likhattā . . ."), but reading and meaning are uncertain.

Kopa [fr. kup] ill--temper, anger, grudge Vin II.184=Sn 6; Dhs 1060; with appaccaya (mistrust) M I.27; almost exclusively in phrase kopañ ca dosañ ca appaccayañ ca pātukaroti (pātvakāsi) "he shows forth ill--temper, malice and mistrust" (of a "codita" bhikkhu) D III.159; S IV.305; M I.96 sq., 250, 442; A I.124, 187; II.203; III.181 sq.; IV.168, 193; J I.301; Sn p. 92. <-> akopa (adj.) friendly, without hatred, composed Sn 499.
--antara (adj.) one who is under the power of illtemper S I.24.

Kopaneyya (adj.) [fr. kopa] apt to arouse anger J VI.257.

Kopīna (nt.) [cp. Sk. kaupīna] a loin--cloth J V.404; Pv II.323; PvA 172; Sdhp 106.
--niddaŋsanin "one who removes the loin--cloth," i. e. shameless, impure D III.183.

Kopeti [caus. of kuppati] to set into agitation, to shake, to disturb: rājadhamme akopetvā not disturbing the royal rules PvA 161; J II.366=DhA IV.88; kammaŋ kopetuŋ Vin IV.153 to find fault with a lawful decision; kāyangaŋ na kopeti not to move a limb of the body: see kāya. Cp. paṭi°, pari°, vi°, saŋ°.

Komala see kamala; Mhbv 29.

Komāra [fr. kumāra] (adj.) juvenile, belonging to a youth or maiden: f. komārī a virgin A IV.210.
--pati husband of a girl--wife J II.120. --brahmacariyā (°ŋ carati) to practise the vow of chastity or virginity A III.224; ThA 99. --bhacca Np. "master of the k°--science," i. e. of the medical treatment of infants (see note on Vin I.269 at Vin. Texts II.174). As such it is the cognomen of Jīvaka D I.47 (as Komārabhacca DA I.132); Vin I.71; J I.116; cp. Sdhp 351.

Komāraka (and °ika)=prec. A I.261; J II.180 (dhamma virginity); of a young tree S IV.160. --f. °ikā J III.266.

Komudī (f.) [fr. kumuda the white waterlily, cp. Sk. kaumudī] moonlight; the full--moon day in the month Kattika, usually in phrase komudī catumāsinī Vin I.155, 176, sq.; D I.47 (expld at DA I.139 as: tadā kira kumudāni supupphitāni honti) or in phrase komudiyā puṇṇamāya DhA III.461.

Koraka (m. nt.) [cp. Sk. koraka] 1. a bud J II.265. <-> 2. a sheath J III.282.

Korakita (adj.) [fr. koraka] full of buds VvA 288.

Korajika (adj.) [fr. ku+raj or rañj, cp. rāga] affected, excitable, infatuated Nd1 226=Nd2 342 (v. l. kocaraka)=Vism 26 (v. l. korañjika).

Koraṇḍaka [=kuraṇḍaka] a shrub and its flower J V.473 (°dāma, so read for karaṇḍaka), VI.536; as Npl. in Koraṇḍaka--vihāra Vism 91.

Korabya [Sk. kauravya] Np. as cognomen: the descendant of Kuru J II.371 (of Dhanañjaya).

Koriyā (f.) a hen v. l. (ti vā pāḷi) at Th 2, 381 for turiyā. See also ThA 255 (=kuñcakārakukkuṭī).

Kola (m. nt.) [Halāyudha II.71 gives kola in meaning of "hog," corrupted fr. kroḍa] the jujube fruit M I.80; A III.49 (sampanna--kolakaŋ sūkaramaŋsa "pork with jujube"); J III.22 (=badara); VI.578.
--mattiyo (pl.) of the size of a j. truit, always comb. w. kolaṭṭhi--mattiyo, of boils A V.170=Sn p. 125, cp. S I.150; --rukkha the j. tree SnA 356; DA I.262; --sampāka cooked with (the juice of) jujube Vv 435 (=VvA 186).

Kolankola [der. fr. kula] going from kula to kula (clan to clan) in saŋsāra: A I.233=Pug 16; S V.205; Nett 189, cp. A IV.381; A V.120.

Kolañña (adj.) [fr. kula] born of (good) family (cp. kulaja); as --°, belonging to the family of . . . D I.89; DA I.252; Miln 256. --khīṇa--kolañña (adj.) one who has come down in the world Vin I.86.

Kolaṭṭhi the kernel of the jujube, only in cpd. °mattiyo (pl.) S I.150=A V.170=Sn p. 125 (with kolamattiyo), and °mattā Th 2, 498=ThA 289; DhA I.319.

Kolaputti at A I.38 is composition form of kulaputta, and is to be combined with the foll. --vaṇṇa--pokkharatā, i. e. light colour as becoming a man of good family. Kern, Toev. s. v. quite unnecessarily interprets it as "heroncolour," comparing Sk. kolapuccha heron. A similar passage at Nd1 80=Nd2 505 reads kolaputtikena vā vaṇṇapokkharatāya vā, thus taking kolaputtikaŋ as nt, meaning a man of good virtue. The A passage may be corrupt and should then be read °puttikaŋ.

Kolamba (and koḷamba VvA) a pot or vessel in general. In Vin always together with ghaṭa, pitcher: Vin I.208, 213, 225, 286; J I.33; DA I.58; VvA 36.

Kolāhala (nt.) (cp. also halāhala) shouting, uproar, excitement about (--°), tumult, foreboding, warning about something, hailing. There are 5 kolāhalāni enumd at KhA 120 sq. viz. kappa° (the announcement of the end of the world, cp. Vism 415 sq.), cakkavatti° (of a worldking), buddha° (of a Buddha), mangala° (that a Buddha will pronounce the "eu)agge/lion"), moneyya° (that a monk will enquire of the Lord after the highest wisdom, cp. SnA 490). One may compare the 3 (mahā--)halāhalāni given at J I.48 as kappa--halāhala, buddha° and cakkavatti°, eka--kolāhalaŋ one uproar J IV.404; VI.586; DhA II.96. See also Vin II.165, 275, 280; J V.437; DhA I.190; PvA 4; VvA 132.

Koliya (adj.) [fr. kola] of the fruit of the jujube tree J III.22, but wrongly expld as kula--dattika ph.=given by a man of (good) family.

Kolīniyā (f.) well--bred, of good family J II.348 (BB koleyyaka).

Koleyyaka (adj.) of good breed, noble, appld to dogs J I.175; IV.437. Cp. kolīniyā, and Divy 165: kolikagadrabha a donkey of good breed.

Koḷāpa (and kolāpa) (adj.) 1. dry, sapless; always appld to wood, freq. in similes S IV.161, 185; M I.242; III.95; J III.495; Miln 151; DhA II.51; IV.166. -- 2. hollow tree Nd2 40; SnA 355 (where Weber, Ind. Streifen V.1862, p. 429 suggests reading koṭara=Sk. koṭara hollow tree; unwarranted).

Koḷikā (or kolika?) (f.) adj.=kolaka, appl. to boils, in pīḷikoḷikā (itthi) having boils of jujube size Th 2, 395 (expl. at ThA 259; akkhidalesu nibbattanakā pīḷikā vuccati).

Kovida (adj.) [ku+vid.] one who is in the possession of right wisdom, with ref. either to dhamma, magga, or ariyasaccāni, closely related to medhāvin and paṇḍita. S I.146, 194, 196 (ceto--pariyāya°); A II.46; M I.1, 7, 135, 300, 310, 433; Dh 403=Sn 627; Sn 484 (jātimaraṇa°), 653 (kammavipāka°); Pv I.1112; Vv 159 (=VvA 73), 6330 (=VvA 269); Miln 344; Sdhp 350. --akovida ignorant of true wisdom (dhammassa) S I.162; Sn 763; S IV.287=Nd2 on attānudiṭṭhi.

Koviḷāra [cp. Sk. kovidāra] Bauhinia variegata; a tree in the devaloka (păricchattaka koviḷāra: k--blossom, called p. VvA

174) A IV.117 sq.; Sn 44; J IV.29; Vv 381; DhA I.270.
--puppha the flower of the K. tree SnA 354 (where the limbs of one afflicted with leprosy are compared with this flower).

Kosa1

Kosa1 (m. nt.) [cp. Sk. kośa and koṣa, cavity, box vessel, cp. Goth. hūs, E. house; related also kukṣi=P. kucchi] any cavity or enclosure containing anything, viz. 1. a store--room or storehouse, treasury or granary A IV.95 (rāja°); Sn 525; J IV.409 (=wealth, stores); J VI.81 (aḍḍhakosa only half a house) in cpd. --° koṭṭhāgāra, expld at DA I.295 as koso vuccati bhaṇḍāgāraŋ. Four kinds are mentioned: hatthī°, assā°, rathā°, raṭṭhaŋ°. <-> 2. a sheath, in khura° Vism 251, paṇṇa° KhA 46. <-> 3. a vessel or bowl for food: see kosaka. -- 4. a cocoon, see --°kāraka; -- 5. the membranous cover of the male sexual organ, the praeputium J V.197. The Com. expls by sarīra--saŋkhāta k°. See cpd. kosohita. <-> Cp. also kosī.
--ārakkha the keeper of the king's treasury (or granary) A III.57; --ohita ensheathed, in phrase kosohita vatthaguyha "having the pudendum in a bag." Only in the brahmin cosmogonic myth of the superman (mahā--purisa) D III.143, 161. Applied as to this item, to the Buddha D I.106 (in the Cy DA I.275, correct the misprint kesa into kosa) D II.17; Sn 1022 pp. 106, 107; Miln 167. For the myth see Dial III.132--136. --kāraka the "cocoon--maker," i. e. the silk--worm, Vin III.224; Vism 251. --koṭṭhāgāra "treasury and granary" usually in phrase paripuṇṇa --k --k (adj.) "with stores of treasures and other wealth" Vin I.342; D I.134; S I.89; Miln 2; & passim.

Kosa2

Kosa2 at VvA 349 is marked by Hardy, Index and trsld by scar or pock. It should be corrected to kesa, on evidence of corresp. passage in ThA 267 (cp. koccha).

Kosaka [fr. kosa] 1. a sheath for a needle J III.282; <-> 2. a bowl, container, or vessel for food J I.349 (v. l. kesaka); M II.6, 7, (--°āhāra adj. living on a bowl--full of food; also aḍḍha°) Vism 263. -- 3. case for a key (kuñcikā°) Vism 251.

Kosajja (nt.) [From kusīta] idleness, sloth, indolence; expld at Vbh 369. -- Vin II.2; S V.277--280; A I.11, 16; II.218; III.375, 421; V.146 sq.; 159 sq.; A IV.195= Dh 241; Miln 351; Vism 132; Nett 127; DhA III.347; IV.85; DhsA 146; SnA 21.

Kosamattha =ka+samattha "who is able," i. e. able, fit DA I.27.

Kosalla (nt.) [der. fr. kusala] proficiency. There are 3 kinds mentioned at D III.220, Vbh 325 & Vism 439 sq., viz. āya°, apāya° and upāya°; at Dhs 16=20=292= 555=Nd2 ad paññā it is classed between paṇḍicca and nepuñña. See also Pug 25; Vism 128 sq. (appanā°), 241 sq. (uggaha° & manasikāra°), 248 (bojjhanga°); PvA 63, 99 (upāya°).

Kosātakī (f.) [cp. Sk. kośQtakī] a kind of creeper Vv 474; Vism 256, 260, 359; VvA 200; --bīja the seed of the k. A I.32=V.212.

Kosika =kosiya, an owl J V.120.

Kosiya an owl J II.353, cp. Np. Kosiyāyana J I.496. Biḷārakosika (and °kosiya) J IV.69.

Kosī (f.) a sheath D I.77=M II.17.

Koseyya [der. fr. kosa, cp. Sk. kauśeya silk--cloth and P. kosa--kāraka] silk; silken material Vin I.58=Miln 267; Vin I.192, 281; II.163, 169; D I.7, cp. A I.181 (see DA I.87); A IV.394; Pv II.117; J I.43; VI.47.
--pāvāra a silk garment Vin I.281; --vattha a silk garment DhA I.395.

Kohañña (nt.) [fr. kuhana] hypocrisy, deceit J II.72; III.268; IV.304; DhA I.141.

Kvaṇ (indecl.) is together with kuṇ registered as a part. of sound ("sadde") at Dhtp 118 & Dhtm 173.

Kh.

Kha syllable & ending, functioning also as root, meaning "void, empty" or as n. meaning "space"; expld. by Bdhgh with ref. to dukkha as "khaŋ saddo pana tucche; tucchaŋ hi ākāsaŋ khan ti vuccati" Vism 494. -- In meaning "space, sky" in cpd. khaga "sky--goer" (cp. viha--ga of same meaning), i. e. bird Abhp 624; Bdhd 56.

Khagga [Sk. khaḍga; perhaps to Lat. clades and gladius; cp. also kūṭa3] 1. a sword (often with dhanu, bow) at D I.7 (Dh I.89=asi) as one of the forbidden articles of ornament (cp. BSk. khaḍga--maṇi Divy 147, one of the royal insignia); -- khaggaŋ bhandati to gird on one's sword PvA 154, khaggaŋ sannayhati id. DhA III.75; °gāhaka a sword--bearer Miln 114; °tala sword--blade Mhvs 25, 90. -- 2. a rhinoceros J V.406 (=gavaja), 416; VI.277 (°miga), 538. In cpd. °visāṇā (cp. BSk. khaḍgaviṣāṇa Divy 294=Sn 36) the horn of a rh. (: khagga--visāṇaŋ nāma khagga--miga--singaŋ SnA 65) Sn 35 sq. (N. of Sutta); Nd2 217 (khagga--visāṇa--kappa "like the horn of the rh." Ep. of a Paccekabuddha, (cp. Divy 294, 582), also at Vism 234.

Khacita [pp. of khac as root expld at Dhtm. 518 by "bandhana"] inlaid, adorned with, usually with jewels e. g. VvA 14, 277; maṇi--muttâdi khacitā ghaṇṭā "bells inlaid with jewels, pearls, etc." VvA 36; of a fan inlaid with ivory (danta--khacita) Vin III.287 (Sam. Pās.). Suvaṇṇa--khacita--gajak'attharaṇā "elephants'trappings interwoven with gold" VvA 104; of a chair, inlaid with pearls J I.41; of a canopy embroidered with golden stars J I.57.

Khajja (adj.--nt.) [grd. of khajjati] to be eaten or chewed, eatable, solid food, usually in cpd. --bhojja solid and other food, divided into 4 kinds, viz. asita, pīta, khāyita, sāyita Pv I.52 (=PvA 25) J I.58; Miln 2. --bhājaka a distributor of food (an office falling to the lot of a senior bhikkhu) Vin II.176 (=V.204); IV. 38, 155.

Khajjaka (adj.) [fr. last] eatable, i. e. solid food (as °bhojjanāni opposed to yāgu PvA 23); (nt.) J I.186 (of 18 kinds, opp. yāgu); I.235 (id.); Miln 294. --°bhājaka= prec.

Khajjati (=khādiyati, Pass. of khādati; Dhtm 93 bhakkhaṇa) 1. to be eaten, chewed, eaten up, as by animals: upacikāhi Vin II.113; suṇakhehi Pv III.78; puḷavehi J III.177; cp. Pv IV.52 (cut in two) -- 2. to be itchy, to be irritated by itch (cp. E. "itch"=Intens. of "eat") J V.198 (kh° kanduvāyati); Pv II.39 (kacchuyā kh°) -- 3. to be devoured (fig.), to be consumed, to be a victim of: kāmataṇhāhi M. I.504; rūpena S III.87, 88 (khajjanīya--pariyāya, quoted Vism 479). <-> ppr. khajjamāna Pv II.15 (consumed by hunger & thirst).

Khajjara caterpillar Pgdp 48.

Khajjopanaka [cp. Sk. khadyota] the fire--fly M II.34=41; J II.415; VI.330, 441; DhA III.178; also khajjūpanaka Vism 412 (in simile). See Trenckner J.P.T.S. 1908, 59 & 79.

Khañja (adj.) [cp. Sk. khañja, Dhtp 81: khañja gativekalye] lame (either on one foot or both: PugA 227) Vin II.90=A I.107=II.85=Pug 51 (comb. with kāṇa and kuṇi); Th 2, 438 (+kāṇa); DhA I.376 (+kuṇi).

Khañjati [fr. khañja] to be lame Pv III.228.

Khañjana (nt.) hobbling, walking lame PvA 185.

Khaṭakhaṭa (khāṭ--kata, making khāṭ; cp. kakkāreti) the noise of hawking or clearing one's throat: --sadda Vin I.188; DhA III.330; cp. khakkhaṭa (v. l. khaṭkhaṭa) Divy 518=utkāśanaśabda.

Khaṭopikā (f.) [perhaps connected with Sk khaṭvā? uncertain] couch, bedstead M I.450, 451 (vv. ll. ka°, khajj°).

Khaṇa1

Khaṇa1 (m.) [Derivation unknown. It has been suggested that khaṇa and the Sk. kshaṇa are derived from īkshaṇa (seeing) by process of contraction. This seems very forced; and both words are, in all probability, other than the word from which this hypothesis would derive them.] 1. (1) a (short), moment, wink of time; in phrase khaṇen'eva "in no time" PvA 38.117; Sdhp 584 (etc.). Sdhp 584; khaṇo ve mā upaccagā "let not the slightest time be wasted" Sn 333=Dh 315; cf. Th. II.5 (cp. khaṇâtīta); n'atthi so kh° vā layo vā muhutto vā yaŋ (nadī) āramati "there is no moment, no inkling, no particle of time that the river stops flowing" A IV.137 (as simile of eternal flow of happening, of unbroken continuity of change); Vism 238 (jīvita°), 473; (khaṇa--vasena uppād'<-> ādi--khaṇa--ttaya, viz. uppāda, ṭhiti, bhanga, cp. p. 431); J IV.128; aṭṭha--kkhaṇa--vinimmutto kh° paramadullabho: one opportunity out of eight, very difficult to be obtained Sdhp 4, 16; cp. 45, 46. -- 2. moment as coincidence of two events: "at the same moment," esp. in phrase taŋ khaṇaŋ yeva "all at once," simultaneously, with which syn. ṭhānaso J I.167, 253; III.276, PvA 19; PvA 27, 35; tasmiŋ khaṇe J II.154; PvA 67; Sdhp 17. <-> 3. the moment as something expected or appointed (cp. kairo/s), therefore the right moment, or the proper time. So with ref. to birth, rebirth, fruit of action, attainment of Arahantship, presence on earth of a Buddha, etc., in cpds.: cuti--kkhaṇo Bdhd 106; paṭisandhi° Ps II.72 sq.; Bdhd 59, 77, 78; uppatti° Vbh 411 sq.; sotāpattimagga° Ps II.3; phala° Ps I.26, Bdhd 80; nikanti° Ps II.72 sq.; upacāra° Bdhd 94; citta° id. 38, 95. --khaṇe khaṇe from time to time Dh 239 (=okāse okāse DhA III.340, but cp. Comp. 161, n. 5), Buddhuppāda°, Th II.A, 12. akkhaṇa see sep. Also akkhaṇavedhin. --akkhaṇe at the wrong time, in<-> opportune Pv IV.140 (=akāle). On kh. laya, muhutta cp. Points of Contr. 296, n. 5.
--âtīta having missed the opportunity Sn 333=Dh 315 (=DhA III.489); --ññū knowing, realizing the opportunity Sn 325 (cp. SnA 333). --paccuppanna arisen at the moment or momentarily Vism 431 (one of the 3 kinds of paccuppanna: kh°., santati°, addhā°). --paritta small as a moment Vism 238.

Khaṇa2

Khaṇa2 [fr. khaṇ] digging J II.296. Cp. atikhaṇa.

Khaṇati [fr. khan or khaṇ; Dhtp 179: anadāraṇe] 1. to dig (? better "destroy"; cp. Kern Toev. s. v.), dig out. uproot Dh 247, 337; Sn p. 101; J II.295; IV.371, 373: Sdhp 394. Also khanati & cp. abhikkhaṇati, palikkhaṇati. -- 2. [=Sk. kṣanati] to destroy Vin II.26 (attānaŋ); M I.132 (id.). -- pp. khata & khāta (cp. palikkhata).

Khaṇana (nt.) [fr. khaṇ] digging Miln 351 (pokkharaṇi°).

Khaṇika (adj.) [fr. khaṇa] unstable, momentary, temporary, evanescent, changeable; usually syn. with ittara, e. g. J I.393; III.83; PvA 60. -- Vism 626 (khaṇikato from the standpoint of the momentary). Khaṇikā pīti "momentary joy" is one of the 5 kinds of joy, viz. khuddikā, khaṇikā, okkantikā, ubbegā, pharaṇā (see pīti) Vism 143, DhsA 115.
--citta temporary or momentary thought Vism 289. --maraṇa sudden death Vism 229. --vassa momentary, i. e. sudden rain (--shower) J VI.486.

Khaṇikatta (nt.) [fr. khaṇika] evanescence, momentariness Vism 301.

Khaṇḍa [freq. spelt kaṇḍa (q. v.). Cp. Sk. khaṇḍa; expld at Dhtp 105 as "chedana"] 1. (adj.) broken, usually of teeth; Th 2, 260 (=ThA 211); Miln 342; Vism 51. <-> 2. (m. nt.) a broken piece, a bit, camma° a strip of hide Vin II.122; coḷa° a bit of cloth PvA 70; pilotika° bits of rags PvA 171; pūva° a bit of cake J III.276; -- akhaṇḍa unbroken, entire, whole, in --kārin (sikkhāya) fulfilling or practising the whole of (the commandments) Pv IV.343 and °sīla observing fully the sīla--precepts Vv 113; cp. Vism 51 & Bdhd 89.
--âkhaṇḍa (redupl.--iter. formation with distributive function) piece by piece, nothing but pieces, broken up into bits Vism 115. --âkhaṇḍika piece by piece, consisting of nothing but bits, in kh °ŋ chindati to break up into fragments A I.204 (of māluvālatā); II.199 (of thūṇā); S II.88 (of rukkha); cp. Vin III.43 (dārūni °ŋ chedāpetvā); J V.231 (°ŋ katvā). --danta having broken teeth, as sign of old age in phrase kh° palitakesa, etc. "with broken teeth and grey hair" A I.138 and ÷; J I.59, 79 (id.).

--phulla [Bdhgh on Vin II.160; khaṇḍa =bhinn'okāso, phulla=phalit'okāso.] broken and shattered portions; °ŋ paṭisankharoti to repair dilapidations Vin II.160 (=navakammaŋ karoti) 286; III.287; A III.263; cp. same expression at Divy 22. a° unbroken and unimpaired fig. of sīla, the rule of conduct in its entirety, with nothing detracted Vv 8316=Pv IV.176 (cp. akhaṇḍasīla)=DhA I.32.

Khaṇḍati to break, DhA IV.14; pp. khaṇḍita broken, PvA 158 (--kaṇṇo=chinnakaṇṇo).

Khaṇḍikā (f.) [fr. khaṇḍa] a broken bit, a stick, in ucchu° Vv 3326 (=ucchu--yaṭṭhi DhA III.315).

Khaṇḍicca (nt.) the state of being broken (of teeth), having broken teeth, in phrase kh° pālicca, etc., as signs of old age (see above) M I.49=D II.305; A III.196; Dhs 644=736=869; DhA III.123; in similar connection Vism 449.

Khaṇḍeti [v. denom. fr. khaṇḍa] to renounce, to remit, in vetanaŋ °etvā J III.188.

Khata1

Khata1 [pp. of khanati] 1. dug up, uprooted, fig. one whose foundation (of salvation) has been cut off; in combn with upahata D I.86 (=DA I.237); khataŋ upahataŋ attānaŋ pariharati "he keeps himself uprooted and half--dead" i. e.
he continues to lead a life of false ideas A I.105=II.4; opp. akkhataŋ anupahataŋ, etc. A I.89.

Khata2

Khata2 [pp. of kṣan, to wound] hurt, wounded; pādo kh° hoti sakalikāya "he grazed his foot" S I.27=Miln 134, 179. --
akkhata unmolested, unhurt Vv 8452 (=anupadduta VvA 351). See also parikkhata.

Khataka [fr. khata2] damage, injury VvA 206, khatakaŋ dāsiyā deti "she did harm to the servant, she struck the s." Or is it khalikaŋ? (cp. khaleti); the passage is corrupt.

Khatta (nt.) [Sk. kṣatra, to kṣi, cp. Gr. kta/omai, kth_ma, possession] rule, power, possession; only in cpds.:
--dhamma the law of ruling, political science J V.490 (is it khattu°=khattā°?) --vijjā polity D I.9, condemned as a practice of heretics. Bdhgh at DA I.93 explains it as nīti--sattha, political science (=°dhamma), See Rh. D. Dialogues I.18. --vijjavādin a person who inculcates Macchiavellian tricks J V.228 (paraphrased: mātāpitaro pi māretvā attano va attho kāmetabbo ti "even at the expense of killing father and mother is wealth to be desired for oneself"), so also J V.240; --vijjācariya one who practises kh-- °vijjā ibid.; --vida (so read for °vidha)=°vijja (adj.) a tricky person, ibid. (v. l. °vijja, better). Cp. Sk. kṣātra--vidya.

Khattar [Sk. kṣattṛ fr. kṣatra] attendant, companion, charioteer, the king's minister and adviser (Lat. satelles "satellite" has been compared for etym.) D I.112 (=DA I.280, kh° vuccati pucchita--pucchita--pañhaŋ vyākaraṇa--samattho mahāmatto: "kh° is called the King's minister who is able to answer all his questions"); Buddhaghosa evidently connects it with katheti, to speak, respond=katthā; gādhaŋ k° A II.107=Pug 43 v. l. for kattā (cp. Pug A 225).

Khattiya [der. fr. khatta=kṣatra "having possessions"; Sk. kṣatriya] pl. nom. also khattiyāse J III.441. A shortened form is khatya J VI.397. -- f. khattiyā A III.226--229, khattī D. I.193, and khattiyī. A member of one of the clans or tribes recognised as of Aryan descent. To be such was to belong to the highest social rank. The question of such social divisions in the Buddha's time is discussed in Dialogues I.97--107; and it is there shown that whenever they are referred to in lists the khattiyas always come first. Khattiyo seṭṭho jane tasmiŋ D I.199=II.97=M I.358=S I.153, II.284. This favourite verse is put into the mouth of a god; and he adds that whoever is perfect in wisdom and righteousness is the best of all. On the social prestige of the khattiyas see further M II.150--157; III.169; A II.86; S I.71, 93; Vin IV.6--10. On the religious side of the question D III.82; 93; M I.149, 177; II.84; S I.98. Wealth does not come into consideration at all. Only a very small percentage of the khattiyas were wealthy in the opinion of that time and place. Such are referred to at S I.15. All kings and chieftains were khattiyas D I.69, 136; III.44, 46, 61; A I.106; III.299; IV.259. Khattiyas are called rājāno Dhp 294, quoted Netti 165.

--âbhiseka the inauguration of a king A I.107, 108 (of the crown--prince)=A II.87; --kaññā a maid of khattiya birth J I.60; III.394; --kula a khattiya clan, a princely house, Vin II.161 (w. ref. to Gotama's descent); III.80; --parisā the assembly of the khattiyas; as one of the four parisās (kh°, brāhmaṇa°, gahapati°, samaṇa) at Vin I.227; A II.133; as the first one of the eight (1--4 as above, Cātummahārājika°, Tāvatiŋsa°, Māra°, Brahma°) at M I.72=D III.260; --mahāsāla "the wealthy khattiya" (see above II.1) D III.258, etc.; --māyā "the magic of the noble" DhA I.166; --vaŋsa aristocratic descent DA I.267; --sukhumāla a tender, youthful prince (of the Tathāgata: buddha°, kh°) DhA I.5.

Khattiyī (f.) a female khattiya, in series brāhmaṇī kh° vessī suddī caṇḍ̣ālī nesādī veṇī rathakārī pukkusī A III.229; similarly M II.33, 40.

°Khattuŋ [Sk. °kṛtvah, cp. °kad] in compn with numerals "times": dvikkhattuŋ, tikkhattuŋ, etc.; twice, three times, etc.

Khadira [Sk. khadira; Gr. ki/ssaros, ivy; Lat. hedera, ivy] the tree Acacia catechu, in cpds. --angārā (pl.) embers of (burnt) acacia--wood J I.232; PvA 152; --ghaṭikā a piece of a.--wood J IV.88; --tthambha a post of a.--wood DhA III.206; --patta a bowl made of a.--wood J V.389; --vana a forest of acacias J II.162; --sūla an impaling stake of a.--wood J IV.29.

Khanati see khaṇati.

Khanittī (f.) [to khan, cp. Sk. khanitra] a spade or hoe Vin I.270; J VI.520=V.89 (+ankusa).

Khantar [n. agent of khanti] possessed of meekness or gentleness; docile, manageable. Said of an elephant A II.116=III.161 sq.

Khanti & Khantī f. [Sk. kṣānti] patience, forbearance, forgiveness. Def. at Dhs 1341: khantī khamanatā adhivāsanatā acaṇḍ̣ikkaŋ anasuropo attamanatā cittassa. Most frequent combinations: with mettā (love) (see below); --titikkhā (forbearance): khantī paramaŋ tapo titikkhā nibbānaŋ paramaŋ vadanti Buddhā Dh 184=D II.49=Vism 295; khantiyā bhiyyo na vijjati, S I.226; cp. DhA III.237: titikkhā--sankhātā khantī; --avihiŋsā (tolerance): kh°, avihiŋsā, mettatā, anudayatā, S V.169; --akodhana (forbearing, gentle) VvA 71; --soraccaŋ (docility, tractableness) D III.213= A I.94; also with maddava (gentleness) and s. as quality of a well--bred horse A III.248, cp. A II.113 and khantā; --sovaccassatā (kind speech) Sn 266 (cp. KhA 148). See also cpds. -- Khantī is one of the ten paramitās J I.22, 23: cp. A III.254, 255. -- In other connections: khantiyā upasamena upeta S I.30; ativissuto Sdhp 473; anulomikāya kh°iyā samannāgata (being of gentle and forbearing disposition) A III.437, 441; Ps II.236 sq.; Vbh 340. See also A III.372; Sn 189, 292, 897, 944. <-> In scholastic language frequent in combination diṭ̣ṭhi khanti ruci, in def. of idha (Vbh 245), tattha (Nd2), diṭ̣ṭhi (Nd2), cp. Nd2 151 and Vbh 325 sq. -- akkhanti intolerance Vin IV.241 (=kopa); Vbh 360 (in def as opp. of khanti Dhs 1341. q. v. above), 378.

--bala (nt.) the force of forbearance; (adj.) one whose strength is patience: . . . aduṭ̣ṭho yo titikkhati khantībalaŋ balānīkaŋ tam ahaŋ brūmi brāhmaṇaŋ Dh 399=Sn 623; -- DhA IV.164; Ps II.171, 176; --mettā forbearing love, in phrase kh° --mettânuddayasampanna (adj.) one whose character is compassion and loving forbearance J I.151, 262; PvA 66 (+yuttakāra); VvA 71 (in expln of akodhana); --suñña (nt.) the void of khanti Ps II.183; --soracca (nt.) gentleness and forbearance S I.100, 222; A II.68; J III.487; DhA I.56; °e niviṭ̣ṭha "established in forbearance and meekness" A III.46=D III.61.

Khantika (adj.) [fr. prec.] acquiescing in--, of such and such a belief, in añña° belonging to another faith, combd with aññadiṭ̣ṭhika and aññarucika D I.187; M I.487.

to jump, only in cpd. pakkhandati; given as root khand at Dhtm 196 with meaning "pakkhandana."

Khandha [Sk. skandha] -- I. Crude meaning: bulk, massiveness (gross) substance. A. esp. used (a) of an elephant: the bulk of the body, i. e. its back S I.95; vāraṇassa J III.392; hatthi--khandha--vara--gata on the back of the state elephant J I.325; PvA 75. Also with ref. to an elephant (hatthināga) sañjāta° "to whom has grown bulk=a large back" Sn 53, expl. SnA 103 by susaṇṭhitakkhandho "well endowed with bulk." <-> (b) of a person: the shoulder or back: nangalaŋ khan<-> dhe karitvā S I.115 appl. to Māra; Vism 100; DhA IV.168 (ohita°--bhāra the load lifted off his shoulder). <-> -- (c) of a tree:

the trunk. rukkhassa PvA 114, also as rukkha° J I.324; tāla° the stem of a palm PvA 56; nigrodhassa khandhaja (see cpds.) S I.207=Sn 272; mūlaŋ atikkamma kh° ŋ sāraŋ pariyesitabbaŋ "one must go beyond the root and search the trunk for sweetness" S IV.94. -- (d) as t.t. in exegetical literature: section, chapter, lit. material as collected into uniform bulk; freq. in postscripts to Texts and Commentaries. See also khandhaka. -- B. More general as denoting bulk (--°); e. g. aggi° a great mass of fire M II.34, 41; J IV.139; udaka° a mass of water (i. e. ocean) A III.336; S IV.179; J I.324; PvA 62; puñña° a great accumulation of merit A III.336=S V.400; bhoga° a store of wealth A V.84; J I.6; maṇi° an extraordinarily large jewel (possessing magic power) J II.102 sq. -

II. Applied meaning.--A. (--°) the body of, a collection of, mass, or parts of; in collective sense "all that is comprised under"; forming the substance of. <-> (a) dukkha° all that is comprised under "dukkha," all that goes to make up or forms the substance, the idea of "ill." Most prominent in phrase kevalassa dukkhakhandhassa samudaya and nirodha (the origin & destruction of all that is suffering) with ref. to the paṭiccasamuppāda, the chain of causal existence (q. v.) Vin I.1; S II.95; III.14; A I.177; V. 184 & passim. Similarly: samudaya Vbh 135 sq. nirodha Nett 64; antakiriyā A I.147; vyādhimaraṇatunnānaŋ dukkhakkhandhaŋ vyapānudi Th 2, 162. -- (b) lobha° dosa° moha° the three ingredients or integrations of greed, suffering and bewilderment, lit. "the big bulk or mass of greed" (see also under padāleti), S V.88 (nibbijjhati through the satta bojjhangā). -- (c) vayo° a division of age, part of age, as threefold: purima°, majjhima°, pacchima° Nd2 in def. of sadā. -- (d) sīla (etc.) kh° the 3 (or 5) groups or parts which constitute the factors of right living (dhamma), viz. (1) sīla° the group dealing with the practice of morality; (2) samādhi° that dealing with the development of concentration; (3) paññā° that dealing with the development of true wisdom. They are also known under the terms of sīla--sampadā, citta°, paññā° D I.172 sq.; see sīla. -- D I.206; Nett 64 sq.; 126. tīhi dhammehi samannāgato "possessed of the three qualities," viz. sīla--kkhandhesu, etc. It 51; cp. A I.291; V.326. tīhi khandhehi . . . aṭṭhangiko maggo sangahito M I.301; sīlakkhandhaŋ, etc. paripūreti "to fulfil the sīla--group" A I.125; II.20, III.15 sq. These 3 are completed to a set of 5 by (4) vimutti° the group dealing with the attainment of emancipation and (5) vimutti--ñāṇa--dassana °the group dealing with the realization of the achievement of emancipation. As 1--4 only at D III.229 (misprint puñña for paññā); cp. A I.125. As 5 at S I.99=A I.162; S V.162; A III.134, 271; V.16 (all loc.=S I.99); It 107, 108; Nd2 under sīla.

B. (absolute) in individual sense: constituent element, factor, substantiality. More especially as khandhā (pl.) the elements or substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form. Their character according to quality and value of life and body is evanescent, fraught with ills & leading to rebirth. Paraphrased by Bdhgh. as r āsi, heap, e. g. Asl. 141; Vibh A 1 f.; cf. B. Psy. 42. 1. Unspecified. They are usually enumerated in the foll. stereotyped set of 5: rūpa° (material qualities), vedanā (feeling), saññā (perception), sankhārā (coefficients of consciousness), viññāṇa (consciousness). For further ref. see rūpa; cp. also Mrs. Rh. D. Dhs trsl. pp. 40--56. They are enumerated in a different order at S I.112, viz. rūpaŋ vedayitaŋ saññaŋ viññāṇaŋ yañ ca sankhataŋ n'eso 'ham asmi. Detailed discussions as to their nature see e. g. S III.101 (=Vbh 1--61); S III.47; III.86. As being comprised in each of the dhātus, viz. kăma° rūpa° arūpa--dhātu Vbh 404 sq.

(a) As factors of existence (cp. bhava). Their rôle as such is illustrated by the famous simile: "yathā hi angasambhārā hoti saddo ratho iti evaŋ khandhesu santesu hoti satto ti sammuti" "just as it is by the condition precedent of the co--existence of its various parts, that the word 'chariot' is used, just so it is that when the skandhas are there, we talk of a 'being'" (Rh. D.) (cp. Hardy, Man. Buddh. p. 425) S I.135=Miln 28. Their connotation "khandha" is discussed at S III.101 =M III.16: "kittāvatā nu kho khandhānaŋ khandhâdhivacanaŋ? rūpaŋ (etc.) atītânāgatapaccuppannaŋ ajjhattaŋ vā bahiddhā vā oḷārikaŋ," etc.: i.e. material qualities are equivalent terms for the kh. What causes the manifestation of each kh.? cattāro mahābhūtā . . . paccayo rūpa--khandhassa paññāpanāya; phasso . . . vedana°, saññā°, sankhārā°, etc.; nāmarūpaŋ . . . viññāṇa°: the material elements are the cause of rūpa, touch is that of vedanā, saññā, sankhārā, name and shape that of viññāṇa (S III.101); cp. M I.138 sq., 234 sq. On the same principle rests their division in: rūpa--kāyo rūpakkhandho nāmakāyo cattāro arūpino khandhā "the material body forms the material factor (of existence), the individualized body the 4 immaterial factors" Nett 41; the rūpakkhandha only is kāmadhātu--pariyāpanno: Vbh 409; the 4 arūpino kh° discussed at Ps II.74, also at Vbh 230, 407 sq. (grouped with what is apariyāpanna) -- Being the "substantial" factors of existence, birth & death depend on the khandhas. They appear in every new conjuncture of individuality concerning their function in this paṭisandhi--kkhaṇe; see Ps II.72--76. Thus the var. phases of life in transmigration are defined as -- (jāti:) ya tesaŋ tesaŋ sattānaŋ tamhi tamhi satta--nikāye jāti sañjāti okkanti abhinibbatti khandhānaŋ pātubhāvo āyatanānaŋ paṭilābho Nd2 on Sn 1052; cp. jāti dvīhi khandhehi sangahitā ti VvA 29; khandhānaŋ pātubhāvo jāti S II.3; Nett 29; khandhānaŋ nibbatti jāti Vism 199. -- (maraṇaŋ:) yā tesaŋ tesaŋ sattānaŋ . . . cuti cavanatā bhedo antaradhānaŋ maccu maraṇaŋ kālakiriyā khandhānaŋ bhedo kalevarassa nikkhepo M I.49=Vbh 137=S II.3, 42. --

vivaṭṭa--kkhandha (adj.) one whose khandhas have revolved (passed away), i. e. dead S I.121=III.123. -- kh°anaŋ udaya--vyaya (or udayabbaya) the rising and passing of the kh., transmigration Dh 374=Th 1, 23, 379=It 120=KhA 82; Ps I.54 sq. -- (b) Their relation to attachment and craving (kāma): sattisūlûpamā kāmā khandhānaŋ adhikuṭṭanā S I.128=Th 2, 58, 141 (ThA 65: natthi tesaŋ adhik°?); craving is their cause & soil: hetupaṭicca sambhūtā kh. S I.134; the 4 arūpino kh. are based on lobha, dosa, moha Vbh 208. -- (c) their annihilation: the kh. remain as long as the knowledge of their true character is not attained, i. e. of their cause & removal: yaŋ rūpaŋ, etc. . . . n'etaŋ mama n'eso 'haŋ asmi na m'eso attā ti; evaŋ etaŋ yathābhūtaŋ sammappaññāya passati; evaŋ kho jānato passato . . . ahankāramamankāra--mānânusayā na hontī ti S III.103; --pañca--kkhandhe pariññāya S III.83; pañca--kkhandhā pariññātā tiṭṭhanti chinnamūlakā Th 2, 106. See also S I.134. -- (d) their relation to dhātu (the physical elements) and āyatana (the elements of sense--perception) is close, since they are all dependent on sensory experience. The 5 khandhas are frequently mentioned with the 18 dhātuyo & the 12 āyatanāni: khandhā ca dh° cha ca āyatanā ime hetuŋ paṭicca sambhūtā hetubhangā nirujjhare S I.134; kh°--dh°--āyatanaŋ sankhataŋ jātimūlaŋ Th 2, 472; dhammaŋ adesesi khandh'<-> āyatana--dhātuyo Th 2, 43 (cp. ThA 49). Enumerated under sabba--dhammā Ps I.101=II.230; under dhammā (states) Dhs 121, as lokuttara--kkhandhā, etc. Dhs 358, 528, 552. -- khandhānaŋ khandhaṭṭho abhiññeyyo, dhātūnaŋ dhātuṭṭho, etc. Ps I.17; cp. I.132; II.121, 157. In def. of kāmâvacarā bhūmi Ps I.83. In def. of dukkha and its recognition Nett 57. In def. of arahanto khīṇāsavā Nd2 on sankhāta--dhammā ("kh. sankhātā," etc.), on tiṇṇa ("khandha--(etc.) pariyante thitā"), & passim. -- (e) their valuation & their bearing on the "soul"--conception is described in the terms of na mama (na tumhākaŋ), anattā, aniccaŋ and dukkhaŋ (cp. upādānakkh° infra and rūpa) rūpaŋ (etc.) . . . aniccaŋ, dukkhaŋ, n'eso 'ham asmi, n 'eso me attā "material qualities (etc. kh. 2--5) are evanescent, bad, I am not this body, this body is not my soul" Vin I.14=S IV.382. n'eso 'ham asmi na m'eso attā S I.112; III.103, 130 & passim; cp. kāyo na tumhākaŋ (anattā rūpaŋ) S II.65; Nd2 680; and rūpaŋ na tumhākaŋ S III.33 M I.140=Nd2 680. -- rūpaŋ, etc. as anattā: Vin I.13; S III.78, 132--134; A I.284= II.171; 202; cp. S III.101; Vin I.14. -- as aniccaŋ: S III.41, 52, 102, 122, 132 sq., 181 sq., 195 sq., 202--224, 227; A IV.147 (aniccânupassī dukkhânupassī); anicca dukkha roga, etc., Ps II.238 sq.; Vbh 324. -- 2. Specified as panc'upādāna--kkhandhā the factors of the fivefold clinging to existence. Defined & discussed in detail (rūpûpadāna--kkhandha, etc.) S III.47; 86--88; also Vin I.10; S III.127 sq. Specified S III.58 III.100=M III.16; S III.114, 158 sq.; V.52, 60; A IV.458; Vism 443 sq. (in ch. xiv: Khandha--niddesa), 611 sq. (judged aniccato, etc.). -- Mentioned as a set exemplifying the number 5: Kh III.; Ps I.22, 122. Enumerated in var. connections S I.112; D III.233; M I.190; A V.52; Kh IV. (expld KhA 82=A V.52); Miln 12 (var. references concerning the discussion of the kh. in the Abhidhamma). -- What is said of the khandhas alone--see above 1 (a)--(e)--is equally applied to them in connection with upādāna. <-> (a) As regards their origin they are characterized as chandamūlakā "rooted in desire, or in wilful desire" S III.100; cp. yo kho . . . pañcas'upādānakkhandhesu chandarāgo taŋ tattha upādānaŋ ti M I.300, 511. Therefore the foll. attributes are characteristic: kummo pañcann'etaŋ upād° ānaŋ adhivacanaŋ M I.144; bhārā have pañcakkh°ā S III.26; pañcavadhakā paccatthikā pañcann'. . . adhivacanaŋ S IV.174; pañc'upād° . . . sakkāyo vutto M I.299= S IV.259. -- (b) their contemplation leads to the recognition of their character as dukkha, anicca, anattā: na kiñci attānaŋ vā attaniyaŋ vā pañcasu upādānakkhandhesu S III.128; rogato, etc. . . . manasikātabbā pañc° S III.167; pañcasu upād°esu aniccânupassī "realizing the evanescence in the 5 aggregates of attachment" A V.109; same with udayavyayânupassī S III.130; A II.45, 90; III.32; IV.153; and dhammânupassī M I.61. Out of which realization follows their gradual destruction: pañc'. . . khandhānaŋ samudayo atthangamo assādo, etc. S III.31, 160 sq.; A II.45, 90; IV.153; Nd2 under sankhārā. That they occupy a prominent position as determinants of dukkha is evident from their rôle in the exposition of dukkha as the first one of the noble truths: sankhittena pañc'upādānakkhandhā pi dukkhā "in short, the 5 kh. are associated with pain" Vin I.10=M I.48=A I.177=S V.421; Ps I.37, 39; Vbh 101 & passim; cp. katamaŋ dukkham ariyasaccaŋ? pañc'upād° ā tissa vacanīyaŋ, seyyathīdaŋ . . . S III.158=V.425; khandhādisā dukkhā Dh 202 (& expl. DhA III.261). -- 3. Separately mentioned: khandhā as tayo arūpino kh° (ved°, sañña°, sankh°) DhA I.22; viññāṇa--kh° (the skandha of discriminative consciousness) in Def. of manas: manindriyaŋ viññāṇaŋ viññ°--khandho tajjā manoviññāṇadhātu Nd2 on Sn 1142=Dhs 68.

--âdhivacana having kh. as attribute (see above) S III.101=M III.16; --āvāra a camp, either (1) fortified (with niveseti) or (2) not (with bandhāpeti), esp. in the latter meaning w. ref. to a halting place of a caravan (=khandhāvāra?) (1) J IV. 151; V.162; DhA I.193, 199.<-> (2) J I.101, 332; PvA 113; DhA II.79. Said of a hermitage J V.35. -- fig. in sīla--khandhāvāraŋ bandhitvā "to settle in the camp of good conduct" DA I.244; --ja (adj.--n.) sprung from the trunk (of the tree), i. e. a growth or parasite S I.207=Sn 272, expl. at SnA 304; khandhesu jātā khandha--jā, pārohānam etaŋ adhivacanaŋ. --niddesa disquisition about the khandhas Vism (ch. xiv esp.) 482, 485, 492, 509, 558, 389. --paṭipāṭi succession of khandhas Vism 411 sq.
--paritta protective spell as regards the khandhas (as N. of a Suttanta) Vism 414. --bīja "trunk seed" as one kind of var. seeds,

with mūla° phaḷu° agga° bīja° at Vin V.132, & D I.5, expld. DA I.81: nāma assattho nigrodho pilakkho udumbaro kacchako kapitthano ti evam--ādi. --rasa taste of the stem, one of various tastes, as mūla° khandha° taca° patta° puppha°, etc. Dhs 629=Nd2 540. --loka the world of sensory aggregates, with dhātu-- and āyatanaloka Ps I.122. --vibhanga division dealing with the khandhas (i. e. Vibh. 1 sq.) Miln 12. --santāna duration of the khandhas Vism 414.

Khandhaka [fr. khandha] division, chapter, esp. in the Vinaya (at end of each division we find usually the postscript: so & so khandhakaŋ niṭṭhitaŋ "here ends the chapter of . . ."); in cpd. °vatta, i. e. duties or observances specified in the v. khandha or chapter of the Vinaya which deals with these duties Vism 12, 101 (cp. Vin II.231), 188.

Khandhiman (adj.) having a (big) trunk, of a tree A III.43.

Khama (adj.) [fr. kṣam] (a) patient, forgiving. (b) enduring, bearing, hardened to (frost & heat, e. g.), fit for. -- (a) kh. belongs to the lovable attributes of a bhikkhu (kh. rūpānaŋ, saddānaŋ, etc.; indulgent as regards sights, sounds, etc.) A III.113=138; the same applied to the king's horse A III.282. Khamā paṭipadā the way of gentleness (and opp. akkhamā), viz. akkosantaŋ na paccakosati "not to shout back at him who shouts at you" A II.152 sq.; cp. Nett 77; classified under the four paṭipadā at D III.229. In combn. w. vacana of meek, gentle speech, in vattā vacana° a speaker of good & meek words S I.63; II.282; Miln 380; cp. suvaco khamo A V.24 sq., forgiving: Miln 207.<-> (b) khamo sītassa uṇhassa, etc., enduring frost & heat A III.389=V.132; addhāna° padhāna° (fit for) A III.30; ranga°, anuyoga°, vimajjana° M I.385. -- akkhama (adj.) impatient, intolerant, in combn dubbaca dovacassa karaṇehi dhammehi samannāgata S II.204 sq.= A II.147 sq. With ref. to rūpa, saddā, etc. (see also above), of an elephant A III.156 sq. -- D III.229; Sdhp 95.

Khamati [Dhtp 218: sahane, cp. Sk. kṣamate, perhaps to Lat. humus, cp. Sk. kṣāh, kṣāman soil; Gr. xqw/n, xamai] 1. to be patient, to endure, to forgive (acc. of object and gen. of person): n'âhaŋ bhayā khamāmi Vepacittino (not do I forgive V. out of fear) S I.221, 222; aparādhaŋ kh. to forgive a fault J III.394. khamatha forgive DhA II.254; khamatha me pardon me Miln 13; DhA I.40. -- 2. (impers.) to be fit, to seem good; esp. in phrase yathā te khameyya "as may seem good to you; if you please" D I.60, 108; M I.487. sabbaŋ me na khamati "I do not approve of" M I.497 sq.; na khamati "it is not right" D II.67. -- 3. to be fit for, to indulge in, to approve of, in nijjhānaŋ khamanti M I.133, 480; cp. diṭṭhi--nijjhāna--kkhanti M I.480 & A I.189. -- ppr. med. khamamāna Vin I.281 (uppaḍḍhakāsinaŋ kh°) fit for, allowing of, worth, cp. Bdhgh. note Vin Texts I.195. -- grd. khamanīya to be allayed, becoming better (of a disease) Vin I.204; D II.99. -- caus. khamāpeti to pacify, to ask one's pardon, to apologize (to=acc.) J I.267; PvA 123, 195; DhA I.38, 39; II.75, 254. -- to ask permission or leave (i. e. to say good--bye) DhA I.14.

Khamana (nt.) long--suffering Miln 351; bearing, suffering Sdhp 202; and a° intolerance Bdhd 24.

Khamanatā (f.) forbearance and a° intolerance, harshness both as syn. of khanti & akkhanti Dhs 1342, Vbh 360.

Khamā (f.) [fr. ksam] (a) patience, endurance. (b) the earth (cp. chamā & see khamati) J IV.8 (v. l. B. chamāya).

Khamāpanā (f.) [abstr. fr. khamāpeti, Caus. of khamati] asking for pardon J IV.389.

Khambha [Sk. khambha & sthambha] 1. prop, support, in °kata "making a prop," i. e. with his arms akimbo Vin II.213=IV.188. -- 2. obstruction, stiffening, paraly<-> sis, in ūru° "stiffening of the thigh" M I.237 (through pain); J V.23 (through fear). See also chambheti & thambha.

Khambheti [Caus. fr. prec. -- Sk. skambh, skabhnāti] 1. to prop, to support Th 2, 28 (but expl. at ThA 35 by vi°, obstruct) -- 2. to obstruct, to put out, in pp. khambhita (=vi°) Nd2 220, where it explains khitta. <-> ger. khambhiya: see vi°.

Khaya [Sk. kṣaya to kṣi, kṣiṇoti & kṣiṇāti; cp. Lat. situs withering, Gr. fqi/sis, fqi/nw, fqi/w wasting. See also khepeti under khipati] waste, destruction, consumption; decay, ruin, loss; of the passing away of night VvA 52; mostly in applied meaning with ref. to the extinction of passions & such elements as condition, life, & rebirth, e. g. āsavānaŋ kh. It 103 sq., esp. in formula

āsavānaŋ khayā anāsavaŋ cetovimuttiŋ upasampajja A I.107= 221=D III.78, 108, 132=It 100 and passim. -- rāgassa, dosassa, mohassa kh. M I.5; A I.299, cp. rāga°, dosa°, moha°, A I.159; dosa° S III.160, 191; IV.250. -- taṇhānaŋ kh. Dh 154; sankhārānaŋ kh. Dh. 383; sabbamaññitānaŋ, etc. M I.486; āyu°, puñña° Vism 502. -- yo dukkhassa pajānāti idh'eva khayaŋ attano Sn 626=Dh 402; khayaŋ virāgaŋ amataŋ paṇītaŋ Sn 225. -- In exegesis of rūpassa aniccatā: rūpassa khayo vayo bhedo Dhs 645=738=872. -- See also khīṇa and the foll. cpds. s. v.: āyu°, upadhi°, upādāna°, jāti°, jīvita°, taṇha°, dukkha°, puñña°, bhava°, loka°, saŋyojana, sabbadhamma°, samudda°.
--âtīta (a) gone beyond, recovered from the waning period (of chanda, the moon=the new moon) Sn 598; --ânupassin (a) realizing the fact of decay A IV.146 sq.= V.359 (+vayânupassin); --ñāṇa knowledge of the fact of decay M II.38=Pug 60; in the same sense khaye ñāṇa Nett 15, 54, 59, 127, 191, cp. kvu 230 sq.; --dhamma the law of decay A III.54; Ps I.53, 76, 78.

Khara1

Khara1 [cp. Sk. khara] 1. (adj.) rough, hard, sharp; painful D II.127 (ābādha); J III.26 (vedanā) Miln 26 (+sakkhara--kaṭhala--vālikā), PvA 152 (loma, shaggy hair; cp. Np. Khara--loma--yakkha Vism 208). -- °ka= khara rough, stony PvA 265 (=thaṇḍila). -- 2. (m.) a donkey, a mule, in --putta, nickname of a horse J III.278. -- 3. a saw J II.230 (=kakaca C.); VI.261.
--âjina a rough skin, as garment of an ascetic Sn 249 (=kharāni ajina--cammāni Sn A 291); Pug 56; --gata of rough constitution Dhs 962; also as khari--gata M I.185; Vism 349 (=pharusa). --mukha a conch J VI.580. --ssara of rough sound S II.128.

Khara2

Khara2 [Sk. kṣara] water J III.282.

Kharatta (nt.) [fr. khara] roughness A I.54; PvA 90 (in expln of pharusa).

Khala [cp. Sk. khala] 1. corn ready for threshing, the threshing floor Nd2 587; Vism 120; DA I.203 (khalaŋ sodheti). -- 2. threshing, mash, in ekamaŋsa--khalaŋ karoti "to reduce to one mash of flesh" D I.52=M I.377 (+maŋsa--puñja; DA I.160=maŋsa--rāsi).
--agga the best corn for threshing DhA I.98; IV.98; --kāla the time for threshing DhA IV.98; --bhaṇḍ'agga the best agricultural implement for threshing DhA I.98; IV.98; --bhaṇḍa--kāla the time for the application of the latter DhA IV.98; --maṇḍala a threshing--floor Vism 123; DhA I.266 (°matta, as large as . . .).

Khalanka in --pāda in --pāda at J VI.3 should probably be read kalanka° (q. v.).

Khalati [Dhtp 260: kampane; Dhtm 375: sañcalane; cp. Sk. skhalati, cp. Gr. sfa/llw to bring to fall, to fail] to stumble; ger. khalitvā Th 1, 45; Miln 187; pp. khalita q. v. Cp. upa°, pa°.

Khali a paste Vin II.321 (:Bdhgh. on C.V. VI.3, 1 for madda).

Khalika (or khalikā f.) a dice--board, in khalikāya kīḷanti to play at dice (see illustr. in Rh. D. Buddh. India p. 77) Vin II.10; cp. D I.6 (in enumn of various amusements; expl. at DA I.85 by jūta--khalika pāsaka--kīḷanaŋ). See also kali.

Khalita1

Khalita1 [Sk. khalati=Lat. calvus, bald; cp. khallāṭa] bald--headed A I.138 (+vilūna); Th 2, 255 (=vilūnakesa ThA 210).

Khalita2

Khalita2 [pp. med. of khalati, cp. Dhtp 611; Dhtm 406 khala=soceyye] (adj. & n.) 1. faltering, stumbling, wrong--doing,

failure A I.198; Nd1 300; Th 2, 261; DhA III.196 (of the voice; ThA 211=pakkhalita); J I.78; Miln 94, 408. -- 2. disturbed, treated badly J VI. 375. -- akhalita undisturbed Th 1, 512.

Khalu [indecl., usually contracted to kho, q. v.] either positive: indeed, surely, truly D I.87; Sn p. 103; J IV.391 (as khaḷu); Mhvs VII.17; or negative: indeed not Vism 60 (=paṭisedhan'atthe nipāto). --pacchābhattika (adj.)=na p°: a person who refuses food offered to him after the normal time Vin V.131=193; Pug 69; Vism 61. See Com. quot. by Childers, p. 310.

Khalunka [adj. fr. khala in caus. sense of khaleti, to shake. In formation=khalanga>khalanka>khalunka, cp. kulūpaka for kulūpaga] only appld to a horse= shaking, a shaker, racer (esp. as java A I.287), fig. of purisa at Anguttara passages. Described as bold and hard to manage A IV.190 sq.; as a horse which cannot be trusted and is inferior to an ājānīya (a thoroughbred) A V.166. Three kinds at A I.287 sq.=IV.397 sq. In expl. of vaḷavā (mare) at J I.180=sindhavakule ajāto khalunk'asso; as vaḷavā khaḷunkā J I.184. -- Der. khalunkatā in a°, not shaking, steadiness VvA 278.

Khaleti [Sk. kṣālayati of kṣal?] lit. to wash (cp. pakkhāleti), slang for "to treat badly," "to give a rubbing" or thrashing (exact meaning problematic); only at J IV.205=382: gale gahetvā khalayātha jammaŋ "take the rascal by the throat and thrash him" (Com. khalayātha khalīkāraŋ (i. e. a "rub," kind of punishment) pāpetvā niddhamatha=give him a thrashing & throw him out. v. l. at both passages is galayātha).

Khallaka in baddhā in baddhā upāhanāyo shoes with heel--coverings (?) Vin I.186 (see Bdhgh. note on it Vin Texts II.15). <-> Also as khalla--baddhâdibhedaŋ upāhanaŋ at PvA 127 in expln of upāhana. Kern (Toev. s. v.) sees in it a kind of stuff or material.

Khallāta [Sk. khalvāta, cp. khalita] bald, in --sīsa a bald head DhA I.309. Der. khallātiya baldness, in khallātiyapetī the bald--headed Petī PvA 46 (where spelled khalātiya) and 67.

Khallika only at S V.421; cp. S IV.330 (Dhammacakka--p--Sutta). It is a misreading. Read with Oldenberg, Vin I.10, kāmesu kāmasukhallikānuyoga (devotion to the passions, to the pleasures of sense). See kāmasukha and allika.

Khaḷopī [and khalopi, also kalopī, q. v. Cp. Trenckner Notes, p. 60, possibly=karoṭi] a pot, usually with kumbhī: D I.167 (--mukha+kumbhi--mukha); Pug 55; Miln 107.

Khāṇu [also often spelled khānu; prob.=Sk. sthāṇu, corrupted in etym. with khaṇati, cp. Trenckner, Notes 58, n. 6] a stump (of a tree), a stake. Often used in description of uneven roads; together with kaṇṭaka, thorns A I.35; III.389; Vism 261 (°paharaṇ'aggi), 342 (°magga); SnA 334. -- jhāma° a burnt stump (as characteristic of kālaka) S IV.193. -- nikhāta° an uprooted trunk DA I.73. Khāṇu--kondañña N. of a Thera Vism 380; DhA II.254.

Khāṇuka =khāṇu S V.379 (avihata°): J II.18, 154; V.45 (loha--daṇḍa--kh° pins & stakes of brass); Miln 187 (mūle vā khāṇuke vā . . . khalitvā stumbling over roots & stumps); Vism 381=DhA II.254 (with ref. to the name of Khāṇu--kondañña who by robbers was mistaken for a tree stump); VvA 338 (in a road=sankuka).

Khāta (adj.) [Sk. khāta; pp. of khan] dug DA I.274 (=ukkiṇṇa), a° not dug Miln 351 (°taḷāka). Cp. atikhāta J II.296.

Khāda (nt.) eating, in --kāraṇa the reason of eating . . . PvA 37.

Khādaka (adj.) eating (nt.) Vism 479; eating, living on (adj. --°), an eater J IV.307; PvA 44; lohita --maŋsa° (of Yakkhas) J I.133, 266; camma° J I.176; gūtha° (of a Peta) PvA 266.

Khādati [Dhtp 155 "khāda bhakkhane"; cp. Sk. khādati, cp. Gr. knw/dwn the barbed hook of a javelin, i. e. "the biter"; Lith. kándu to bite] to chew, bite, eat, devour (=Ger. fressen); to destroy. -- Pres. Dh 240; J I.152 (sassāni); III.26; Pv I.63 (puttāni, of a Petī); I.94. -- kaṭṭhaŋ kh° to use a toothpick J I.80, 282, <-> dante kh° to gnash the teeth J I.161. -- santakaŋ kh°

to consume one's property DhsA 135. -- of beasts, e. g. Sn 201, 675. -- Pot. khādeyya J III.26. -- Imper. khāda J I.150 (maŋsaŋ); II.128 (khādaniyaŋ); VI.367. (pūvaŋ); PvA 39, 78. -- Part. pres. khādanto J I.61; III.276. -- Fut. khādissati J I.221; II.129. -- Aor. khādiŋsu PvA 20. -- Pass. ppr. khādiyamāna (cp. khajjati) PvA 69 (taṇhāya) (expl. of khajjamāna). <-> Inf. khādituŋ J I.222; II.153; DhA IV.226. -- Ger. khāditvā J I.266, 278 (phalāni); PvA 5, 32 (devour); poetical khādiyā J V.464 (=khāditvā). -- Grd. khāditabba J III.52, and khādaniya (q .v.). -- Pp. khādita (q. v.). Cp. pali°.

Khādana (nt.) the act of eating (or being eaten) PvA 158. -- adj. f. khādanī the eater Dpvs 238; khādana at J II.405 is to be read as ni° (q. v.). Cp. vi°.

Khādaniya [grd. of khādati; also as khādanīya] hard or solid food, opp. to and freq, combd with bhojaniya (q. v.). So at D II.127; J I.90, 235; III.127; Sn. p 110; Miln 9, 11. -- Also in combn anna, pāna, kh° Sn 924; II.49. By itself J III.276. -- piṭṭha° pastry Vin I.248.

Khādā (f.) food, in rāja° royal food Sn 831 (rājakhādāya puṭṭho=rājakhādanīyena rājabhojanīyena posito Nd1 171; where printed °khadāya throughout).

Khādāpana [fr. khādāpeti] causing to be eaten (kind of punishment) Miln 197 (sunakhehi).

Khādāpeti (Caus. II. of khādati] to make eat J III.370; VI.335.

Khādika =khādaka, in aññamañña° S V.456.

Khādita (adj.) [pp. med. & pass. of khādati] eaten, or having eaten, eaten up, consumed J I.223; II.154; PvA 5. -- A twin form of khādita is khāyita, formed prob. on analogy of sāyita, with which freq. combined (cp., however, Trenckner P.M. 57), e. g. Pug 59; Vism 258; PvA 25. Used as the poetical form Pv I.1211 (expl. PvA 158=khādita). -- Der. khāditatta (nt.) the fact of being eaten J I.176.
-- ṭṭhāna the eating place, place of feeding J V.447.

f. khādinī=khādaka PvA 31.

Khāyati [pass.=Sk. khyāyate, khyā] to seem to be, to appear like (viya) J I.279; aor. khāyiŋsu J I.61; ppr. med. khāyamāna J IV. 140; PvA 251. Cp. pakkhāyati.

Khāyita see khādita; cp. avakkhāyika.

Khāra [Sk. kṣāra, pungent, saline, sharp to ksā, kṣāyati to burn, cp. Gr. chro/s, dry; Lat. serenus, dry, clear, seresco to dry] any alkaline substance, potash, lye. In combn with ūsa (salt earth) at S III.131 (--gandha); A I.209. -- Used as a caustic Pv III.102; Sdhp 281. See also chārikā.
--âpatacchika a means of torturing, in enumn of var. tortures (under vividha--kamma--kāranā kārenti) M I.87= A I.48=II.122=Nd2 604; J VI.17 (v. l. °ṭicch°; C. has āpatacchika, v. l. paṭicchaka); Vism 500; Miln 197. Both A & Nd have v. l. kharāpaṭicchaka; --ôdaka an alkaline solution Vism 264, 420; DhA I.189; PvA 213; cp. khārodikā nadī (in Niraya) Sdhp 194.

Khāraka (adj.) [fr. khāra] sharp or dry, said of the buds of the Pāricchattaka A IV.117 sq.

Khārī (f.) [and khāri--] a certain measure of capacity (esp. of grain, see below khārika). It is used of the eight requisites of an ascetic, and often in conn. with his yoke (kāja): "a khārī--load."
--kāja Vin I.33 (cp. Vin Texts I.132); J V.204. --bhaṇḍa DhA III.243 (:kahaŋ te kh--bh° ko pabbajita parikkhāro); --bhāra a shoulder--yoke S I.169; J III.83; --vidha=°kāja S I.78=Ud 65; D I.101. At Ud and D passages it is read vividha, but DA I.269 makes it clear: khārī ti araṇi--kamaṇḍalu--sūcâdayo tāpasa--parikkhārā; vidho ti kāco, tasmā khāribharitaŋ kācam ādāyā ti attho. As Kern (Toev. s. v.) points out, °vidha is a distortion of vivadha, which is synonymous with kāja.

Khārika1

Khārika1 [adj. to khāra] alkaline, in enumn of tastes (cp. rasa) at S III 87; Dhs 629 and ÷.

Khārika2

Khārika2 [adj. of khārī] of the khārī measure, in vīsati° kosalako tilavāho A V.173=Sn p. 126.

Khāleti Caus. of khalati: see khaleti & vikkhāleti.

Khāhinti at Th 2, 509 is to be read kāhinti (=karissanti ThA 293).

Khiḍḍā [Vedic krīḍā, cp. kīḷati] play, amusement, pleasure usually combd with rati, enjoyment. Var. degrees of pleasures (bāla°, etc.) mentioned at A V.203; var. kinds of amusement enumerated at Nd2 219; as expounded at D I.6 under jūta--pamādaṭṭhāna. Generally divided into kāyikā & vācasikā khiḍḍā (Nd2; SnA 86). Expl. as kīḷanā SnA 86, as hassādhippāya (means of mirth) PvA 226; sahāyakādīhi keḷi PvA 265. Cp. Sn 926; Pv IV.121.
--dasaka "the decad of play," i. e. the second 10 years of man's life, fr. 11--20 years of age Vism 619. --padosika corrupted by pleasures D I.19, 20=DA I.113 (v. l. padūsika); --rati play & enjoyment Sn 41, 59; Vv 1612, 327; Pv IV.72; Vism 619.

Khitta [pp. of khip, to throw Dhtp 479; peraṇe] thrown; cast, overthrown Dh 34; rajo paṭivātaŋ kh°, dirt thrown against the wind S I.13, 164=Sn 662=Dh 125= J III.203; ratti--khittā sarā arrows shot in the night Dh 304=Nett 11; acchi vātavegena khittā a flame overthrown by the power of the wind, blown out Sn 1074 (expld Nd2 220 by ukkhittā nuṇṇā, khambhitā); in interpret. of khetta PvA 7 said of sowing: khittaŋ vuttaŋ bījaŋ. -- akkhitta not upset, not deranged, undisturbed, in qualities required of a brahmin w. ref. to his genealogy: yāva sattamā pitāmahāyugā akkhitto D I.113=Sn p. 115, etc. Cp. vi°.
--citta (a) one whose mind is thrown over, upset, unhinged, usually combd with ummattaka, out of one's mind Vin I.131, 321; II.64, etc.; Sdhp 88. Cp. citta--kkhepa.

Khipa (nt.) [fr. ksip] a throw, anything thrown over, as ajina° a cloak of antelope hide D I.167 and ÷; or thrown out, as a fishing net (=kumina) eel--basket A I.33=287; Th 2, 357 (=ThA 243). Cp. khippa & vikkhepika.

Khipati [Vedic kṣipati] to throw, to cast, to throw out or forth, to upset Sn p. 32 (cittaŋ); J I.223 (sīsaŋ). 290 (pāsake); II.3 (daḷhaŋ dalhassa: to pit force against force) -- aor. khipi S IV.2, 3 (khuracakkaŋ); PvA 87 (=atthāresi). -- ger. khipitvā J I.202. -- 1st caus. khepeti (perhaps to kṣi, see khaya) to throw in, to put
in, to spend (of time): dīgham addhānaŋ khepetvā J I.137; Th 2, 168 (khepeti jātisaŋsāraŋ=pariyosāpeti ThA 159); DhA I.102 (dvenavuti--kappe khepesuŋ); āyuŋ khepehi spend (the rest of) your life PvA 148; ger. khepayitvāna (saŋsāraŋ) Pv IV.332 (=khepetvā PvA 254). In this sense Trenckner (P. M. 76) takes it as corresponding to Sk. kṣāpayati of kṣi=to cause to waste. See also khepana. -- 2nd caus. khipāpeti to cause to be thrown J I.202; IV.139 (jalaŋ). Cp also khepa.

Khipana (nt.) the act of throwing or the state of being thrown J I.290 (pasaka-- k°).

Khipanā (f.) [fr. khipati] throwing up, provocation, mockery, slander Miln 357; Vbh 352; cp. Vism 29.

Khipita (nt.) [pp. of khipati=that which is thrown out; acc. to Trenckner Notes p. 75 for khupita fr. kṣu to sneeze; possibly a contamination of the two] sneezing, expectoration Pv II.23 (expl. PvA 80: mukhato nikkhantamala); DhA I.314 (°roga+kāsa, coughing).
--sadda the sound of expectorations D I.50; DhA I.250.

Khippa (adj.): [Vedic kṣipra to kṣip] 1. quick, lit. in the way of throwing (cp. "like a shot") Sn 350 (of vacana =lahu SnA). -- 2. a sort of fishing net or eel--basket (cp. khipa & Sk. kṣepaṇī) S I.74. -- nt. adv. khippaŋ quickly A II.118=III.164; Sn 413,

682, 998; Dh 65, 137, 236, 289; J IV.142; Pv II.84, 92, 1221, Pug 32. -- Compar. khippatara Sn p. 126.
--âbhiññā quick intuition (opp. dandh°) D III.106; Dhs 177; Nett 7, 24, 50, 77, 112 sq.; 123 sq.; Vism 138.

Khippati [fr. kṣip] to ill--treat, in ppr. khippamāna Vv 8444, expld at VvA 348 by vambhento, pīḷanto.

Khila (m. nt.) [cp. Sk. khila] waste or fallow land A III.248; fig. barrenness of mind, mental obstruction. There are five ceto--khilā enumd in detail at M I.101=A IV.460= D III.238 (see under ceto); mentioned A V.17; SnA 262. As three khilā, viz. rāga, dosa, moha at S V.57; also with other qualities at Nd2 9. In combn with paligha S I.27 (chetvā kh° ŋ); khilaŋ pabhindati to break up the fallowness (of one's heart) S I.193; III.134; Sn 973.<-> akhila (adj.) not fallow, unobstructed, open--hearted: cittaŋ susamāhitaŋ . . . akhilaŋ sabbabhūtesu DII.261; S IV.118; in combn with anāsava Sn 212; with akankha Sn 477, 1059; with vivattacchada Sn 1147; cp. vigatakhila Sn 19.

Khiḷa [cp. Sk. kiṇa] hard skin, callosity J V.204 (v. l. kiṇa).

Khīṇa [pp. of khīyati, Pass. to khayati] destroyed, exhausted, removed, wasted, gone; in cpds. °-- often to be translated "without." It is mostly applied to the destruction of the passions (āsavā) & demerit (kamma). Khīṇā jāti "destroyed is the possibility of rebirth," in freq. occurring formula "kh. j. vusitaŋ brahmacariyaŋ kataŋ karaṇīyaŋ nâparaŋ itthattāya," denoting the attainment of Arahantship. (See arahant II, formula A) Vin I. 35; D I.84, 177, 203; M II.39; Sn p. 16; Pug 61 etc. See expln at DA I.225= SnA 138. -- khīṇaŋ mayhaŋ kammaŋ J IV.3, similarly khīṇaŋ purāṇaŋ navaŋ natthi sambhavaŋ Sn 235 (khīṇa=samucchinna KhA 194); pāpakamme khīṇe PvA 105. āsavakhīṇa one whose cravings are destroyed Sn 370, cp. 162.
--āsava (adj.) whose mind is free from the four mental obsessions, Ep. of an Arahant Vin I.183; M I. 145; II.43; III.30; D III.97, 133, 235; It 95; Sn 82, 471, 539, 644; Dh 89, 420; PvA 7 (=arahanto); cp. BSk kṣīṇāśrava Divy 542. -- The seven powers of a kh.° (khīṇāsava--balāni) discussed at D III.283; Ps I.35; ten powers at Ps II.173, 176; cp. Vism 144 (where a kh. walks through the air). --punabbhava one in whom the con<-> ditions of another existence have been destroyed (=khīṇāsava) Sn 514, 656; --bīja one who is without the seed (of renewed existence) (=prec.) Sn 235 (=ucchinna--bīja KhA 194); --maccha without fish (of a lake) Dh 155; --vyappatha without the way of (evil) speech (vyapp°=vācāya patho; expl. SnA 204 as na pharusavāco) Sn 158; --sota with the stream gone, i. e. without water, in macche appodake kh° Sn 777.

Khīṇatta (nt.) DA I.225 & khīṇatā (f.) DhA IV.228, the fact of being destroyed.

Khīya [cp. khīyati2] in --dhammaŋ āpajjati to fall into a state of mental depression Vin IV.151, 154; A III.269; IV.374. See also remarks by Kern, Toev. s. v.

Khīyati [Sk. kṣīyate, pass. to khayati] to be exhausted, to waste away, to become dejected, to fall away from Vin IV.152; J I.290 (dhạna); Pv II.942; 112; Ps I.94, 96; II.31 (āsavā); Bdhd 80. -- ppr. khīyamāna Sn 434; Bdhd 19. aor. khīyi D III.93; grd. khīyitabba ibid. see also khāya and khīyanaka. In phrase "ujjhāyati khīyati vipāceti it seems to correspond to jhāyati2 [Sk. kṣ āyati] and the meaning is "to become chafed or heated, to become vexed, angry; to take offence"; as evidenced by the combn with quâsi--synonyms ujjhāyati & vipāceti, both referring to a heated state, fig. for anger (cp. kilissati). Thus at Vin II.259 & passim. See ujjhāyati for further refs.

Khīyanaka (a) [der. fr. khīya] in combn with pācittiya a "falling away" offence (legal term denoting the falling away from a consent once given) (see khīya) Vin II.94, 100; IV.38.

Khīra (nt.) [Sk. kṣīra] milk, milky fluid, milky juice Vin I.243; II.301; M I.343 sq.=A II.207=Pug 56; A II.95 (in simile with dadhi, navanīta, sappi, sappi--maṇḍa)= D I.201; DhA I.98; enumd with dadhi, etc., as one constituent of material food (kabalinkāro āhāro) at Dhs 6Q6=740=875; -- J IV.138 (mātu kh°); 140; Dh 71=Nett 161; Miln 41; PvA 198 (=sneha, milky juice); VvA 75; DhA I.98 (nirudaka kh°, milk without water). --duddha--khīra one who has milked Sn 18.
--ôdaka (nt.) milk--water or milk & water lit. J II.104, 106; fig. in simile khīrodakībhūtā for a samaggā parisā "a congregation at harmony as milk and water blend" A I.70; S IV.225=M I.207, 398=A III.67, 104; --odana (nt.) milk--rice (boiled) Vv3324 (=VvA 147). --gandha the smell of milk J VI.357. --ghaṭa a pot of milk Miln 48; --paka drinking milk; sucking (of a calf:

vaccho mātari kh°) Dh 284 (v. l. khīra--pāna); DhA III.424; --paṇṇin (m.) N. of a tree the leaves of which contain a milky sap, Calotropis gigantea M I.429; --matta having had his fill of milk, happy (of a babe) S I.108; --mūla the price of milk; money with which to buy milk DhA IV.217; --sāmin master of the milk (+dhīrasāmin) Bdhd 62.

Khīranikā (f.) a milk--giving cow S I.174.

Khīla [Sk. kīla & khīla] a stake, post, bolt, peg Vin II.116 (khīlaŋ nikhanitvā digging in or erecting a post); S III.150 (kh° vā thambha vā); IV.200 (daḷha° a strong post, Ep. of satī); Mhvs 29, 49. -- ayo° an iron stake A I.141; S V.444; Nd2 304III; Sn 28 (nikhāta, erected); SnA 479. Cp. inda°.
--ṭṭhāyi--ṭhita standing like a post (of a stubborn horse) A IV.192, 194.

Khīlaka (adj.) having sticks or stumps (as obstacles), in a° unobstructed J V.203 (=akāca nikkaṇṭaka 206).

Khīḷana [der. fr. khīḷeti] scorn Miln 357.

Khīḷeti [to kīḷ or to khila?] to scorn, deride, only in combn hīḷita khīḷita garahita (pp.) Miln 229, 288; cp. khīḷana.

Khu (--°) is doubtful second part of inghāḷa° (q. v.).

? Dhtp 625: akkosane; cp. Müller P.G. 52 to scold, to curse, to be angry at, to have spite against D I.90, DA I.256 (=ghaṭṭeti); Vin IV.7; SnA 357; DhA IV.38. -- pp.
khuŋsita DhA II.75.

Khujja (adj.) [either Sk kubja, of which khujja would be the older form (cp. Walde, Lat. Etym. Wtb. s. v. cubitum), or Sk. kṣudra (?) (so Müller, P.G. p. 52). See also the variant kujja & cp. kuṭṭa2] 1. humpbacked J V.426 (+piṭhasappī); DA I.148 (in combn with vāmana & kirāta); f. DhA I.194, 226. -- 2. small, inferior, in kh°--rājā a smaller, subordinate king Sdhp 453.

Khuṇḍali at PvA 162 (mā kh.) is to be read ukkaṇṭhi.

Khudā [Sk. kṣudh & kṣudhā, also BSk. kṣud in kṣuttarṣa hunger & thirst Jtm p. 30] hunger Sn 52 (+pipāsā: Nd2 s. v. kh° vuccati chātako), 966; Pv I.64 (=jighacchā) II.15 (+taṇhā), 24; PvA 72. See khuppipāsā.

Khudda (adj.) [Vedic kṣudra] small, inferior, low; trifling, insignificant; na khuddaŋ samācare kiñci "he shall not pursue anything trifling" Sn 145 (=lāmakaŋ KhA 243); kh° ca bālaŋ Sn 318. Opp. to strong Vv 3210 (of migā= balavasena nihīnā VvA 136).
--ânukhuddaka, in °āni sikkhāpadāni the minor observances of discipline, the lesser & minor precepts Vin II.287=D II. 154; Vin IV.143; A I.233; cp. Divy 465; --âvakāsa in akhuddâvakāso dassanāya not appearing inferior, one of the attributes of a well--bred brahmin (with brahmavaṇṇī) D I.114, 120, etc. --desa, in °issara ruler of a small district Sdhp 348.

Khuddaka =khudda; usually in cpds. In sequence khuddaka--majjhima--mahā Vism 100. Of smaller sections or subdivisions of canonical books Vin V.145 sq. (with ref. to the paññattis), see also below. --catuppade kh° ca mahallake Sn 603. Khuddaka (m.) the little one, Miln 40 (mātā °assa).
--nadī=kunnadī, a small river PvA 154; --nikāya name of a collection of canonical books, mostly short (the fifth of the five Nikāyas) comprising the foll. 15 books: Khuddaka--Pāṭha, Dhammapada, Udāna, Itivuttaka, Sutta--Nipāta, Vimāna--Vatthu, Peta--Vatthu, Thera and Therī Gāthā, Jātaka (verses only), Niddesa, Paṭisambhidāmagga, Apadāna, Buddha--Vaŋsa, CariyāPiṭaka. The name Kh--N. is taken from the fact that it is a collection of short books--short, that is, as compared with the Four Nikāyas. Anvs (J.P.T.S. 1886) p. 35; Gvns (J.P.T.S. 1886) p. 57; PvA 2, etc. --pāṭha N. of the first book in the Khuddaka Nikāya; --mañcaka a small or low bed J I.167; --rājā an inferior king J V.37 (+mahārājā); SnA 121; cp. khujja & kuṭṭa; --vaggulī (f.) a small singing bird DhA III.223; --vatthuka belonging to or having smaller sections Vin V.114.

Khuppipāsā [cp. khudā] hunger & thirst: °āya mīyamāno M I.85. Personified as belonging to the army of Māra Sn 436=Nd2 on visenikatvā. To be tormented by hunger & thirst is the special lot of the Petas: Pv I.1110; II.22, PvA 10, 32, 37, 58, etc.; Vism 501; Sdhp 9, 101, 507.

Khubhati see saŋ° & khobha. The root is given at Dhtp 206 & 435 as "khubha=sañcalane."

Khura1

Khura1 [Vedic khura] the hoof of an animal Vv 6410 (of a horse=turagānaŋ khuranipāta, the clattering of a horse's hoof VvA 279), cp. Sk. kṣura, a monkey's claw Sp. AvŚ I.236.
khura--kāse M I.446, read (with Neumann) for khura--kāye, "in the manner of dragging (kṛṣ) the hoofs."

Khura2

Khura2 [Vedic kṣura, to kṣṇu, kṣṇoti to whet, kṣṇotra whetstone; cp. Gr. xnau/w scrape, cu/w shave, Lat. novacula razor. The Pali Dhtp (486) gives as meanings "chedana & vilekhana"] a razor Vin II.134; S IV.169 (tiṇha a sharp r.) DhA II.257.
--agga the hall of tonsure PvA 53; --appa a kind of arrow D I.96; M I.429 (+vekaṇḍa); Vism 381. --kosa razor--sheath Vism 251, 255. --cakka a wheel, sharp as a razor J IV.3; --dhāra 1. carrying razors, said of the Vetaraṇī whose waters are like razors Sn 674 (+tiṇha<-> dhāra); J V.269; Vism 163. -- 2. the haft of a razor, or its case Sn 716 (°ûpama); Vism 500; DhA II.257; --nāsa having a nose like a razor J IV.139; --pariyanta a disk as sharp as a razor, a butcher--knife D I.52 (=DA I.160; khura--nemi khura--sadisa--pariyanta), cp. °cakka; --māla N. of an ocean, in °samudda J IV.137; --mālī (f.)= prec. ibid.; --muṇḍa close--shaven Vin I.344; VvA 207. Khuramuṇḍaŋ karoti to shave closely D I.98; S IV.344= A II.241; --bhaṇḍa the outfit of a barber, viz. khura, khura--silā, khura--sipāṭikā, namataka Vin I.249; II.134, cp. Vin. Texts III.138; --silā a whetstone Vin II.134; --sipāṭikā a powder prepared with s. gum to prevent razors from rusting Vin II.134.

Khulukhulu--kaṛakaŋ (nt. adv.) "so as to make the sound khulu, khulu," i.e. clattering or bumping about M II.138. Cp. ghuru--ghuru.

Kheṭa [cp. Sk. kheṭaka] a shield: see kīṭa.

Khetta (nt.) [Vedic kṣetra, to kṣi, kṣeti, kṣiti, dwelling--place, Gr. kti/zw, Lat. situs founded, situated, E. site; cp. also Sk. kṣema "being settled," composure. See also khattiya. Dhammapāla connects khetta with kṣip & trā in his expln at PvA 7: khittaŋ vuttaŋ bījaŋ tāyati . . . ti khettaŋ] 1. (lit.) a field, a plot of land, arable land, a site, D I.231; S I.134 (bījaŋ khette virūhati; in simile); three kinds of fields at S IV.315, viz. agga°, majjhima°, hīna° (in simile); A I.229=239; IV.237 (do.); Sn 524; J I.153 (sāli--yava°); Pv II.968=DhA III.220 (khette bījaŋ ropitaŋ); Miln 47; PvA 62; DhA I.98. Often as a mark of wealth=possession, e. g. D III.93 in defn of khattiya: khettānaŋ patī ti khattiya., In the same sense connected with vatthu (field & farm cp. Haus und Hof), to denote objects of trade, etc. D I.5 (expld at DA I.78: khetta nāma yasmiŋ pubbaṇṇaŋ rūhati, vatthu nāma yasmiŋ aparaṇṇaŋ rūhati, "kh. is where the first crop grows and v. where the second." A similar expln at Nd1 248, where khetta is divided into sāli°, vīhi. mugga°, māsa°, yava°, godhūma°, tila°, i. e. the pubbaṇṇāni, and vatthu expld ghara°, koṭṭhaka°, pure°, pacchā°, ārāma°, vihāra° without ref. to aṇṇa.) S II.41; Sn 769. Together with other earthly possessions as wealth (hirañña, suvaṇṇa) Sn 858; Nd2 on lepa, gahaṭṭha, etc. As example in definition of visible objects Dhs 597; Vbh 71 sq. -- Kasī° a tilled field, a field ready to bear Pv I.12, cp. PvA 8; jāti° "a region in which a Buddha may be born" (Hardy, after Childers s. khetta) PvA 138. Cp. the threefold division of a Buddha--kkhetta at Vism 414, viz. jāti°, āṇā°, visaya°. -- 2. fig. (of kamma) the soil of merit, the deposit of good deeds, which, like a fertile field, bears fruit to the advantage of the "giver" of gifts or the "doer" of good works. See dakkhiṇeyya°, puñña° (see detailed expln at Vism 220; khetta here= virūhana--ṭṭhāna), brahma°. -- A I.162, 223 (kammaŋ, khettaŋ, viññāṇaŋ bījaŋ); IV.237; It 98; VvA 113.<-> akhetta barren soil A III.384 (akhettaññu not finding a good soil); IV.418 (do.); PvA 137. Sukhetta a good soil, fertile land S I.21; PvA 137; opp. dukkhetta S V.379.
--ûpama to be likened to a (fruitful) field, Ep. of an Arahant Pv I.11; --kammanta work in the field A III.77; --gata turned into a field, of puññakamma "good work becoming a field of merit" PvA 136, 191; --gopaka a field watcher J III.52; --ja "born

on one's land," one of the 4 kinds of sons Nd1 247; Nd2 448; J I.135. --jina one unsurpassed in the possession of a "field" Sn 523, 524; --pāla one who guards a field J III.54; --mahantatā the supremeness of the field (of merit) VvA 108; --rakkhaka the guardian of a field J II.110; --vatthu possession of land & goods (see above) D III.164; S V.473=A II.209; A V.137; Pug 58; PvA 3; --sampatti the successful attainment of a field of (merit) PvA 198; VvA 102; see VvA 30, 32 on the three sampattis, viz. khetta°, citta°, payoga°; --sāmika the owner of the field Miln 47; VvA 311. --sodhana the cleaning of the field (before it is ploughed) DhA III.284.

Kheda (adj.) [Sk. kheda fatigue, khedati; perhaps to Lat. caedo] subject to fatigue, tired VvA 276. -- As noun "fatigue" at Vism 71.

Khepa [cp. khipati] (--°) throwing, casting, Sdhp 42. Usually in citta--kkhepa loss of mind, perplexity Dh 138. Cp. vi°, saŋ°.

Khepana [cp. khepeti] --° the passing of, appld to time: āyu° VvA 311.

Khepita [pp. of khepeti] destroyed, brought to waste, annihilated, khepitatta (nt.) the fact of being destroyed, destruction, annihilation, DhA II.163 (kilesavaṭṭassa kh.).

Khepeti see khipati.

Khema [Vedic kṣema to kṣi, cp. khetta] 1. (adj.) full of peace, safe; tranquil, calm D I.73 (of a country); S I.123 (of the path leading to the ambrosial, i. e. Nibbāna) I.189=Sn 454 (of vācā nibbānapattiyā); M I.227 (vivaṭaŋ amatadvāraŋ khemaŋ nibbānapattiyā "opened is the door to the Immortal, leading to peace, for the attainment of Nibbāna") A III.354 (of ñāna) It 32; Sn 268 (=abhaya, nirupaddava KhA 153); Dh 189 sq.; Pv IV.33 (of a road=nibbhaya PvA 250); VvA 85. <-> 2. (nt.) shelter, place of security, tranquillity, home of peace, the Serene (Ep. of Nibbāna). In general: D I.11 (peace, opp. bhaya); Sn 896 (+avivādabhūmi); 953. -- In particular of Nibbāna: S IV.371; A IV.455; Vv 5320 (amataŋ khemaŋ); Ps I.59. See also yoga. Abl. khemato, from the standpoint of the Serene S II.109; Sn 414, 1098; Nd2 s. v. (+tāṇato, etc.).
--atta one who is at peace (+viratta) S I.112 (=khemībhūtaŋ assabhāvaŋ SA). --anta security, in °bhūmi a peaceful country (opp, kantāra), a paradise (as Ep. of Nibbāna) D I.73; Nd2 on Satthā; Vism 303. --ṭṭhāna the place of shelter, the home of tranquillity Th 2, 350 (=Nibbāna ThA 242); --ṭṭhita peaceful, appeased, unmolested D I.135; --dassin looking upon the Serene Sn 809; --ppatta having attained tranquillity (=abhayappatta, vesārajjappatta) M I.72=A II.9.

Khemin (adj.) one who enjoys security or peace S III.13; Sn 145 (=abhaya KhA 244); Dh 258.

Kheḷa [Sk. kheṭa, cp. kṣveḍa and śleṣma, P. silesuma. See also kilid & kilis, cp. ukkheṭita. On root khela see keḷanā; it is given by Dhtp 279 in meaning "calana." The latter (khela) has of course nothing to do with kheḷa] phlegm, saliva, foam; usually with singhānikā mucus, sometimes in the sense of perspiration, sweat A I.34; IV.137; Sn 196 (+singh°); Kh II.=Miln 26 (cp. Vism 263 in detail, & KhA 66); J I.61; IV.23; VI.367; Vism 259, 343 (+singhāṇikā), 362; DhA III.181; IV.20, 170; Pv II.23 as food for Petas, cp. Av.S. I.279 (kheṭamūtropajīvinī; II.113: kheṭavadutsṛjya); PvA 80 (=niṭṭhubhana).
--kilinna wet with exudation J I.164; --mallaka a spitting box, a cuspidor Vin I.48; II.175, 209 sq.; --singhānikā phlegm & mucus DhA I.50.

Kheḷāpaka (Vin) & kheḷāsika (DhA) an abusive term "eating phlegm" (?) [Müller, P.G. 30=kheṭâtmaka] Vin II.188, cp. Vin. Texts III.239; °vāda the use of the term "phlegm--eater," calling one by this name Vin II.189; DhA 140. Cp. āpaka.? spittle--dribbler; "wind bag."

Kho [before vowels often khv'; contr. of khalu=Sk. khalu] an enclitic particle of affirmation & emphasis: indeed, really, surely; in narration: then, now (cp. kira); in question: then, perhaps, really. Def. as adhikār'antara--nidassan'atthe nipāto KhA 113; as avadhāraṇaŋ (affirmative particle) PvA 11, 18. -- A few of its uses are as foll.: abhabbo kho Vin I.17; pasādā kho D II.155. After pron.: mayhaŋ kho J I.279; ete kho Vin I.10; idaŋ kho ibid.; so ca kho J I.51; yo kho M I.428; -- After a negation: na kho indeed not J II.111; no ca khv'āssa A V.195; mā kho J I.253; -- Often combd with pana: na sakkhā kho pana "is it then

not possible" J I.151; api ca kho pana J I.253; siyā kho pana D II.154; -- Following other particles. esp. in aoristic narration: atha kho (extremely frequent); tatra kho; tâpi kho; api ca kho; evaŋ bhante ti kho; evaŋ byā kho Vin IV.134; Dh I.27, etc. -- In interr. sentences it often follows nu: kin nu kho J I.279; atthi nu kho J III.52; kahan nu kho J I.255.

Khobha (m.) [cp. Vedic kṣubh kṣobhayati, to shake=Goth. skiuban Ger. schieben, to push, E. shove] shaking, shock Vism 31, 157; khobhaŋ karoti to shake VvA 35, 36, 278; khobha--karaṇa shaking up, disturbance Vism 474. See also akkhobbha.

Khoma [cp. Vedic kṣauma] adj. flaxen; nt. a linen cloth, linen garment, usually combd with kappāsika Vin I.58, 96, 281; A IV.394; V.234=249 (°yuga); J VI.47, 500; Pv II.117; DhA I.417.
--pilotikā a linen cloth Vin I.296.

G.

°Ga [fr. gam] adj., only as ending: going. See e. g. atiga, anuga, antalikkha°, ura°, pāra°, majjha°, samīpa°, hattha°. It also appears as °gu, e. g. in addha°, anta°, paṭṭha°, pāra°, veda°. -- dugga (m. & nt.) a difficult road Dh 327=Miln 379; Pv II.78 (=duggamana--ṭṭhāna PvA 102); II.925; J II.385.

Gagana (nt.) the sky (with reference to sidereal motions); usually of the moon: g° majjhe puṇṇacando viya J I.149, 212; g° tale canda--maṇḍalaŋ J III.365; cando g° majjhe ṭhito J V.137; cando gagane viya sobhati Vism 58; g° tale candaŋ viya DhA I.372; g° tale puṇṇacanda "the full--moon in the expanse of the heavens" VvA 3; g° talamagga the (moon's) course in the sky PvA 188; etc. Of the sun: suriyo ākāse antalikkhe gaganapathe gacchati Nd2 on Sn 1097. Unspecified: J I.57; Vism 176 (°tal--âbhimukhaŋ).

Gaggara [Vedic gargara throat, whirlpool. *gu̯er to sling down, to whirl, cp. Gr. ba/raqron, Lat. gurges, gurgulio, Ohg. querechela "kehle"] 1. roaring, only in f. gaggarī a blacksmith's bellows: kammāra°, in simile M I.243; S I.106; Vism 287. -- 2. (nt.) cackling, cawing, in haŋsa° the sound of geese J V.96 (expl. by haŋsamadhurassara). Gaggarā as N. of a lake at Vism 208. -- See note on gala.

Gaggaraka [fr. gaggara] a whirlpool, eddy J V.405; according to Kern Toev. s. v. a sort of fish (Sk. gargaraka, Pimelodus Gagora); as gaggalaka at Miln 197.

Gaggarāyati [v. den. fr. prec.; cp. gurgulio: gurges, E. gargle & gurgle] to whirl, roar, bellow, of the waves of the Gangā Miln 3. -- cp. gaḷagaḷāyati.

Gaccha [not=Sk. kaccha, grass--land, as Morris, J.P.T.S. 1893, 16. The passage J III.287 stands with gaccha, v. l. kaccha for gaccha at A IV.74; g° for k° at Sn 20] a shrub, a bush, usually together with latā, creeper & rukkha, tree, e. g. Nd2 235, Id; J I.73; Miln 268; Vism 182 (described on p. 183). With dāya, wood A IV.74. puppha° a flowering shrub J I.120; khuddaka°--vana a wood of small shrubs J V.37. -- PvA 274; VvA 301 (--gumba, brushwood, underwood); DhA I.171 (--pothana--ṭṭhāna); IV.78 (--mūla).

Gacchati [Vedic gacchati, a desiderative (future) formation from *gu̯em "I am intent upon going," i. e. I go, with the foll. bases. -- (1) Future--present *gu̯emskéti> *gaścati>Sk. gacchati=Gr. ba/skw (to bainw). In meaning cp. i, Sk. emi, Gr. eQmi "I shall go" & in form also Sk. pṛcchati=Lat. porsco "I want to know," Vedic icchati "to desire." -- (2) Present *gu̯emi̯o=Sk. gamati=Gr. bai/nw, Lat. venio, Goth. qiman, Ohg. koman, E. come; and non--present formations as Osk. kúmbened, Sk. gata=Lat. ventus; gantu=(ad) ventus. -- (3) *gu̯ā, which is correlated to *stā, in Pret. Sk. ágām, Gr. e)/bhn, cp. bh_ma]. These three formations are represented in Pāli as follows (1) gacch°, in pres. gacchati; imper. gaccha & gacchāhi; pot. gacche (Dh 46, 224) & gaccheyya; p.pres. gacchanto, med. gacchamāna; fut (2nd) gacchissati; aor. agacchi (VvA 307; v. l. agañchi). -- (2) gam° in three variations; viz. (a) gam°, in pres. caus. gameti; fut. gamissati; aor. 3 sg. agamā (Sn 408, 976; Vv 797; Mhvs VII.9), agamāsi & gami (Pv II.86) 1. pl. agamiŋhase (Pv II.310), pl. agamuŋ (Sn 290), agamaŋsu & gamiŋsu; prohib. mā gami; ger.

gamya (J V.31); grd. gamanīya (KhA 223). See also der. gama, gamana, gāmika, gāmin. -- (b) gan°, in aor. agañchi (on this form see Trenckner, Notes, p. 71 sq. -- In n'āgañchi J III.190 it belongs to ā+gam); pres.--aor gañchisi (Sn 665); inf. gantuŋ; ger. gantvā; grd. gantabba. See also der. gantar. <-> (c) ga°, in pp. gata. See also ga, gati, gatta. -- 3. gā°, in pret. agā (Pv II.322), 3rd pl. aor. agū (=Sk. °uḥ), in ajjhagū, anvagū (q. v.).

Meanings and Use: 1. to go, to be in motion, to move, to go on (opp. to stand still, tiṭṭhati). Freq. in combn with tiṭṭhati nisīdati seyyaŋ kappeti "to go, to stand, sit down & lie down," to denote all positions and every kind of behaviour; Nd2 s. v. gacchati. <-> evaŋ kāle gacchante, as time went on J III.52, or evaŋ g° kāle (PvA 54, 75) or gacchante gacchante kāle DhA I.319; gacchati=paleti PvA 56; vemakoṭi gantvā pahari (whilst moving) DhA III.176. -- 2. to go, to walk (opp. to run, dhāvati) DhA I.389. -- 3. to go away, to go out, to go forth (opp. to stay, or to come, āgacchati): agamāsi he went Pv II.86; yo maŋ icchati anvetu yo vā n'icchati gacchatu "who wants me may come, who does not may go" Sn 564; āgacchantānañ ca gacchantānañ ca pamāṇaŋ n'atthi "there was no end of all who came & went" J II.133; gacchāma "let us go" J I.263; gaccha dāni go away now! J II.160; gaccha re muṇḍaka Vism 343; gacchāhi go then! J I.151, 222; mā gami do not go away! J IV.2; pl. mā gamittha J I.263; gacchanto on his way J I.255, 278; agamaŋsu they went away J IV.3; gantukāma anxious to go J I.222, 292; kattha gamissasi where are you going? (opp. agacchasi) DhA III.173; kahaŋ gacchissatha id. J II.128; kuhiŋ gamissati where is he going? Sn 411, 412. -- 4. with acc. or substitute: to go to, to have access to, to arrive or get at (with the aim of the movement or the object of the intention); hence fig. to come to know, to experience, to realize. -- (a) with acc. of direction: Rājagahaŋ gami he went to R. Pv II.86; Devadaha--nagaraŋ gantuŋ J I.52; gacchām' ahaŋ Kusināraŋ I shall go to K. D II.128; Suvaṇṇabhūmiŋ gacchanti they intended to go ("were going") to S. J III.188; migavaŋ g. to go hunting J I.149; janapadaŋ gamissāma J II.129; paradāraŋ g. to approach another man's wife Dh 246. -- (b) with adverbs of direction or purpose (atthāya): santikaŋ (or santike) gacchati to go near a person (in gen.), pitu s. gacchāma DhA III.172; devāna santike gacche Dh 224 santikaŋ also J I.152: II.159, etc. Kathaŋ tattha gamissāmi how shall I get there? J I.159; II.159; tattha agamāsi he went there J II.160. dukkhānubhavanatthāya gacchamānā "going away for the purpose of undergoing suffering" J IV.3; vohāratthāya gacchāmi I am going out (=fut.) on business J II.133. -- Similarly (fig.) in foll. expressions (op. "to go to Heaven," etc.=to live or experience a heavenly life, op. next); Nirayaŋ gamissati J VI.368; saggaŋ lokaŋ g. J I.152; gacche pāram apārato Sn 1129, in this sense interpreted at Nd2 223 as adhigacchati phusati sacchikaroti, to experience. -- Sometimes with double acc.: Bhagavantaŋ saraṇaŋ gacchāmi "I entrust myself to Bh." Vin I.16. -- Cp. also phrases as atthangacchati to go home, to set, to disappear; antarā--gacchati to come between, to obstruct. -- 5. to go as a stronger expression for to be, i. e. to behave, to have existence, to fare (cp. Ger. es geht gut, Fr. cela va bien=it is good). Here belongs gati "existence," as mode of existing, element, sphere of being, and out of this use is developed the periphrastic use of gam°, which places it on the same level with the verb "to be" (see b). -- (a) sugatiŋ gamissasi you will go to the state of well--being, i. e. Heaven Vin II.195; It 77; opp. duggatiŋ gacchanti Dh 317--319; maggaŋ na jānanti yena gacchanti subbatā (which will fall to their share) Sn 441; gamissanti yattha gantvā na socare "they will go where one sorrows not" Sn 445; Vv 514; yan ca karoti . . . tañ ca ādāya gacchati "whatever a man does that he will take with him" S I.93. -- (b) periphrastic (w. ger. of governing verb): nagaraŋ pattharitvā gaccheyya "would spread through the town" J I.62; pariṇāmaŋ gaccheyya "could be digested" D II.127; sīhacammaŋ ādāya agamaŋsu "they took the lion's skin away with them" J II.110; itthiŋ pahāya gamissati shall leave the woman alone J VI.348; sve gahetvā gamissāmi "I shall come for it tomorrow" Miln 48.

Gaja [Sk. gaja] an elephant J IV.494; Miln 2, 346; DhsA 295 (appld to a kind of thought).
--potaka the young of an elephant PvA 152; --rājā the king of the elephants Miln 346.

Gajaka =gaja, in gajakattharaṇa an elephant's cover VvA 104.

Gajjati [Sk. garjati, cp. gargara & jarā roaring, cp. uggajjati Dhtp 76: gajja sadde] to roar, to thunder, usually of clouds. Of the earth: Dāvs V.29; of a man (using harsh speech) J I.226; II.412 (mā gajji); Nd1 172 (=abhi°); J IV.25. -- Caus. gajjayati, ger. gajjayitvā (megho g° thanayitvā (megho g° thanayitvā pavassati) It 66.

Gajjitar [n. agent fr. prec.] one who thunders, of a man in comparison with a cloud A II.102=Pug 42.

Gaṇa [Vedic gaṇa; *ger to comprise, hold, or come together, cp. Gr. a)gQi/rw to collect, a)gora/ meeting, Lat. grex, flock, Sk. jarante "conveniunt" (see Wackernagel, Altind. Gr. I.193). Another form of this root is grem in Sk. grāma, Lat. gremium; see under gāma]--1. (a) in special sense: a meeting or a chapter of (two or three) bhikkhus, a company (opposed both to

sangha, the order & puggala, the individual) Vin I.58, 74, 195, 197; II.170, 171; IV.130, 216, 226, 231, 283, 310, 316, 317; V.123, 167. -- (b) in general: a crowd, a multitude, a great many. See cpds. -- 2. as --°: a collection of, viz., of gods, men, animals or things; a multitude, mass; flock, herd; host, group, cluster. -- (a) deva° J I.203; DhA III.441; PvA 140 (°parivuta); pisāca° S I.33; tidasa° Sn 679. -- (b) amacca° suite of ministers J I.264; ariya° troup of worthies J VI.50; naranarī° crowds of men & women Miln 2; dāsi° a crowd of servants J II.127; tāpasa° a group of ascetics J I.140 (°parivuta); bhikkhu° J I.212 (°parivuta). -- (c) dvija° J I.152; dija° Pv II.124; sakuṇa°, of birds J I.207; II.352; go°, of cows A I.229; V.347, 359; J II.128; kākola°, of ravens Sn 675; bhamarā°, of bees J I.52; miga° of beasts J I.150. -- (d) taru° a cluster of trees PvA 154; tāra°, a host of stars A I.215; Pv II.967; with ref. to the books of the Canon: Suttantika° & Ābhidhammika° Vism 93.
--âcariya "a teacher of a crowd," i. e. a t. who has (many) followers. Always in phrase sanghī ca gaṇī ca ganācariyo ca, and always with ref. either to Gotama: D I.116; M II.3; or to the 6 chief sectarian leaders, as Pūraṇa Kassapa, etc.: D I.47, 163; S I.68; IV.398; M I.198, 227, 233; II.2;
Sn p. 91; cp. DA I.143. In general: Miln 4. --ārāma (adj.) & --ārāmatā in phrase gaṇārāmo gaṇarato gaṇārāmataŋ anuyutto: a lover of the crowd A III.422 sq.; M III.110=Nd2 on Sn 54. --gaṇin the leader of many, Ep. of Bhagavā Nd2 307. --(ŋ)gaṇupāhanā (pl.) shoes with many linings Vin I.185, 187; cp. Vin. Texts II.14. See also Bdhgh. on aṭaliyo (q. v. under aṭala). --pūraka (adj.) one who completes the quorum (of a bhikkhus chapter) Vin I.143 sq.; --bandhana in °ena dānaŋ datvā to give by co--operation, to give jointly DhA II.160; --bhojana food prepared as a joint meal Vin II.196; IV. 71; V.128, 135, 205; --magga in °ena gaṇetuŋ to count by way of batches Vin I.117; --vassika (adj.) through a great many years Sn 279; --sanganika (adj.) coming into contact with one another DhA I.162.

Gaṇaka [fr. gaṇ, to comprise in the sense of to count up] a counter, one skilled in counting familiar with arithmetic; an accountant, overseer or calculator. Enumd as an occupation together with muddika at D I.51 (expl. DA I.157 by acchidda--pāṭhaka); also with muddika and sankhāyika S IV.376; as an office at the king's court (together with amaccā as gaṇaka--mahāmatta=a ministerial treasurer) D III.64, and in same context D III.148, 153, 169, 171, 177; as overseer Vin III.43; as accountant Miln 79, 293; VvA 66.

Gaṇakī (f.)=gaṇikā Vin III.135--136, in purāṇa° a woman who was formerly a courtesan, & as adj. gaṇakī--dhītā the daughter of a courtesan.

Gaṇanā (f.) counting, i. e. 1. counting up, arithmetic, number J I.29; Vism 278 sq.; Miln 79; VvA 194. <-> 2. counting, census, statistics; Tikap. 94; J I.35; Miln 4 (senā °ŋ kāretvā); DhA I.11, 34. -- 3. the art of counting, arithmetics as a study & a profession, forbidden to the bhikkhus Vin I.77=IV.129 (°ŋ sikkhati to study ar.); D I.11 (expl. DA I.95 by acchiddaka--gaṇanā); M I.85; III.1 (°ājīva); DA I.157. --gaṇana--patha (time--) reckoning, period of time Miln 20, 116.

Gaṇikā1

Gaṇikā1 (f.) "one who belongs to the crowd," a harlot, a courtesan (cp. gaṇakī) Vin I.231 (Ambapālī) 268, (do.); II.277 (Aḍḍhakāsī); Ud 71; Miln 122; DhA III.104; VvA 75 (Sirimā); PvA 195, 199. -- Customs of a gaṇikā J IV.249; V.134. -- Cp. saŋ°.

Gaṇikā2

Gaṇikā2 (f.)=gaṇanā, arithmetic Miln 3.

Gaṇin1

Gaṇin1 (adj.) one who has a host of followers, Ep. of a teacher who has a large attendance of disciples; usually in standing combn sanghī gaṇī gaṇācariyo (see above). Also in foll.: Sn 955, 957; Dpvs IV.8 (mahāgaṇī), 14 (therā gaṇī); gaṇī--bhūtā (pl.) in crowds, combd with sanghā sanghī D I.112, expld at DA I.280: pubbe nagarassa anto agaṇā bahi nikkhamitvā gaṇa--sainpannā ti. See also paccekagaṇin.

Gaṇin2 a large species of deer J V.406 (=gokaṇṇa).

Gaṇeti [denom. to gaṇa Dhtp 574: sankhyāne] 1. to count, to reckon, to do sums Dh 19; J VI.334; Miln 79, 293; pp. gaṇita Sn 677; pass. gaṇīyati Sdhp 434; inf. (vedic) gaṇetuye Bw. IV.28; caus. gaṇāpeti M III.1. -- 2. to regard, to take notice of, to consider, to care for J I.300; IV.267.

Gaṇṭhi (m.) [Vedic granthi, to grem to comprise, hold together, cp. Lat. gremium, Sk. gaṇa & grāma, see also gantha] 1. a knot, a tie, a knot or joint in a stalk (of a plant) J I.172; DA I.163; DhA I.321 (°jātaŋ what has be come knotty or hard); --diṭṭhi--gaṇṭhi the tangle of false doctrine VvA 297; anta--gaṇṭh--ābādha entanglement of intestines Vin I.275. -- 2. a (wooden) block Vin II.110 (of sandal wood).
--ṭṭhāna (for gaṇṭhikaṭṭhāna?) the place of the block (i. e. of execution) J III.538; (reads gaṇṭhi--gaṇṭi--ṭṭhāna); Vism 248. -- bhedaka, in °cora "the thief who breaks the block" (or rope, knot?) DhA II.30.

Gaṇṭhikā (f.) (freq. spelled gaṇḍikā, q. v.)=gaṇṭhi, viz. 1. a knot, a tie DA I.199 (catu--pañca--gaṇṭhik'āhata patta a bowl with 4 or 5 knots, similarly āṇi--gaṇṭhik'<-> āhata ayopatta Vism 108; but see āṇi); DhA I.335 (°jāta=gaṇṭhijāta knotty part), 394. -- 2. a block (or is it knot?) Vin II.136 (?+pāsaka; cp. Vin. Texts III.144); V.140. Esp. in phrase gaṇṭhikaŋ paṭimuñcitvā Vin I.46= II.213, 215, trsld at Vin. Texts III.286 "fasten the block on (to the robe)" but at I.155 "tie the knots." Also in dhamma--gaṇṭhikā a block for execution J I.150 (v. l. gaṇḍikā). -- 3. N. of a plant PvA 127. -- ucchugaṇṭhikā sugar cane: see ucchu.
--kāsāva a yellow robe which was to be tied (or which had a block?) J IV.446.

Gaṇḍa [a variation of gaṇṭha (--i), in both meanings of (1) swelling, knot, protuberance, and (2) the interstice between two knots or the whole of the knotty object, i. e. stem, stalk]--1. a swelling, esp. as a disease, an abscess, a boil. Freq. in similes with ref. to kāma and kāya. Mentioned with similar cutaneous diseases under kilāsa (q. v. for loci). As Ep. of kāya S IV.83=A IV.386, of kāmā A III.310, IV.289; Nd2 on Sn 51; also Th 2, 491 (=dukkhatā sūlaya ThA 288); S IV.64 (=ejā); Sn 51, 61 (v. l. for gaḷa); J I.293; Vism 360 (°pilakā); DhA III.297 (gaṇḍ--ā--gaṇḍajāta, covered with all kinds of boils); IV.175; PvA 55. Cp. Av. S II.1681. -- 2. a stalk, a shaft, in N. of a plant --°tindu--rukkha J V.99, and in der. gaṇḍikā & gaṇḍī, cp. also Av. S II.13312. <-> 3.=gaṇḍuppāda in cpd. gaṇḍamattikā clay mixed with earth--worms Vin II.151 (cp. Bdhgh. gaṇḍuppādagūtha--mattikā clay mixed with excrement of earthworms Vin. Texts III.172).
--uppāda (lit. producing upheavals, cp. a mole) an earth--worm, classed as a very low creature with kīṭā & puḷavā at M III.168; J V.210 (°pāṇa); DhA III.361 (°yoni); SnA 317.

Gaṇḍaka (adj.) having boils Sdhp 103.

Gaṇḍamba N. of the tree, under which Gotama Buddha performed the double miracle; with ref. to this freq. in phrase gaṇḍamba--rukkha--mūle yamakapāṭihāriyaŋ katvā J I.77; IV.263 sq.; DA I.57; PvA 137; Miln 349; Dāvs V.54. Also at DhA III.207 in play of words with amba--rukkha.

Gaṇḍikā (f.) [a--n. formation from gaṇḍa or gaṇṭha, see also gaṇṭhikā]--1. a stalk, a shaft (cp. gaṇḍī) J I.474; DhsA 319 (of the branches of trees: g°--ākoṭana--sadda). -- 2. a lump, a block of wood (more freq. spelling gaṇṭhikā, q. v.). -- 3. N. of a plant Vv 354 (=bandhujīvaka VvA 161).
--âdhāna the putting on of a shaft or stem, as a bolt or bar Vin II.172; cp. Vin. Texts III.213 and gaṇḍī; also ghaṭikā2.

Gaṇḍin [adj. fr. gaṇḍa]--1. having swellings, in ure gaṇḍī (f.) with swellings on the chest, i. e. breasts J V.159, 202 (thane sandhāyâha 205). -- 2. having boils, being afflicted with a glandular disease (with kuṭṭhin & kilāsin) Kvu 31.

Gaṇḍī (f.) [=gaṇḍikā in meaning 1; prob.=Sk. ghaṇṭā in meaning 2]--1. a shaft or stalk, used as a bar J I.237. --2. a gong DhA I.291 (gaṇḍiŋ paharati to beat the g.); II.54, 244; gaṇḍiŋ ākoṭetvā KhA 251. Cp. AvS I.258, 264, 272; II.87, 95 & Divy

335, 336. Also in gaṇḍisaññā "sign with the gong" J IV.306. -- 3. the executioner's block (=gaṇḍikā or gaṇṭhikā) J III.41.

Gaṇḍusa [cp. Sk. gaṇḍūṣa] a mouthful J I.249 (khīra°).

Gaṇhati & Gaṇhāti [Vedic grah (grabh), gṛhṇāti pp. gṛhīta to grasp. *gher to hold, hold in, contain; cp. Gr. xo/rtos enclosure, Lat. hortus, co--hors (homestead); Goth. gards (house); Ohg. gart; E. yard & garden. To this belong Vedic gṛha (house) in P. gaha°, gihin, geha, ghara, & also Vedic harati to seize, hasta hand]. The forms of the verb are from three bases, viz. (1) gaṇha- (Sk. gṛhṇā--); Pres.: ind. gaṇhāti (gaṇhāsi PvA 87), pot. gaṇheyya, imper. gaṇha (J I.159; PvA 49= handa) & gaṇhāhi (J I.279). Fut. gaṇhissati; Aor. gaṇhi. Inf. gaṇhituŋ (J III.281). Ger. gaṇhitvā. Caus. ganhāpeti & gāhāpeti. -- 2. gahe-- (Sk. gṛhī--): Fut. gahessati. Aor. aggahesi (Sn 847; J I.52). Inf. gahetuŋ (J I.190, 222). Ger. gahetvā & gahetvāna (poet.) (Sn 309; Pv II.3). -- 3. gah-- (Sk. gṛh--): Aor. aggahi. Ger. gayha & gahāya (Sn 791). Pass. gayhati. Pp. gahita & gahīta. Cp. gaha, gahaṇa, gāha.
  Meanings: to take, take up; take hold of; grasp, seize; assume; e. g. ovādaŋ g. to take advice J I.159; khaggaŋ to seize the sword J I.254--255; gocaraŋ to take food J III.275; jane to seize people J I.253; dhanaŋ to grasp the treasure J I.255; nagaraŋ to occupy the city J I.202; pāde gāḷhaŋ gahetvā holding her feet tight J I.255; macche to catch fish J III.52; mantaŋ to use a charm J III.280; rajjaŋ to seize the kingdom J I.263; II.102; sākhaŋ to take hold of a branch Sn 791; J I.52. Very often as a phrase to be translated by a single word, as: nāmato g. to enumerate PvA 18; paṭisandhiŋ g. to be born J I.149; maraṇaŋ g. to die J I.151; mūlena g. to buy J III.126; vacanaŋ g. to obey J III.276 (in neg.). The ger. gahetvā is very often simply to be translated as "with," e. g. tidaṇḍaŋ gahetvā caranto J II.317; satta bhikkhū gahetvā agamāsi VvA 149.
  Caus. gaṇhāpeti to cause to be seized, to procure, to have taken: phalāni J II.105; rājānaŋ J I.264. Cp. gāhāpeti.

Gata [pp. of gacchati in medio--reflexive function] gone, in all meanings of gacchati (q. v.) viz. 1. literal: gone away, arrived at, directed to (c. acc.), opp. ṭhita: gate ṭhite nisinne (loc. abs.) when going, standing, sitting down (cp. gacchati 1) D I.70; opp. āgata: yassa maggaŋ na jānāsi āgatassa gatassa vā Sn 582 (cp. gati 2). Also periphrastic (=gacchati 5 b): aṭṭhi paritvā gataŋ "the bone fell down" J III.26. Very often gata stands in the sense of a finite verb (=aor. gacchi or agamāsi): yo ca Buddhaŋ . . . saraṇaŋ gato (cp. gacchati 4) Dh 190; attano vasanaṭṭhānaŋ gato he went to his domicile J I.280; II.160; nāvā Aggimālaŋ gatā the ship went to Aggimālā J IV.139. <-> 2. in applied meaning: gone in a certain way, i. e. affected, behaved, fared, fated, being in or having come into a state or condition. So in sugata & duggata (see below) and as 2nd part of cpds. in gen., viz. gone; atthaŋ° gone home, set; addha° done with the journey (cp. gat--addhin); gone into: taṇhā° fallen a victim to thirst, tama° obscured, raho°, secluded, vyasana° fallen into misery; having reached: anta° arrived at the goal (in this sense often combd with patta: antagata antapatta Nd2, 436, 612), koṭi° perfected, parinibbāna° having ceased to exist. vijjā° having attained (right) knowledge; connected with, referring to, concerning: kāya° relating to the body (kāyagatā sati, e. g. Vism 111, 197, 240 sq.); diṭṭhi° being of a (wrong) view; sankhāra°, etc. -- Sometimes gata is replaced by kata and vice versa: anabhāvaŋkata>anabhāvaŋ gacchati; kālagata>kālakata (q. v.).
  agata not gone to, not frequented: °ŋ disaŋ (of Nibbāna) Dh 323; purisantaraŋ °ŋ mātugāmaŋ "a maid who has not been with a man" J I.290.
  sugata of happy, blessed existence, fortunate; one who has attained the realm of bliss (=sugatiŋ gata, see gati), blessed. As np. a common Ep. of the Buddha: Vin I.35; III.1; D I.49; S I.192; A II.147 et passim (see Sugata). -- D I.83; Sn 227 (see expl. KhA 183).
  duggata of miserable existence, poor, unhappy, illfated, gone to the realm of miscry (duggatiŋ gata PvA 33, see gati) Pv I.62; II.317; duggata--bhāva (poverty) J VI.366; duggat--itthi (miserable, poor) J I.290; parama--duggatāni kulāni clans in utmost misery (poverty) PvA 176.--Compar. duggatatara DhA I.427; II.135.
  --atta (fr. attā) self--perfected, perfect D I.57 (expl. by koṭippatta--citto DA I.168); cp. paramāya satiyā ca gatiyā ca dhitiyā ca samannāgata M I.82; --addhin (adj. of addhan) one who has completed his journey (cp. addhagata) Dh 90; --kāle (in gata--gata--kāle) whenever he went J III.188; --ṭṭhāna place of existence PvA 38; =gamana in āgata--ṭṭhānaŋ vā: coming and going (lit. state of going) J III.188; --yobbana (adj.) past youth, of old age A I.138; Sn 98=124.

Gataka a messenger J I.86.

Gatatta 1.=Sk. gat--ātman (see prec.). -- 2.=Sk. gatatvaŋ the fact of having gone KhA 183.

Gati (f.) [fr. gacchati; cp. Gr. ba/sis, Lat. (in--) ventio, Goth. (ga--)qumps] 1. going, going away, (opp. āgati coming) (both gati & āgati usually in pregnant sense of No. 2. See āgati); direction, course, career. Freq. of the two careers of a Mahāpurisa (viz. either a Cakkavatti or a Buddha) D II.16=Sn p. 106; Sn 1001, or of a gihī arahattaŋ patto Miln 264, with ref. to the distinction of the child Gotama J I.56. -- phassâyatanānaŋ gati (course or direction) A II.161; jagato gati (id.) A II.15, 17; sakuntānaŋ g. the course, flight of birds Dh 92=Th 1, 92. -- Opp. āgati Pv II.922. --tassā gatiŋ jānāti "he knows her going away, i. e. where she has gone" PvA 6. -- 2. going away, passing on (=cuti, opp. upapatti coming into another existence); course, esp after death, destiny, as regards another (future) existence A I.112; D II.91; M I.388 (tassa kā gati ko abhisamparāyo? what is his rebirth and what his destiny?); in combn āgati vā gati vā (=cutûpapatti), rebirth & death M I.328, 334. In defn of saŋsāra expld as gati bhavâbhava cuti upapatti=one existence after the other Nd2 664; as gati upapatti paṭisandhi Nd2 on dhātu (also as puna--gati rebirth). -- The Arahant as being beyond Saŋsāra is also beyond gati: yassa gatiŋ na jānanti devā gandhabba--mānusā Dh 420=Sn 644; yesaŋ gati n'atthi Sn 499; and Nibbāna coincides with release from the gatis: gativippamokkhaŋ parinibbānaŋ SnA 368. -- attā hi attano gati "everybody is (the maker of) his own future life" Dh 380; esā maccharino gati "this is the fate of the selfish" Pv III.114; sabbagatī te ijjhantu "all fate be a success to you" J V.393; gato so tassa yā gati "he has gone where he had to go (after death)" Pv I.122. <-> 3. behaviour, state or condition of life, sphere of existence, element, especially characterized as sugati & duggati, a happy or an unhappy existence. gati migānaŋ pavanaŋ, ākāso pakkhīnaŋ gati, vibhavo gati dhammānaŋ, nibbānaŋ arahato gati: the wood is the sphere of the beasts, the air of the birds, decay is the state of (all) things, Nibbāna the sphere of the Arahant Vin V.149=SnA 346; apuññalābho ca gatī ca pāpikā Dh 310; duggati J I.28; avijjāy'eva gati the quality of ignorance Sn 729; paramāya gatiyā samannāgato of perfect behaviour M I.82; see also defn at Vism 237. <-> 4. one of the five realms of existence of sentient beings (=loka), divided into the two categories of sugati (=Sagga, realm of bliss) & duggati (=Yamaloka, apāya, realm of misery). These gatis are given in the foll. order: (1) niraya purgatory, (2) tiracchānayoni the brute oreation, (3) pittivisaya the ghost world, (4) manussā (m--loka) human beings, (5) devā gods: M I.73; D III.234; A IV.459; Nd2 550; cp. S V.474--77; Vism 552. They are described in detail in the Pañcagatidīpana (ed. L. Feer, J.P.T.S. 1884, 152 sq.; trsl. by the same in Annales du Musée Guimet V. 514--528) under Naraka--kaṇḍa, Tiracchāna°, Peta°, Manussa°, Deva°. Of these Nos. 1--3 are considered duggatis, whilst Nos. 4 and 5 are sugati. In later sources we find 6 divisions, viz. 1--3 as above, (4) asurā, (5) manussā, (6) devā, of which 1--4 are comprised under apāyā (conditions of suffering, q. v.) or duggatiyo (see Pv IV.11, cp. PvA 103). These six also at D III.264. -- lokassa gatiŋ pajānāti Bhagavā Sn 377 (gati=nirayādipañcappabhedaŋ SnA 368). The first two gatis are said to be the fate of the micchādiṭṭhino D I.228, dve niṭṭhā DA I.249 (q. v. for var. appl. of gati) as well as the dussīlā (A I.60), whilst the last two are the share of the sīlavanto (A. I.60).

--gata gone its course (of a legal enquiry, vinicchaya) Vin II.85 (cp. Vin Texts III.26); J II.1.

agati 1. no course, no access, in agati tava tattha: there you have no access S I.115. -- 2.=duggati, a wrong course. agatigamana a wrong course of life D III.133; A I.72; II.18 sq.; III.274 sq.; J V.510; PvA 161. Technically the four agati--gamanāni are: chanda° dosa° moha° bhaya° D III.228 (see also under chanda).

sugati (sometimes suggati after duggati e. g. J VI.224) a happy existence; a realm of bliss; the devaloka. Cp. sugatin. Usually with gacchati (sugatiŋ) & gata "gone to Heaven" Vin II.195; D II.202; It 77; PvA 65. In combn w. sagga loka (sugatiŋ, etc. uppajjati) D I.143; A I.97; J I.152. parammaraṇā sugati pāṭikankhā It 24; suggatiŋ gata Dh 18; sugati pāpehi kammehi sulabhā na hoti "bliss is not gained by evil" PvA 87; =sugga & dibbaṭṭhāna PvA 89; sugati--parāyana sure of rebirth in a realm of bliss, ib.

duggati a miserable existence; a realm of misery (see above gati 4). Usually with gacchati (duggatiŋ gata, reborn in a miserable state) or uppajjati D I.82; A I.97, 138 (+vinipātaŋ nirayaŋ); II.123; III.3; IV.364; Dh 17; Sn 141; SnA 192 (=dukkhappatti); PvA 87. Sakakammāni nayanti duggatiŋ, one's own deeds lead to rebirth in misery, Dh 240; with ref. to a Peta existence: Pv I.62; II.16; 113; 317. Cp. duggata.

Gatika (adj.) 1. going to, staying with, in bhikkhu° a person living with the bhikkhus Vin I.148. -- 2. leading to: yaŋ° what they lead to (of the 5 indriyas) S V.230. -- 3. having a certain gati, leading to one of the four kinds of rebirth: evaŋ° D I.16 (w. ref. to one of the first 3 gatis: DA I.108); niyata° whose destiny is certain (w. ref. to sugati) and aniyata° whose destiny is uncertain (w. ref. to a duggati) DhA III.173.

Gatin (adj.=gatika) 1. going, i. e. having a certain course: sabbā nadī vankagatī "every river flows crooked" J I.289. -- 2.

having a certain gati, fated, destined, esp. in su° & dug°: samparāye suggatī going to a happy existence after death Vin II.162=J I.219; saggaŋ sugatino yanti "those who have a happy fate (because of leading a good life) go to one of the Heavens" Dh 126.

Gatimant (adj.) of (perfect) behaviour, going right, clever (cp. gatatta under gata, & gati 3) M I.82.

Gatta (nt.) [Vedic gātra] the body, pl. gattāni the limbs. <-> As body: Vin I.47; S I.169=183 (analla° with pure bodies; anallīna° at 169, but v. l. analla°); A I.138; Sn 673 (samacchida° with bodies cut up); Pv I.112 (bhinna--pabhinna°, id.); PvA 56 (=sarīra); 68. -- As limbs: S IV.198 (arupakkāni festering with sores); M I.506 (id.); M I.80=246; J I.61 (lālākilinna°); Sn 1001 (honti gattesu mahāpurisalakkhaṇā), 1017, 1019; Pv III.91 (=sarīrâvayavā PvA 211); Miln 357 (arupakkāni).

Gathita (adj.) [pp. of ganthati to tie, cp. gantha, knotQ Sk. grathita] tied, bound, fettered; enslaved, bound to, greedy for, intoxicated with (c. loc.). When abs. always in combn w. paribhuñjati and w. ref. to some object of desire (bhoga, lābha, kāmaguṇe). Usually in standing phrase gathita mucchita ajjhāpanna (ajjhopanna) "full of greed & blind desire." In this connection it is frequently (by B MSS.) spelt gadhita and the editors of S, A, & Miln have put that in the text throughout. With mucchita & ajjhāpanna: D I.245; III.43; M I.162, 173; S II.270; IV.332; A V.178, 181 Nd2 on nissita C. --c. loc.: J IV.371 (gharesu); DA I.59 (kāmaguṇesu). In other connections: ādānaganthaŋ gathitaŋ visajja Sn 794 (cp. Nd1 98); yāni loke gathitāni na tesu pasuto siyā Sn 940. -- J IV.5 (=giddha); V.274 (gedhita for pagiddha); PvA 262 (gadhita as expln of giddha)--agathita (agadhita) not fettered (by desire) without desire, free from the ties of craving (+m°, a°) S II.194, 269; A V.181; Miln 401 (trsl. Rh.D. II.339: "without craving, without faintness, without sinking").

Gada speech, sentence Dh I.66, DA I.66 f.; and on D III.135 (§ 28); gada at S II.230 (v. l.) in phrase diṭṭhagadena sallena is to be read diddhagadena s.

Gaddula (and gaddūla) a leather strap S III.150; J II.246; III.204; fig, in taṇhā--gaddūla "the leash of thirst," Nd2 on jappā (taṇhā)=Dhs 1059=Vbh 361, cp. DhsA 367.

Gaddūhana (nt.) [Derivation unknown; Sk. dadrūghna] a small measure of space & time M III.127; S II.264 (°mattam pi, SA "pulling just once the cow's teat"); A IV.395; Miln 110. See Trenckner P.M. 59, 60; Rh. D. J.R.A.S. 1903, 375.

Gaddha [Vedic gṛdha; see gijjha] a vulture; in gaddhabādhipubbo, of the bhikkhu Ariṭṭha, who had been a vulture trainer in a former life Vin II.25=IV.218= M I.130; see also Vin. Texts II.377.

Gadrabha [Vedic gardabha., Lat. burdo, a mule; see Walde Lat. Wtb., s. v.] an ass, donkey Vin V.129; M I.334; A I.229; J II.109, 110; V.453; DA I.163. -- f. gadrabhī J II.340.
--bhāraka a donkey load J II.109; DhA I.123; --bhāva the fact of being an ass J II.110; --rava (& --rāva) the braying of an ass ibid. & Vism 415.

Gadhita see gathita.

Gantar [n. agent of gacchati in the sense of a periphrastic future] "goer" in gantā hoti he will go, he is in the habit of going, combd w. sotā hantā khantā, of the king's elephant A II.116=III.161; v. l. for gatā at M II.155.

Gantha (in BB often misspelt gandha) [fr. ganthati]--1. a bond, fetter, trammel; always fig. and usually referring to and enumd as the four bodily ties, or knots (kāya°, see under kāya): S V.59=Dhs 1135; D III.230; Nd1 98; DhA III.276; 4 kāyaganthā, viz., abhijjhā, byāpāda, sīlabbataparāmasa, idaŋsaccâbhinivesa; thus Nd1 98; Vism 683. In other conn. Sn 347, 798, 847, 857, 912; Nd2 on jappā (taṇhā); Dh 211; Ps I.129; Dhs 1059, 1472; Vbh 18, 24, 55, 65, 77, 117, 120; Nett 31, 54, 114, 124 (gandha); Sdhp 616. -- chinna° (adj.) one who has cut the ties (of bad desires, binding him to the body). Combn w. anigha nirāsa S I.12 (°gandha), 23; w. asita anāsava Sn 219. Cp. pahīnamānassa na santi ganthā S I.14. See also ādāna°; cp. ganthaniya. -- 2. [only in late Pali, and in Sk.] composition, text, book (not with ref. to books as tied together, but to books as composed, put together. See gantheti 2).

--dhura the burden of the books, i. e. of studying the Scriptures, expld as one who knows by heart one, two, or all Nikāyas. Always combd w. vipassanādhuraŋ, the burden of contemplation DhA I.8; IV.37; --pamocana the state of being released from, freed from the fetters of the "body" always w. ref.to Nibbāna S I.210; A II.24; It 104, cp. 122; --pahīna (adj.) connected with or referring to the ganthas Dhs 1480; opp. vi° Dhs 1482.

Ganthati & Gantheti [Vedic grath, granth, grathnāti, to *grem, cp. Lat. gremium; see also gaṇṭhi gathita, gantha] 1. to tie, knot, bind, fasten together: kathaŋ mittāni ganthati "how does he bind friends" S I.214= Sn 185; mālaŋ ganthamāna tying a garland Vv 381 (ganthento VvA 173). Of medicines: to mix, to prepare J IV.361. -- pp. ganthita tied, bound, fettered: catūhi ganthehi g° Ps I.129; -- grd. ganthaniya to be tied or tending to act as a tie (of "body"); expl. as ārammaṇa--karaṇa--vasena ganthehi ganthitabba DhsA 69; dhammā g° ā ("states that tend to be are liable to be ties" Buddh. Ps. p. 305; Expositor 64) Dhs 1141; 1478. In combn saññojaniya g° oghaniya (of rūpa) Dhs 584=Vbh 12; of rūpa--kkhandha Vbh 65, of dasāyatanā ib. 77, dasindriyā ib. I.29, saccā g° and ag° (=gantha--sampayutta & vippayuttā) ib. 117. -- 2. to put together, to compose: mante ganthetvā (v. l. gandhitvā) Sn 302, 306.

Ganthika (adj.) [fr. gantha 2] hard--studying DhA I.156 (bhikkhu; cp. gantha--dhura).

Gandha [Vedic gandha, from ghrā ghrāti to smell, ghrāna smell, & see P. ghāna. Possibly conn. w. Lat. fragro= E. fragrant] smell, viz.--1. odour, smell, scent in gen. J III.189; Dh 54--56=Miln 333; Dhs 605 under ghānâyatanāni); āma° smell of raw flesh A I.280; D II.242; Sn 241 sq; maccha° the scent of fish J III.52; muttakarīsa° the smell of fæces and urine A III.158; catujāti° four kinds of scent J I.265; PvA 127; dibba--g°puppha a flower of heavenly odour J I.289. -- 2. odour, smell in particular: enumerated as mūla°, sāra°, puppha°, etc., S III.156=V.44=A V.22; Dhs 625 (under ghandāyatanāni, sphere of odours). Specified as māla°, sāra°, puppha° under tīṇi gandhajātāni A I.225; -- puppha° Dh 54=A I.226. -- 3. smell as olfactory sensation, belonging to the sphere (āyatanāni) of sense--impressions and sensory objects & enum. in set of the 12 ajjhatta--bāhirāni āyatanāni (see under rūpa) with ghānena gandhaŋ ghāyitvā "sensing smell by means of the olfactory organ" D III.102; 244=250= 269=Nd2 on rūpa; M III.55, 267; S IV.71; Vin I.35; Defined at Vism 447. Also as gandhā ghānaviññeyya under kāmaguṇā M II.42; D III.234, etc. In series of 10 attributes of physical quality (--rūpa, etc.) as characteristic of devas D III.146; Pv II.958; as sāra°, pheggu°, taca°, etc. (nine qualities in all) in definition of Gandhabba--kāyikā devā S III.250 sq. -- In the same sense & similar connections: vaṇṇa--g°--ras'ûpeto Dh 49; J II.106; gandhānaŋ khamo & akkhamo (of king's elephant) A III.158 sq.; itthi°, purisa° A I.1, 2; III.68; in combn w. other four senses Sn 387, 759, 974. <-> 4. perfume, prepared odorific substance used as a toilet requisite, either in form of an unguent or a powder. Abstinence from the use of kallæsthetics is stated in the Sīlas (D I.8) as characteristic of certain Wanderers and Brahmins. Here gandha is mentioned together with mālā (flowers, garlands): D I.5=Kh II; D I.7 (°kathā); Vin II.123; Sn 401; J I.50, 291; PvA 62. The use of scented ointment (--vilepana & ālepa, see cpds.) is allowed to the Buddhist bhikkhus (Vin I.206); and the giving of this, together with other commodities, is included in the second part of the deyyadhamma (the list of meritorious gifts to the Sangha), under Nos. 5--14 (anna--pāna--vattha--yānamālā--gandhā--vilepana -- seyy -- âvasatha -- padīpeyya): S III.252; Nd2 523=It 65. Out of this enumeration: g°--m°--v°--Pv II.316; chatta--g°--m°--upāhanā Pv II.49; II.936; m°--g°--v° kappūra--kaṭukapphalāni J II.416. <-> The application of scented ointment (gandhena or gandhehi vilimpati) is customary after a bath, e. g. PvA 50 (on Pv I.106); J I.254, 265; III.277. Var. kinds of perfumes or scented substances are given as g°dhūpa--cuṇṇa--kappūra (incense, powder, camphor) J I.290; vāsa--cuṇṇa--dhūpanādi g° KhA 37. See also cpds. -- 5. occurs as v. l. for gantha (book).

duggandha a disagreeable smell Dhs 625; °ŋ vāyati to emit a nasty odour PvA 14; as adj. having a bad smell, putrid Sn 205; PvA 15 (=pūtigandha), f. --ā: duggandhā pūti vāyasi "you emit a bad odour") Pv I.61 (=aniṭṭha°). --sugandha an agreeable smell Dhs 625; as adj. of pleasant smell J III.277; Sdhp. 246.

--āpaṇa a perfumery shop J I.290; °ika perfume seller Miln 344; --āyatana an olfactory sense--relation, belonging to the six bāhirāni āyatanāni, the objective sensations D III.243, 290; Dhs 585, 625, 655; --ārammaṇa bearing on smell, having smell as its object Dhs 147, 157, 365, 410, 556, 608; --ālepa (nt.) anointing with perfumes Vin I.206; --āsā "hunger for odours," craving for olfactory sensations Dhs 1059; --odaka scented water J I.50; II.106; III.189; --karaṇḍaka a perfume--box S III.131; V.351; Pug 34; --kuṭī (f.) a perfumed cabin, name of a room or hut occupied by the Buddha, esp. that made for him by Anāthapiṇḍika in Jetavana (J I.92). Gotamassa g° J II.416, cp. Av. Ś II.401; DhA IV.203, 206; --cuṇṇa scented (bath--) powder J III.277; --jāta (nt.) odour, perfume ("consisting of smell"). Three kinds at A I.225 (māla°, sāra°, puppha°); enum. as

candanādi DhA I.423; in defin. of gandha DA I.77; -- Dh 55; --taṇhā thirst or craving for odours (cp. g°--āsā) Dhs 1059=Nd2 on jappā; --tela scented oil (for a lamp) J I.61; II.104; DhA I.205; --tthena a perfume--thief S I.204; --dhātu the (sensory) element of smell Dhs 585; 625. 707 (in conn. w. °āyatana); --pañcangulika see sep.; --sañcetanā the olfactory sensation; together with °saññā perception of odours D III.244; A IV.147; V.359; --sannidhi the storing up of scented unguents D I.6 (=DA I.82).

Gandhana see gandhina.

Gandhabba [Vedic gandharva] 1. a musician, a singer J II.249 sq.; III.188; VvA 36, 137. -- 2. a Gandharva or heavenly musician, as a class (see °kāyika) belonging to the demigods who inhabit the Cātummahārājika realm D II.212; A II.39 (as birds); IV.200 (with asurā & nāgā), 204, 207; cp. S III.250 sq.; also said to preside over child--conception: M I.265 sq.; Miln 123 sq.
--kāyika belonging to the company of the G. S III.250 sq.; PvA 119; --mānusā (pl.) G. & men Dh 420= Sn 644; --hatthaka "a G.--hand," i. e. a wooden instrument in the shape of a bird's claw with which the body was rubbed in bathing Vin II.106, see Vin. Texts III.67.

Gandhabbā (f.) music, song J II.254; VvA 139; Miln 3; °ŋ karoti to make music J II.249; III.188.

Gandhāra (adj.) belonging to the Gandhāra country (Kandahar) f. gandhārī in gandhārī vijjā N. of a magical charm D I.213; at J IV.498 it renders one invisible.

Gandhika (and °uja Pv II.120; II.121)--1. having perfume, fragrant, scentful, J I.266 (su°); Pv II.1Q0 (=surabhigandha); II.121 (sogandhiya); VvA 58 (read gandhikāgandhikehi).--2. dealing in perfume, a perfumer Miln 262 (cp. gandhin 2).

Gandhin (adj.) 1. having a scent of, smelling of (--°), i. e. candana° of sandal wood J III.190; gūtha of° fæces Pv II.315 (=karīsavāyinī PvA). -- 2. dealing with scents, a perfumer PvA 127 (=māgadha; cp. gandhika 2).

Gandhina in kule antimagandhina J IV.34 (expl. by sabbapacchimaka) and gandhana in kula--gandhana It 64 see under kula°.

Gabbita (adj.) proud, arrogant J II.340 (°bhāva=issariya); III.264 (°sabhāva=dittasabhāva); Sum. V. on D III.153 (=avamata).

Gabbha [Vedic garbha, either to *gelbh, as in Lat. galba, Goth. kalbo, Ohg. kalba, E. calf, or *gu̯e bh, as in Gr. delfu/s womb, adelfo/s sharing the womb, brother, de/lfac young pig; cp. *gelt in Goth. kilpei womb. Ags. cild, Ger. kind, E. child. Meaning: a cavity, a hollow, or, seen from its outside, a swelling] 1. interior, cavity (loc. gabbhe in the midst of: angāra° J III.55); an inner room, private chamber, bedroom, cQll. Of a Vihāra: Vin II.303; III.119; IV.45; VvA 188; 220; -- J I.90 (siri° royal chamber); III.276; Vv 785 (=ovaraka VvA 304); DhA I.397; Miln 10, 295. See also anto°. <-> 2. the swelling of the (pregnant) womb, the womb (cp. kucchi). °ŋ upeti to be born Dh 325=Th 1, 17= Nett 34, 129; °ŋ upapajjati to be born again Dh 126; gabbhā gabbhaŋ . . . dukkaŋ nigacchanti from womb to womb (i. e. from birth to birth) Sn 278; gabbhato paṭṭh āya from the time of birth J I.290, 293. As a symbol of defilement g. is an ep. of kāma A IV.289, etc. -- 3. the contents of the womb, i. e. the embryo, fœtus: dasa māse °ŋ kucchinā pariharitvā having nourished the fœtus in the womb for 10 months D II 14; dibbā gabbhā D I.229; on g. as contained in kucchi, fœtus in utero, see J I.50 (kucchimhi patiṭṭhito) 134; II.2; IV.482; M I.265; Miln 123 (gabbhassa avakkanti); DhA I.3, 47; II.261. -- Pv I.67; PvA 31; gabbho vuṭṭhāsi the child was delivered Vin II.278; itthi--gabbho & purisa° female & male child J I.51; gabbhaŋ pāteti to destroy the fœtus Vin II.268; apagatagabbhā (adj.) having had a miscarriage Vin II.129; mūḷha--gabbhā id. M II.102 (+visatā°); paripuṇṇa--gabbhā ready to be delivered J I.52; PvA 86; saññi° a conscious fœtus D I.54=M I.518=S III.212; sannisinna--gabbhā having conceived Vin II.278.
--avakkanti (gabbhe okkanti Nd2 3041) conception D III.103, 231; Vism 499, 500 (°okkanti); this is followed by gabbhe ṭhiti & gabbhe vuṭṭhāna, see Nd2; --āsaya the impurities of childbirth Pv III.53 (=°mala); --karaṇa effecting a conception Sn 927; --gata leaving the womb, in putte gabbhagate when the child was born PvA 112; --dvāra the door of the bed--chamber J I.62;

--pariharaṇa=next Vism 500; --parihāra "the protection of the embryo," a ceremony performed when a woman became pregnant J II.2; DhA I.4; --pātana the destruction of the embryo, abortion, an abortive preparation Vin III.83 sq.; Pv I.66 (akariŋ); PvA 31 (dāpesi); DhA I.47 (°bhesajja); --mala the uncleanness of delivery, i. e. all accompanying dirty matter PvA 80, 173 (as food for Petas), 198; DhA IV.215; --vīsa in ahañc'amhi gabbhavīso "I am 20 years, counting from my conception" Vin I.93; --vuṭṭhāna (nt.) childbirth, delivery J I.52; DhA I.399; II.261; --seyyā (f.) the womb; only in expressions relating to reincarnation, as: na punar eti (or upeti) gabbhaseyyaŋ "he does not go into another womb," of an Arahant Sn 29, 152, 535; Vv 5324; and gabbhaseyyaka (adj.) one who enters another womb Vbh 413 sq.; Vism 272, 559, 560; Bdhd 77, 78.

Gabbhara (nt.) [Derivation uncertain. Cp. Sk. gahvara] a cavern Sn 416 (giri°); Vv 635 (giri°).

Gabbhinī (adj. f.) pregnant, enceinte Vin II.268; S III.202; J I.151, 290; IV.37; Pv I.66; PvA 31, 82: VvA 110 (--bhāva); in combn g° pāyamānā purisantaragatā (pregnant, lactating & having had sex. intercourse) A I.295=II.206=M I.77, 238, 307, 342=Pug 55; with utunī anutunī (menstruating & having ceased to menstruate) A III.226 sq.

°Gama 1. adj. going, able to go; going to, leading to; in vihangama going in the air Sn 221, 606; Th I.1108: J I.216 (cp. gamana); aghasi° id. Vv 161 (=vehāsaŋ° VvA 78); nabhasi° going on clouds Sn 687; nibbāna° leading to N. S V.11; dūraŋ° going far, hadayaŋ° going to one's heart, q. v. -- 2. m. course, going to; in atthaŋ° going home, going to rest, etc., q. v.

Gamana 1. (nt.) the fact or the state of going, movement, journey, walk; (--°) striving for, the leading of, pursuit A II.48 sq. (gamanena na pattabbo lokass'anto=one cannot walk to the end of the world); Dh 178 (saggassa going to heaven); Sn 40, 691, cp. vāraŋ°; J I.62; 216 (in expl. of vihaŋgama: (ākāse) gamanato pakkhī vihaŋ gamā ti vuccanti); 295; PvA 57. -- pahiṇa° going on messages D I.5, etc.; agati° wrong pursuit, °ŋ gacchati to pursue a wrong walk of life A II.18; PvA 161; magga° tramping, being on the road PvA 43; saraṇa° finding shelter (in the Dhamma) PvA 49.--2. (adj.) (--°) going or leading to, conducive to: nibbāna° maggo the Path leading to Nibbāna S I.186; Dh 289; duggati° magga the road to misery Th 2, 355; duggamana--ṭṭhānā (pl.) inaccessible places PvA 102 (in expl. of duggā).
--antarāya an obstacle to one's departure J I.62; --āgamana going & coming, rise and set Vv 836 (=ogamanuggamana VvA 326); DhA I.80 (°kāle); °sampanna senāsana a dwelling or lodging fit for going and coming, i. e. easily accessible A V.15; J I.85; °ŋ karoti to go to and fro VvA 139. --kamma going away DhA II.81. --kāraṇa a reason for or a means to going, in °ŋ karoti to try to go J I.2; --bhāva the state of having gone away J II.133; --magga (pleonastic) the way J I.202; 279; --vaṇṇa the praise of his course or journey J I.87.

Gamanīya (adj.; grd to gam) 1. as grd. to gacchati: (a place where one) ought to go; in a° not to be gone to (+ṭhāna) VvA 72. -- 2. as grd. to gameti: in bhogā pahāya gamanīyā (riches that have) to be given up (by leaving) Kh VIII.8 (see expl. as KhA 223); PvA 87 (=kālikā, transient).

Gamika (and gamiya J I.87) (adj.) going away, setting out for a journey (opp. āgantuka coming back) appl. to bhikkhus only: Vin I.292 (° bhatta food for outgoing bh.); II.170 (āgantuka°), 211, 265; V.196; J VI.333 (āgantuka°). See also under abhisankhāra. Cp. Av Ś I.87; Divy 50.

Gamina (adj.) being on a "gati," only at Sn 587 in "aññe pi passe gamine yathākamm'ûpage nare."

Gameti [caus. of gacchati] to make go, to send, to set into motion, to cause to go It 115 (anabhāvaŋ to destroy), see under gacchati.

Gambhīra (adj.) [Vedic gambhīra & gabhīra] deep, profound, unfathomable, well founded, hard to perceive, difficult. -- (a) lit. of lakes: Dh 83; Pv II.119 (=agādha); Pug 46; of a road (full of swamps) J I.196. -- (b) fig. of knowledge & wisdom: dhammo g. duddaso . . . M I.487; S I.136; Tathāgato g. appameyyo duppariyogāho M I.487; parisā g. (opp. uttāna, shallow, superficial, thoughtless) A I.70; g. ṭhāna w. ref. jhāna, etc. Ps II.21; saddhamma g. Sdhp. 530; g. gūḷha nipuṇa Nd 342; lokanātho nipuṇo g. PvA 1; also w. nipuṇa J VI.355; Miln 234; Bdhd. 118, 137; -- (nt.) the deep; deep ground, i. e. secure foundation Sn 173; Kh VIII.1, 3 (see KhA 217).

--avabhāsa (adj.) having the appearance of depth or profundity, D II.55; S II.36; Pug 46 (+uttāna), cp. Pug A 226; --pañña one whose wisdom is profound Sn 176, 230; 627=Dh 403 (+medhāvin) cp. DhA IV.169 & see Ps II.192 for detailed explanation; --sita resting on depth (of soil), well--founded A IV.237.

Gambhīratā (f.) [abstr. fr. prec.] depth DhA I.92.

Gamma (adj.) [fr. gāma. Vedic gramya] of or belonging to the village, common, pagan (cp. Fr. villain), always combd with hīna, low & pagan Vin I.10 and ÷ (anta, standard of life); A III.325 (dassana, view); D III.130 (sukhallikânuyoga, hedonist) Sdhp 254. Cp. pothujjanika.

Gayha (adj.) [grd. of gayhati; Vedic grāhya] to be taken, to be seized, as nt, the grip, in gayhūpaga (adj.) for being taken up, for common use SnA 283. -- (nt.) that which comes into one's grasp, movable property, acquisition of property DhA II.29; III.119; PvA 4. As gayhūpakaŋ at J IV.219.

Gayhaka (adj.=gayha) one who is to be taken (prisoner), in °niyyamāna id. S I.143=J III.361 (expl. as karamaragāhaŋ gahetvā niyyamāna; cp. karamara).

Gayhati [Pass. to gaṇhāti] to get seized, to be taken (see gaṇhāti); p.pres. gayhamāna being caught DhA III.175 (°ka). -- grd. gayha.

Garahaka (adj.) finding fault with, rebuking; in paṭhavī° āpa°, etc., combd w. paṭhavī--jigucchaka, etc. (disgusted w. the great elements) M I.327.

Garahaṇa (nt.) reproof VvA 16, as f. °ṇā at Vism 29.

Garahati [Vedic garhati Dhtp 340 nindāyaŋ] to reproach, to blame, scold, censure, find fault with: agarahiyam mā garahittha "do not blame the blameless" S I.240; D I.161 (tapaŋ to reject, disapprove of); D III.92, 93 (aor. garahi, grd. garahitabba); Sn 313, 665; Miln 222 (+jigucchanti); PvA 125, 126; Sdhp. 382. -- pp. garahita blameworthy Dh 30 (pamādo); Sn 313; J V.453; Miln 288 (dasa puggalā g.). agarahita blameless, faultless PvA 89 (=anindita, 131). -- See also gārayha & cp. vi°.

Garahā (f.) blame, reproach D I.135 "stating an example," see DA I.296; D III.92, 93; Sn 141; J I.10 (garahapaṭicchādanabhāva preventing all occasion for finding fault); 132 (garaha--bhaya--bhīta for fear of blame), 135 (garahatthe as a blame); Nett 184.

Garahin (adj.) blaming, censuring Sn 660 (ariya°), 778 (atta°), 913 (anatta°); Miln 380 (pāpa°).

Garu [Vedic guru; Gr. baru/s, Lat. gravis & brutus, Goth. kaurus] 1. adj. (a) lit. heavy, opp. lahu light, appld to bhāra, a load S III.26; J I.196 (=bhārika); VI.420; DhA I.48; Sdhp 494 (rūpagarubhāra the heavy load of "form"). Compar. garutara (as against Sk. garīyaŋ) PvA 191. -- (b) fig. important, to be esteemed, valued or valuable A III.110 sq. (piya manāpa g. bhavanīya); c. gen. or --° bent on (often in sequence °garu, °ninna, °poṇa, etc., e. g. Vism 135); pursuing, paying homage to, reverent; (or) esteemed by, honoured, venerated: Satthugaru esteeming the Lord; Dhamma°, Sanghe g. A III.331=IV.28 sq.; dosa° S I.24; kodha°, saddhamma° (pursuing, fostering) A II.46 sq.=84 sq.; Sdhp 1 (sabba--loka° worshipped by all the world); Dpvs IV.12. -- agaru (c. gen.) irreverent towards Sn p. 51 (Gotamassa). Cp. garuka, gārava; also agaru & agalu. -- 2. N. a venerable person, a teacher: garunaŋ dassanāya & sakāsaŋ Sn 325, 326 (v. l. garūnaŋ to be preferred, so also SnA 332, 333); garūnaŋ dārā It 36. -- garukaroti (for garuŋ k°) to esteem, respect, honour; usually in series sakkaroti g° māneti pūjeti Vin II.162; M I.31; D I.91; A III.76; IV.276; Nd2 334 (on namati), 530 (on yasassin); PvA 54. Expl. at DA I.256 by gāravaŋ karoti. -- garukātabba worthy of esteem PvA 9. -- garukāra (sakkāra g. mānana vandana) esteem, honour, regard Pug 19=Dhs 1121. -- See also guru.

--upanissita (adj.) depending on a teacher, one being taught Ps II.202; --ṭṭhāniya one who takes the place of a teacher A

III.21, 393; Nett 8; Vism 344. --dhamma a rule to be observed. There are 8 chief rules enum. at Vin II.255=A IV.276, 280; see also Vin IV.51, 315; V.136. Taken in the sense of a violation of these rules Vin I.49=II.226; I.52, 143, 144; II.279; --nissaya in °ŋ gaṇhāti to take up dependency on a teacher, i. e. to consider oneself a pupil Vin II.303; --saŋvasa association with a teacher Nd2 235 4°; Miln 408.

Garuka [from garu] somewhat heavy.--1. lit. J I.134 (of the womb in pregnancy); Dh 310; Miln 102. Usually coupled & contrasted with lahuka, light: in def. of sense of touch Dhs 648; similarly w. sithila, dhanita, dīgha, rassa Miln 344; DA I.177 (in expl. of dasavidha vyañjana). -- 2. fig. (a) heavy, grave, serious esp. appld to -- āpatti, breach of regulations, offence (opp. lahuka) Vin V.115, 130, 145, 153; Dh 138 (ābādha, illness); appld to kamma at Vism 601 (one of the four kinds); nt. as adv. considerably Miln 92 (°ŋ parinamati). <-> (b) important, venerable, worthy of reverence Th 2, 368 (Satthu sāsana=garukātabba ThA 251); Miln 140. -- (c) --° "heavy on," bent on, attaching importance to: nahāna° fond of bathing Vin I.196; tadattha° engaged in (jhāna) Nd2 264; kamma° attributing importance to k. Nd2 411; saddhamma° revering the Doctrine Sdhp. 520. Nibbāna--garuka Vism 117 (+Nâdhimutta & N--pabbhāra).
  --āpatti a grievous offence, see above. As terasa g--°ino at Miln 310.

Garutta (nt.) the fact of being honoured or considered worthy of esteem, honourableness A V.164 sq.

Garuḷa [Derivation uncertain. Sk. garuḍa, Lat. volucer winged, volo to fly]. N. of a mythical bird, a harpy Ps II.196=Nd2 235, 3 q.; Vism 206; VvA 9 (=supaṇṇa); DhA I.144.

Gala [*gel to devour, to swallow=Lat. gula, Ohg. kela, cp. Sk. gala jalukā, and *gu̯el, as Gr. de/lear, cp. also Sk. girati, gilati Dhtp 262 gives as meaning of gal "adana." This root gal also occurs at Vism 410 in fanciful def. of "puggala"; the meaning here is not exactly sure (to cry, shout?)] the throat J I.216, 264, III.26; IV.494: I.194 (a dewlap); PvA 11, 104.
  --agga the top of the throat Sdhp 379; --ajjhoharaniya able to be swallowed (of solid food) Dhs 646, 740, 875; --ggaha taking by the throat, throttling D I.144 (+daṇḍapahāra); --nāḷī the larynx DhA I.253; II.257; --ppamāṇa (adj.) going up to the neck J I.264 (āvāṭa); --pariyosāṇa forming the end of the throat J III.126; --ppavedhaka (nt.) pain in the throat M I.371; --mūla the bottom of the throat PvA 283. --vāṭaka the bottom (?) of the throat (œsophagus?) Vism 185, 258.
  Note.--gala with many other words containing a guttural+liquid element belongs to the onomatopoetic roots k̊l &gcircle;l (k̊r &gcircle;r), usually reduplicated (iterative), the main applications of which are the following:
  1. The (sounding) throat in designation of swallowing, mostly with a dark (guttural) vowel: gulp, belch, gargle, gurgle.
  2. The sound produced by the throat (voice) or sound in general, particularly of noises or sounds either inarticulate, confused & indefinable or natural sounds striking enough per se to form a sufficient means of recognition (i. e. name) of the animal which utters this sound (cuckoo, e. g.). To be divided into:
  A. palatal group ("light" sounds): squeak, yell, giggle, etc., applied to -- (a) Animate Nature: the cackling, crowing noise of Palmipeds & related birds, reminding of laughter (heron, hen, cock; cp. P. koñca, Lat. gallus) -- (b) Inanimate Nature: the grinding, nibbling, trickling, dripping, fizzing noises or sounds (P. galati, etc.).
  B. guttural group ("dark" sounds): groan, growl, howl, etc., appld to -- (a) Animate N.: the snorting, grunting noise of the Pachyderms & related quadrupeds (elephant, op. P. koñca, kuñjara; pig, boar) -- (b) Inanimate N.: the roaring, crashing, thundering noises (P. gaḷagaḷāyati, ghurughurāyati).
  3. The sound as indicating motion (produced by motion):
  A. palatal group ("sharp" sounds, characteristic of quick motion: whizz, spin, whirl): P. gaggaraka whirlpool, Gr. kerki/s spindle, bobbin.
  B. guttural group ("dull" sounds, characteristic of slow and heavy motion: roll, thud, thunder). Sometimes with elimination of the sound--element appld to swelling & fullness, as in "bulge" or Gr. sfarage/w (be full).
  These three categories are not always kept clearly separate, so that often a palatal group shifts into the sphere of a guttural one & vice versa. -- The formation of k̊l gI roots is by no means an extinct process, nor is it restricted to any special branch of a linguistic family, as examples show. The main roots of Idg. origin are the foll. which are all represented in Pāli <-> (the categories are
marked acc. to the foregoing scheme 1, 2A, 2B, 3): kal (2A): kla/zw, clango, Goth. hlahjan laugh; kār (2 A): kh_ruc, Sk. kāru (cp. P. kitti), cārmen; kel (2 A): ke/lados, calo (cp. P. kandati), Ohg. hellan; ker (2 Aa): karkai/rw,

ko/rkoros=querquedula=kakkara (partridge); kol (2 B): cuculus, kokila (a); kolāhala and halāhala (b); kor (2 Ba): cornix (cp. P. kāka), corvus=crow=raven; Sk. krośati; P. koñca. -- gu̯el (1) Lat. gula, glutio, de/lear; gu̯er: (1) bo/ros, bibrw/skw, Lat. voro, Sk. girati, Ohg. querka; (3) ba/raqron (whirlpool) Sk. gargara: gel (1) Sk. gilati, Ohg. kela -- gal (2 A): gallus (a) gloria (b); gar (2 Ab): gh_rus, garrulus, Ohg. kara: gel (2 A): xelidw/n (a) hirrio (to whine), Ohg. gellan (b): ger: (1) gargari/zw (gargle) Sk. gharghara (gurgling). (2 Aa) ge/ranos = crane, Ger. krähen, Lat. gracillo (cackle); (2 Ba) Ohg. kerran (grunt), Sk. gṛṇāti (sing); (2 Ab) Sk. jarate (rustle); gur (2 Ba): gru/zw=grundio= grunt; Lat. gurgulio; Sk. ghurghura.
With special reference to Pāli formations the foll. list shows a few sound roots which are further discussed in the Dictionary s. v. Closely connected with Idg. k̥l gl̥ is the Pāli cerebral ṭ, ṭh, ḷ, ṇ, so that roots with these sounds have to be classed in a mutual relation with the liquids. In most cases graphic representation varies between both (cp. gala & gaḷa) -- kil (kiṇ) (2 Ab): kikī (cp. Sk. kṛka°), kilikilāyati & kinkiṇāyati (tinkle), kili (click), kinkaṇika (bell); kur (2 B): ākurati to hawk, to be hoarse; khaṭ (1) khaṭakhaṭa (hawking), kākacchati (snore); (2 Aa) kukkuṭa (cock); gal (1) gala (throat) uggilati (vomit); (2 Ab) galati (trickle): (2 Ba) Pk. galagajjiya (roar) & guluguliya (bellow); (2 Bb) gaḷagaḷāyati (roar); gar (2 A); gaggara (roar & cackle, cp. Sk. gargara to 3); (2 B); gaggarāyati (roar); (3) gaggaraka (whirlpool); ghar (1) Sk. gharghara (gurgling); (2 Ab) gharati (trickle), Sk. ghargharikā (bell); (2 Bb) ghurughurāyati (grunt). -- See also kakaca, kanka, kankaṇa, cakora (cankora), cakkavaka, jagghati, ciṭiciṭāyati, taṭataṭayati, timingala, papphāsa.

Galaka (nt.) throat J III.481; IV.251.

Gaḷa [same as gala, see note on prec.] 1. a drop, i. e. a fall: see gaḷāgala.--2. a swelling, a boil (=gaṇḍa) J IV.494 (mattā gajā bhinnagaḷā elephants in rut, with the temple--swellings broken; expl. p. 497 by madaŋ gaḷantā); Sn 61 (? v. l. gaṇḍa). -- 3. a hook, a fishhook Sn 61 (?), expl. at SnA 114 by ākaḍḍhanavasena baḷiso.
gaḷāgaḷaŋ gacchati to go from drop to drop, i. e. from fall to fall, w. ref. to the gatis J V.453 (expl. by apāyaŋ gacchati).

Gaḷagaḷāyati [=gaggarāyati, see note on gala] to roar, to crash, to thunder; deve gaḷagaḷāyate (loc. abs.) in a thunderstorm, usually as deve vassante deve g° amidst rain and heavy thunder D II.132; S I.106; A V.114 sq. (gala°); Th 1, 189; Miln 116 (gaganaŋ ravati galag°); KhA 163 (mahāmegha). -- Gangā galagalantī the roaring Gangā Miln 122 (cp. halāhalasadda ibid.).

Gaḷati (and galati) [Sk. galati, cp. Ohg. quellan to well up, to flow out; see note on gala and cp. also jala water] 1. to drip, flow, trickle (trs. & intr.) Vin I.204 (natthu g.); M I.336 (sīsaŋ lohitena gaḷati); J IV.497 (madaŋ); IV.3 (lohitaŋ g.); V.472 (do. v. l. paggharati); Pv IV.53 (assukāni g.). -- 2. to rain Th 1, 524 (deve gaḷantamhi in a shower of rain. Cp. gala--gaḷāyati). -- 3. to drop down, to fall DhA II.146 (suriyo majjhaṭṭhānato galito). -- Cp. pari°.

Gaḷayati [denom. to gaḷa in sense of gaḷati 1] to drip, to drop, in assukāni g. to shed tears Sn 691.

Gaḷita rough, in a° smooth J V.203, 206 (+mudu & akakkasa); VI.64.

Gaḷocī (f.). N. of a shrub (Cocculus cordifolius); in gaḷocilatā DhA III.110; a creeper. Cp. pūtilatā.

Gava° base of the N. go, a bull, cow, used in cpds. See gāv°, go.
--akkha a kind of window Mhvs 9. 15, 17; --āghātana slaughtering of cows Vin I.182; --âssa cows & horses Vin V.350; D I.5~; Sn 769; --caṇḍa fierce towards cows Pug 47; --pāna milky rice pudding J I.33; --(°m)pati "lord of cows," a bull Sn 26, 27 (usabha).

Gavacchita furnished with netting (?) (Hardy in Index) VvA 276, of a carriage (=suvaṇṇajālavitata).

Gavaja see gavaya.

Gavaya (and gavaja) a species of ox, the gayal [Sk. gavaya, cp. gavala, buffalo] J V.406. (°ja=khagga); Miln 149; DhsA 331.

Gavi a tree--like creeper, in --pphala the fruit of a g. Sn 239 (=rukkhavalliphala SnA).

°Gavesaka (adj. fr. next) looking for, seeking J I.176 (kāraṇa°); II.3 (aguṇa°).

Gavesati [gava+esati. Vedic gaveṣate. Origin. to search after cows. Dhtp 298=maggana tracking] to seek, to search for, to wish for, strive after Dh 146 (gavessatha), 153; Th 1, 183; Nd2 2, 70, 427; J I.4, 61; Miln 326; PvA 187, 202 (aor. gavesi=vicini); Bdhd 53. In Nd2 always in combn esati gavesati pariyesati.

Gavesana search for PvA 185.

Gavesin (adj.) seeking, looking for, striving after (usually --°) D I.95 (tāṇa°, etc.); Dh 99 (kāma°), 245 (suci°), 355 (pāra°); Nd2 503 (in expl. of mahesi, with esin & pariyesin); Bdhd 59.

Gassetuŋ at DhsA 324 is to be corrected into dassetuŋ.

Gaha1

Gaha1 [see under gaṇhāti] a house, usually in cpds. (see below). J III.396 (=the layman's life; Com. geha).
--kāraka a house--builder, metaph. of taṇhā (cp. kāya as geha) Dh 153, 154=Th 1, 183, 184; DhA III.128; --kūṭa the peak of a house, the ridge--pole, metaph. of ignorance Dh 154 (=kaṇṇika--maṇḍala DhA 128), replacing thūṇirā (pillar) at Th 1, 184 in corresp. passage (= kaṇṇikā Com.); --ṭṭha a householder, one who leads the life of a layman (opp. anagāra, pabbajita or paribbājaka) Vin I.115 (sagahaṭṭhā parisā an assembly in which laymen were present); S I.201; A III.114, 116, 258; It. 112 (gharaŋ esino gahaṭṭhā) Dh 404=Sn 628; Sn 43 (gharaŋ āvasanto, see Nd2 226 for explanation), 90, 134 (paribbājaŋ gahaṭṭhaŋ vā) 398, 487; Sdhp 375. --°vatta a layman's rule of conduct Sn 393 (=agāriyā paṭipadā SnA 376) --°ka belonging to a layman; acting as a layman or in the quality of a l. A II.35 (kinkaraṇiyāni), III.296 (brahmacariyā); --pati see sep.

Gaha2

Gaha2 [Sk. graha, gaṇhāti, q. v. for etym.] "seizer," seizing, grasping, a demon, any being or object having a hold upon man. So at S I.208 where Sānu is "seized" by an epileptic fit (see note in K.S. I.267, 268). Used of dosa (anger) Dh 251 (exemplified at DhA III.362 by ajagara° the grip of a boa, kumbhīla° of a crocodile, yakkha° of a demon). sagaha having crocodiles, full of e. (of the ocean) (+sarakkhasa) It 57. Cp. gahaṇa & saŋ°.

Gahaṇa [fr. gaṇhāti] (adj.) seizing, taking; acquiring; (n.) seizure, grasp, hold, acquisition Vism 114 (in detail). Usually --°: nāma°--divase on the day on which a child gets its name (lit. acquiring a name) J I.199, 262; arahatta° DhA I.8; dussa° DhA II.87; maccha° J IV.139; hattha° J I.294; byanjana°--lakkhaṇa Nett 27. gahaṇatthāya in order to get . . . J I.279; II.352. <-> amhākaŋ g° sugahaṇaŋ we have a tight grip J I.222, 223.

Gahaṇī (f.) the "seizer," a supposed organ of the body dealing with digestion and gestation. Sama--vepākiniyā g° iyā samannāgata "endowed with good digestion" D II.177=III.166. Same phrase at Av Ś I.168, 172. Cp. Vedic graha. B. Psy. 59, 67.
Gahaṇika in phrase saŋsuddha--gahaṇika coming from a clean womb, of pure descent, in the enum. of the indispensable good qualities of a brahmin or a noble D I.113, 115, 137 (gahaṇī expl. as kucchi DA I.281); A I.163, III.154, 223; Sn p. 115. J I.2; duṭṭha--gahaṇika having a bad digestion Vin I.206.

Gahana [Sk. gahana, cp. also ghana] 1. adj. deep, thick, impervious, only in a° clear, unobstructed, free from obstacles Vv 187 (akanataka+); Miln 160 (gahanaŋ a° kataŋ the thicket is cleared). -- 2. nt. an impenetrable place, a thicket jungle, tangle. -- (a) 18 gahanāni at J V.46; usually appl. to grass: tiṇa° A I.153=III.128 (+rukkha°); Miln 369; adj. tiṇagahanā obstructed with grass (of vihārā) Vin II.138; -- S I.199 (rukkhamūla°); J I.7, 158; PvA 5 (pabbata°), 43; VvA 230 (vana°). -- (b) fig.

imperviousness, entanglement, obstruction, appl. to diṭṭhi, the jungle of wrong views or heresy (usually combd w. diṭṭhi--kantāra, the wilderness of d., see diṭṭhi) M I.8, 485; Pug 22; DA I.108. Of rāga°, moha°, etc., and kilesa° Nd2 630 (in expl. of Satthā; rāgagahanaŋ tāreti); DhA IV.156 (on Dh 394); VvA 96.--manussa° M I.340.
--ṭṭhāna a lair in the jungle J I.150, 253.

Gahapati [gaha+pati. Vedic gṛhapati, where pati is still felt in its original meaning of "lord," "master," implying dignity, power & auspiciousness. Cp. Sk. dampati=dominus=despo/ths; and pati in P. senāpati commander--in--chief, Sk. jāspati householder, Lat. hospes, Obulg. gospoda=potestas, Goth. brūp--faps, bride--groom, hunda--faps=senāpati. See details under pati.] the possessor of a house, the head of the household, pater familias (freq.+seṭṭhi). -- 1. In formulas: (a) as regards social standing, wealth & clanship: a man of private (i. e. not official) life, classed w. khattiyā & brāhmaṇā in kh°--mahāsālā, wealthy Nobles, brahm°mahāsālā, do. Brahmins, gah° --m° well--to--do gentry S I.71; Nd2 135; DhA I.388. -- kh°--kula, br°--kula, g°--kula the kh°, etc. clans: Vin II.161; J I.218. kh°, amaccā, br°, g.° D I.136. -- (b) as regards education & mode of life ranking with kh°, br°, g.° and samaṇā Vin I.227; A I.66; Nd2 235, see also cpd. --paṇḍita.<-> 2. Other applications: freq. in combn brāhmaṇagahapatikā priests & yeomen: see gahapatika. In combn w. gahapatiputta (cp. kulaputta) it comprises the members of the g. rank, clansmen of the (middle) class, and implies a tinge of "respectable people" esp. in addresses. So used by the Buddha in enumerating the people as gahapati vā gah°--putto vā aññatarasmiŋ vā kule paccājāto D I.62; M I.344. gahapatī ca gahapatāniyo householders and their wives A II.57. In sg. the voc. gahapati may be rendered by "Sir" (Miln 17 e. g. and freq.), & in pl. gahapatayo by "Sirs" (e. g. Vin I.227; M I.401; A II.57). -- As regards occupation all resp. businesses are within the sphere of the g., most frequently mentioned as such are seṭṭhino (see below) & cp. seṭṭhi° Vin I.16, but also kassaka, farmer A I.229, 239 sq.; and dārukammika, carpenter A III.391. Var. duties of a g. enum. at A I.229, 239. --The wealth & comfortably--living position of a g. is evident from an expression like kalyāṇa--bhattiko g. a man accustomed to good food Vin II.77=III.160. -- f. gahapatānī Vin III.211, 213 sq., 259 (always w. gahapati); DhA I.376; pl. gahapatāniyo see above. -- Note. The gen. sg. of gahapati is °ino (J I.92) as well as --issa (Vin I.16; D III.36). -- 3. Single cases of gahapatis, where g. almost assumes the function of a title are Anāthapiṇḍika g. Vin II.158 sq.; S I.56; II.68; A II.65; J I.92; PvA 16; Meṇḍaka g. Vin I.240 sq.; Citta S IV.281 sq.; Nakulapitā S II.1 sq.; Potaliya M I.359; Sandhāna D III.36 sq.; Hāliddikāni S II.9. -- See next.
--'aggi the sacred fire to be maintained by a householder, interpreted by the Buddha as the care to be bestowed on one's children & servants A IV.45; see enum. under aggī at A IV.41; D III.217; --cīvara the robe of a householder (i. e. a layman's robe) Vin I.280 sq.; °dhara wearing the householder's (private man's) robe (of a bhikkhu) M I.31; A III.391 sq.; --necayika (always with brāhmaṇa--mahāsālā) a business man of substance D I.136; III.16 sq.; --paṇḍita a learned householder. Cp. above 1 (b), together w. khattiya°, etc. M I.176, 396; w. samaṇa--brāhmaṇa° Miln 5; --parisā a company of gahapatis (together w. khattiya°, etc., see above) Vin I.227; M I.72; D III.260; --putta a member of a g. clan D I.62, 211; M I.344; S III.48, 112; PvA 22; --mahāsāla a householder of private means (cp. above 1 a) usually in combn with khattiya°, etc. D III.258; S I.71; IV.292; A II.86; IV.239; --ratana the "householder--gem" one of the seven fairy jewels of the mythical overlord. He is a wizard treasure--finder (see ratana) D II.16, 176; Sn p. 106. Cp. Rh.D. Dialogues etc. II.206.

Gahapatika (adj.--n.) belonging to the rank or grade of a householder, a member of the gentry, a man of private means (see gahapati) D I.61 (expl. as gehassa pati ekageha--matte jeṭṭhaka DA I.171); Nd2 342; PvA 39. Often in combn w. khattiya & brāhmaṇa: A I.66; D III.44, 46, 61; & often in contrast to brāhmaṇa only: brāhmaṇa--gahapatika Brahmins & Privates (priests & laymen, Rh.D. Buddh. S. p. 258) M I.400; A I.110; It III.; J I.83, 152, 267; PvA 22. -- paṇṇika g° "owner of a house of leaves" as nickname of a fruiterer J III.21; of an ascetic J IV.446.

Gahita (and gahīta Dh 311) (adj.) [pp. of gaṇhāti] seized. taken, grasped D I.16; DA I.107 (=ādinna, pavattita); J I.61; IV.2; PvA 43 (v. l. for text gaṇhita). -- nt. a grasp, grip DhA III.175; -- gahitakaŋ karoti to accept VvA 260. --duggahīta (always °gahīta) hard to grasp M I.132 sq.; A II.147, 168; III.178; Dh 311; J VI.307 sq.; sugahita (sic) easy to get J I.222.
--bhāva (cittassa) the state of being held (back), holding back, preventing to act (generously) DhsA 370 (in expln of aggahitattaŋ cittassa Dhs 1122 see under ā°).

Gāthaka [demin. of gāthā]=gāthā, in ekaŋ me gāhi gāthakaŋ "sing to me only one little verse" J III.507.

Gāthā (f.) [Vedic gāthā, on dern see gāyate] a verse, stanza, line of poetry, usually referring to an Anuṭṭhubbaŋ or a

Tuṭṭhubbaŋ, & called a catuppādā gāthā, a stanza (śloka) of four half--lines A II.178; J IV.395. Def. as akkhara--padaniya--mita--ganthita--vacanaŋ at KhA 117. For a riddle on the word see S I.38. As a style of composition it is one of the nine Angas or divisions of the Canon (see navanga Satthu sāsana). Pl. gāthā Sn 429; J II.160; gāthāyo Vin I.5, 349; D II.157. gāthāya ajjhābhāsati to address with a verse Vin I.36, 38; Kh v. intr. -- gāthāhi anumodati to thank with (these) lines Vin I.222, 230, 246, 294, etc. -- gāthāyo gīyamāna uttering the lines Vin I.38. -- anantaragāthā the foll. stanza J IV.142; Sn 251; J I.280; Dh 102 (°sataŋ).

--abhigīta gained by verses S I.167=Sn 81, 480 (gāthāyo bhāsitvā laddhaŋ Com. cp. Ger. "ersungen"). --âvasāne after the stanza has been ended DhA III.171; --jānanaka one who knows verses Anvs. p. 35; --dvaya (nt.) a pair of stanzas J III.395 sq.; PvA 29, 40; --pada a half line of a gāthā Dh 101; KhA 123; --sukhattaŋ in order to have a well--sounding line, metri causā, PvA 33.

Gādha1

Gādha1 [Sk. gāḷha pp. of gāh, see gāhati] depth; a hole, a dugout A II.107=Pug 43 (cp. PugA 225); Sdhp 394 (°ŋ khaṇati). Cp. gāḷha2.

Gādha2

Gādha2 [Sk. gāḷha firm Dhtp 167 "patiṭṭhāyaŋ" cp. also Sk. gādha, fordable & see gāḷha1] adj. passable, fordable, in a° unfathomable, deep PvA 77 (=gambhīra). nt. a
iord, a firm stand, firm ground, a safe place: gambhīre °ŋ vindati A V.202. °ŋ esati to seek the terra firma S I.127; similarly: °ŋ labhati to gain firm footing S I.47; °ŋ ajjhagā S IV.206; °ŋ labhate J VI.440 (=patiṭṭhā). Cp. o°, paṭi°.

Gādhati [v. der. fr. gādha2] to stand fast, to be on firm ground, to have a firm footing: āpo ca paṭhavī ca tejo vāyo na gādhati "the four elements have no footing" D I.223=S I.15; -- Dhamma--Vinaye gādhati "to stand fast in the Doctrine & Discipline" S III.59 sq.

Gāma [Vedic grāma, heap, collection, parish; *grem to comprise; Lat. gremium; Ags. crammian (E. cram), Obulg. gramada (village community) Ohg. chram; cp. *ger in Gr. a)geirw, a)gora/, Lat, grex.] a collection of houses, a hamlet (cp. Ger. gemeinde), a habitable place (opp. arañña: gāme vā yadi vâraññe Sn 119), a parish or village having boundaries & distinct from the surrounding country (gāmo ca gāmupacāro ca Vin I.109, 110; III.46). In size varying, but usually small & distinguished from nigama, a market--town. It is the smallest in the list of settlements making up a "state" (raṭṭhaŋ). See definition & description at Vin III.46, 200. It is the source of support for the bhikkhus, and the phrase gāmaŋ piṇḍāya carati "to visit the parish for alms" is extremely frequent. -- 1. a village as such: Vin I.46; Ārāmika°, Pilinda° Vin I.28, 29 (as Ārāmikagāmaka & Pilinda--gāmaka at Vin III.249); Sakyānaŋ gāme janapade Lumbineyye Sn 683; Uruvela° Pv II.1318; gāmo nâtikālena pavisitabbo M I.469; °ŋ raṭṭhañ ca bhuñjati Sn 619, 711; gāme tiŋsa kulāni honti J I.199; -- Sn 386, 929, 978; J II.153; VI.366; Dh 47, 49; Dhs 697 (suñño g.); PvA 73 (gāme amaccakula); 67 (gāmassa dvārasamīpena). -- gāmā gāmaŋ from hamlet to hamlet M II.20; Sn 180 (with nagā nagaŋ; expl. SnA 216 as devagāmā devagāmaŋ), 192 (with purā puraŋ); Pv II.1318. In the same sense gāmena gāmaŋ Nd2 177 (with nigamena n°, nagarena n°., raṭṭhena r°., janapadena j°.). -- 2. grouped with nigama, a market--town: gāmanigamo sevitabbo or asevitabbo A IV.365 sq., cp. V.101 (w. janapadapadeso); -- Vin III.25, 184 (°ŋ vā nigamaŋ vā upanissāya); IV.93 (piṇḍāya pavisati); gāmassa vā nigamassa vā avidūre D I.237; M I.488; gāme vā nigame vā Pug 66. -- 3. as a geographical--political unit in the constitution of a kingdom, enumd in two sets: (a) gāma--nigamarājadhāniyo Vin III.89; A III.108; Nd2 271III; Pv II.1318; DhA I.90. -- (b) gāma--nigama--nagara--raṭṭha--janapada Nd2 177, 304III (°bandhana), 305 (°kathā); with the foll. variations: g. nigama nagara M II.33--40; g. nigama janapada Sn 995; Vism 152; gāmāni nigamāni ca Sn 118 (expld by SnA 178: ettha ca saddena nagarāni ti pi vattabbaŋ). -- See also dvāra°; paccanta°; bīja°; bhūta°; mātu°.

--anta the neighbourhood of a village, its border, the village itself, in °nāyaka leading to the village A III.189; °vihārin (=āraññaka) living near a v. M I.31, 473; A III.391 (w. nemantanika and gahapati--cīvara--dhara); -- Sn 710; --antara the (interior of the) village, only in t. t. gāmantaraŋ gacchati to go into the v. Vin II.300, & in °kappa the "village--trip--licence" (Vin. Texts III.398) ib. 294, 300; cp. IV.64, 65; V.210; --ûpacāra the outskirts of a v. Vin I.109, 110; defined at Vin III.46, 200;

--kathā village--talk, gossip about v.--affairs. Included in the list of foolish talks (+nigama°, nagara°, janapada°) D I.7 (see expln at DA I.90); Sn 922. See kathā; --kamma that which is to be done to, or in a village, in °ŋ karoti to make a place habitable J I.199; --kūṭa "the village--fraud," a sycophant S II.258; J IV.177 (=kūṭavedin); --goṇā (pl.) the village cattle J I.194; --ghāta those who sack villages, a marauder, dacoit (of corā thieves) D I.135; S II.188; --ghātaka (corā) =°ghāta S IV.173; Miln 20; Vism 484; nt. village plundering J I.200. --jana the people of the v. Miln 47; --ṭṭhāna in purāṇa° a ruined village J II.102; --dārakā (pl.) the youngsters of the v. J III.275; f. --dārikā the girls of the v. PvA 67; --dvaya, in °vāsika living in (these) two vs. PvA 77; --dvāra the v. gates, the entrance to the v. Vin III.52; J II.110, 301; cp. PvA 67; --dhamma doings with women--folk (cp. mātugāma), vile conduct D I.4÷(+methuna) A I.211; J II.180 (=vasaladhamma); VvA 11; DA I.72 (=gāma--vāsīnaŋ dhamma?); --poddava (v. l. kāmapudava) a shampooer (? Vin. Texts III.66; Bdhgh explains: kāmapudavā ti chavi--rāga--maṇḍanânuyuttā nāgarikamanussā; gāmaŋ podavā ti pi pādho es'ev'attho, Vin II.315) Vin II.105; --bhojaka the village headman J I.199; DhA I.69; --majjhe in the midst of the v. J I.199; VI.332; --vara an excellent v. S I.97; J I.138; --vāsin the inhabitant of a v. J II.110; v.107; DA I.72; --saññā the thought of a v. M III.104; --samīpe near a v. J I.254; --sahassa a thousand parishes (80,000 under the rule of King Bimbisāra) Vin I.179; --sāmanta in the neighbourhood of a v., near a v. D I.101; (+mgama°) --sīmā the boundary of the parish Vin I.110 (+nigama°); --sūkara a village pig J III.393.

Gāmaka 1. =gāma Vin I.208; J I.199 (Macala°), 253; IV.431 (cora°); PvA 67 (Iṭṭhakāvatī and Dīgharājī); DhA II.25 (dvāra°). -- 2. a villager J V.107 (=gāmavāsin).
--āvāsa an abode in a village PvA 12; VvA 291.

Gāmaṇika =gāmaṇi S I.61; A III.76 (pūga°).

Gāmaṇī (m.) the head of a company, a chief, a village headman Vin II.296 (Maṇicūḷaka). Title of the G.<-> Saŋyutta (Book VIII. of the Saḷāyatana--Vagga) S IV.305 sq.; & of the G.--Jātaka J I.136, 137. --S IV.306 (Talapuṭa naṭa°), 308 (yodhājīvo g.), 310 (hatthāroho g.), 312 (Asibandhakaputta), 330 (Rāsiya).

Gāmaṇḍala "the round of the ox," like the oxen driven round & round the threshing--floor Th 1, 1143. -- Cp. gomaṇḍala (s.v. go).

Gāmika 1. [to gāma] a governor of a village, overseer of a parish Vin I.179; A III.76, 78, 300 (in series w. raṭṭhika pettanika, senāpatika, pūgagamaṇika). -- 2. [to gam] adj. going wandering, travelling (--°) J II.112.

°Gāmin (adj.) [from gacchati, gam] f. °iṇī, in composition °gāmi°. -- (a) going, walking, lit.: sīgha° walking quickly Sn 381; -- (b) leading to, making for, usually with magga or paṭipadā (gāminī), either lit. Pāṭaliputtagāmi--magga the road to P. Miln 17; or fig. of ways & means connected w. one of the "gatis." as apāya° DhA III.175, udaya° paṭipadā S V.361; nibbāna° dhamma Sn 233; amata--gāmi--magga S V.8; udayatthagāmiṇī paññā A V.15; dukkhanirodha° paṭipadā Vin I.10; cp. ācaya° Dhs 584. 1013. Acc. °gāminaŋ: khemaŋ Amata° M I.508; brahmacariyaŋ: nibbān' ogadha° It 28, 29; dukkhûpasama° maggaŋ Sn 724= Dh 191; niraya° maggaŋ Sn 277, ThA 243. Or °gāmiŋ: Sn 233, 381.

Gāmeyya (adj.) belonging to a village in sa° of the same v., a clansman S I.36=60 (+sakhā).

Gāyaka [fr. next] a singer PvA 3 (naṭaka°).

Gāyati [Vedic gai, gāyate] to sing, to recite, often comb w. naccati to dance; ppr. gāyanto, gāyamāna & gīyamāna (Vin I.38); imper. gāhi (J III.507); fut. gāyissati; grd. gāyitabba. Vin II.108 (dhammaŋ), 196 (gāthaŋ); Sn 682 (g° ca vādayanti ca); J I.290 (gītaŋ); III.507 (naccitvā gāyitvā); Vism 121 (aor. gāyi); PvA 151. Cp. gāthā, gīta, geyya.

Gāyana (nt.) singing VvA 315 (naccana+).

Gārayha (adj.) [grd. of garahati] contemptible, low Vin III.186; IV.176 sq.; 242; V.149; M I.403; A II.241 (kammaŋ pādaŋ gārayhaŋ mosallaŋ); Sn 141; Nett 52; SnA 192. a° not to be blamed J VI.200 (spelt aggarayha).

Gārava (m. and [later] nt.) [cp. Sk. gaurava, fr. garu] reverence, respect, esteem; with loc. respect for, reverence towards; in the set of six venerable objects: Buddhe [Satthari], Dhamme, Sanghe, sikkhāya, appamāde, paṭisanthāre Vin V.92=D III.244. As 7 gāravā (the 6+samānhi) in adj. a° and sa° at A IV.84 (see below). D III.284; Sn 265; Vism 464 (atta° & para°). Expld KhA 144 by garubhāvo; often in combn with bahumāna PvA 135 (=pūjā), sañjāta--g°--bahumāna (adj.) PvA 50; VvA 205. Instr. gāravena out of respect, respectfully D II.155; J I.465. Appld to the terms of address bhante & bhaddante PvA 33, 121, & āyasmā (see cpd. °adhivacana). -- agārava (m. nt.) disrespect Vin V.92 (six: as above); J I.217; PvA 54. -- As adj. in sagārava and agārava full of reverence toward (with loc.) & disrespectful; D III.244 (six g.); A IV.84 (seven); M I.469; combd with appatissa & sappatissa (obedient) A III.7 sq., 14 sq., 247, 340. Also in tibba--gārava full of keen respect (Satthu--garu Dhamma--garu Sanghe ca tibba--gārava, etc.) A III.331=IV.28 sq.
--âdhivacana a title of respect, a reverential address Nd2 466 (with ref. to Bhagavā), cp. sagārava sappaṭissâdhivacana Nd2 130 (āyasmā).

Gāravatā [Der. fr. gārava] reverence, respect, in Satthu°, Dhamma°, etc. A III.330 sq., 423 sq.; IV.29 (ottappa°).

Gāḷha (adj.) [cp. Sk. gāḍ̤ha] 1. [cp. gādha1] strong, tight, close; thick. In phrase pacchābāhaŋ g° bandbanaŋ bandhati to pinion the arms tightly D I.245; A II.241; J I.264; PvA 4. Of an illness (gāḷhena rogâtankena phuṭṭha) A II.174 sq.; appld to poison smeared on an arrow M I.429. -- gālhaŋ & gālhakaŋ (adv.) tightly J I.265, 291. -- agāḷha (? prob. to be read āgāḷha) (of vacana, speech, combd with pharusa) strong (?) Pug 32 (expl by Com. atigāḷha thaddha), cp. 2. and gaḷita. <-> 2. [cp. gādha1 deep J I.155 (°vedhin, piercing); Miln 370 (ogāhati). Cp. ajjhogāḷha, atigāḷha, ogāḷha, nigāḷhita, pagāḷha.

Gāvī (f.) [see go] gen. sg. gāviyā (Pug 56=A II.207); nom. pl. gāviyo (SnA 323; VvA 308); gen. pl. gāvīnaŋ DhA I.396; SnA 323; VvA 308). -- A cow Vin I.193; A IV.418; J I.50; Ud 8, 49; Vism 525 (in simile); DhA II.35; VvA 200.

Gāvuta (nt.) [cp. Vedic gavyūti pasture land, district] a linear measure, a quarter of a yojana=80 usabhas, a little less than two miles, a league J I.57, 59; II.209; Vism 118; DhA I.396.

Gāvutika (adj.) reaching a gāvuta in extent DA I.284.

Gāvo see go.

Gāha [fr. gaṇhāti] 1. (n.) seizing, seizure, grip (cp. gaha): canda° suriya° an eclipse (lit. the moon, etc., being seized by a demon) D I.10 (=DA I.95: Rāhu candaŋ gaṇhāti). Esp. appld to the sphere of the mind; obsession, being possessed (by a thought), an idea, opinion, view, usually as a preconceived idea, a wrong view, misconception. So in defn of diṭṭhi (wrong views) with paṭiggāha & abhinivesa Nd2 271III (on lepa); Pug 22Q Dhs 381 (=obsession like the grip of a crocodile DhsA 253), 1003; Vbh 145, 358. In the same formula as vipariyesa ggāha (wrong view), cp. viparīta° VvA 331 (see diṭṭhi). As doubt & error in anekaŋ sa+g° in defn of kankhā & vicikicchā Nd2 1; Vbh 168; ekaŋsa° & apaṇṇaka° certainty, right thought J I.97. -- gāhaŋ vissajjeti to give up a preconceived idea J II.387. -- 2. (adj.) act. holding: rasmi° holding the reins Dh 222; dabbi° holding the spoons Pv II.953 (=gāhaka PvA 135). -- (b) med.--pass. taken: jīvagāha taken alive, in °ŋ gaheti to take (prisoner) alive S I.84, karamaragāhaŋ gaheti same J III.361 (see kara).

Gāhaka (adj.) f. gāhikā holding (--°) chatta° Sn 688; Dāvs II.119; katacchu° PvA 135; cāmarī° J VI.218. Cp. saŋ°.

Gāhati [Sk. gāhate but Dhtp 349=viloḷana] to immerse, to penetrate, to plunge into: see gādha & gāḷha; cp. also avagadha ajjhogāhati, ogāhati, pagāhati.

Gāhana (nt.) [fr. last] submersion, see avagahana, avagāhati & avagāhana.

Gāhavant in ekaŋsa--gāhavatī nibbici kicchā "doubtlessness consisting in certainty" VvA 85 in explQ of ekaŋsika.

Gāhāpaka [fr. gāhāpeti] one who is made to take up, a receiver Vin II.177 (patta°).

Gāhāpeti [caus. of gaṇhāti] to cause to take; to cause to be seized or fetched; to remove. Aor, gāhāpesi J I.53; II.37; gāhāpayi Pv IV.142. -- Ger. gāhāpetvā J I.166; II.127; III.281; DhA I.62 (patta--cīvaraŋ). With double acc. mahājanaŋ kathaŋ g° made people believe your words J II.416; cetake kasā g. made the servants seize their whips J III.281. Cp. gaṇhāpeti.

Gāhi Imper. pres. of gāyati J III.507.

Gāhika (--°)=gahin, see anta°.

Gāhin (adj.) (--°) grasping, taking up, striving after, ādhāna° D III.247; udaka° J I.5; piya° Dh 209; nimitta° anubyañjana°, etc.

Gāheti [v. denom. fr. gāha] to understand, to account for DA I.117.

Gingamaka (v. l. BB kinkamaka) a sort of ornament J VI.590.

Gijjha [Vedic gṛdhra, cp. gijjhati] 1. (m.) a vulture. Classed with kāka, crow & kulala, hawk M I.88; (kākā+), 364 (in simile, with kankā & kulatā) 429 (do.); Sn 201 (kākā+); PvA 198 (+kulalā). It occurs also in the form gaddha. -- 2. (adj.) greedy, desirous of (--°): kāma° J I.210 (cp. giddha); cp. paṭi°.
--kūṭa "Vulture's Peak" Np. of a hill near Rājagaha Vin II.193; DhA I.140; PvA 10 and passim. --potaka the young of a vulture Vism 537 (in simile).

Gijjhati [Sk. gṛdhyati, to Lat. gradior?] to desire, to long for, to wish: pp. gaddha & giddha. Cp. abhi°, pali°. <-> pp. (Pass.) gijjhita Th 2, 152 (=paccāsiŋsita ThA).

Giñjakā (f.) a brick, in °āvasatha a house of bricks, as N pl. "the Brick Hall" D I.91; Vin I.232; M I.205.

Giddha (adj.) [pp. of gijjhati] greedy; greedy for, hankering after (with loc.) S I.74 (+kāmesu mucchita); II.227; A II.2; III.68; Sn 243 (rasesu), 774 (kāmesu); 809; Pv IV.62 (sukhe); PvA 3 (+rata) (=gadhita), 271 (āhāre=hungry; cp. giddhin). In series with similar terms of desire; giddha gathita (or gadhita) mucchita ajjhopanna Nd2 369 (nissita); SnA 286. Cp. gathita. -- agiddha without greed, desireless, controlled It 92 (+vītagedha); Sn 210 (do), 845. Cp. pa°.

Giddhi (f.) [cp. Sk. gṛdhyā or gṛdhnutā] greed, usually in cpds.: °māna greed & conceit Sn 328, °lobha g. & desire M I.360, 362 (also a° and giddhilobhin); J V.343. Der. giddhikatā (f. abstr.=Sk. gṛdhnutā) greed Vbh 351 (v. l. gedhi°).

Giddhin (adj. fr. prec.) greedy, usually --° greedy for, desirous after Pv IV.107 (āhāra°) f. giddhinī: gāvī vaccha° Vin I.193; S IV.181. Cp. also paligedhin.

Giddhimā (adj. fr. giddhi) greedy, full of greed J V.464 (rasa°).

Gini (poet.) [Vedic agni; this the aphetic form, arisen in a combn like mahāgni=mahā--gini, as against the usual assimilation aggi] fire A III.347 (mahāgini); Sn 18, 19 (āhito > nibbuto: made > extinguished); J IV.26. <-> Note. The occurrence of two phonetic representatives of one Vedic form (one by diæresis & one by contraction) is common in words containing a liquid or nasal element (l. r. n; cp. note on gala), e. g. supina & soppa (Sk. svapna), abhikkhaṇa and abhiṇha (abhīkṣṇa), silesuma & semha (śleṣman) gaḷagaḷa & gaggara (gargara), etc.

Gimha [Vedic grīṣma] I. (sg.) heat, in special application to the atmosphere: hot part (of the day or year), hot season, summer; a summer month. Always used in loc. as a designation of time. 1. of the day: VvA 40 (°samaye; v. l. gimhānamāse). -- 2. of summer: usually in combn w. and in contrast to hemanta winter: hemanta--gimhisu in w. & s. Dh 286 (cp. gimhika for

°isu). Miln 274; Dpvs I.55; Vism 231 (°âbhitatta worn out by the heat); Sdhp 275 (°kāle). In enumn w. other seasons: vasse hemante gimhe Nd2 631 (sadā); vasanta gimhādika utū PvA 135. -- 3. of a summer month; paṭhamasmiŋ gimhe Sn 233 (see KhA 192 for expln) -- II. (pl.) gimhā the hot months, the season of summer, in °naŋ pacchime māse, in the last month of summer M I.79; S III.141; V.50, 321; Vv 795 (=āsāḷhimāse VvA 307).

Gimhāna (adj. --n.) [orig. gen. pl. of gimhā=gimhānaŋ, fr. combn gimhāna(ŋ) māse, in a month of summer] of summer, summerly, the summer season A IV.138 (+hemanta & vassa); Sn 233 (gimhānamāse); VvA 40 (v. l.). On terms for seasons in gen. cp. Miln trsl. II.113.

Gimhika (adj. fr. gimha) summerly, relating to the summer, for the summer Vin I.15; D II.21 (+vassika & hemantika).

Girā [Vedic gir & gēr, song; gṛṇāti to praise, announce gūrti praise=Lat. grates "grace"; to *ger or *gu̯er, see note on gala] utterance (orig. song, important utterance, still felt as such in older Pāli, therefore mostly poetical), speech, words D III.174; Sn 350, 632, 690, 1132; Dh 408; Th 2, 316, 402; Vv 5018 (=vācā VvA); Dhs 637, 720; DhsA 93; DA I.61 (aṭṭhangupetaŋ giraŋ), J II.134.

Giri [Vedic giri, Obulg. gora mountain] a mountain; as a rule only in cpds, by itself (poetical) only at Vism 206 (in enumn of the 7 large mountains).
--agga mountain top, in giraggasamajja N. of a festival celebrated yearly at Rājagaha, orig. a festival on the mountain top (cp. Dial. I.8 & Vin. Texts III.71). Vin II.107, 150; IV.85, 267; J III.538; DhA I.89. The BSk. version is girivaggu--samāgama AvŚ II.24; --kannikā (f.) N. of a plant (Clitoria ternatea) Vism 173; DhA I.383 (v. l. kaṇṇikā cp. Sk. °karnī;) --gabbhara=°guhā Sn 416; --guhā a mountain cleft, a rift, a gorge; always in formula pabbata kandara g°, therefore almost equivalent to kandara, a grotto or cave Vin II.146; D I.71= M I.269, 274, 346, 440=A II.210=Pug 59 (as giriŋ guhaŋ); A IV.437; expl. at DA I.210: dvinnaŋ pabbatānaŋ antaraŋ ekasmiŋ yeva vā ummagga--sadisaŋ mahā--vivaraŋ; --bbaja (nt.) [Etym. uncertain, according to Morris J.P.T.S. 1884, 79 to vaja "a pen," cp. Marāthī vraja "a station of cowherds," Hindi vraja "a cow--pen"; the Vedic giribhraj° (RV. X.68. 1) "aus Bergen hervorbrechend" (Roth) suggests relation to bhraj, to break=bhañj=Lat. frango]=°guhā, a mountain cave or gorge, serving as shelter & hiding place J III.479 (trsl. by Morris loc. cit. a hill--run, a cattle--run on the hills); V.260 (sīhassa, a lion's abode) expld as kañcanaguhā ibid. (for kandara--guhā? cp. Kern, Toev. p. 130). S II.185. Also N. for Rājagaha Sn 408; Dpvs V.5; in its Sk. form Girivraja, which Beal, Buddh. Records II.149 expls as "the hill--surrounded," cp. ib. II.158 (=Chin. Shan--Shing), 161; see also Cunningham, Ancient Geogr. 462. It does not occur in the Avadānas; --rājā king of the mountains, of Mount Sineru Miln 21, 224; --sikhara mountain top, peak VvA 4; (kañcana°, shining).

Giriyā (pl.) in dhamma° & brahma°, a name of certain theatrical entertainers Miln 191.

Gilati [Vedic girati & gilati Dhtp 488: adane; cp. gala throat, Ohg. kela, E. gullet; see note on gala] to swallow, to devour: mā Rāhu gilī caraŋ antalikkhe S I.51=VvA 116; mā gilī lohagulaŋ Dh 371; -- J III.338; Miln 106. --pp. gilita: gilitabaḷisa having swallowed the hook S IV.159. Cp. ud°, o°, pari°; -- Caus. gilāpeti to make swallow J III.338.

Gilana (nt.) [fr. gilati] devouring, swallowing Miln 101.

Gilāna (adj.) [Sk. glāna, glā to fade, wither, be exhausted, expld suitably by "hāsa--kkhaya" at Dhtp 439] sick, ill Vin I.51, 53, 61, 92, 142 sq., 176, 302 sq.; II.165, 227 sq.; IV.88, etc.; S V.80, 81 (bāḷha° very ill); A I.120=Pug 27; A III.38, 143 sq.; IV.333; V.72 sq.; J I.150; II.395; III.392; PvA 14; VvA 76.
--ālaya pretence of illness J VI.262. --upaṭṭhāka (f. --ī) one who attends to the sick Vin I.92, 121 sq.; 142 sq.; 161, 303, A I.26; III.143 sq.; --°bhatta food for the attendant or nurse Vin I.292 sq.; --upaṭṭhāna tending or nursing the sick D III.191; --paccaya support or help for the sick PvA 144; usually with °bhesajja medicine for the sick in freq. formula of cīvarapiṇḍapāta° (the requisites of the bhikkhu): see cīvara; --pucchaka one who asks (i. e. enquires after) the sick Vin IV.88=115, 118; --bhatta food for the sick Vin I.142 sq.; 292 sq.; 303; Vism 66. --bhesajja medicine Vin I.292 sq.; --sālā a hall for the sick, hospital S IV.210; A III.142; Vism 259.

Gilānaka (adj.) 1. ill (=gilāna) A III.142; -- 2. fit for an illness (bhesajja medicine) Miln 74.

see āgilāyati.

Giha [=gaha] only in agiha (adj.) houseless, homeless (=pabbajita, a Wanderer); poet. for anagāra Sn 456, 464, 487, 497.

Gihin (adj.--n.) [fr. gaha, cp. gaha & geha; Sk. gṛhin] a householder, one who leads a domestic life, a layman (opp. pabbajita & paribbājaka). Geu. sg. gihissa (D III.147, 167) & gihino (D III.174); n. pl. gihī; in cpds. gihī° & gihi° (usually the latter). gihī agāraŋ ajjhāvasantā A I.49; gihī odātavasanā (clad in white robes as distinguished fr. kasāva--vasanā the yellowrobed i. e. bhikkhus) D I.211; III.117, 124, 210; M I.340; III.261; A I.74. -- Contrasted with pabbajitā: A I.69; D III.147, 167, 179. gihī dhaññena dhanena vaḍḍhati D III.165. -- Other passages in general: S II.120, 269; III.11; IV.180, 300 sq.; A II.65; 69 (kāmabhogī); IV.438 (do.); D III.124 (do.); A III.211 (sambodhiparāyano); IV.345 sq.; D III.167 sq.; 171 sq.; 176, 192; Sn 220, 221, 404; Dh 74; Miln 19, 264; DhA I.16 (gihīniyāma); Sdhp 376, 426; PvA 13 (gihīkālato paṭṭhāya from the time of our laymanship); DhA II.49 (id.).
--kicca a layman's or householder's duties Pv IV.142 (=kuṭumba--kiccāni PvA 240); --dhamma a layman's duty A III.41; --parisā a congregation of laymen S I.111; M I.373; A III.184; --bandhanāni (pl.) a layman's fetters Sn 44 (=Nd2 228 puttā ca dāsī dāsā ca, etc.); --byañjanāni (pl.) characteristics of a layman, or of a man of the world (w. ref. to articles of dress & ornament) Sn 44, 64 (=Nd2 229); Miln 11; --bhūta as a householder D II.196; --bhoga riches of a worldly man S III.93; It 90; --linga characteristic of a layman DhA II.61. --saŋsagga association with laymen A III.116, 258; --saŋyojana the impediments of a householder (cp. °bandhanāni) M I.483; --sukha the welfare of a g. A I.80.

Gīta [pp. of gāyati] 1. (pp.) sung, recited, solemnly proclaimed, enunciated: mantapadaŋ gītaŋ pavuttaŋ D I.104 (cp. gira). -- 2. (nt.) singing, a song; grouped under vācasikā khiḍḍā, musical pastimes at Nd2 219; SnA 86. Usually combd with nacca, dancing: A I.261; Vv8110 as naca gītādi J I.61; VvA 131; referring to nacca--gīta--vādita,
dancing with singing & instrumental accompaniment D III.183 (under samajja, kinds of festivities); Vv 324. Same with visūkadassana, pantomimic show at D I.5÷(cp. DA I.77; KhA 36).
--rava sound of song Mhvs VII.30; --sadda id. J IV.3; Dhs 621; DhA I.15; --ssara id. Vin II.108; A III.251; J III.188.

Gītaka (nt.) & gītikā (f.) a little song J III.507.

Gīvā (f.) [Sk. grīvā, to *gu̯er to swallow, as signifying throat: see note on gala for etym.] the neck Sn 609; J I.74 (°ŋ pasāreti to stretch forth), 167 (pasārita°), 207, 222, 265; III.52; VvA 27 (mayūra°), 157; DA I.296 (°āya kuṇḍa--daṇḍaka--bandhana, as exhibition & punishment): similarly in the sense of "life" (hinting at decapitation) J II.300 (°ŋ karissāmi "I shall go for his neck"); IV.431=V.23. -- Syn. kaṇṭha the primary meaning of which is neck, whereas gīvā orig. throat.

Gīveyyaka (nt.) [cp. Sk. graiveyaka] necklace, an ornament for the neck (orig. "something belonging to the neck," cp. necklet, bracelet, etc.) Vin I.287; A I.254 sq. (=Vism 247, where gīveyya only); 257; III.16; J IV.395 (gīveyya only); V.297; VI.590; VvA 104.

Guggula [?] a kind of perfume J VI.537.

Gucch° in jigucchati (Des. of gup=Sk. jugupsate) to detest, see s. v.

Guñjā (f.) a plant (Abrus precatorius); the redness of its berries is referred to in similes; DhA IV.133 (°vaṇṇāni akkhīni). See also jiñjuka.

Guṇa1

Guṇa1 [Non--Aryan?] 1. a string, a cord -- (a) of a robe, etc., in (kāya--bandhanaŋ) saguṇaŋ katvā to make tight by tying with

a knot Vin I.46 (Vin. Texts: "laying the garments on top of each other," wrongly construed); II.213 (trsln. "folding his garments"); cp. guṇaka. <-> (b) of musical instruments Vin I.182=A III.375 (vīṇā)., -- (c) of a bow, in aguna stringless J V.433 (dhanu).<-> 2. (a strand of a rope as) constituent part, ingredient, component, element; with numerals it equals --fold, e. g. pañca kāmaguṇā the 5 strands of kāma, or 5--fold craving (see kāma); ekaguṇaŋ once, diguṇaŋ twice Sn 714; diguṇaŋ nivāpaŋ pacitvā cooking a double meal VvA 63; catugguṇa fourfold, of a sanghāti D II.128; S II.221, cp. Rhys Davids, Dialogues II.145. aṭṭhaguṇa (hirañña) Th. 2, 153; aneka--bhāgena guṇena seyyo many times or infinitely better Pv IV.19; sataguṇena sahassa° 100 and 1,000 times PvA 41; asankheyyena guṇena infinitely, inconceivably Miln 106; sataguṇaŋ sahassaguṇaŋ Vism 126. -- 3. (a part as) quality, esp. good quality, advantage, merit J I.266; II.112; III.55, 82. -- lobha° Sn 663; sādhu° Sn 678; sīla° J I.213; II.112; Buddha° J II.111; pabbajita° J I.59.
--aggatā state of having the best qualities, superiority Dpos IV.1. --aḍḍha rich in virtue Sdhp 312, 561. --upeta in khuppipāsāhi guṇûpeto as PvA 10 is to be read khuppipās'âbhibhūto peto. --kathā "tale of virtue," praise J I.307; II.2. --kittana telling one's praises PvA 107, 120. --guṇika in phrase tantākulajāta g--g--jāta at S IV.158, see under guḷā--guṇṭhika.

Guṇa2

Guṇa2 [for which often guḷa with common substitution of ḷ for ṇ, partly due to dissimilation, as mālāguḷa > mālāguṇa; cp. Sk. guṇikā tumour: guḷa and gaḷa, veḷu: veṇu, and note on gala] a ball, a cluster, a chain (?), in anta° the intestines; M I.185--, Kh 11., cp. KhA 57 for expln. -- mālāguṇa a garland or chain (cluster) of flowers Dh 53 (but °guḷa at J I.73, 74). See guḷa3.

Guṇa2

Guṇa2 [Derivation unknown. Cp. Sk. ghuna] a woodworm J III.431 (°pāṇaka).

Guṇaka (adj.) [to guḷa1, cp. guḷika?] having a knot at the end, thickened at the top (with ref. to kāyabandha, see guṇa 1a) Vin II.136, cp. Vin. Texts II.143.

Guṇavant (adj.) [to guṇa1] possessed of good qualities, virtuous Pv II.971 (=jhān'ādiguṇa--yutta); PvA 62 (mahā°).

Guṇi (f.) [of adj. guṇin, having guṇas or guḷas, i. e. strings or knots] a kind of armour J VI.449 (g. vuccate kavacaŋ C.); see Kern, Toev. p. 132.

Guṇṭhika (in meaning=guṇṭhita) one who is covered with or wrapped up in, only in ahi° a snake--trainer (like a Laocoon). See details under ahi or J II.267; III.348 (text: °guṇḍika); J IV.308 (ahi--kuṇḍika, v. l. SS guṇṭhika); IV.456 (text °guṇṭika; v. l. BB °kuṇḍika). Also in guḷā--guṇṭhika (q. v.).

Guṇṭhima covered over (?), see pāli°.

Guṇṭheti [cp. Sk. guṇṭhayati Dhtp (563) & Dhtm (793) give both roots guṇṭh & guṇḍ as syn. of veṭh] to cover, to veil, to hide; pp. guṇṭhita in paŋsu° covered with dust Pv II.35 (in Hardy's conjecture for kuṇṭhita, q. v.). Also in cpd. paliguṇṭhita obstructed, entangled Sn 131 (mohena) where v. l. BB kuṇṭhita. Cp. o°.

Guṇḍika see guṇṭhika.

Gutta [Sk. gupta, pp. of gup in med.--pass. sense, cp. gopeti).-- I. as pp. guarded, protected. -- (a) lit. nagaraŋ guttaŋ a well--guarded city Dh 315=Th 1, 653, 1005; Devinda° protected by the Lord of gods Vv 308. -- (b) fig. (med.) guarded, watchful, constrained; guarded in, watchful as regards . . . (with loc.) S IV.70 (agutta & sugutta, with danta, rakkhita); A III.6 (atta° self--controlled); Sn 250 (sotesu gutto+ vijitindriyo), 971 (id.+yatacārin); Dh 36 (cittaŋ). <-> II. as n. agent (=Sk. goptṛ, cp. kata in kāla--kata= kāḷaŋ kartṛ) one who guards or observes, a guardian, in Dhammassa gutta Dh 257, observer of the Norm (expl. DhA III.282: dhammojapaññāya samannāgata), cp. dhammagutta S I.222.
--indriya one whose senses are guarded; with wellguarded senses Sn 63 (+rakkhita--mānasāno; expl. SnA: chassu indriyesu

gopitindriyo); Nd2 230; Vv 5015; Pv IV.132; --dvāra "with guarded doors" always in combn with indriyesu g--d. having the doors of the senses guarded, practising. self--control D I.63÷(expld DA I.182 by pihita--dvāro), 70; S II.218; IV.103, 112, 119 sq., 175; Sn 413 (+susaŋvuta); Pug 24. Cp. foll.; --dvāratā (f. abstr. to prec.) in indriyesu g° self constraint, control over (the doors of) one's senses, always combd with bhojane mattaññutā (moderation in taking food) D III.213; It 24; Pug 20, 24; Dhs 1347; PvA 163. Opp. a° lack of sense--control D III.213; It 23; Dhs 1345.

Gutti (f.) [Vedic gupti] protection, defence, guard; watchfulness. -- (a) lit. of a city A IV.106 sq. -- (b) fig. of the senses in indriyānaŋ gutti Dh 375; Pug 24 (+gopanā); Dhs 1348; Sdhp 341 (agutti); Vin IV.305; A II.72 (atta°); also in pl.: guttīsu ussuka keen in the practice of watchfulness D III.148.

Guttika [fr. last] a guardian, one who keeps watch over, in nagara° the town--watchman, the chief--constable PvA 4; Miln 345.

Gumpha see ogumpheti.

Gumba [Sk. gulma, *glem to *gel, to be thick, to conglomerate, cp. Lat. glomus (ball), globus, etc. See guḷa] 1. a troop, a heap, cluster, swarm. Of soldiers: Vin I.345; of fish (maccha°) D I.84=M I.279=II.22= A I.9. -- 2. a thicket, a bush, jungle; the lair of an animal in a thicket (sayana° J IV.256) S III.6 (eḷagalā°); J III.52 (nivāsa°, vasana°); VvA 301 (gaccha° underwood); J I.149, 167; II.19; III.55; IV.438; VvA 63, 66. Cp. pagumba=gumba, in vana° Sn 233 (see KhA 192). veḷu° Th 1,919.-- Acc. gumbaŋ (adv.) thickly, in masses balled
together Miln 117 (of clouds).
--antara thicket VvA 233.

Gumbiya (adj.) [fr. gumba] one of the troop (of soldiers) Vin I.345.

Guyha [ger. of guh=Vedic guhya] 1. adj. to be hidden, hidden in °bhaṇḍ̤aka the hidden part (of the body) DhA IV.197. -- 2. (nt.) that which is hidden; lit. in vattha° hidden by the dress, i. e. the pudendum D I.106; Sn 1022, etc. (see vattha), fig. a secret Miln 92; guyhaŋ pariguyhati to keep a secret A IV.31; Nd2 510.

Guru (adj.--n.) [a younger form of garu (q. v.); Sk. guru] venerable, reverend, a teacher VvA 229, 230 (°dakkhiṇā a teacher's fee); PvA 3 (°janā venerable persons); Sdhp 227 (°ûpadesa), 417.

Guḷa1

Guḷa1 [Sk. guḍ̤a and gulī ball, guṭikā pill, guṇikā tumour; to *gleu to make into a ball, to conglomerate. Cp. Sk. glauḥ ball; Gr. glouto/s; Ohg. chliuwa; Ger. kugel, kloss; E. clot, cleat; also *gel with same meaning: Sk. gulma tumour, gilāyu glandular swelling; cp. Lat. glomus, globus; Ger. klamm; E. clamp, clump. A root guḷ is given by Dhtp 576,77 in meaning of "mokkha"] a ball, in cpds. sutta° a ball of string (=Ohg. chliuwa) D I.54=; M III.95; PvA 145; ayo° an iron globe Dh 308; DA I.84; loha° of copper Dh 371; sela° a rockball, i. e. a heavy stone--ball J I.147.
--kīḷā play at ball DhA I.178; III.455; IV.124. --parimaṇḍ̤ala the circumference of a ball, or (adj.) round, globular, like a ball PvA 253.

Guḷa2

Guḷa2 (Non--Aryan?] sugar, molasses Vin I.210, 224 sq., 245. -- saguḷa sugared, sweet, or "with molasses" J VI.324 (saguḷāni, i. e. saguḷa--pūve pancakes).
--āsava sugar--juice VvA 73. --odaka s. --water Vin I.226. --karaṇa a sugar factory ibid. 210. --pūvaka sweet cake Mhvs 10. 3. --phāṇita molasses VvA 179.

Guḷa3

Guḷa3 [for guṇa2, due to distance dissimilation in maṇiguṇa and mālāguṇa>maṇigula and mālāgula; cp. similarly in meaning and form Ohg. chliuwa>Ger. knäuel] a cluster, a chain (?), in maṇi° a cluster of jewels, always in simile with ref. to sparkling eyes "maniguḷa--sadisāni akkhīni" J I.149; III.126, 184 (v. l. BB °guḷika); IV.256 (v. l. id.); mālā° a cluster, a chain of flowers, a garland J I.73, 54; puppha° id. Dh. 172, 233.

Guḷā (f.) [to guḷa1] a swelling, pimple, pustule, blight, in cpd. guḷā--guṇṭhika--jāta D II.55, which is also to be read at A II.211 (in spite of Morris, prelim. remarks to A II.4, whose trsln. is otherwise correct)=guḷā --gunṭḥita covered with swellings (i. e. blight); cp. similar expression at DhA III.297 gaṇḍ̣āgaṇḍ̣a (--jāta) "having become covered all over with pustules (i. e. rash)." All readings at corresp. passages are to be corrected accordingly, viz., S II.92 (guḷigandhika°); IV.158 (guṇaguṇika°); the reading at Dpvs XII.32, also v. l. SS at A II.211, is as quoted above and the whole phrase runs: tantākulajātā guḷāguṇṭhikajātā "entangled like a ball of string and covered with blight."

Guḷika (adj.) [to guḷa3=guṇa, cp. also guṇaka] like a chain, or having a chain, (nt. & f.) a cluster, a chain in maṇi° a string of jewels, a pearl necklace J III.184 (v. l. BB for °guḷa); IV.256; Vism 285 (+muttā--guḷikā).

Guḷikā (f.) [to guḷa1; cp. Sk. guṭikā pill, guṇikā tumour] a little ball S V.462 (satta--kolaṭṭ̣hi--mattiyo guḷikā, pl.); Th 2, 498 (kolaṭṭ̣himatta g° balls of the size of a jujube), cp. ThA 289.

Guhanā (f. abstr. to gūhati) hiding, concealing, keeping secret Vbh 358 (+pariguhanā). Also as gūhanā, q. v.

Guhā (f.) [Vedic guhā, guh, gūhati to hide (q. v.) Dhtp 337: saŋvaraṇa] a hiding place, a cave, cavern (cp. kandara & see giriguhā); fig. the heart (in °āsaya). According to Bdhgh. (on Vin I.58, see Vin. Texts I.174) "a hut of bricks, or in a rock, or of wood." Vin I.58, 96, 107, 239, 284; II.146; III.155; IV.48 (cp. sattapaṇṇ̣i--guhā); Sn 772, 958; J II.418; VI.574; Vv 5016.
--āsaya hiding in the heart; or the shelter of the heart A IV.98 (maccupāso+); J V.367 (id.); Dh 37 (cittaŋ; see DhA I.304).

Gū (--°) [fr. gam, cp. °ga] going, having gone (through), being skilled or perfected in. See addha°, anta°, chanda°, dhamma°, paṭṭ̣ha°, pāra, veda°.

Gūtha [Sk. gūtha; probably to Lat. bubino, see Walde, Lat. Wtb. s. v.] excrements, fæces, dung. As food for Petas frequently mentioned in Pv; (cp. Stede, Peta Vatthu 24 sq.), as a decoction of dung also used for medicinal purposes (Vin I.206 e. g.). Often combn with mutta (urine): Pv I.91; PvA 45, 78; DA I.198.
--kaṭāha an iron pot for defecation Vin IV.265. --kalala dung & mire J III.393; --kīḷana playing with excrements Vism 531. --kūpa a privy (cp. karīsa) M I.74; Sn 279; Pv II.316; Pug 36; J VI.370; Vism 54. --khādaka living on fæces J II.211 (°pāṇaka) PvA 266; --gata having turned to dung It 90; --gandhin smelling of excrements Pv II.315; --ṭṭ̣hāna a place for excrementation Th 1, 1153; --naraka=foll. Vism 501; --niraya the mirepurgatory VvA 226; Sdhp 194; --pāṇa an insect living on excrement (=°khādakapāṇa) J II.209, 212; --bhakkha feeding on stercus M III.168; PvA 192; DhA II.61; --bhānin of foul speech A I.128; Pug 29 (Kern, Toev. s. v. corrects into kūṭa°?).

Gūthaka "a sort of gūtha," excretion, secretion, rheum, in akkhi° and kaṇṇa° (of eye & ear) Sn 197 (cp. SnA 248; Vism 345 sq.).

Gūḷha & gūḷhaka (adj.) [pp. of gūhati] hidden, secret Vin II.98 (gūḷha--ko salākagāho).

Gūhati [Sk. gūhati, pp. gūḍ̣ha; see guyha, guhā, etc.] to hide, to conceal. See paṭi°, pari°. -- Caus. gūhayati Sdhp 189 (gūhayaŋ ppr.). Cp. gūḷha.

Gūhana (nt.) hiding, concealment Sdhp 65 (laddhi°--citta).

Gūhanā (f.) [abstr. fr. gūhati]=gūhanā (q. v.) Pug. 19. Cp. pari°.

Geṇḍuka a ball for playing. The SS spelling is in all places bheṇḍuka, which has been taken into the text by the editors of J. and DhsA. The misspelling is due to a misreading of Singhalese bh>g; cp. spelling parābhetvā for parāgetvā. -- bheṇḍukena kīḷi J IV.30; bhūmiyaŋ pahata--bheṇḍuka (striking against the ground) J IV.30; Vism 143 (pahaṭa--citra°)=DhsA 116 (where wrongly pahaṭṭha--citta--bheṇḍuka); J V.196 (citra--bh°); DhA III.364.

Gedha1

Gedha1 [Vedic gṛdhyā, cp. gijjhati] greed. Its connection with craving and worldly attachment is often referred to. Kāmesu g° S I.73; Sn 152; A III.312 sq. (gedho: pañcann'etaŋ kāmaguṇānaŋ adhivacanaŋ). gedhataṇhā S I.15 (v. l. kodha°); Sn 65, 945, 1098; Th 2, 352; Nd2 231; Dhs 1059 (under lobha), 1136; Nett 18; DhA I.366; PvA 107. --agedhatā freedom from greed Miln 276. -- See also gedhi & paligedha.

Gedha2

Gedha2 [=geha? Kern] a cave A I.154=III.128 (the latter passage has rodha, cp. v. l. under gedhi).

Gedhi [Sk. gṛdhi, cp. gedha] greed, desire, jealousy, envy: gedhiŋ karoti (c. loc.) to be desirous after M I.330. --gedhikata in °citta (adj.) jealous, envious, ibid. As gedhikatā (f.) vanity, greed, conceit Nd2 585 (v. l. rodhigatā).

Gedhita [pp. of gijjhati] greedy, in gedhita--mano greedyminded Pv II.82; as nt. greed, in der. gedhifatta (syn. of gedhikatā) Nd2 585.

Geyya (nt.) [grd. of gāyati, Sk. geya] a certain style of Buddhist literature consisting of mixed prose & verse. It is only found in the ster. enum of the Scriptures in their ninefold division, beginning suttaŋ geyyaŋ veyyākaraṇaŋ. See under navanga.

Geruka (nt.) & gerukā (f.) [Sk. gairika] yellow ochre (Bdhgh suvaṇṇa° cp. Sk. kañcana° & svarṇa°), red chalk used as colouring Vin I.203; II.151; A I.210; Miln 133 (°cuṇṇa). Freq. in °parikamma a coating of red chalk, red colouring Vin II.117, 151, 172; °parikammakata "coated with red colouring" Vin I.48; II.218.

Gelañña (nt.) [n--abstr. fr. gilāna] sickness, illness D II.99; A I.219; III.298; IV.333 sq.; Vism 321, 466, 478.

Geha (nt.) [Sk. geha=gṛha, to gṛh, gaṇhāti; cp. gaha, gihin, ghara; see also gedha2] a dwelling, hut, house; the household J I.145, 266, 290; II.18, 103, 110, 155 VI.367; Vism 593; PvA 22, 62, 73, 82; fig. of kāya (body) Th 1, 184=Dh 154. -- Appld to a cowshed at Miln 396.
--angana the open space in front of the house VvA 6; --jana (sg. collective) the members of the household, the servants PvA 16, 62, 93; --jhāpana incendiarism Vism 326. --ṭṭhāna a place for a dwelling DhA III.307; --dvāra the house door PvA 61; --nissita (adj.) concerning the house, connected with (the house and) worldly life Sn 280 (pāpiccha); It 117 (vitakka); cp. °sita; --patana the falling of the house J III.118. --pavesana (--mangala) (the ceremony of) entering a new hut DhA III.307; --piṭṭhi the back of the house PvA 78; --rakkhika keeping (in the) house, staying at home VvA 76 (dārakā); --vigata (nt.) the resources of the house, worldly means, riches Th 2, 327 (=upakaraṇa ThA 234); --sita (*śrita)=°nissita, connected with worldly life (opp. nekkhamma, renunciation). Of chandā & vitakkā (pl.) M I.123; domanassa & somanassa (grief & pleasure) S IV.232=Miln 45; Vbh 381; DhsA 194; dhammā, etc. S IV.71; Vbh 380; Nett 53.

Go (m.--f.) [Vedic go, Lat. bos, Gr. bou_s, Ohg. chuo, Ags. cū=E. cow] a cow, an ox, bull, pl. cattle. For f. cp. gāvī; see also gava° for cpds. -- Sg. nom. go (Sn 580, also in composition, cp. aja--go--mahisādi PvA 80=pasū); gen. gavassa (M I.429); instr. gavena, gāvena; acc. gavaŋ, gāvan; abl. gavamhā, gavā (D I.201=A II.95= Pug 69); loc. gavamhi, gāvimhi (SnA 323), gave (Sn 310). -- Pl. nom. gāvo (D I.141; M I.225; A I.205; II.42 sq.; Sn 20, 296, 307; J I.295); gen. gonaŋ A II.75 (cp. Vedic gonām), gavaŋ (J IV.172, cp. gavaŋ pati), gunnaŋ (A I.229, II.75; V.271; J I.194; III.112; IV.223); instr. gohi (Sn 33); acc. gāvo (M I.225; A I.205; Sn 304; Dh 19, 135); abl. gohi; loc. gosu, gavesu. -- See also gava, gavesati, goṇa.

--kaṇṭaka the hoof of an ox, in °haṭā bhūmi, trampled by the feet of cattle Vin I.195; A I.136 (cp. Vin. Texts II.34); --kaṇṇa a large species of deer J V.406 (=gaṇin), 416 (khagga+); DhsA 331 (gavaya+); cp. next; --kāṇā (f.) =gokaṇṇā D III.38=53; --kula (nt.) a cow pen, a station of cattle S IV.289; --gaṇa a herd of cattle M I.220; A I.229; J II.127; DhA I.175; VvA 311; --ghaŋsikā a cow--hide (?). Vin II.117 (cp. Vin. Texts III.98); --ghātaka one who kills cows, a butcher D II.294 (in simile); M I.58, 244, 364 (°sūnā, slaughter--house); S II.255; IV.56; A III.302, 380; J V.270; Vism 348 (in simile). --cara I. Lit. A. (noun--m.) pasture, lit. "a cow's grazing," search after food; fodder, food, subsistence (a) of animals: J I.221; III.26; Dh 135 (daṇḍena gopālo gāvo pāceti gocaraŋ: with a stick the cowherd drives the cattle to pasture). Sīho gocarāya pakkamati "the lion goes forth for his huut" A II.33= III.121; gocarāya gacchati to go feeding, to graze Sn 39; J I.243; gocare carati to go feeding, to feed J I.242.<-> (b) metaph. of persons, esp. the bhikkhu: pucchitabba gocara (and agocara) "enquiries have to be made concerning the fitness or otherwise of his pasturage (i. e. the houses in which he begs for food)" Vin II.208; samaṇo gocarato nivatto an ascetic returned from his "grazing" Pv IV.142: Similarly at Vism 127, where a suitable g.--gama ranks as one of the 7 desiderata for one intent on meditation. -- B. (adj.) (--°) feeding on or in, living in; metaph. dealing with, mixing with. vana° living in the woods Pv II.65; vāri° (in water) Sn 605; jala° (id.) J II.158 (opp. thala°). Vesiyā° (etc.) associating with v. Vin I.70. -- II. Applied. A. (noun--m. or nt.) a "field" (of sense perception, etc.), sphere, object; --° food for, an object of (a) psychologically indriyānaŋ nānāgocarāni various spheres of sense--perception S V.218; sense--object (=ārammaṇaŋ) Ps I.180; II.97; 150 sq.; DhsA 314, 315 (sampatta° physical contact with an object, gandha° smell--contact, i. e. sensation); indriya° Sdhp 365. -- (b) ethically: ariyānaŋ gocare ratā "finding delight in the pasture of the good," walking in the ways of the good Dh 22; vimokho yesaŋ gocaro "whose pasture is liberty" Dh 92=Th 1, 92. Esp. in phrase ācāra--gocara--sampanna "pasturing in the field of good conduct" D I.63=It 118; M I.33; S V.187; It. 96; analysed as Dvandva cpd. at Vbh 246, 247, but cp. pāpācāra--gocara Sn 280, 282. This phrase (ācāra--gocara) is also discussed in detail at Vism 19, where 3 kinds of gocarā are distinguished, viz. upanissaya°, ārakkha°, upanibandha°. So also in contrast w. agocara, an unfit pasture, or an unfit, i. e. bad, sphere of life, in gocare & agocare carati to move in a congenial or uncongenial sphere A III.389; IV.345 sq.; D III.58=77; S V.147; Vbh 246, 247 (expl. w. vesiyā° etc., cp. above=having bad associations). -- B. (adj.) --°: belonging to, dependent on, falling to the share of: eta° dependent on this M I.319; sattasaddhamma°, moving in the sphere of the seven golden rules S III.83; rūpa° to be perceived by sight J I.396; Nibbāna° belonging to N. Sdhp 467. --°kusala (adj.) skilled in (finding proper) food; clever in right living --° behaving properly in, exercising properly M I.220=A V.347 (of a cowherd driving out his cattle); S III.266 sq. (samādhi°); A III.311 (do.) V.352 sq. (w. ref. to cattāro satipaṭṭhānā); --°gahaṇa the taking of food, feeding J I.242; --°gāma a village for the supply of food (for the bhikkhus) PvA 12, 42; --°ṭṭhāna pasturage J III.52; --°pasuta intent on feeding J III.26; --°bhūmi pasturage, a common DhA III.60; --°visaya (the sphere of) an object of sense S V.218; Vbh 319; --caraṇa pasturing J VI.335; --ṭṭha (nt.) [Sk. goṣṭha to sthā to stand; cp. Lat. stabulum, stable; super--stes; Goth. awistr] a cow--stable, cow--pen M I.79; J IV.223; --pa [Sk. gopa, cp. gopati] a cowherd, herdsman Sn 18; Dh 19; J IV.364 (a robber); Vism 166 (in simile); DhA 157, f. gopī Sn 22, 32; --pakhuma (adj.) having eyelashes like a heifer D II.18; III.144, 167 sq.; VvA 162, 279 (=āḷārapamha); --pada a cow's footprint, a puddle A III.188; IV.102; Miln 287; also °padaka A III.188 v. l.; DA I.283; --pariṇāyaka leader of the cows, Ep. of a bull (gopitā+) M I.220, 225; --pāla a cowherd (usually as °ka) Dh 135; --pālaka=prec. Vin I.152, 243 sq.; M I.79, 115 sq., 220=A V.347; M I.333; S IV.181; A I.205 (--°uposatha); Miln 18, 48; Vism 279 (in comparison); DhA III.59; --pitā "father (protector) of the cows"=gavaŋ pati, Ep. of a bull M I.220 (+°pariṇāyaka); --pī f. of gopa, q. v.; --pura (nt.) [Sk. gopura] the gate of a city J VI.433; Miln 1, 67, 330; Bdhd 138; --balivadda in °nayena; in the expression gobalivadda (black--cattle--bull) i. e. by an accumulation of words VvA 258; --bhatta cows'fodder J IV.67; --maṇḍala ox--beat, ox--round, Cp. III.151 (as gā°), quoted J I.47 (cp. assa--m°); SnA 39; also in phrase °paribbūḷha Sn 301 (expld by SnA 320 as goyūthehi parikiṇṇa); J VI.27; at M I.79 however it means the cowherds or peasants (see note M I.536: gopāladārakā or gāmadārakā to v. l. gāmaṇḍala) cp. gāmaṇḍala; --maya (m. nt.) cowdung M I.79; A I.209, 295; V.234, 250, 263 sq.; Nett 23; DhA I.377. --°pāṇaka a coprophagan, dor beetle J II.156; --°piṇda a lump of cowdung J I.242; --°bhakkha eating cowdung D I.166÷; --māyu a jackal Pgdp 49; --mutta (and °ka) a precious stone of light red colour VvA III; DhsA 151; --medaka=gomuttaka VvA 111.; --medha a cow sacrifice, in °yañña SnA 323; --yūtha a herd of cows SnA 322; DhA I.323; --rakkhā (f.) cow--keeping, tending cattle, usually combd with kasī, agriculturing M I.85; Pv I.56; J I.338; II.128; given as a superior profession (ukkaṭṭha--kamma) Vin IV.6. --ravaka the bellowing of a cow M I.225; --rasa (usually pl.) produce of the cow, enumd in set of five, viz. khīra, dadhi, takka, navanīta, sappi (milk, cream, buttermilk, butter, ghee) Vin I.244; DhA I.158, 323, 397; VvA 147; SnA 322; --rūpa (collect.) cattle J I.194; IV.173; Miln 396 (bull); --lakkhaṇa fortune telling from cows D I.9÷; --vaccha (khīra° & takka°) Vism 28. --vatika [Sk. govratin] one who lives after the mode of cows, of bovine practices M I.387; Nett 99 (cp. govata DhsA 355, and Dhs. trsl. p. 261); --vikattana (and

°vikantana; Sk. vikṛntana) a butcher's knife M I.244, 449; A III.380 Sdhp 381 (vikatta only); --vittaka one whose wealth is cattle J I.191; --vinda the supt. of cowherds A III.373; --sappi ghee from cow's milk Vin III.251; DhsA 320; --sālā cow--stable A I.188; --singa a cow's horn Vism 254. --sita mixed with milk VvA 179; --sīla=govatika DhsA 355; --sīsa (nt.) an excellent kind of sandal wood PvA 215 (cp. Sp. AvS I.67, 68, 109); --hanuka the jaw bone of a cow, in °ena koṭṭāpeti (koṭṭh° J) to massage with a cow's jaw bone Vin II.266, J IV.188; V.303.

Goṭaviya (goṭavisa Text) v. l. J VI.225, part of a boat, the poop (expl. ib. p. 226 by nāvāya pacchimabandho).

Goṭhaphala a medicinal seed [Sk. gotravṛkṣa? Kern] Vin I.201.

Goṇa1

Goṇa1 [The Sanskrit goṇa, according to B. R., is derived from the Pali] an ox, a bullock S IV.195 sq.; J I.194; IV.67; Pv I.82; PvA 39, 40; VvA 63 (for ploughing); DA I.163; DhA III.60. --°sira wild ox J VI. 538(=araññagoṇaka).

Goṇa2

Goṇa2=goṇaka2, in °santhata (of a pallanka), covered with a woollen rug Vv 818; Pv III.117; (text saṇṭhita; v. l. BB goṇakatthata, cp. next).

Goṇaka1

Goṇaka1 [goṇa1] a kind of ox, a wild bull J VI.538 (arañña°).

Goṇaka2

Goṇaka2 [Sk. BSk. goṇika, cp. Pischel, Beitr. III.236; also spelled gonaka] a woollen cover with long fleece (DA I.86: dīghalomako mahākojavo; caturangulādhikāni kira tassa lomāni) D I.7÷; S III.144; J V.506; Pv II.128; Th 2, 378 (+tūlika); ThA 253 (=dīgha--lomakāḷakojava). --°atthata spread w. a goṇaka--cover A I.137= III.50=IV.394; cp. IV.94, 231 (always of a pallanka), See also goṇa2.

Goṇisādika an ox--stall Vin I.240; cp. Vin. Texts II.121. As gonisādi Vin III.46.

Gotta (nt.) [Vedic gotra, to go] ancestry, lineage. There is no word in English for gotta. It includes all those descended, or supposed to be descended, from a common ancestor. A gotta name is always distinguished from the personal name, the name drawn from place of origin or residence, or from occupation, and lastly from the nick--name. It probably means agnate rather than cognate. About a score of gotta names are known. They are all assigned to the Buddha's time. See also Rh. D. Dialogues I.27, 195 sq. --jāti gotta lakkhaṇa Sn 1004; gotta salakkhaṇa Sn 1018; Ādiccā nāma gottena, Sākiyā nāma jātiyā Sn 423; jāti gotta kula J II.3; jātiyā gottena bhogena sadisa "equal in rank, lineage & wealth" DhA II.218. -- evaŋ--gotta (adj.) belonging to such & such an ancestry M I.429; II.20, 33; kathaŋ° of what lineage, or: what is your family name? D I.92; nānā° (pl.) of various families Pv II.916. -- With nāma (name & lineage, or nomen et cognomen): nāmagottaŋ Vin I.93; II.239; D I.92 (expl. at DA I.257: paññatti--vasena nāmaŋ paveṇi--vasena gottaŋ: the name for recognition, the surname for lineage); Sn 648; Vv 8445 (with nāma & nāmadheyya; expl. at VvA 348<-> 349: nāmadheyya, as Tisso, Phusso, etc.; gotta, as Bhaggavo Bhāradvājo, etc.). -- gottena by the ancestral name: Vin I.93; D II.154; Sn 1019; Dh 393; gottato same J I.56. Examples: Ambaṭṭha Kaṇhāyana--gottena D I.92; Vipassī Koṇḍañño g°; Kakusandho Kassapo g°; Bhagavā Gotamo g° D II.3; Nāgito Kassapo g° DA I.310; Vasudevo Kaṇho g° PvA 94.

--thaddha conceited as regards descent (+jāti° & dhana°) Sn 104; --pañha question after one's family name Sn 456; --paṭisārin (adj.) relying on lineage D I.99 (cp. Dialogues I.122); A V.327 sq.; --bandhava connected by family ties (ñāti°+) Nd2 455; --rakkhita protected by a (good) name Sn 315; VvA 72; --vāda talk over lineage, boasting as regards descent D I.99.

Gottā [n. ag. to gopeti=Sk. goptṛ] f. gottī protectress J V.329.

Gotrabhū "become of the lineage"; a technical term used from the end of the Nikāya period to designate one, whether layman or bhikkhu, who, as converted, was no longer of the worldlings (puthujjanā), but of the Ariyas, having Nibbāna as his aim. It occurs in a supplementary Sutta in the Majjhima (Vol. III. 256), and in another, found in two versions, at the end of the Anguttara (A IV.373 and V.23). Defined at Pug 12, 13 & Vism 138; amplified at Ps I.66--68, frequent in P (Tikap. 154 sq., 165, 324 etc.), mentioned at VvA 155. On the use of gotrabhū in medieval psychology see Aung, in Compendium, 66--68. Comp. the use of upanissaya at J I.235. -- °ñāṇa, PPA 184; Vism 673. Ā° Vism 683.

Godhaka a kind of bird J VI.358.

Godharaṇī (f.--adj.) being able to be paired (of a young cow), or being with calf (?) Sn 26.

Godhā1

Godhā1 (f.) [Sk. godhā] iguana, a large kind of lizard Vin I.215--16 (°mukha); D I.9÷(°lakkhaṇa, cp. DA I.94); J II.118; III.52; 538; DhA III.420. As godha (m.) at J V.489. Dimin. golikā at J II.147.

Godhā2

Godhā2 (f.) string of a lute J VI.580 (cp. RV. 8, 58, 9).

Godhūma wheat (usually mentioned with yava, spelt) Miln 267; DA I.163; SnA 323. See dhañña.

Gopaka a guardian, watchman DA I.148; cp. khetta°.

Gopanā (f.) protecting, protection, care, watchfulness (cp. gutti) Pug 24 (+gutti) Dhs 1347; Miln 8, 243.

Gopānasī (f.) a beam supporting the framework of a roof, shaped *l; fig. of old people, bent by age (see °vanka). Vin III.65, 81; S II.263; III.156; V.43, 228; M I.80; A I.261; III.364; V.21; Vism 320; DhA II.190; VvA 188.
--gaṇā (pl.) a collection of beams, the rafters Vv 784; --bhogga (--sama) bent like a rafter (nārī) J III.395; --vanka (gopānasi°) as crooked as a rafter (of old people, cp. BSk. gopānasī--vakra AvŚ II.25n5) S I.117; M I.88; A I.138.

Gopita (adj.) [pp. of gopeti] protected, guarded, watched (lit. & fig.) J VI.367; Miln 345; SnA 116 (°indriya= guttindriya); Sdhp 398.

Gopeti [Sk. gopayati, gup; cp. gutta, gottā] to watch, guard, pot. gopetha Dh 315; -- pp. gopita (q. v.).

Gopphaka [Dem. of goppha=Sk. gulpha] the ankle Vin IV.112; A IV.102; J V.472; DhA II.80, 214; SnA II.230.

Gomika [Sk. gomin] an owner of cows S I.6=Sn 33, 34.

Golikā see godhā1.

Golomika (adj.) [inverted diæretic form fr. Sk. gulma=P. gumba: viz. *golmika>*golmika>golomika] like a cluster; in phrase massuŋ golomikaŋ kārāpeti "to have the beard trimmed into a ball-- or cluster--shape" Vin II.134. Bdhgh's expln "like a goat's beard" (cp. Vin. Texts III.138) is based on pop. etym. go+loma+ ika "cow--hair--like," the discrepancy being that go does not mean goat.

Goḷaka a ball ThA 255 (kīḷā°).

Gh.

°Gha (adj.--suffix to ghan) killing, destroying, see hanati. -- iṇagha at Sn 246 is v. l. SS for iṇaghāta. Cp. paṭi° & see also ghana2 & ghāta.

Ghaŋsati1

Ghaŋsati1 [Sk. gharṣati, *ghṛṣ to *gher to rub or grind, cp. Gr. xe/rados, xerma/s, xri/w, enlarged in Lat. frendo= Ags. grindan to grind] to rub, crush, grind, S II.238; J I.190 (=ghasituŋ? to next?) 216; VI.331. -- Caus. ghaŋsāpeti to rub against, to allow to be rubbed or crushed Vin II.266. Cp. upani°, pari°, & pahaŋsati1. <-> Pass. ghaŋsīyati (ghaŋsiyati) to rub (intr.), to be rubbed Vin I.204; II.112.

Ghaŋsati2

Ghaŋsati2 [=haŋsati for Sk. haṛsati, see haŋsati] to be pleased, to rejoice J IV.56 (v. l. ghasati). Cp. pahaŋsati2.

Ghaŋsana rubbing, in pāda--gh °ī a towel for rubbing the feet Vin II.130.

Ghaŋsikā in go°, cow--hide (?) see go.

Ghaccā (f.) [fr. hanati, han and ghan] destruction (usually --°) D III.67 (mūla°); J I.176 (sakuṇa°).

Ghañña (adj.--n.) [fr. Sk. ghana to han, cp. ghānya & hatya] killing, destroying (--°) see atta°.

Ghaṭa1

Ghaṭa1 [Non--Aryan?] a hollow vessel, a bowl, vase, pitcher. Used for holding water, as well as for other purposes, which are given under pānīya° paribhojana° vacca° at Vin I.157=352=M I.207. In the Vinaya freq. combd with kolamba, also a deep vessel: I.209, 213, 225, 286. -- As water--pitcher: J I.52, 93 (puṇṇa°), 166; VvA 118, 207, 244 (°satena nhāto viya); PvA 66 (udaka°), 179 (pānīya°), 282. -- In general: S IV.196. For holding a light (in formula antoghaṭe padīpo viya upanissayo pajjalati) J I.235 (cp. kuṭa), PvA 38. Used as a drum J VI.277 (=kumbhathūna); as bhadda° Sdhp 319, 329.
--pamāṇa (adj.) of the size of a large pot J II.104; PvA 55.

Ghaṭa2

Ghaṭa2 (m. & f.) [Sk. ghaṭā; conn. with ganthati to bind together] multitude, heap, crowd, dense mass, i. e. thicket, cluster. itthi° a crowd of women J IV.316; maccha° a swarm of fish J II.227; vana° dense forest J II.385; IV.56; V.502; VI.11, 519, 564; brahma° company of brahmins J VI.99.

Ghaṭaka [Dem. of prec.] 1. a small jar (?) Vin II.129, 130 (combd w. kataka & sammajjanī); cp. Vin. Texts III.130. -- 2. the capital of a pillar J I.32 (cp. kumbha).

Ghaṭati [Sk. ghaṭate, to granth, cp. ganthati. The Dhtp gives two roots ghaṭ, of which one is expld by "ghāṭane" (No. 554), the other by "īhāyaŋ," i. e. from exertion (No. 98)] to apply oneself to, to exert oneself, to strive; usually in formula uṭṭhahati gh° vāyamati M I.86; S I.267 (yamati for vāy°); Pug 51; or yuñjati gh° vāy° J IV.131. -- Sdhp 426, 450.

Ghaṭana see Ghaṭṭana.

Ghaṭikā1

Ghaṭikā1 (f.) [to ghaṭa1] a small bowl, used for begging alms Th 2, 422 (=ThA 269: bhikkhā--kapāla).

Ghaṭikā2

Ghaṭikā2 (f.) [to ghaṭa2, orig. meaning "knot," cp. gantha & gaṇṭhi, also gaṇḍa] 1. a small stick, a piece of a branch, a twig J I.331; IV.87 (khadira°); VI.331; Th 2, 499 (=khaṇḍa ThA 290). upadhānaghaṭikā J III.179 (belonging to the outfit of an executioner); pāsa° J II.253 is a sort of magic stick or die (=pāsaka) <-> 2. a game of sticks ("tip--cat" sticks Miln trsl. II.32). D I.6÷(DA I.85: ghaṭikā ti vuccati dīgha--daṇḍakena rassa daṇḍaka--paharaṇa kīḷā, tip--cat); Vin II.10; III.181; M I.266; A V.203; Miln 229. -- 3. a stack of twigs S II.178, 4; (a stick used as) a bolt Vin II.120, 208; III.119; usually as sūci° a needle--shaped stick Vin II.237 (cp. Vin. Texts III.106); S IV.290; Ud 52; J I.346. Cp. gaṇḍikādhāna.

Ghaṭita [pp. of ghaṭeti] connected, combined Vism 192.

Ghaṭī (f.) [to ghaṭa1] a jar DhA I.426. In cpds. also ghaṭi°.
 --odana rice boiled in a jar DhA I.426; --kaṭāha a water pot, or rather a bowl for gathering alms (cp. ghaṭikā1) Vin II.115 (=ghaṭi--kapāla Bdhgh); --kāra a potter DhA I.380; Np. of a kumbhakāra S I.35, 60; M II.45 sq. (=°suttanta, mentioned as such at DhA III.251); J I.43.

Ghaṭīyati [Pass. of ghaṭeti] 1. to be connected or continued DhA I.46 (paveṇī na gh.), 174. -- 2. to be obstructed Nd2 102 (=virujjhati, paṭihaññati).

Ghaṭeti [Denom. fr. ghaṭa2, cp. gantheti] to join, to connect, to unite J I.139; freq. in anusandhiŋ ghaṭetvā adding the connection (between one rebirth & another) J I.220, 308.

Ghaṭṭa see araghaṭṭa; meaning "rubbed, knocked against" in phrase ghaṭṭa--pāda--tala SnA 582 (for ugghaṭṭha); also at Vin IV.46 in def. of vehāsa--kuṭī (a cell or hut with air, i. e., spacious, airy) as majjhimassa purisassa a--sīsa--ghaṭṭā "so that a man of medium height does not knock his head (against the ceiling)"; of uncertain meaning ("beating"?) at J I.454 (v. l. for T. ghota).

Ghaṭṭana (nt.) [Sk. ghaṭana, to granth, cp. gantha] 1. combining, putting together, combination, composition, J I.220; PA. 312, etc. -- 2. striking, fig. insulting (ghaṭṭana=āsajjana) VvA 55. To meaning "strike" cp. saŋghaṭṭana.

Ghaṭṭeti [Sk. ghaṭṭayati] to strike, beat, knock against, touch; fig. to offend, mock, object to. (a) lit. M II.4 (jannukena; text reads ghatteti, v. l. ghaṭeti); Sn 48 (=saŋ° Nd2 233); J I.218; Pv IV.109 (=paṭihaŋsati PvA 271); DA I.256 (=khuŋseti); DhA I.251. -- (b) fig. A III.343; Sn 847 (cp. Nd1 208); Vism 18. -- pp. ghaṭṭita Pug 30, 36; psychologically ghaṭṭayati=ruppati. B or S III.86. -- Pass. ghaṭīyati (q.v.).--Cp. āsajja and ugghāṭeti.

Ghaṇṭā (f.) a small bell (cp. kinkanikā) J IV.215; VvA 36, 37, 279 (khuddaka°). As ghaṇṭī at Vism 181.

Ghata (nt.) [Vedic ghṛta, ghṛ to sprinkle, moisten] clarified butter VvA 326; Miln 41; Sdhp 201 (--bindu). With ref. to the sacrificial fire (fire as eating ghee, or being sprinkled w. ghee) ghatāsana; J I.472; V.64, 446; Pv I.85 (ghatasitta).

Ghana1

Ghana1 [Vedic ghana, cp. Gr. eu)qhnh/s?] (a) (adj.) solid, compact, massive; dense, thick; in eka° of one solid mass (of sela, rock) Vin I.185=Dh 81=Th 1, 643= Miln 386; A III.378, cp. ghanasela--pabbata DhA I.74. -- gh. paŋsu J I.264, paṭhavī (solid ground) J I.74; PvA 75; palāsa (foliage) PvA 113; buddharasmiyo J I.12; °maŋsa solid, pure flesh DhA I.80; °sāṭaka (thick cloth) J I.292; °sañchanna (thickly covered) PvA 258; °suvaṇṇakoṭṭima DhA IV.135; abbha° a thick cloud Sn 348 (cp. SnA 348). -- (b) (m.) the fœtus at a certain stage (the last before birth & the 4th in the enum. of the foll. stages: kalala, abbuda,

pesī, gh.) S I.206; J IV.496; Miln 40; Vism 236. The latter meaning is semantically to be explained as "swelling" & to be compared with Gr. bru/w to swell and e(/mbruon=embryo (the gravid uterus).

Ghana2

Ghana2 [Vedic ghana to hanti (ghanti, cp. ghātayati), *gu̯hen "strike," cp. Gr. qei/nw, fo/nos, Lat. of--fendo, Ags. gud, Ohg. gundea] a club, a stick, a hammer; in ayo° an iron club VvA 20. Also coll. term for a musical instrument played by striking, as cymbal, tambourine, etc. VvA 37.

Ghanika [to ghana1 in meaning of "cloud" (Sk.)] a class of devas (cloud--gods?) Miln 191.

Ghamma [Vedic gharma=Gr. qermo/s, Lat. formus, Ohg. etc. warm; to *gu̯her "warm," cp. Sk. ghṛṇoti, hara; Gr. qe/ros, etc.] heat; hot season, summer. Either in loc. ghamme J IV.172 (=gimha--kāle); Pv IV.53 & ghammani ("in summer" or "by the heat") S I.143= J III.360 (sampareta overcome by heat); Sn 353; J IV.239; V.3.--Or. in cpd. with °abhitatta (ghammâbhitatta, overpowered by heat) M I.74; D II.266; A III.187 sq.; Sn 1014 (cp. 353 ghammatatta); Miln 318; VvA 40; PvA 114.

Ghara1

Ghara1 (nt.; pl. °ā Dh 241, 302) [cp. gaha & geha] a house A II.68; Sn 43 (gahaṭṭhā gharaŋ āvasantā), 337 (abl. gharā), 889 (id. gharamhā); J I.290 (id. gharato); IV.2, 364, 492 (ayo°); Pug 57; Miln 47. Combd with vatthu PvA 3, 17. -- sūcighara a needle--case VvA 251.
--ājira house--yard Vism 144 (where Dhs A 116 in id. passage reads gharadvāra). --āvāsa the household life (as contrasted with the life of a mendicant) Vin II.180 (gharāvāsatthaŋ); A II.208; M I.179, 240, 267, 344; Sn 406 (cp. S V.350); J I.61; PvA 61; --kapoṭa [Sk. gṛhakapota] the house--pigeon Miln 364, 403; --golikā house or domestic lizard J II.147. --dāsī a female house--slave Pv II.321; --dvāra a house--door J IV.142; Dhs A 116; PvA 93; --bandhana the bonds of the house, i. e. the establishing of marriage DhA I.4; --mukha an opening in the house, the front of the house Nd2 177; --mesin one who looks after the house, a pater familias, householder Sn 188; It 112 (gahaṭṭha+); J VI.575; --sandhi a cleft or crevice in the house PvA 24; --sūkara a tame, domestic pig DhA IV.16.

Ghara2

Ghara2 [a drink (cp. gala) & garala poison] (°--); in --°dinnakābādha sickness in consequence of a poisonous drink (expl. as suffering fr. the results of sorcery) Vin I.206 (cp. Vin. Texts II.60); --visa poison Pug 48; DhA II.38; --sappa a poisonous snake DhA II.256.

Gharaṇī (f.) [fr. ghara1] a house--wife Vin I.271; S I.201; Pv III.19 (=ghara--sāminī PvA 174); DhA III.209.

Ghasa (adj.--n.) eating, an eater; in mahagghasa a big eater A V.149 (of the crow); Dh 325; Miln 288.

Ghasati [Vedic grasati & *ghasti, pp. grasta, cp. Gr. gra/w to gnaw, gra/stis fodder, Lat. gramen grass] to eat J III.210; ppr. ghasamāna Vin II.201; Th 1, 749. -- Cp. ghasa, ghasta & ghāsa. See also jaddhu. Desid. jighacchati.

Ghasta [pp. of ghasati=Sk. grasta] only in vanka° having eaten or swallowed the hook (cp. grasta--vanka) D II.266 (v--g° va ambujo); J VI.113.

Ghāṭa see saŋ°; ghāṭana see ghaṭati.

Ghāta (usually --°) [Sk. ghāta & ghātana; to han (ghan), strike, kill; see etym. under ghana2 & hanti] killing, murdering; slaughter, destruction, robbery D I.135 (gāma°, etc. village robbery); setu° the pulling down of a bridge (fig.) Vin I.59, etc. (see

setu); pantha° highway robbery, brigandage, "waylaying" J I.253. <-> Th 2, 474, 493 (=samugghāta Com.); Sn 246 (ina°); VvA 72 (pāṇa°+pāṇa--vadha & °atipāta). Cp. next & vi°; saŋ°.

Ghātaka (adj.--°) murdering, destroying, slaughtering Vin I.89 (arahanta°), 136 (id.), 168 (id.); II.194 (manussa°); IV.260 (tala°) J IV.366 (gāma° corā robbers infesting the village); V.397 (thī°=itthi°); Pug 56 (maccha°). -- As noun: (m.) one who slays, an executioner: go° a bull--slaughterer M I.244, etc. (see go); cora° an executioner or hangman J III.41; Pug 56; PvA 5. -- (nt.) brigandage, robbery, slaughtering: gāmaghātakaŋ karoti J I.200.

Ghātikā (f. abstr. to ghātaka) murder J I.176 sq.

Ghātita (adj.) [pp. of ghāteti] killed, destroyed ThA 289; also in Der. ghātitatta (nt.) the fact of having killed J I.167. Cp. ugghātita.

Ghātin (adj.--n.) killing; a murderer J I.168 (pāṇa°); VI.67 (ghātimhi=ghātake).

Ghātimant (adj.) able to strike, able to pierce (of a needle), in ghana° going through hard material easily J III.282.

Ghāteti [Denom. fr. ghāta, cp. Sk. ghātayati to han] tc kill, slay, slaughter It 22 (yo na hanti na ghāteti); Dh 129, 405; J I.255; Mhvs VII.35, 36. -- aor. aghātayi J I.254; ger. ghātetvā J I.166. -- Caus. ghātāpeti to have somebody killed J IV.124. -- Cp. ghacca, ghātita, āghāteti.

Ghāna (nt.) [Sk. ghrāṇa to ghrā, see ghāyati. On n for ṇ cp. Trenckner, Notes, p. 81] the nose; usually in its function as organ of smell=sense of smell (either in phrase ghānena gandhaŋ ghāyati: to smell an odour by means of the nose; or in ghana--viññeyyā gandhā: odours which are sensed by the nose). In the enum. of the senses gh. is always mentioned in the 3rd place (after cakkhu & sota, eye & ear); see under rūpa. In this connection: Vin I.34; D I.21, 245; III.102, 244 sq.; S I.115; M I.112, 191; II.42; Dh 360; Pug 20; Miln 270; Vism 444 sq. (with defn). -- In other connections: Pv II.24 (ghāna--chinna, one whose nose is cut off).
--āyatana the organ of smell D III.243, 280; Dhs 585, 605, 608; --indriya the sense of smell D III.239; Dhs 585 etc. (as above); --dhātu the element of smell Dhs. as above; --viññāṇa perception of smell Dhs 443, 608, 628; --samphassa contact with the sense of smell S I.115; D III. & Dhs as above.

Ghāyati1

Ghāyati1 [Sk. ghrāti & jighrati, to ghrā, cp. gandha] to smell, always with gandhaŋ; ger. ghātvā S IV.71, 74 or ghāyitvā J I.210 (jālagandhaŋ); III.52 (macchagandhaŋ); Miln 347. Cp. sāyati & upagghāyati.

Ghāyati2

Ghāyati2 [a variant of jhāyati] to be consumed, to be tormented by thirst Pv I.1110 (ghāyire=ghāyanti PvA 60; v. l. BB jhāyire & jhāynati) Miln 397.

Ghāsa [Vedic ghāsa, fr. ghasati, q. v. cp. Lat. gramen= grass] grass for fodder, pasturing: food J I.511 (°ŋ kurute); PvA 173 (°atthāya gacchati "go feeding"). Mostly in: --esana search for food (=gocara) S I.141; Sn 711. -- Cp. vi°.
--chada (chāda & chādana) food & clothing, i. e. tending, fostering, good care (=posana) (act.) or being well looked after, well provided (pass.); chada: Pug 51; chāda: J I.94; A I.107; II.85; III.385; chādana: D I.60; M I.360; VvA 23, 137; --hāraka one who fetches the fodder (food) Th 1, 910.

Ghāsana (nt.)=ghāsa; in --°ṭṭhāna pasture (=gocara) VvA 218.

Ghuṭṭha [Sk. ghuṣṭa, pp. ghuṣ, see ghoseti & cp. saŋ°] proclaimed, announced; renowned J I.50 (of festival); 425

(nakkhattaŋ); II.248 (ussava); Pv II.82 (dūra° of wide renown, world--famed of Bārāṇasī); DhA III.100 (chaṇe ghuṭṭhe when the fair was opened).

Ghuru--ghuru onomat. expression of snoring & grunting noise [gṛ--gṛ to *gel or *ger, see note on gala] in --passāsa (& °in) snoring & breathing heavily, panting, snorting & puffing S I.117 (of Māra); J I.160 (of sleeping bhikkhus, gh° kākacchamānā breathing loud & snoring). Cp. next.

Ghurughurāyati [Denom. fr. prec.] to snore J III.538; DhA I.307. Cp. Prk. ghurughuranti varāhā (grunting hogs) & ghurukkanti vagghā (roaring tigers).

Ghoṭaka [cp. Sk. ghoṭaka, Halāyudha 2, 281] a (bad) horse J VI.452.

Ghota is read at J I.454, probably for ghaṭṭa; meaning is "striking, stroke," combd with kasā, whip.

Ghora (adj.) [Vedic ghora, orig. meaning, wailing, howling, lamenting, to *gher, *ger, see note on gala & cp. ghuru. A root ghur is given by Dhtp 487 in meaning of "bhīma," i. e. horrible. -- Rel. to Goth. gaurs, sad; Ohg. gōrag, miserable; & perhaps Lat. funus, funeral. See Walde, Lat. Wtb. s. v.] terrible, frightful, awful Vin II.147. Freq. as attr. of niraya (syn. with dāruṇa; PvA 87, 159, 206) Pv I.1012; IV.18. Of an oath (sapatha) Pv I.68; II.1216. -- ghorassara of a terrible cry (Ep. of an ass) Miln 363, 365.

Ghosa [Vedic ghoṣa to ghus] 1. shout, sound, utterance Vin II.155 ("Buddha" --ghosa); M I.294; A I.87, 228; Sn p. 106; Sn 696, 698; Dhs 637, 720 (+ghosa--kamma). -- 2. shouting, howling, wailing (of Petas) Pv III.34; IV.36, 338.
--pamāṇa to be measured (or judged) by one's reputation A II.71=Pug 53; also as pamāṇika DhA III.114 (in same context).

Ghosaka (adj.) sounding, proclaiming, shouting out (--°), in dhamma° praising the Law J II.286; Satthu guṇa° sounding the praise of the Master DhA III.114. As n. Name of a deva (Gh. devaputta) DhA I.173.

Ghosanā (f.) fame, renown, praise, in Māra° J I.71.

Ghosavant (adj.) full of sound, roaring J III.189.

Ghosita 1. [pp. of ghoseti] proclaimed, renowned, PvA 107 (=ghuṭṭha); VvA 31 (nakkhattaŋ). As Npl. Ghositārāma DhA I.53, 161, 208. -- 2. [n. ag.=ghositṛ, cp. ghosaka] one who proclaims, advocates, or heralds; in Np. Ghositaseṭṭhi DhA I.187.

Ghoseti [Denom. of ghosa, cp. Sk. ghoṣayati, caus. to ghuṣ] to proclaim, announce; cry aloud, wail, shout J II.112; III.52; Pv II.937 (=uggh°); IV.63; pp. ghosita & ghuṭṭha (q. v.). -- Caus. ghosāpeti to have proclaimed J I.71.

C.

Ca (indef. enchtic particle) [Vedic ca adv. to rel. pron. *qu̯o, idg. *que=Cr. te, Lat. que, Goth. --h. Cp. ka, ki, ku] 1. Indefinite (after demonstr. pron. in the sense of kiŋ=what about? or how is it? cp. kiŋ)=ever, whoever, what--ever, etc. [Sk. kaśca, Gr. Qs te, Lat: quisque, Goth. hvazuh] so ca whoever (see below 3), tañ ca pan' amhākaŋ ruQati tena c'amhā attamanā M I.93; yañ ca kho . . . ceteti yañ ca pakappeti . . . whatever he thinks, whatever he intends . . . S II.65. As a rule the Pali form corresp. to Sk. kaśca is *kascid=koci, & ci (cid) is the regular P. representative of the indefinite ca (cp. cana & api). -- 2. Copulative or disjunctive according to the general context being positive or negative. (a) copulative: and, then, now: tadā ca now then, and then (in historical exposition) J III.188. Most frequent in connecting two or three words, usually placed after the second, but also after the third: atthaŋ anatthañ ca Dh 256; pubbâparāni ca Dh 352; alaŋ etehi ambehi jambūhi panasehi ca J II.160. -- In the same sense added to each link of the chain as ca--ca (cp. Sk. ca--ca, Gr. te te, Lat. que que; also mixed with constituents of similar pairs as api--ca, cp. te--kai): tuyhañ ca tassā ca to you and her (orig. this or whatever to you, whatever to

her)=to you as well as to her J I.151. Often with the first member emphasized by eva: c'eva, as well as: hasi c'eva rodi ca he laughed as well as cried J I.167; maŋsena c'eva phalāphalena ca with flesh as well as with all kinds of fruit J III.127; subhaddako c'eva supesalo ca J III.82; c'eva apace padūse pi ca waste and even defile ThA 72 (Ap V.40). <-> (b) disjunctive: but (esp. after a negation): yo ca but who Th 1, 401; yadā ca but when (cp. tadā ca) J III.128. In conditional clauses (cp. 3) combd with sace=but if, on the other hand: sace agāraŋ ajjhāvasati . . . sace ca pabbajati agārā Sn 1003. With neg, na ca=but not: mahatī vata te bondi, na ca paññā tadūpikā (but your wisdom is not in the same proportion) J II.160. <-> 3. Conditional: if [=Vedic ced, Lat. absque] D I.186, 207; II.36, 57 (jāti ca not va); M I.91; S III.66 (rūpañ ca attā abhavissa); A I.58; V.87; J II.110 (ciram pi kho khadeyya yavaŋ . . . ravamāno ca dūsayi: "he might have caten a long time, if he had not come to harm by his cry," or "but"); IV.487; V.185, 216 (Sakko ca me varaŋ dajjā so ca labbhetha me varo: "if S. will give me a wish, that wish will be granted," or: "whatever wish he will allow, that one will be fulfilled"); VI.206, 208. -- na ca (at the beginning of an interrog. phrase)= if not S I.190 (ahaŋ ca kho . . . pavāremi, na ca me Bhagavā kiñci garahati: if the Bh. will not blame me). For BSk. ca=ced see AvŚ II.189, n. o.

Cakita (adj.) [Sk. cakita, cak] disturbed; afraid, timid Dāvs IV.35, 46.

Cakora [Sk. cakora to kol (kor), see note on gala] the francolin partridge (Perdix rufa) J V.416; Vv 358; VvA 163. See also cankora.

Cakka (nt.) [Vedic cakra, redupl. formation fr. *quel to turn round (cp. P. kaṇṭha > Lat. collus & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, Ags. hveohl, hveol=wheel. The unredupl. form in Sk. carati (versatur), Gr. pe/lomai, poleu/w, po/los (pole); Lat. colo, incolo; Obulg. kolo wheel, Oisl. hvel] I. Crude meaning: 1. a wheel (of a carriage) Dh 1; PvA 65 (ratha°); Miln 27. -- 2. a discus used as a missile weapon J I.74; Pgdp 36; cp. khura° a razor as an instr. of torture. -- 3. a disc, a circle: heṭṭhāpādatalesu cakkāni jātāni, forming the 2nd characteristic mark of a Mahāpurisa D II.17= III.143; D III.149. -- J II.331; Miln 51. -- 4. an array of troops (under tayo vyūhā: paduma° cakka° sakaṭa°) J II.404=IV.343. -- II. Applied meaning: 1. (a wheel as component part of a carriage, or one of a duad or tetrad=) collection, set, part; succession; sphere, region, cycle Vin I.330 (cp. Vin. Texts II.281); III.96; iriyāpatha° the 4 ways of behaviour, the various positions (standing, walking, sitting, lying down) DA I.249; Sdhp 604. sā°, miga° the sphere or region of dogs & wild animals Miln 178; cakkena (instr.) in succession PvA III. cakkaŋ kātabbaŋ, or bandhitabbaŋ freq. in Yam. and Paṭṭh, "The cycle of formulated words is to be here repeated." -- 2. (like the four wheels constituting the moving power of a carriage=) a vehicle, instrument, means & ways; attribute, quality; state, condition, esp. good condition (fit instrumentality), catucakka an instr. of four, a lucky tetrad, a fourwheeler of the body as expressing itself in the four kinds of deportment, iriyāpathas A II.32; S I.16, 63 (catucakkaŋ). In this sense generalized as a happy state, consisting of "4 blessings": paṭirūpadesa--vāsa, sappurisûpassaya, atta--sammāpaṇidhi, pubbe--kata--puññatā A II.32; J V.114; mentioned at Ps I.84. Cp. also Sn 554 sq.; 684. Esp. pronounced in the two phrases dhamma--cakka (the wheel of the Doctrine, i. e. the symbol of conquering efficacy, or happiness implicated in the D.) and brahma--c° the best wheel, the supreme instrument, the noblest quality. Both with pavatteti to start & kcep up (like starting & guiding a carriage), to set rolling, to originate, to make universally known. dhamma° e. g. S I.191; A I.23, 101; II.34, 120; III.151; IV.313; Sn 556 sq.; 693; J III.412; Ps II.159 sq.; PvA 67 (see dhamma). brahma° M I.71; S II.27; A II.9, 24; III.9, 417; V.33; Vbh 317 sq.; 344 (see brahma). Cp. cakkavattin (below). -- Cp. vi°.

--chinna (udaka) (water of a well) the wheel of which is broken Ud 83; --bhañjanin one who destroys a state of welfare & good J V.112 (patirāpadesavāsādino kusala--cakkassa bhañjanī C.); --bheda breaking peace or concord, sowing discord Vin II.198; III.171; --yuga a pair of wheels Vv 832; --ratana the treasure of the wheel, that is of the sun (cp. Rh. D. Buddh. Suttas p. 252; Dialogues II.197, 102) D II.171; III.59 sq., 75; J I.63; II.311; DA I.249. See also cakkavattin; --vaṭṭaka (nt.) a scoop--wheel (a wheel revolving over a well with a string of earthen pots going down empty & coming up full, after dredger fashion) Vin II.122; --vattin (cp. dhammacakkaŋ pavatteti above) he who sets rolling the Wheel, a just & faithful king (rājā hoti c. dhammiko dhammarājā cāturanto Sn p. 106, in corresp. pass. v. 1002 as vijeyya pathaviŋ imaŋ adaṇḍena asatthena dhammena--m--anusāsati). A definition is given by Bdhgh. at DA I.249. -- Three sorts of c. are later distinguished: a cakkavāla--c° a universal king, or cāturanta--c° (ruling over four great continents Sn p. 106; KhA 227), a dīpa--c° (ruling over one), a padesa--c° (ruling over part of one) Usually in phrase rājā cakka vattin: D I.88; III.156; IV.302; V.44, 99, 342; D II.16, 172; III.59 sq., 75, 142 sq.; M III.65; A I.76, 109 sq.; II.37, 133, 245; III.147 sq; 365; IV.89, 105; V.22; Kh VIII.12 (°sukha); J

I.51; II.395; IV.119; Vbh 336; PvA 117; VvA 18; Sdhp 238, 453; DhA II.135 (°sirī). --°gabbha Vism 126: --°rajjaŋ kāresi J II.311; --viddha (nt.) a particular form of shooting J V.130; --samārūḷha (adj.) having mounted the wheels, i. e. their carts (of janapadā) A I.178; III.66, 104.

Cakkalaka [fr. cakka] a disc or tuft (?) Vism 255 (kaḷīra°, where KhA 50 reads in same context kaḷīra--daṇḍa).

Cakkali (f.) drapery Vin II.174.

Cakkalikā a window blind, curtain Vin II.148.

Cakkavāka [Vedic cakravāka, cp. kṛkavāku, to sound root kṛ, see note on gala] the ruddy goose (Anas Casarca) J III.520; IV.70 sq. (N. of J No. 451); Pv II.123; Miln 364, 401; -- f. cakkavākī J III.524; VI.189=501.

Cakkavāḷa (m. & nt.) a circle, a sphere, esp. a mythical range of mountains supposed to encircle the world; pl. worlds or spheres J I.53, 203; VI.330; Vism 205 (its extent), 207, 367, 421; DhsA 297; DhA 11. 15; III.498; in the trope "cakkavāḷaŋ atisambādhaŋ brahmaloko atinīco" (=the whole world cannot hold it) to express immensity DhA I.310; VvA 68.
--gabbha the interior of the C. sphere J IV.119; DA I.284; --pabbata (nt.) the C. mountains, "world's end" J III.32; VI.272; --rajja (nt.) the whole world, strictly speaking the whole region of a sphere J II.392.

Cakkhu (nt.) [Vedic cakṣuḥ, etym. not clear, as redupl. perhaps to īks, akṣa eye, kṣaṇa moment, or as intens. to cit, cp. cinteti, & see Walde, Lat. Wtb. under inquam] the eye (nom. sg. cakkhuŋ Vin I.34; S I.115; M III.134, etc.). -- I. The eye as organ of sense--(a) psychologically: cakkhunā rūpaŋ disvā "seeing visible object (shape) with the eye" (Nd2 on rūpa q. v.) is the defin. of this first & most important of the senses (cp. Pv II.61 dakkhiṇa c.=the most valuable thing): the psychology of sight is discussed at DA I.194 sq., and more fully at Dhs 597 sq. (see DhsA 306 sq; Dhs trsl. 173 sq.); cp. cak khunā puriso ālokati rūpagatāni Nd2 234. In any enumeration of the senses cakkhu heads the list, e. g. Vin I.34; D I.21; II.308, 336 sq.; III.102, 225, 244 sq.; 269; Nett 28.--See rūpa. Also combd. with sota: M I.318; III.264; A I.281. -- cakkhusmiŋ haññati rūpehi S IV.201; hata° A I.129. passāmi naŋ manasā cakkhunā va "I see him with my mind as with my eye" Sn 1142.--Vin I.184; S I.32, 199; IV.123; Dh 360; J IV.137; DA I.183; Nett 191. Vism 444 sq. As adj. (--°) seeing, having or catching sight of: eka° (dvi°) one--eyed (two°) A I.128 sq.; āmisa° seeing an object of sensual enjoyment S II.226; IV.159; J V.91 (=kilesalola). acakkhu blind A III.250, 256; Ps I.129. -- (b) ethically: as a "sense" belonging to what is called "body" (kāya) it shares all the qualities of the latter (see kāya), & is to be regarded as an instr. only, i. e. the person must not value it by itself or identify himself with it. Subduing the senses means in the first place acquiring control over one's eyes (cp. okkhitta cakkhu, with down--cast eyes Sn 63, 411, 972; Pv IV.344; & indriyesu guttadvāra; °indriya). In this connection the foll. passages may be mentioned: Vin I.34; D I.70; S IV.123; II.244 (aniccaŋ, etc.); III.255 (do.) IV.81, 128 (na tumhākaŋ); Ps I.132 (aniccaṭṭhaŋ). Numerous others see under rūpa. -- II. The eve as the most important channel of mental acquiring, as faculty of perception & apperception; insight, knowledge (cp. veda, olda to vid, to see). In connection with ñāṇa (ghw_sis) it refers to the apperception of the truth (see dhamma--cakkhu): intuition and recognition, which means perfect understanding (cp. the use of the phrase jānāti passati "to know and to see"=to understand clearly). See e. g. S II.7--11, 105; IV.233; V.179; 258; 422 sq. Most frequently as dhamma° "the eye of the truth," said of the attainment of that right knowledge which leads to Arahantship, in phrase virajaŋ vitamalaŋ dh--cakkhuŋ uppajjati Vin I.16; D I.86, 110; S II.134 sq.; IV.47; 107; V.467; A IV.186; Ps II.150 sq.; 162; Miln 16. Similarly paññā°, It 52; ariya° M I.510. -- III. The eye as the instr. of supersensuous perception, "clear" sight, clairvoyance. This is the gift of favoured beings whose senses are more highly developed than those of others, and who through right cognition have acquired the two "eyes" or visionary faculties, termed dibba- cakkhu & buddha--cakkhu It 52; D II.38 resp. They are most completely described at Nd2 235 (under cakkhumā), & the foll. categories of the range of application of cakkhu are set forth: 1. maŋsa--cakkhu: the physical eye which is said to be exceptionally powerful & sensitive. See Kv III.7 (trans. p. 149 ff.). Vism 428 (maŋsa° 2 ñāṇa°).--2. dibba--°: the deva--eye, the eye of a seer, allpervading, & seeing all that proceeds in hidden worlds.<-> 3. paññā°: the eye of wisdom; he who knows all that can be known (jānaŋ passaŋ recognizing & seeing, i. e. of perfect understanding; cakkhubhūta ñāṇa° dhamma° brahma°). -- 4. buddha°: the eye of a Buddha or of complete intuition, i. e. of a person who "sees the heart of man," of a being realizing the moral state of other beings and determined to help them on the Path to Right Knowledge. -- 5. samanta°: (a summary account of Nos. 1--4, & in all Scripture--passages a standing Ep. of

Gotama Buddha, see below), the eye of all round knowledge, the eye of a Tathāgata, of a being perfected in all wisdom. -- Out of these are mentioned & discussed singly or in setQ:
(Nos. 1--5): DhsA 306; SnA 351; (Nos. 1--3:) It 52=Kvu 251 sq. (It 52=Kvu 254); (dibba:) Vin I.8, 288; II.183; III.5; D I.82, 162; III. 52, III. 281; M I.213; S I.144, 196; II.122, 213, 276; IV.240; V.266, 305; A I.165, 256, 281 sq.; III.19, 29, 418; IV.85, 141, 178, 291; V.13, 35, 68, 200, 211, 340; J III.346; Ps I.114; II.175; Vbh 344; PvA 5. -- (paññā°:) S IV.292; V.467, A I.35; DhA III.174, 175. -- (buddha°:) Vin I.6; S I.138; Ps II.33; PvA 61. -- (samanta°:) S I.137=Nd2 2354; Sn 345, 378, 1063, 1069, 1090, 1133; Ps II.31=Nd2 2355.
--āyatana (either cakkh'or cakkhv°) the organ or sense of sight D III.243, 280, 290; Dhs 585, 653; --indriya (cakkhundriya) the organ of eye, faculty of vision D I.70; III.225, 239; A I.113; Dhs 585, 597, 661, 830, 971; Vism 7; --karaṇa (always in combn w. ñāṇa--karaṇa) producing (right) insight (and knowledge) It 82 (of kusalavitakkā); f. °ī S IV.331 (of majjhimā paṭipadā); Ps II.147; --dada one who gives the eye (of understanding) Th 1, 3; --dhātu the element of vision Dhs 597, 703, 817. --patha the range of vision; sight J I.65=DhA I.173; J I.146; IV.189, 378, 403 (=cakkhūnaŋ etaŋ nāmaŋ C.); VvA 119; --bhāta (+ñāṇa°) (adj.) one who has become the possessor of right understanding S II.255; IV.94; A V.226 sq. --lola greed (or greedy) with the eye Nd2 177; --viññāṇa consciousness by means of visual perception, visual cognition Vin I.34; D II.308, 310; III.243; Dhs 433, 556, 585, 589, 620; cp. Mrs. Rh. D. Buddh. Psych. Eth. p. 177; Miln trsl. I.80, 89; --viññeyya (adj.) (i. e. rūpā) to be apperceived by the sense of sight Vin I.184; D II.281; III.234; Dhs 589, 967, 1095; --samphassa contact with the sense of vision (usually with °ja: sprung from visual contact) (of vedanā, feelings) Vin I.34; D II.308 sq.; III.243; Ps I.5, 40, 136.

Cakkhuka (adj.) having eyes, seeing (--°), in dibba° A I.23. 148 (see cakkhu III.2) and a° blind D I.191; S III.140; Nd 67.

Cakkhumant (adj.) [cakkhu+mant] having eyes, being gifted with sight; of clear sight, intuition or wisdom; possessing knowledge (cp. samantacakkhu) D I.76 (one who knows, i. e. a connoisseur); cakkhumanto rūpāni dakkhinti "those who have eyes to see shall see" (of the Buddha) D I.85, 110, etc. -- Vin I.16; S I.27; A I.116, 124; IV.106; Dh 273; It 108, 115; DA I.221; DhA III.403; IV.85. -- Esp. as Ep. of the Buddha: the Allwise S I.121, 134, 159, 210; Sn 31, 160, 992, 1028, 1116, 1128; Vv 125 (=pañcahi cakkhūhi cakkhumā Buddho Bhagavā VvA 60, cp. cakkhu III.); Vv 8127.

Cakkhula (adj.) [=cakkhuka] in visama° squint--eyed. squinting J I.353; VI.548.

Cakkhussa (adj.) [Vedic cakṣuṣya] pleasing to or good for the eyes (opp. a°) Vin II.137, 148.

Cankama [Sk. cankrama & cankramā, fr. cankamati] (a) walking up & down S IV.104. -- (b) the place where one is walking, esp. a terraced walk, cloister Vin I.15, 182; II.220; D I.105; S I.212; A I.114; 183; III.29; IV.87; J I.17; II.273; V.132 (cp. kattaradaṇḍa--passages).

Cankamati [Intens. of kamati, to kram=Sk. cankramīti; cp. kamati] to walk about, to walk up & down Vin I.15, 182; II.193, 220; IV.18; S I.107, 212; PvA 105. -- Caus. cankamāpeti J III.9.

Cankamana (nt.) [fr. cankamati] 1. walking up & down S II.282; DhA I.10. -- 2. a cloister walk (=cankama) VvA 188. Usually °--: Vin I.139 (°sālā); J III.85; IV.329; PvA 79 (°koṭi the far end of the cloister).

Cankamika (adj.) [fr. cankama] one who has the habit of walking about Miln 216 (ṭhāna° standing & walking).

Cankora [cp. cakora] the Greek partridge Vv 358 (cp. VvA 163); J VI.538.

Cangavāra [cp. Tamil canguvaḍa a dhoney, Anglo--Ind. ḍoni, a canoe hollowed from a log, see also doṇi] a hollow vessel, a bowl, cask M I.142; J V.186 (in similes). As °ka Miln 365 (trsl. Miln II.278 by "straining cloth"). <-> Cp. cañcu "a box" Divy 131.

Cangoṭaka [cp. cangavāra] a casket, a box J I.65; IV.257; V.110, 303; VI.369, 534; DhA II.116; III.101; VvA 33, 158; Mhvs IV.106; Anvs p. 35 Vism 173.

Caccara (nt.) [Sk. catvara, cp. Trenckner, Notes, p. 56] a quadrangular place, a square, courtyard; a place where four roads meet, a cross road Vin III.151; IV.271; Miln 1 (+catukkasinghāṭaka), 330 (do.); J I.425 (°raccha).

Caja (adj.) giving up, to be given up; in cpd. duc° hard to give up A III.50; J V.8. Cp. cāga.

Cajati [Sk. tyajate, tyaj=Gr. so Qe/w to scare away] 1. to let loose, to emit, to discharge A II.33; J II.342 (mutta karīsaŋ) fig. to utter (a speech) J V.362. -- 2. to abandon, to give up, sacrifice (with loc. of person to whom: Asuresu pāṇaŋ S I.224=J I.203) Dh 290; J II.205; III.211; V.464; VI.570. -- pp. catta, q. v. -- grd. caja [Sk. tyajya] q. v.

Cañcala (adj.) [Intens. of cal=car, to move, with n instead of r in reduplication, cp. Sk. cañcūryate=carcarīti, cañcala (=*carcara), Gr. gargalizw & gaggalizw to tickle; see also note on gala & cp. cankamati] moving to & fro, trembling, unsteady J IV.498 (=calācala); Sdhp 317, 598.

Caṭula (adj.) [Sk. catura] clever, skilled Mhbv 148. See catura.

Caṇḍa (adj.) [Sk. caṇḍa] fierce, violent; quick--tempered, uncontrolled, passionate Vin II.194 (hatthī); D. I.90 (=māṇa--nissita--kopa--yutta DA I.256); S I.176; II.242; A II.109=Pug 47 (sakagava°); J I.450; II.210, 349; Vism 343, 279 (°sota, fierce current), (°hatthi); DhA IV.9 (goṇa) 104; Sdhp 41, 590, 598. -- f. caṇḍī M I.126; J II.443; III.259; Pv II.34 (=kodhanā PvA 83). <-> Compar. caṇḍatara S II.242. -- In cpds. caṇḍi°, see caṇḍikata & caṇḍitta.

Caṇḍaka (adj.)=caṇḍa; f. caṇḍikā Pv II.35, & caṇḍiyā J III.259 (=kodhaṇā).

Caṇḍāla1

Caṇḍāla1 [Vedic caṇḍāla] a man of a certain low tribe, one of the low classes, an outcaste; grouped with others under nīcā kulā (low born clans) as caṇḍālā nesādā veṇā rathakārā pukkusā at A I.107=II.85=Pug 51. As caṇḍāla--pukkusā with the four recognized grades of society (see jāti & khattiya) at A I.162. -- Vin IV.6; M II.152; S V.168 sq. (°vaŋsa); A III.214, 228 (brāhmaṇa°); IV.376; J IV.303; PvA 175; Miln 200. -- f. caṇḍālī A III.226; Pv III.113; DhA II.25. See also pukkusa.

Caṇḍāla2

Caṇḍāla2 (nt.) a kind of amusement or trick D I.6÷(=ayogulakīḷā play with an iron ball DA I.84).

Caṇḍikata (adj.) [cp. caṇḍa] angry Vin IV.310.

Caṇḍikka (nt.) [*caṇḍikya, of caṇḍika > caṇḍaka] ferocity anger, churlishness Nd2 313, 576, Dhs 418, 1060, 1115, 1231; Vbh 357; DhA II.227. Cp. caṇḍitta.

Caṇḍitta (nt.) anger Dhs 418; Pug 18=22. Cp. caṇḍikka.

Catukka1

Catukka1 (nt.) [fr. catu=*catuka > *catukyaŋ] 1. a tetrad, a set of four, consisting of four parts: °pañcakajjhānā (pl.) the fourfold & the fivefold system of meditation DhsA 168; see cpds. -- 2. a place where four roads meet J VI.389; Miln 330 (see also below); esp. in phrase catukke catukke kasāhi tāḷeti (or is it "in sets of four"? See Morris, J.P.T.S. 1884, 79) J I.326; II.123; DhA IV.52. -- 3. a square (in a village) Miln 1, 365; J II.194; V.459; DhA 317.
--bhatta a meal for four bhikkhus Vin II.77; III.160; --magga the 4 fold path Nett 113; --yañña (usually sabba catukka°) a sacrifice consisting of (all) the four parts J III.44, 45; PvA 280; cp. J I.335. (Or is it the "cross--road sacrifice"?)

Catukka2

Catukka2 [origin. "consisting only of one quarter"?] empty, shallow, little Nd2 415 (°pañña, with omakapañña, lāmaka--p°); J IV.441 (nadī=tuccha Com.).

Catuttha (num. ord.) [Vedic caturtha, Idg. *queturto=Gr. te/tratos, Lat. quartus, Ohg. fiordo] the fourth Sn 97, 99, 450; J III.55; VI.367; °ŋ (adv.) for the fourth time DhA III.174. -- f. catutthī Sn 436; Vism 338.--See also (s.v. Aḍ̤ḍ̤ha) aḍ̤ḍ̤huḍ̤ḍ̤ha.

--bhatta food eaten only every fourth day J V.424. --magga "the fourth Path," of Arahantship DhA I.309; --mana (?) (nt.) name of the tongue, in so far as it forms the fourth vatthu (beside eyes, ears, nose) according to the gloss: J V.155; extremely doubtful.

catu° in composition [Vedic catvārah (m.) catvāri (nt.) fr. *qu̯etuor, *qu̯etur=Gr. te/ttares (hom. pi/surQs), Lat. quattuor, Goth. fidwōr, Ohg. fior, Ags fēower, E. four; catasras (f.) fr. *qu̯(e)tru, cp. tisras. Also as adv. catur fr. *quetrus=Lat. quater & quadru°] base of numeral four; 1. As num. adj. nom. & acc. m. cattāro (Dh 109; J III.51) and caturo (Sn 84, 188), f. catasso (Sn 1122), nt. cattāri (Sn. 227); gen. m. catunnaŋ (Sn p. 102), [f. catassannaŋ]; instr. catubbhi (Sn 229), catūhi (Sn 231) & catuhi; loc. catūsu (J I.262) & catusu. -- 2. As num. adv., catu° catur° in cpds. catuddasa (14), also through elision & reduction cuddasa PvA 55, 283, etc., cp. also cātuddasī. Catuvīsati (24) Sn 457; catusaṭ̤ṭ̤hi (64) J I.50; II.193; PvA 74; caturāsīti (84) usually with vassa--sahassāni J I.137; II.311; Pv IV.77; DhA II.58; PvA 9, 31, 254, etc. See also cattārīsa (40).

--(r)aŋsa (=caturassa, having four edges, four--edged Dhs 617; PvA 189 (read °sobhitāya); --(r)anga (consisting of) four limbs or divisions, fourfold M I.77; J I.390; II.190, 192; VI.169 (uposatha, cp. aṭ̤ṭ̤hanga); Dpvs I.6; Sdhp 64; --(r)angika=prec. Dhs 147, 157, 397; KhA 85; Sdhp 58; --(r)angin (adj.) comprising four parts, f. °inī, of an army consisting of elephants, chariots, cavalry & infantry D II.190; J II.102, 104; Vism 146; SnA 225, 353; DhA IV.144; cp. J VI.275; --(r)angula (adj.) measuring 4 fingers, 4 fingers broad or wide, Vin I.46; S II.178; J VI.534; Th 1, 1137; Vism 124. --(r)angulika=prec. Th 2, 498 (--ThA, 290); --(r)anta see cāturQ; --(r)assa [catur+assa2] four--cornered, quadrangular, regular Vin II.310 (Bdhgh); J IV.46 (āvāṭa) 492 (sālā); V.49; Pv II.119. Cp. caturaŋsa & next; --(r)assara (see last) with 4 sharp sides (of a hammer; °muggara) DhA I.126; --(r)âdhiṭ̤ṭ̤hāna (adj.) one who has taken the four resolutions (see adhiṭ̤ṭ̤hāna) M III.239; --(r)âpassena (adj.) endowed with the four apassena: lit.: reclining on four A V.29, 30; D III.269, 270; --ussada (catussada) full of four, endowed with 4 things, rich in four attributes J IV.309 (expld. p. 311 as having plenty of people, grain, wood & water); IV.422=461 "with four pillows" (p. 422 has caturassada for caturussada, which latter is also to be preferred to catussada, unless this is a haplology). In the same connection occurs satt--ussada (full of people) D I.111 e. g. & Pv IV.18 (see satta). The formation "cattussada" has probably been infQuenced by "sattussada"; --(k)kaṇṇa (& °ka) (a) with 4 corners Vin II.137; J III.255. -- (b) "between four ears," i. e. secret, of manta (counsel) J VI.391; --(k)kama walking with four (feet), quadruped Vv 648; Pv I.113; --kuṇḍika on all fours M I.79; A III.188; D III.6; Pv III.27 (cp. PvA 181); --koṇa four cornered, crossed, in °raccha cross road PvA 24; --(k)khandha the four khandhas, viz. feeling, perception, synthesis & intellect (see khandha) DhsA 345; --(g)guṇa fourfold, quadruple D II.135; S I.27; J I.213; VvA 186; Sdhp Q40; --cakka with four wheels S I.16=63 (said of the human body, see under cakka); --jāta of four sorts, viz. gandha (perfume) having four ingredients ThA 72 (see next) --jāti of four kinds J I.265, V.79; (gandha). These 4 ingredients of perfume are saffron, jasmine, Turkish (tarukkha) & Greek incense (yavana); --jātiya (& °jātika) in °gandha prec. J III.291; IV.377; PvA 127; Miln 354; J I.178 (°ka); --(d)disā (pl.) the 4 quarters of the globe S I.167=Sn p. 79; D I.251; may also be taken for abl. sg. as adv.: in the 4 quarters Vin I.16, cp. acc. catuddisaŋ D II.12; --(d)dīpika covering the 4 continents, of megha (a cloud) DhA II.95; --dvāra with 4 gates, of a house D I.102 (=DA I.270); of Avīciniraya It 86; J IV.3; Pv I.1013; cp. Catudvāra Jātaka (No. 439; J IV.1 sq.); --nahuta ninety--four J I.25; VI.486; --paccaya the four requisites (see paccaya) J III.273, °santosa contentment with °DhA IV.111; --paṇṇasa fiftyfour DhA I.4; --(p)patha a fourways J IV.460; --(p)pada [Sk. caturpād, Gr. tetra/pous, Lat. quadrupes] a quadruped Vin II.110; S I.6; A V.21; Sn 603, 964; It 87; J I.152; III.82; --parivaṭ̤ṭa (cp. aṭ̤ṭ̤ha °adhideva--ñāṇadassana A IV.304) fourfold circle S III.59 sq. (pañcupādānakkhandhe). --parisā (f.) the fourfold assembly, scil. of male & female bhikkhus & upāsakas (cp. parisā) PvA 11; --pala fourfold Vism 339. --(p)pādaka (adj.) consisting of 4 padas, i. e. a sloka; f. °ikā (gāthā) a complete stanza or sloka Anvs p. 35; --pārisuddhasīla (nt.) the four precepts of purity J III.291; DhA IV.111; --(b)bidha (catur+vidha) fourfold ThA, 74; --(b)bipallāsa (catur+vipallāsa) the fourfold change (cp. Nett 85) Th+1, 1143; SnA 46; --byūha (catur+vyūha) arranged in 4 arrays (of hāra) Nett 3, 105; --bhāga the 4th part, a

quarter Dh 108; --bhūmika having 4 stories or stages (of citta or dhamma) DhA I.21; IV.72; DhsA 344, 345; cp. Vism 493 (of indriya); --madhura (nt.) sweetness (syrup) of 4 (ingredients) DA I.136; ThA 68; --mahāpatha a crossing on a high--road Vism 235. --mahābhūtika consisting of the four great elements DhsA 403; --(m)mahārājika: see cātum°; --māsa 4 months, a season PvA 96; Dpvs I.24, 37 (cā°); see under māsa; --sacca the four truths or facts (see ariyasacca) DhA III.380; Miln 334; (s)sāla (nt.) [catur+sāla] a square formed by 4 houses, in phrasc catuhi gabbhehi paṭimaṇḍitaŋ catussQlaŋ kāretvā VvA 220; DhA III.291; --'ha (catuha & catūha) 4 days; catuhena within 4 days S II.191; catūhapañcāha 4 or 5 days Vin IV.280. -- See also cpds. with cātu°.

Catura [Deriv. uncertain. Perhaps from tvar to move, that is quickly. Sk. catura] clever, skilled, shrewd J III.266; VI.25. -- Der. f. abstr. caturatā cleverness Vbh 351 (=cāturiya).

Caturiya at Vv 412 is to be read ca turiya, etc. Otherwise see cāturiya.

Catta [pp. of cajati] given up. sacrificed A II.41; III.50; Th 1, 209 (°vaṇṇa who has lost fame); J II.336; IV.195; V.41 (°jīvita).

Cattatta (nt.) [fr. catta] the fact of giving up, abandonment, resignation Vbh 254 sq.; DhsA 381.

Cattārīsa (& cattālīsa) [Sk. catvāriŋśat] forty S II.85; Sn p. 87; It 99÷. Usually cattāḷīsa J I.58; V.433; DhA I.41; II.9. 93.
--danta having 40 teeth (one of the characteristics of a Mahāpurisa) D II 18; III.144, 172.

Cattārīsaka (adj.) having forty M III.77.

Cadika at Miln 197 (ūmikavankacadika) prob. for °madika.

Cana (--°) [Vedic cana fr. rel. pron. *qu̯o+demonstr. pron. *no, cp. anā, nānā; Gr. rh/; Lat. --ne in quandone=P. kudācana. cana=Goth. hun, Ohg. gin, Ger. ir--gen--d. Cp. ci] indef. particle "like, as if," added to rel. or interrog. pronouns, as kiñcana anything, kudācana at any time, etc. Cp. ca & ci.

Canaŋ =cana; and then, if Vin III.121 (cp. ca 3); or should it be separated at this passage into ca naŋ?

Canda [Vedic candra from *(s)quend to be light or glowing, cp. candana sandal (incense) wood, Gr. ka/hdaros cinder; Lat. candeo, candidus, incendo; Cymr. cann white; E. candid, candle, incense, cinder] the moon (i. e. the shiner) S I.196; II.206; M II.104; A I.227, II.139 sq.; III.34; Dh 413; Sn 465, 569, 1016; J III.52; VI.232; Pv I.127; II.66; Vv 647 (maṇi° a shiny jewel. or a moonlike jewel, see VvA 278, v. l. °sanda). --puṇṇa° the full moon J I.149, 267; V.215; °mukha with a face like a full moon (of the Buddha) DhA III.171. Canda is extremely frequent in similes & comparisens: see list in J.P.T.S. 1907, 85 sq. In enumerations of heavenly bodies or divine beings Canda always precedes Suriya (the Sun), e. g. D II.259; A I.215; II.139; Nd2 308 (under Devatā). Cp. candimant. On quâsi mythol. etym. see Vism 418.
--kanta a gem Miln 118; --(g)gāha a moon--eclipse (lit. seizure, i. e. by Rāhu) D I.10 (cp. DA I.95); --maṇḍala the moon's disc, the shiny disc, i. e. the moon A I.283; J I.253; III.55; IV.378; V.123; Dhs 617; Vism 216 (in compar,); PvA 65; --suriyā (pl.) sun & moon J IV.61.

Candaka =canda VvA 278 (maṇi°); Sdhp 92 (mayūra° the eye in a peacock's tail).

Candatta (nt.) [abstr. fr. canda] in cpd. paripuṇṇa° state or condition of the full moon SnA 502.

Candana (m. & nt.) [Deriv. unknown. Possibly nonAryan; but see under canda, Sk. candana] sandal (tree, wood or unguent, also perfume) Vin I.203; A I.9, 145, 226; III.237; Dh 54; J V.420 (tree, m.); Miln 382; DhA I.422; IV.189 (°pūjā); VvA 158 (agalu° with aloe & sandal); PvA 76. -- Kāsika° sandal from Kāsī A III.391; IV.281; Miln 243, 348; ratta° red s. J IV.442; lohita° id. A V.22; J I.37; hari° yellow s. J I.146.
--ussada covered with sandal perfumes Th 1, 267; Pv III.91 (=candanasārānulitto PvA 211); --gaṇṭhi (or better gaṇḍi; see

the latter) a block of sandal wood Vin II.110; --gandhin having a scent of sandal J III.190; --vilepana sandal unguent J IV.3. --sāra choice sandal (wood or perfume) Vv 523, J I.53, 340.

Candanikā (f.) a pool at the entrance of a village (usually, but not necessarily dirty: see Vin II.122 & cp. candanapanka Av.Ś I.221, see also PW sub candana2) S V.361; M I.11, 73, 448; A I.161; Th 1, 567; J V.15; Miln 220; Vism 264, 343, 359; Sdhp 132.

Candimā (m. or f.?) [Sk. candramas m. & candrimā f., cp. pūrṇimā; a cpd. of canda+mā, cp. māsa. The Pāli form, however, is based on a supposed derivation fr. canda+mant, like bhagavā, and is most likely m. On this formation cp. Lat. lumen=Sk. rukmān luminous, shiny] the moon. By itself only in similes at Dh 208, 387 (at end of pada) & in "abbhā mutto va candimā" M II.104=Dh 172=Th 1, 871; Dh 382=Th 1, 873; Ps I.175. -- Otherwise only in combn with suriya, moon & sun, D I.240; II.12; III.85 sq., 90, 112; S II.266; V.264 sq.; A I.227; II.53, 130; V.59; Vv 30; J II.213; Miln 191; Vism 153. Also in cpd. candimāpabhā the light of the moon (thus BB, whereas SS read at all passages candiyā° or candiya--pabhā) S III.156=V.44= It 20.

Capala (adj.) [Sk. capala cp. cāpa bow; from *qep to shake or quiver, see Walde Lat. Wtb. under caperro] moving to & fro, wavering, trembling, unsteady, fickle S I.204; V.269; M I.470 (and a° steady); A III.199, 355, 391; Dh 33; Pug 35; J I.295; II.360. At J VI.548 it means one who lets the saliva flow out of his mouth (expld by paggharita--lāla "trickle--spit").

Capalatā (f.) [fr. last] fickleness, unsteadiness Miln 93. 251; Pgdp 47, 64. At Nd2 585 as capalanā+cāpalyaŋ with gedhikatā, meaning greed, desire (cp. capala at J VI.548).

Capu (or capucapu) a sound made when smacking one's lips Vin II.214 (capucapukāraka adj.), 221; IV.197.

Cappeti [Sk. carvayati Dhtp 295 gives root cabb in meaning "adana"] to chew Bdhgh on Vin II.115. Cp. jappati.

Camati (& cameti) [cam. to sip; but given at Dhtm 552 in meaning "adana," eating] to rinse, only in cpd. ācamati (ācameti).

Camara [Deriv. unknown, probably non--Aryan. Sk. camara] 1. the Yak ox (Bos grunniens) J I.149; III.18, 375; V.416; Miln 365. -- f. --ī J I.20; Sdhp 621. -- In cpds. camari° J IV.256. -- 2. a kind of antelope (--ī) J VI.537.
--vījanī (f.) a chowry (the bushy tail of the Yak made into a brush to drive away flies) Vin II.130. This is one of the royal ensigns (see kakudhabhaṇḍa & cp. vāla--vījanī).

Camasa [Vedic camasa, a cup] a ladle or spoon for sacrificing into the sacred fire J VI.52824=5294 (unite ca with masa, cp. 5299 and n. 4: aggijuhana--kaṭacchu--sankhātimasañca [for camasañ ca] v. l. Bd). Cp. Kern, Toevoegselen s. v.

Camu (f.) [Both derivation and exact meaning uncertain. The Vedic camū is a peculiar vessel into wh. the Soma flows from the press. In late Pali & Sk. it means a kind of small army, perhaps a division drawn up more or less in the shape of the Vedic vessel] an army J II.22; camūpati a general Mhvs 10, 65; 23, 4; Dāvs I.3.

Campa =campaka J VI.151.

Campaka the Champaka tree (Michelia champaka) having fragrant white & yellow flowers J V.420; VI.269; Miln 338; DA I.280; Vism 514 (°rukkha, in simile); DhA I.384; VvA 194.

Campā (f.) N. of a town (Bhagulpore) & a river D I.111; DA I.279; J IV.454.

Campeyya N. of a Nāgarāja J IV.454 (=°jātaka, No. 506); Vism 304.

Campeyyaka (adj.) belonging to Campā Vin V.114; J VI.269 (here: a Champaka--like tree).

Camma (nt.) [Vedic carman, cp. Lat. corium hide or leather, cortex bark, scortum hide; Ohg. herdo; Ags. heorQa=E. hide; also Sk. kṛtti; Ohg. scirm (shield); E. skin; from *sqer to cut, skin (cp. kaṭu)=the cut--off hide, cp. Gr. de/rw: (de/rma] 1. skin, hide, leather Vin I.192 (sīha° vyaggha° dīpi°), 196 (elaka° aja° miga°); A IV.393 (sīha° dīpi°); PvA 157 (kadalimiga° as rug); J II.110 (sīha°); III.82, 184; Miln 53; Sdhp 140. It is supposed to be subcutaneous (under chavi as tegument), & next to the bone: chaviŋ chindetvā cammaŋ chindati S II.238=A IV.129; freq. in expr. like aṭṭhi--cammanahāru--matta (skin & bones) PvA 68, see under nahāru; camma--maŋsa--nahāru PvA 80. -- 2. a shield Vin II.192 (asi° sword & shield); M I.86; A III.93; J V.373; VI.580.

--aṇḍa a water--skin J I.250; --kāra a worker in leather, a tanner Vin IV.7; Miln 331; a harness--maker J V.45; a waggon--builder and general artisan J IV.174 (=rathakāra); also as --kārin PvA 175 (=rathakārin); --khaṇḍa an animal's skin, used as a rug Miln 366; Vism 99; skin used as a water--vessel (see khaṇḍa) Vin II.122; Ps I.176; --ghaṭaka a water--skin J II.345; --naddha (nt.) a drum Bu I.31; --pasibbaka a sack, made of skin or leather ThA 283; J VI.431, 432 (as v. l.); --bandha a leather strap Vin I.194; --bhastā (f.) a sack J V.45; --māluka a leather bag J VI.431, 432; --yodhin a soldier in cuirass D I.51÷(in list of var. occupations; DA I.157: cammakañcukaŋ pavisitvā); A IV.107, 110; --varatta (f.) a leather thong J II.153; --vāsin one who wears the skin (of a black antelope), i. e. a hermit J VI.528; --sāṭaka an ascetic wearing clothes of skin J III.82 (nāma paribbājaka).

Cammaka a skin Bu II.52.

Caya [from cināti] piling, heaping; collection, mass Vin II.117; DhsA 44; in building: a layer Vin II.122, 152. As --° one who heaps up, a collector, hoarder M I.452 (nikkha°, khetta°, etc.). See also ā°, apa°, upa°.

Cara (n--adj.) [from car, carati] 1. the act of going about, walking; one who walks or lives (usually --°): oka° living in water M I.117; J VI.416; antara° S IV.173; eka° solitary Sn 166; saddhiŋ° a companion Sn 45; anattha° J V.433; jala° Dāvs IV.38. See also cāreti & gocara. -- Instr. carasā (adv.) walking M I.449. -- cara--vāda "going about talk," gossip, idle talk S III.12; V.419. -- sucara easy, duccara difficult Vin III.26. -- 2. one who is sent on a message, a secret emissary, a spy S I.79. Also as carapurisa J II.404; IV.343; VI.469; DhA I.193. <-> Note.--cara--purāya at A V.133 should be changed into v. l. SS paramparāya.

Caraka 1.=cara2 (a messenger) J VI.369 (attha°); adj. walking through: sabbalokaŋ° J V.395. -- 2. any animal S I.106; PvA 153 (vana°).

Caraṇa (nt.) [of a deer, called pañca--hattha "having 5 hands," i. e. the mouth and the 4 feet] 1. walking about, grazing, feeding VvA 308 (°ṭṭhāna). -- 2. the foot Vin IV.212; J V.431. -- 3. acting, behaviour, good conduct, freq. in combn with vijjā, e. g. A II.163; V.327; Dh 144; Vism 202 (in detail); PvA 1, etc. <-> D III.97, 156; Sn 410, 462, 536; Miln 24. sampannacaraṇa (adj.) accomplished in right behaviour S I.153, 166; Sn 1126; Pv II.138. -- Cp. sañ°.

Caraṇavant (adj.) one of good conduct (=sampannacaraṇa) Sn 533, 536.

Carati [Vedic carati, *qu̯el to move, turn, turn round (cp. kaṇṭha & kula)=Lat. colo (incolo), Gr. pe/lomai, po/los (also ai)po/los goat--herd & bouko/los cowherd=gocara); also P. cakka, q. v. A doublet of car is cal, see calati Dhtp 243 expld car by "gati--bhakkhanesu"] to move about, to "live and move," to behave, to be. -- Imper. act. cara (J I.152), carā (metri causa, J III.393); <-> imper. med. carassu (Sn 696), pl. carāmase (=exhortative, Sn 32); -- ppr. caranto (J I.152; PvA 14) & caraŋ (Sn 151; Dh 61, 305; It 117); med. caramāna (Vin I.83; Pv I.1010; PvA 160); -- pot. careyya (Sn 45, 386, 1065; Dh 142, 328) & care (Sn 35; Dh 49, 168, 329; It 120); -- fut. carissati (M I.428); -- aor. sg. 1st acariŋ (S III.29), acārisaŋ (Pv III.95), 3rd acari (Sn 344), acāri (Sn 354; Dh 326); cari (J II.133). -- pl. 3rd acariŋsu (Sn 809), acārisuŋ (Sn 284); cariŋsu (Sn 289), acaruŋ (Sn 289), acāruŋ (J VI.114); -- inf. carituŋ (caritu--kāma J II.103); -- ger. caritvā (J I.50) & caritvāna (Sn 816); -- pp. ciṇṇa (q. v.) -- Caus. cāreti (=Denom. of cara), pp. carita. 2nd caus. carāpeti (q. v.). -- See also cara, caraṇa, cariyā, cāraka, cārikā, cārin.

Meaning: 1. Lit. (a) to move about, to walk, travel, etc.; almost synon. with gacchati in contrast to tiṭṭhati to stand still; cp.

phrase carañ vā yadi vā tiṭṭhaŋ nisinno udāhu sayaŋ It 117 (walking, standing, sitting, reclining; the four iriyāpathā); care tiṭṭhe acche saye It 120; tiṭṭhaŋ caraŋ nisinno vā sayāno vā Sn 151. <-> Defined as "catūhi iriyāpathehi vicarati" (i. e. more generally applied as "behaviour," irrespective of position) DhA II.36. Expl. constantly by series viharati iriyati vattati pāleti yapeti yāpeti Nd2 237. -- carāmi loke I move about (=I live) in the world Sn 25, 455; agiho c. I lead a homeless life Sn 456, 464; eko c. he keeps to himself Sn 35, 956; Dh 305, 329; sato c. he is mindful Sn 1054, 1085; gocaraŋ gaṇhanto c. to walk about grazing (see below) J III.275; gavesanto c. to look for J I.61. -- (b) With definition of a purpose: piṇḍāya c. to go for alms (gāmaŋ to the village) Sn 386; bhikkhāya c. id. J III.82. -- With acc. (in etymol. constr.) to undertake, set out for, undergo, or simply to perform, to do. Either with c. cārikaŋ to wander about, to travel: Vin I.83; S I.305 (applied: "walk ye a walk"); Sn 92; Dh 326; PvA 14 (janapada--cārikaŋ), 160 (pabbata--c° wandering over the mountains); or with cāraŋ: piṇḍa--c.° carati to perform the begging--round Sn 414; or with caritaŋ: duccaritaŋ c. to lead a bad life Sn 665 (see carita). Also with acc. of similar meaning, as esanaŋ c. to beg Th 1, 123; vadhaŋ c. to kill Th 1, 138; dukkhaŋ c. to undergo pain S I.210. <-> (c) In pregnant sense: to go out for food, to graze (as gocaraŋ c. to pasture, see gocara). Appl. to cows: caranti gāvo Sn 20; J III.479; or to the bhikkhu: Pv I.1010 (bh. caramāno=bhikkhāya c. PvA 51); Sn 386 (vikāle na c. buddhā: the Buddhas do not graze at the wrong time). -- 2. Appld meaning: (a) abs. to behave, conduct oneself Sn 1080; J VI.114; Miln 25 (kāmesu micchā c. to commit immorality). -- (b) with obj. to practise, exercise, lead a life: brahmacariyaŋ c. to lead a life of purity Vin I.17; Sn 289, 566, 1128; dhammañ c. to walk in righteousness J I.152; sucaritaŋ c. to act rightly, duccaritaŋ c. to act perversely S I.94; Dh 231.

Carahi (adv.) [Sk. tarhi; with change tQ c due to analogy with °ci (°cid) in combn with interr.] then, therefore, now, esp. after interr. pron.: ko carahi jānāti who then knows? Sn 990; kathañ carahi jānemu how then shall we know? Sn 999; kiñ c. A V.194. -- Vin I.36; II.292; Sn 988; J III.312; Miln 25; DA I.289.

Carāpeti [Caus. 11. of carati] to cause to move, to make go J I.267 (bheriŋ c. to have the drum beaten); PvA 75 (do.); DhA I.398 (to circulate). As cārāpeti J V.510 (bheriŋ).

Carita [pp. of cāreti, see cara & carati] 1. (adj.) going, moving, being like, behaving (--°) J VI.313; Miln 92 (rāgac°=ratta); Vism 105, 114 (rāga°, dosa°, moha°, etc.). -- 2. (nt.) action, behaviour, living Dh 330 (ekassa c. living alone); Ps I.124; Miln 178. See also carati 1b, 2b. Esp. freq. with su° and duc°: good, right, proper or (nt.) good action, right conduct & the opposite; e. g. sucarita Dh 168, 231; PvA 12, 71, 120; duccarita A I.146; II.85, 141; III.267, 352; D III.111. 214; Dh 169, Sn 665; Pv I.94 (°ŋ caritvā), etc. See also kāya° vacī° mano° under kāya.

Caritaka (nt.) conduct (=carita2) Th 1, 36.

Caritar [n. agent to cāreti, cp. carita] walking, performing (c. acc.) M I.77.

Carima (adj.) [Vedic carama, Gr. te/los end, pa/lai a long time (ago)] subsequent, last (opp. pubba) Th 1, 202; It 18; J V.120. -- acarima not later (apubba ac° simultaneously) D I.185; M III.65; Pug. 13.
--bhava the last rebirth (in Saŋsāra, with ref. to Arahantship) ThA 260, cp. caramabhavika in Divy (freq.) & next.

Carimaka (adj.) last (=carima) M I.426; Nd2 569b (°viññāṇassa nirodha, the destruction of the last conscious state, of the death of an Arahant); Vism 291.

Cariya (nt.) & cariyā (f.) [from car, carati] (mostly --°) conduct, behaviour, state of, life of. Three cariyās at Ps I.79; six at Vism 101; eight at Ps II.19 sq., 225 & four sets of eight in detail at Nd2 237b. Very freq. in dhamma° & brahma°, a good walk of life, proper conduct, chastity -- eka° living alone Sn 820; unchā° begging J II.272; III.37; bhikkhā° a life of begging Sn 700; nagga° nakedness Dh 141. -- See also carati 2b. In cpds. cariyā°.
--piṭaka the last book in the Khuddaka--nikāya; --manussa a spy, an outpost J III.361 (v. l. cārika°).

Cala (adj.) [see calati] moving, quivering; unsteady, fickle, transient S IV.68 (dhammā calā c'eva vyayā ca aniccā, etc.); J II.299; III.381; V.345; Miln 93, 418; Sdhp 430, 494. --acala steadfast, immovable S I.232; J I.71 (ṭṭhāna); Vv 514 (°ṭṭhāna=Ep. of Nibbāna); acalaŋ sukhaŋ (=Nibbāna) Th 2, 350; cp. niccala motionless DhA III.38.

--âcala [intens. redupl.] moving to & fro, in constant motion, unsteady J IV.494, 498 (=cañcala); Miln 92; (cp. Divy 180, 281); --kkaku having a quivering hump J III.380 IV.330 (=calamānakakudha or calakakudha).

Calaka1

Calaka1 (m.) a camp marshal, adjutant D I.51÷(in list of various occupations); A IV.107 sq.

Calaka2

Calaka2 (nt.) [perhaps from carv to chew; but Sk. carvana, chewing, is not found in the specific sense of P. calaka. Cp. ucchiṭṭha and cuṇṇa] a piece of meat thrown away after having been chewed Vin II.115; IV.266 (=vighāsa); VvA 222 (°aṭṭhikāni meat--remnants & bones).

Calati [Dhtp 251 kampana, to shake. Perhaps connected with car, carati] to move, stir, be agitated, tremble, be confused, waver S I.107; Sn 752; J I.303 (kileso cali); III.188 (macchā c.) Miln 260. -- ppr. med. calamāna J IV.331. -- Esp. freq. in expression kammaja--vātā caliŋsu the labour--pains began to stir J I.52; VI.485. <-> pp. calita (q. v.). -- caus. caleti to shake S I.109.

Calana (adj. & nt.) shaking, trembling, vibrating; excitement J III.188; DhsA 72. -- f. calanī (quick,+langhī) a kind of antelope J VI.537.

Calita (adj.) [pp. of calati] wavering, unsteady Miln 93, 251; Vism 113; VvA 177. -- (nt.) Sn p. 146.

Cavati [Vedic cyavate from cyu=Gr. seu/w; cp. Lat. cieo, cio, sollicitus, Gr. ki/w, kine/w, Goth. haitan=Ohg, heizan] to move, get into motion, shift, to fall away, decease, esp. to pass from one state of existence into another D I.14 (sañsaranti c° upapajjanti, cp. DA I.105); Kh VIII.4 (=KhA 220: apeti vigacchati acetano pi samāno puññakkhaya--vasena aññaŋ thānaŋ gacchati); It 99= Nd2 2352 (satte cavamāne upapajjamāne); It 77 (devo deva--kāyā c. "the god falls from the assembly of gods"), Sn 1073 for bhavetha (=Nd2 238;) PvA 10. Caus. cāveti: inf. cāvetuŋ S I.128 sq., 134 (°kāma.) -- pp. cuta (q. v.), see also cuti.

Cavana (nt.) [from cavati] shifting, moving, passing away, only in °dhamma doomed to fall, destined to decease D I.18, 19; III.31, 33; M I.326; It 76; J IV.484; VI.482 (°dhammatā).

Cavanatā (f) state of shifting, removal S II.3÷(cuti+); M I.49 (id.).

Cāga [from cajati, to give up, Vedic tyaj. Cp. Sk. tyāga] (a) abandoning, giving up, renunciation Vin I.10; S III.13, 26, 158; M I.486; A I.299. More freq. as: (b) liberality, generosity, munificence (n.) generous, munificent (adj.): sīlasampanno saddho purisapuggalo sabbe maccharino loke cāgena atirocati "he who is virtuous & religious excels all stingy people in generosity" A III.34. In freq. combns e. g. sacca dama dhiti c. Sn 188=S I.215; sacca dama c. khanti Sn 189= S I.215; mutta° (adj.) liberal, munificent, S V.351=392. °paribhāvita citta "a heart bent on giving" S V.309. In this sense cāga forms one of the (3, 4, 5 or 7) noble treasures of a man (cp. the Catholic treasure of grace & see °dhana below), viz. (as 5) saddhā, sīla, suta, cāga, paññā (faith, virtue, right knowledge, liberality, wisdom) S I.232; A I.210; III.80=S IV.250; M III.99; D III.164, 165; cp. A I.152=III.44; (as 4: the last minus suta) S V.395; A II.62 (sama°); (as 3) saddhā, sīla, cāga J II.112; (as 7) ajjhesanā, tapo, sīla, sacca, cāga, sati, mati J II.327; cp. śīla--śruta--tyāga Itm 311. -- PvA 30, 120; Sdhp 214, 323. See also anussati & anussarati.
--âdhiṭṭhāna the resolution of generosity, as one of the 4: paññā°, sacca°, c°., upasama° D III.229; --ânussati generosity A I.30; V.331; D III.250, 280; Vism 197; --kathā talk about munificence A III.181; --dhana the treasure of the good gift, as one of the 7 riches or blessings, the ariyadhanāni, viz. saddhā, sīla, hiri, ottappa, suta, c., paññā D III.163, 251,; A IV.5; VvA 113; as one of 5 (see above) A III.53; --sampadā (& sampanna) the blessing of (or blessed with) the virtue of munificence A I.62; II.66; III.53; IV.221, etc.

Cāgavant (adj.) generous A III.183; IV.217, 220; Pug 24.

Cāgin (adj.) giving up, sacrificing, resigning Sn 719 (kāma°).

Cāṭi (f.) [cp. Hindī cāṭā] 1. a jar, vessel, pot J I.199; 302 (pānīya°); III.277 (madhu° honey jar); DhA I.394 (tela° oil tank); VvA 76 (sālibhatta° holding a meal of rice).<-> 2. a measure of capacity J II.404; IV.343. -- 3. a large vessel of the tank type used for living in Vin I.153.
  --pañjara a cage made of, or of the form of a large earthen jar, wherein a man could lie in ambush J V.372, 385; --pāla (nt.) an earthenware shield (?) J V.373 (=kīṭa).

Cāṭu [cp. cāru] pleasant, polite in °kammatā politeness, flattery Miln 370 (cp. Sk. cāṭukāra); cāṭu--kamyatā Vbh 246; Vism 17, 23, 27; KhA 236.

Cātur° (and cātu°) [see catur] consisting of four. Only in cpds. viz.
  --(r)anta (adj.) "of four ends," i. e. covering or belonging to the 4 points of the compass, all--encircling, Ep. of the earth: J II.343 (paṭhavī); IV.309 (mahī) --(n--m.) one who rules over the 4 points; i. e. over the whole world (of a Cakkavattin) D I.88 (cp. DA I.249); II.16; Sn 552. See also Sp. AvS II.111, n. 2; --kummāsa sour gruel with four ingredients VvA 308; --(d)dasī (f.) [to catuddasa fourteen] the 14th day of the lunar half month A I.144. PvA 55; VvA 71, 99, 129. With pancadasī, aṭṭhamī & pāṭihāriyapakkha at Sn 402; Vv 155. °dasika belonging to the 14th day at Vin IV.315; --(d)disa (adj.) belonging to, or comprising the four quarters, appld to a man of humanitarian mind Sn 42 ("showing universal love," see Nd2 239); cp. RV X.136. Esp. appld to the bhikkhu--sangha "the universal congregation of bhikkhus" Vin I 305; II.147; D I.145; J I.93; Pv II.28; III.214 (expld PvA 185 by catūhi disāhi āgata--bhikkhu--sangha). Cp. AvŚ I.266; II.109; --(d)dīpa of four continents: rājā Th 2, 486; cp. M Vastu I.108, 114; --(d)dīpaka sweeping over the whole earth (of a storm) Vin I.290, cp. J IV.314 & AvŚ I.258; --(b)bedā (pl.) the four Vedas Miln 3; --māsin of 4 months; f. °inī Vin I.155; D I.47; M III.79; DA I.139, cp. komudī; --(m)mahāpatha the place where 4 roads cross, a crossroad D I.102, 194=243; M I.124; III.91; cp. catu°.
--(m)mahābhūtika consisting of the 4 great elements (of kāya) D I.34, 55, 186, 195; S II.94 sq.; Miln 379; cp. Av.Ś II.191 & Sk. cāṭurbhautika; --(m)mahārājikā (pl.) (sc. devā) the retinue of the Four Kings, inhabiting the lowest of the 6 devalokas Vin I.12; III.18; D I.215; Nd2 307 (under devā); J II.311 (deva--loka); --yāma (saŋvara) fourfold restraint (see yāma) D I.57, 58 (cp. DA I.167); III.48 sq.; S I.66; M I.377; Vism 410. Cp. Dial. I.75 n1.

Cāturiya (nt.) [cp. catura+iya] skill, cleverness, shrewdness J III.267; VI.410; ThA, 227; Vbh 551; Vism 104; Dāvs V.30.

Cāpa (m. nt.) [Sk. cāpa, from *qēp tremble, cp. capala wavering, quivering] a bow M I.429 (opposed to kodaṇḍa); Dh 156 (°âtikhīṇa shot from the bow, cp. DhA III.132), 320 (abl. cāpāto metri causa); J IV.272; V.400; Miln 105 (daḷha°), 352.
  --koṭi the end of a bow VvA 261; nāḷi (f.) a bow--case J II.88; --lasuṇa (nt.) a kind of garlic Vin IV.259.

Cāpalla (nt.) [Der. fr. capala, Sk. cāpalya] fickleness D I.115 (=DA I.286). Also as cāpalya M I.470; Vbh 351; Vism 106.

Cāmara (nt.) [from camara] a chowrie, the tail of bos grunniens used as a whisk Sn 688; Vv 643; J VI.510; VvA 271, 276. Cpd. cāmarī--gāhaka J VI.218 (anka) a hook holding the whisk.

Cāmikara (nt.). [Deriv. unknown. Sk. cāmīkara] gold VvA 12, 13, 166.

Cāvati [fr. ci] to honour, only in cpd. --apacāyati (q. v.). The Dhtp (237) defines the root cāy by pūjā.

Cāra [fr. car carati to move about] motion, walking, going; doing, behaviour, action, process Miln 162 (+vihāra); Dhs 8=85 (=vicāra); DhsA 167. Usually --° (n. & adj.): kāma° going at will J IV.261; pamāda° a slothful life J I.9; piṇḍa° alms--begging Sn 414, 708; sabbaratti° wandering all night S I.201; samavattha° A III.257. See also carati Ib.
  --vihāra doing & behaving, i. e. good conduct J II.232; Dpvs. VI.38; cp. Miln 162 (above).

Cāraka (cārika) (adj.) wandering about, living, going, behaving, always --°, like ākāsa°, niketa°, pure° (see pubbangama), vana°, -- f. cārikā journey, wandering, esp. as cārikaŋ carati to go on alms--pilgrimage (see carati Ib) Vin I.83; J I.82; II.286; Dh 326; Miln 14, 22; °ñ pakkamati to set out wandering J I.87; Miln 16. <-> S I.199; M I.117; A III.257; DA I.239 sq. (in detail on two cārikā); VvA 165; EnA 295 (unchā°).

Cāraṇa (adj.)=cāraka Sn 162 (saŋsuddha°).

Cāraṇika v.v. vāraṇika Th I.1129? a little play, masque, cp. Sk cāraṇa & Mrs. Rh. D. Pss of the Brethren, 419.

Cāritta (nt.) [From car] practice, proceeding, manner of acting, conduct J I.90, 367; II.277 (loka°); V.285 (vanka°); Miln 133; VvA 31. -- cārittaŋ āpajjati to mix with, to call on, to have intercourse with (c. loc.) M I.470; S II.270 (kulesu); M I.287=III.40 (kāmesu); J III.46 (rakkhita--gopitesu).
--vāritta manner of acting & avoiding J III.195, cp. Th 1. 591; Vism 10. See on their mutual relation Vism 11; --sīla code of morality VvA 37.

Cārin (only --°) (adj.) walking, living, experiencing; behaving, acting, practising. (a) lit. asanga° S I.199; akāla° Sn 386; ambu° Sn 62; vihangapatha° Sdhp 241; sapadāna° M I.30; Sn 65; pariyanta° Sn 904. <-> (b) fig. anudhamma° Sn 69; āgu° A II.240; A III.163; dhamma° Miln 19; brahma° Sn 695; manāpa° Vv 314; yata° Sn 971; sama° Miln 19. See all s. v. & cp. caṭu.

Cāru (adj.) [Vedic cāru & cāyu to *qe -- *qā, as in kāma, Lat. carus, etc., see under kāma] charming, desirable, pleasant, beautiful J VI.481; Miln 201; Sdhp 428, 512; VvA 36 (=vaggu), sucāru S I.181; Pv II.1212 (=suṭṭhumanorama).
--dassana lovely to behold Sn 548; J VI.449 (expl. on p. 450 as: cāru vuccati suvaṇṇaŋ=suvaṇṇadassana); VI.579; f. --ī Pv III.614.

Cāreti [Denom. fr. cara; cp. carati] to set going, to pasture, feed, preserve: indriyāni c. to feast one's senses (cp. Ger. "augenweide") PvA 58; khantiŋ c. to feed meekness DA I.277; olambakaŋ cārento drooping J I.174; Pass. ppr. cāriyamāna being handed round J IV.2 (not vā°)--pp. carita. -- Cp. vi°.

Cāla [From calati] shaking, a shock, only in bhūmi° earthquake.

Cālanī (f.) [to cālana of calaka2] a pestle, a mortar Vin I.202 (in cuṇṇa° & dussa°, cp. saṇha).

Cāleti [caus. of calati] to move, to shake J V.40; to scatter J I.71 (tiṇāni); to sift Vin I.202.

Cāvanā (f.) moving, shifting, disappearance Vin III.112 (ṭhānato); Sdhp 61 (id.).

Cāveti [caus. of cavati] to bring to fall, move, drive away; disturb, distract A IV.343 (samādhimhā); J I.60 (inf. cāvetu--kāma); II.329 (jhānā, abl.). Aor. acāvayi (prohib.) Sn 442 (ṭhānā).

Ci (cid in Sandhi) [Vedic cid nom. nt. to interr. base *qụi (as in Gr. ti/s, Lat. quis, Goth. hvi--leiks, see ki°, cp. ka°, ku°), = Gr. ti/(d), Lat. quid & quid(d)em, Av. ciṭ (cp. tad, yad, kad beside taŋ, yaŋ, kiŋ)] indef. interr. particle (always --°), in koci (= Sk. kaścid) whoever, kiñci (kincid--eva) whatever, kadāci at some time or any time, etc. (q. v.), see also ca, cana, ce.

Cikicchati [Sk. cikitsati, Desid. of cit, cinteti. Cp. vicikicchā], usually tikicchati to reflect, think over, intend, aim at. Pp. cikicchita KhA 188 (in expln of vicikicchita q. v.).

Cikkhati (cikkhanā, etc.) [Freq. of khyā, Dhtp 19: cikkh= vacane] to tell, to announce: see ā° & paṭisaŋ°.

Cikkhalla (nt.) [Sk. cikkaṇa & cikkala, slippery+ya] mud, mire, swamp; often with udaka°. Vin I.253; II.120, 159, 291: III.41; A III.394; J I.196; Miln 286, 311, 397; PvA 102, 189, 215. -- (adj.) Vin II.221; IV.312; Pv IV.116; Miln 286.

Cikkhallavant (adj.) muddy PvA 225.

Cikkhassati [Desid. of kṣar=Sk. cikṣariṣati] to wish to drop, to ooze out Miln 152 (°ssanto), see Kern. Toev. II.139 & Morris, J.P.T.S. 1884, 87.

Cingulaka (& °ika) (m. nt.) 1. a kind of plant Sn 239 (=kaṇavīra--pupphasaṇṭhāna--sīsa SnA 283). -- 2. a toy windmill, made of palm--leaves, etc. (DA I.86: tālapaṇṇādīhi kataŋ vātappahārena paribbhamana--cakkaŋ) Vin II.10; D I.6 M I.266; A V.203; Miln 229.

Cingulāyati [Denom. fr. cingula] to twirl round, to revolve like a windmill A I.112.

Cicciṭāyati [onomat. cp. ciṭiciṭāyati] to hiss, fizz, sizzle (always combd with ciṭiciṭāyati) Vin I.225; S I.169; Sn p. 15; Pug 36; Miln 258 sq.

Cicciṭāyana (nt.) fizzing Vism 408 (°sadda).

Ciñcā (f.) [Sk. ciñcā & tintiḍikā] the tamarind tree J V.38 (°vana); SnA 78.

Ciṭi--ciṭi [redupl. interj.] fizz DA I.137.

Ciṭiciṭāyati see cicciṭāyati; Vin I.225; cp. Divy 606.

Ciṇṇa [pp. of carati] travelled over, resorted to, made a habit of; done, performed, practised J III.541; Miln 360. -- su° well performed, accomplished S I.42=214=Sn 181; Pv III.56. -- Cp. ā°, pari°, vi°.
--ṭṭhāna the place where one is wont to go J II.159; --mānatta one who performs the Mānatta Vin IV.242; --vasin one who has reached mastership in (c. loc.) ThA 74; Vism 154, 158, 164, 169, 331 sq., 376; der. --vāsibhāva DhsA 167 (read vasī°).

Ciṇṇatta (nt.) [Der. fr. ciṇṇa] custom, habit Miln 57, 105.

Cita [pp. of cināti] heaped; lined or faced with (cp. citaka2) pokkharaṇiyo iṭṭhakāhi citā D II.178, cp. Vin II.123.
--antaraŋsa "one whose shoulder--hole is heaped up," one who has the shoulders well filled out (Ep. of a Mahāpurisa) D II.18; III.144, 164.

Citaka & Citakā (f.) [from ci, cināti to heap up].-- 1. a heap, a pile, esp. a funeral pile; a tumulus D II.163; cp, II.1014. J I.255; V.488; VI.559, 576; DA I.6; DhA I.69; II.240; VvA 234; PvA 39. -- 2. (adj.) inlaid: suvaṇṇa°, with gold J VI.218 (=°khacita).

Citi (f.) [From ci, cināti, to heap up] a heap, made of bricks J VI.204 (city--avayata--piṭṭhikā). See also cetiya.

Cittaka (nt.) [to citta1] a sectarian mark on the forehead in °dhara--kumma a tortoise bearing this mark, a landtortoise Miln 364, 408, cp. Miln trsl. II.352.

Citta1 & Citra

Citta1 & Citra (adj.) [to cetati; *(s)qait to shine, to be bright, cp. Sk. citra, Sk. P. ketu, Av. ciprō, Lat. caelum, Ags. hador, Ohg. heitar, see also citta2] variegated, manifold, beautiful; tasty, sweet, spiced (of cakes), J IV.30 (geṇḍuka); Dh 171 (rājaratha); Vv 479; Pv II.112 (aneka°); IV.313 (pūvā=madhurā PvA 251). Citta (nt.) painting Th 1, 674. -- Sn 50 (kāmā=Nd2 240 nānāvaṇṇā), 251 (gāthā); J V.196 (geṇḍuka), 241 VI.218. -- sucitta gaily coloured or dressed S I.226 (b); Dh

151 (rājaratha); Pv I.109 (vimāna). -akkhara (adj.) with beautiful vowels S II.267 (Cp. °vyañjana); --attharaka a variegated carpet DA I.256; --āgāra a
painted house, i. e. furnished with pictures; a picture gallery Vin IV.298; --upāhana a gaily coloured sandal D I.7÷; --kata adorned, dressed up M II.64= Dh 147=Th 1, 769; DhA III.109 (=vicitta); --katha (adj.) =next S I.199 (+bahussuta); --kathin a brilliant speaker, a wise speaker, an orator, preacher. Freq. combd w. bahussuta (of wide knowledge, learned), e. g. paṇḍita . . . medhāvin kalyāṇapaṭibhāna S IV.375, samaṇa bahussuta c. uḷāra Vv 8426. -- A III.58; J I.148; Miln 1, 21; --kathika=°kathin A I.24; Th 2, 449 (+bahussuta), expld at ThA 281 by cittadhammakatha; --kamma decoration, ornamentation, painting J IV.408; VI.333; Miln 278; Vism 306; PvA 147; DhsA 334; (m.) a painter J VI.481; --kāra a painter, a decorator (cp. rajaka) S II.101=III.152; Th 2, 256; J VI.333; --chatta at J VI.540 to be changed into °patta; --patta (adj.) having variegated wings J VI.540, 590; --pāṭalī (f.) N. of a plant (the "pied" trumpet--flower) in the world of Asuras J I.202; DhA I.280; --pekhuna having coloured wings J I.207; VI.539; --bimba (--mukhi) (a woman whose face is) like a painted image J V.452 (cp cittakata); --miga the spotted antelope J VI.538; --rūpa (nt.) a wonder, something wonderful J VI.512; as adv. °ŋ (to citta2?) easily Vin II.78=III.161; IV.177, 232; --latā the plant Rubia Munjista J VI.278; °vana the R.M. grove, one of Indra's gardens [Sk. caitraratha] J I.52, 104; II.188; VI.590, etc.; --vitāna a bright canopy DhA IV.14; --vyañjana (adj.) with beautiful consonants (cp. °akkhara) S II.267=A I.73=III.107; --sāṇī variegated cloth J II.290; DhA IV.14; --sālā a painted room or picture gallery DA I.253; --sibbana with fine sewing; a cover of various embroidery Sn 304= J IV.395; J VI.218.

Citta2

Citta2 (nt.) [Sk. citta, orig. pp. of cinteti, cit, cp. yutta> yuñjati, mutta>muñcati. On etym. from cit. see cinteti].
I. Meaning: the heart (psychologically), i. e. the centre & focus of man's emotional nature as well as that intellectual element which inheres in & accompanies its manifestations; i. e. thought. In this wise citta denotes both the agent & that which is enacted (see kamma II. introd.), for in Indian Psychology citta is the seat & organ of thought (cetasā cinteti; cp. Gr. frh/n, although on the whole it corresponds more to the Homeric qumo/s). As in the verb (cinteti) there are two stems closely allied and almost inseparable in meaning (see § III.), viz. cit & cet (citta & cetas); cp. ye should restrain, curb, subdue citta by ceto, M I.120, 242 (cp. attanā coday'attānaŋ Dhp 379 f.); cetasā cittaŋ samannesati S I.194 (cp. cetasā cittaŋ samannesati S I.194). In their general use there is no distinction to be made between the two (see § III.). -- The meaning of citta is best understood when explaining it by expressions familiar to us, as: with all my heart; heart and soul; I have no heart to do it; blessed are the pure in heart; singleness of heart (cp. ekagga); all of which emphasize the emotional & conative side or "thought" more than its mental & rational side (for which see manas & viññāṇa). It may therefore be rendered by intention, impulse, design; mood, disposition, state of mind, reaction to impressions. It is only in later scholastic lgg. that we are justified in applying the term "thought" in its technical sense. It needs to be pointed out, as complementary to this view, that citta nearly always occurs in the singular (=heart), & out of 150 cases in the Nikāyas only 3 times in the plural (=thoughts). The substantiality of citta (cetas) is also evident from its connection with kamma (heart as source of action), kāma & the senses in general. <-> On the whole subject see Mrs. Rh. D. Buddh. Psych. Eth. introd. & Bud. Psy. ch. II.
II. Cases of citta (cetas), their relation & frequency (enumd for gram. purposes). -- The paradigma is (numbers denoting %, not including cpds.): Nom. cittaŋ; Gen. (Dat.) cetaso (44) & cittassa (9); Instr. cetasā (42) & cittena (3); Loc. citte (2) & cittamhi (2). -- Nom. cittaŋ (see below). Gen. cittassa only (of older passages) in c° upakkileso S III.232; V.92; A I.207; c° damatho Dh 35 & c° vasena M I.214; III.156. Instr. cittena only in S I. viz. cittena nīyati loko p. 39; upakkiliṭṭha° p. 179; asallīnena c° p. 159. Loc. citte only as loc. abs. in samāhite citte (see below) & in citte vyāpanne kāyakammam pi v. hoti A I.162; cittamhi only S I.129 & cittasmiŋ only S I.132. -- Plural only in Nom. cittāni in one phrase: āsavehi cittāni (vi) mucciŋsu "they purified their hearts from intoxications" Vin I.35; S III.132; IV.20; Sn p. 149; besides this in scholastic works=thoughts, e. g. Vbh 403 (satta cittāni).
III. Citta & cetas in promiscuous application. There is no cogent evidence of a clear separation of their respective fields of meaning; a few cases indicate the rôle of cetas as seat of citta, whereas most of them show no distinction. There are cpds. having both citta° & ceto° in identical meanings (see e. g. citta--samādhi & ceto°), others show a preference for either one or the other, as ceto is preferred in ceto--khila & ceto--vimutti (but: vimutta--citta), whereas citta is restricted to combn w. upakkilesa, etc. The foll. sentences will illustrate this. Vivaṭena cetasā sappabhāsaŋ cittaŋ bhāveti "with open heart he contemplates a radiant thought" S V.263=D III.223=A IV.86; cetasā cittaŋ samannesati vippamuttaŋ "with his heart he scrutinizes their pure mind" S I.194; vigatâbhijjhena cetasā is followed by abhijjāya cittaŋ parisodheti D III.49;

anupārambhacitto bhabbo cetaso vikkhepaŋ pahātuŋ A V.149; cetaso vūpasamo foll. by vūpasanta--citto A I.4; samāhite citte foll. by ceto--samādhi D I.13÷; cittaŋ paduṭṭhaŋ foll. by ceto--padosa A I.8; cp. It. 12, 13; cetaso tato cittaŋ nivāraye "a desire of his heart he shall exclude from this" S IV.195.
IV. Citta in itš relation to other terms referring to mental processes.
1. citta÷hadaya, the heart as incorporating man's personality: hadayaŋ phaleyya, cittavikkhepaŋ pāpuṇeyya (break his heart, upset his reason) S I.126; cittaŋ te khipissāmi hadayan te phālessāmi id. S I.207, 214; Sn p. 32; kāmarāgena cittaŋ me pariḍayhati S I.188>nibbāpehi me hadaya--pariḷāhaŋ Miln 318 ("my heart is on fire"); cp. abhinibbutatto Sn 343=apariḍayhamāna--citto SnA 347; cittaŋ adhiṭṭhahati to set one's heart on, to wish DhA I.327.
2. c. as mental status, contrasted to (a) physical status: citta>kāya, e. g. kilanta° weary in body & mind D I.20=III.32; ātura° S III.2--5; nikaṭṭha° A II.137; ṭhita° steadfast in body & soul (cp. ṭhitatta) S V.74; °passaddhi quiet of body & soul S V.66. The Commentators distinguish those six pairs of the sankhārākkhandha, or the cetasikas: citta--kāya--passaddhi, --lahutā, etc. as quiet, buoyancy, etc., of (a) the viññāṇakkhandha (consciousness), (b) the other 3 mental khandhas, making up the nāma--kāya (DhsA 150 on Dhs. 62: Compendium of Phil. 96, n. 3); passaddha° D III.241, 288. -- (b) intellectual status: citta>manas & viññāṇa (mind>thought & understanding). These three constitute the invisible energizer of the body, alias mind in its manifestations: yañ ca vuccati cittan ti vā mano ti vā viññāṇan ti vā: (a) ayaŋ attā nicco dhuvo, etc., D I.21; (b) tatr'assutavā puthujjano n'âlaŋ nibbindituŋ, etc. S II.94; (g) taŋ rattiyā ca divasassa ca añña--d--eva uppajjati aññaŋ nirujjhati S II.95, cf. ThA. 1 on 125. -- Under ādesanā--pāṭihāriya (thought reading): evam pi te mano ittham pi te mano iti pi te cittaŋ (thus is your thought & thus your mind, i. e. habit of thinking) D I.213=III.103; A I.170. -- niccaŋ idaŋ c. niccaŋ idaŋ mano S I.53; cittena niyyati loko "by thoughts the world is led" S I.39=A II.177 (cp. KS 55); apatiṭṭhita--citto ādīna--manaso avyāpaṇṇacetaso S V.74; vyāpanna--citto paduṭṭha--manasankappo S III.93; paduṭṭha--citto=paduṭṭha--manaso PvA 34, 43.   3. c. as emotional habitus: (a) active=intention, contrasted or compared with: (a) will, c. as one of the four samādhis, viz. chanda, viriya, c., vīmaŋsā D III.77; S V.268; Vbh 288. -- (b) action, c. as the source of kamma: citte vyāpanne kāyakammam pi vyāpannaŋ hoti "when the intention is evil, the deed is evil as well" A I.262; cittaŋ appamāṇaŋ . . . yaŋ kiñci pamāṇakataŋ kammaŋ, etc. A V.299. -- Esp. in contrast to kāya & vācā, in triad kāyena vācāya cittena (in deed & speech & will otherwise as k. v. manasā, see under kāya III.) S II.231, 271=IV.112. Similarly taŋ vācaŋ appahāya (cittaŋ°, diṭṭhiŋ°) S IV.319=D III.13, 15; & under the constituents of the dakkhiṇeyyasampatti as khetta--sampatti, citta°, payoga° (the recipient of the gift, the good--will, the means) VvA 30, 32. -- (b) passive=mood, feelings, emotion, ranging with kāya & paññā under the (3) bhāvanā D III.219; S IV.111; A III.106; cp. M I.237; Nett 91; classed with kāya vedanā dhammā under the (4) satipaṭṭhānas D II.95, 100, 299 sq.; S V.114, etc. (see kāya cpds.). As part of the sīlakkhandha (with sīla ethics, paññā understanding) in adhisīla, etc. Vin V.181; Ps II.243; Vbh 325; cp. tisso sampadā, scil. sīla, citta, diṭṭhi (see sīla & cp. cetanā, cetasika) A I.269. -- citta & paññā are frequently grouped together, e. g. S I.13 = 165; D III.269; Th I.125 sq. As feeling citta is contrasted with intellection in the group saññā c. diṭṭhi A II.52; Ps II.80; Vbh 376.
4. Definitions of citta (direct or implied): cittan ti viññāṇaŋ bhūmikavatthu--ārammaṇa--kiriyādi--cittatāya pan'etaŋ cittan ti vuttaŋ DhA I.228; cittan ti mano mānasaŋ KhA 153; cittaŋ manoviññāṇaŋ ti cittassa etaŋ vevacanaŋ Nett 54. yaŋ cittaŋ mano mānasaŋ hadayaŋ paṇḍaraŋ, etc. Dhs 6=111 (same for def. of manindriya, under § 17; see Buddh. Psych.). As rūpâvacara citta at Vism 376.
V. Citta in its range of semantical applications: (1) heart, will, intention, etc. (see I.).
(a) heart as general status of sensory--emotional being; its relation to the senses (indriyāni). A steadfast & constrained heart is the sign of healthy emotional equilibrium, this presupposes the control over the senses; samādahaŋsu cittaŋ attano ujukaŋ akaŋsu, sārathī va nettāni gahetvā indriyāni rakkhanti paṇḍitā S I.26; ujugato--citto ariyasāvako A III.285; ṭhita c. S I.159÷; A III.377=IV.404 (+ānejjappatta); c. na kampati Sn 268; na vikampate S IV.71; opp. capalaŋ c. Dh 33; khitta° a heart unbalanced A II.52 (+visaññin); opp.: avikkhitta° A V.149; PvA 26; c. rakkhitaŋ mahato atthāya saŋvattati a guarded heart turns to great profit A I.7; similarly: c. dantaŋ, guttaŋ, saŋvutaŋ ibid. -- cittaŋ rakkhetha medhāvī cittaŋ guttaŋ sukhāvahaŋ Dh 36; cakkhundriyaŋ asaŋvutassa viharato cittaŋ vyāsiñcati . . . rūpesu S IV.78; ye cittaŋ saññamessanti mokkhanti Mārabandhanā "from the fetters of Māra those are released who control their heart" Dh 37; pāpā cittaŋ nivāraye Dh 116; bhikkhuno c. kulesu na sajjati, gayhati, bajjhati S II.198 (cp. Schiller: "Nicht an die Güter hänge dein Herz").
(b) Contact with kāma & rāga: a lustful, worldly, craving heart. -- (a) kāmā: kāmā mathenti cittaŋ Sn 50; S IV.210; kāmarāgena ḍayhāmi S I.188; kāme nâpekkhate cittaŋ Sn 435; mā te kāmaguṇe bhamassu cittaŋ Dh 371; manussakehi kāmehi cittaŋ vuṭṭhapetvā S V.409; na uḷāresu kāmaguṇesu bhogāya cittaŋ namati A IV.392; S I.92; kāmāsavā pi cittaŋ vimuccati A II.211, etc.; kāmesu c. na pakkhandati na ppasīdati na santiṭṭhati (my h. does not leap, sit or stand in cravings) D

III.239; kāmesu tibbasārāgo vyāpannacitto S III.93; kāmāmise laggacitto (divide thus!) PvA 107. -- (b) rāgā: rāgo cittaŋ anuddhaŋseti (defilement harasses his heart) S I.185; II.231=271; A II.126; III.393; rāga--pariyuṭṭhitaŋ c. hoti A III.285; sārattacitto S IV.73; viratta° S IV.74; Sn 235; PvA 168. <-> (g) various: patibaddha -- c. (fettered in the bonds of °) A IV.60; Sn 37, 65; PvA 46, 151, etc. -- pariyādinna° (grasping, greedy), usually combd w. lābhena abhi<-> bhūta: S II.226, 228; IV.125; A IV.160; D III.249. -- upakkiliṭṭha° (etc.) (defiled) S I.179; III.151, 232 sq.; V.92 (kāmacchando cittassa upakkileso); A I.207; V.93 sq. -- otiṇṇa° fallen in love A III.67; SnA 322.

(c) A heart, composed, concentrated, settled, selfcontrolled, mastered, constrained. -- (a) c. pasīdati (pasanna--°c) (a heart full of grace, settled in faith) S I.98; A I.207; III.248; Sn 434; pasanna°: A IV.209, 213; Sn 316, 403, 690, cp. c. pakkhandati pasīdati S III.133; A III.245; also vippasanna°: S V.144; Sn 506; cp. vippasannena cetasā Pv I.1010. -- (b) c. santiṭṭhati in set s. sannisīdati, ekodihoti, samādhiyati (cp. cetaso ekodibhāva) S II.273; IV.263; A II.94, 157. -- (g) c. samādhiyati (samāhita--c°, cp. ceto--samadhi quiescence) D I.13=III.30, 108; S I.120, 129, 188; IV.78=351; A I.164; II.211; III.17, 280; IV.177; Vbh 227; Vism 376, etc.--(d) supatiṭṭhita--c° always in formula catūsu satipaṭṭhānesu--s--c°: S III.93; V.154; 301; D III.101; A V.195. -- (e) susaṇṭhita c. S V.74. -- vasībhūta c. S I.132; A I.165. -- danta c. Dh 35. -- (d) "with purpose of heart," a heart set on, striving after, endeavouring, etc. -- (a) cittaŋ namati (inclines his h. on, with dat: appossukkatāya S I.137); nekkhamma--ninna S III.233; viveka° D III.283; A IV.233; V.175. -- (b) cittaŋ padahati (pa+dhā: pro--ti/qhti) in phrase chandaŋ janeti vāyamati viriyaŋ ārabbhati c° ŋ paggaṇhāti padahati D III.221; A II.15=IV.462; S V.269; Nd2 97; Nett 18. In the same ṣense pa--ni--dahati (in paṇidhi, paṇihita bent down on) (cp. ceto--paṇidhi) S I.133 (tattha) IV.309 (dup°); V.157; Dh 42=Ud 39; Dh 43 (sammā°).

(e) An evil heart ("out of heart proceed evil thoughts" Mk. 7, 21) -- (a) paduṭṭha--c° (cp. ceto--padosa) D I.20= III.32; A I.8 (opp. pasanna--c°); IV.92; It 12, 13; Pv A 33, 43, etc. -- (b) vyāpanna--c°: citte vyāpanne kāyakammam pi vyāpannaŋ hoti A I.262. Opp. a°: S IV.322; A II.220. -- (g) samoha--c° (+sarāga, etc.) D I.79; II.299; III.281; Vism 410, & passim.

(f) "blessed are the pure in heart," a pure, clean, purified (cp. Ger. geläutert), emancipated, free, detached heart. (a) mutta--c°, vimutta--c°, etc. (cp. cetaso vimokkho, ceto--vimutti, muttena cetasā), āsavehi cittāni mucciŋsu S III.132, etc.; vi° Sn p. 149. -- vimutta: S I.28 (+subhāvita), 29, 46=52; III.45 (+viratta), 90; IV.236 (rāgā); Sn 23 (+sudanta); Nd2 587. -- suvimutta: S I.126, 141, 233; IV.164; A III.245; V.29; Sn 975 (+satimā). -- (b) cittaŋ parisodheti M I.347; A II.211; S IV.104. -- (g) alīna c. (unstained) S I.159; A V.149; Sn 68; 717; Nd2 97 (cp. cetaso līnatta).

(g) good--will, a loving thought, kindliness, tenderheartedness, love ("love the Lord with all your heart"). -- (a) metta--c° usually in phrase mettacittaŋ bhāveti "to nourish the heart with loving thought," to produce good--will D I.167; S II.264; A I.10; V.81; Sn 507 (cp. mettā--sahagatena cetasā). -- (b) bhāvita--c° "keep thy heart with all diligence" (Prov. 4, 23) S I.188 (+susamāhita); IV.294; V.369 (saddhā--paribhāvita); A I.6 (+bahulīkata, etc.); Sn 134 (=S I.188); Dh 89=S V.29; PvA 139.

(h) a heart calmed, allayed, passionless (santa° upasanta°) D.III.49; S I.141; Sn 746.

(i) a wieldy heart, a heart ready & prepared for truth, an open & receptive mind: kalla°, mudu°, udagga°, pasanna° A IV.186; kalla° PvA 38 (sanctified); lahu° S I.201; udagga° Sn 689, 1028; S I.190 (+mudita); mudu° PvA 54.

(k) Various phrases. Abbhuta--cittajātā "while wonder filled their hearts" S I.178; evaŋcitto "in this state of mind" S II.199; Sn 985; cittam me Gotamo jānāti (G. knows my heart) S I.178; theyya--citto intending to steal Vin III.58; āraddha--citto of determined mind M I.414; S II.21, cp. 107; Sn p. 102; aññācittaŋ upaṭṭhāpeti S II.267; nānā° of varying mind J I.295; nihīnacitto low--minded PvA 107; nikaṭṭha° A II.137; āhata° A IV.460=V.18; supahata° S I.238 (cp. Miln 26); visankhāragata° Dh 154; sampanna° Sn 164; vibbhanta° S I.61=A I.70=II.30=III.391. (2) thought: mā pāpakaŋ akusalaŋ cittaŋ cinteyyātha (do not think any evil thought) S V.418; na cittamattam pi (not even one
thought) PvA 3; mama cittaŋ bhaveyya (I should think) PvA 40. For further instances see Dhs & Vbh Indexes & cp. cpds. See also remarks above (under I.). Citta likened to a monkey Vism 425.

--âdhipati the influence of thought (adj. °pateyya) Nett 16; Dhs 269, 359; DhsA 213. Commentators define c. here as javanacittuppāda, our "thought" in its specialized sense, Compendium of Phil. 177, n. 2. --ânuparivattin consecutive to thought Dhs 671, 772, 1522; --ânupassanā the critique of heart, adj. °ânupassin D II.299; III.221, 281; M I.59 & passim (cp. kāy°); --āvila disturbance of mind Nd2 576 (°karaṇa); --ujjukatā rectitude of mind Dhs 51, 277, etc.; --uppāda the rise of a thought, i. e. intention, desire as theyya °ŋ uppādesi he had the intention to steal (a thought of theft) Vin III.56; -- M I.43; III.45; J II.374; --ekaggatā "one--pointedness of mind," concentration Nett 15, 16; Vism 84, 137, 158; DhA III.425; ThA 75; cp. ekagga--citto A III.175; --kali a witch of a heart, a witch--like heart Th 1, 356; --kallatā readiness of heart, preparedness of mind VvA 330; --kilesa stain of h. Dh 88 (DhA II.162=pañca nīvaraṇā); --kelisā pastime of the mind Th 1, 1010; --kkhepa derangement of the mind, madness Vin V.189=193 (ummāda+); A III.219 (ummāda+); DhA III.70 (=ummāda);

PvA 39; Dh 138; cp. °vikkhepa; --cetasika belonging to heart & thought, i. e. mental state, thought, mind D I.213; Dhs 1022 (--dhammā, Mrs. Rh. D.: emotional, perceptual & synthetic states as well as those of intellect applied to sense--impressions), 1282; Ps I.84; Miln 87; Vism 61, 84, 129, 337; --dubbhaka a rogue of a heart, a rogue--like heart Th 1, 214; --pakopana shaking or upsetting the mind It 84 (dosa); --pamaddin crushing the h. Th 2, 357 (=ThA 243; v. l. pamāthin & pamādin); --pariyāya the ways (i. e. behaviour) of the h. A V.160 (cp. ceto--paricca); --passaddhi calm of h., serenity of mind (cp. kāya°) S V.66; Dhs 62; --bhāvanā cultivation of the h. M III.149; --mala stain of h. PvA 17; --mudutā plasticity of mind (or thought) Dhs 62, 277, 325; --rucita after the heart's liking J I.207; --rūpaŋ according to intention, as much as expected Vin I.222; II.78; III.161; IV.177, 232; --lahutā buoyancy of thought Dhs 62, 323, 1283; Vism 465; --vikkhepa (cp. °kkhepa) madness S I.126 (+ummāda); Nett 27; Vism 34; --vippayutta disconnected with thought Dhs 1192, 1515; --visaŋsaṭṭha detached fr. thought Dhs 1194, 1517; --vūpasama allayment of one's h. S I.46; --sankilesa (adj.) with impure heart (opp. c.--vodāna) S III.151; --saññatti conviction Miln 256; --santāpa "heart--burn," sorrow PvA 18 (=soka); --samādhi (cp. ceto--samādhi) concentration of mind, collectedness of thought, self--possession S IV.350; V.269; Vbh 218; --samodhāna adjustment, calming of thoughts ThA 45; --sampīḷana (adj.) h.<-> crushing (cp. °pamaddin & °pakopana) Nett 29 (domanassa). --sahabhū arising together with thought Dhs 670, 769, 1520. --hetuka (adj.) caused by thought Dhs 667, 767.

Citta2

Citta2 [cp. Sk. caitra, the first month of the year: MarchApril, orig. N. of the star Spica (in Virgo); see E. Plunket, Ancient Calendars, etc., pp. 134 sq., 171 sq.] N. of the month Chaitra PvA 135. Cp. Citra--māsa KhA 192.

Cittaka(a) & Citraka(b) 1. (adj.)(a) coloured J IV.464. <-> 2. (m.)(b) the spotted antelope J VI.538. -- 3. (nt.) a (coloured) mark (on the forehead) Miln 408 (°dharakumma). -- f. cittakā a counterpane of many colours (DA I.86 cittikā: vāna [read nāna°] citra--uṇṇā--may' attharaṇaŋ) Vin I.192; II.163, 169; D I.7; A I.181÷.

Cittaka2

Cittaka2: see acittaka.

compar. of citta1, more various, more varied. S III.151 sq. -- a punning passage, thus: by the pro<-> cedure (caraṇa) of mind (in the past) the present mind (citta) is still more varied. Cp. SA in loco: Asl. 66; Expositor 88.

[f. abstr. to citta1] SA on S III. 151 sq. (bhūmicittatāya dvāracittatāya ārammaṇacittatāya kammanānatta).

Cittatā [f. abstr. to citta2] "being of such a heart or mind," state of mind, character S III.152; IV.142 (vimutta°); V.158 (id.); A V.145 sq. (upārambha°); Vbh 372 (id.); Vbh 359 (amudu°); PvA 13 (visuddhi°, noble character); paṭibaddha° (in love with) PvA 145, 147, 270. In S III.152 l cittitā q. v.

Cittatta (n.) = cittatā S V.158.

Citti (f.) [fr. cit, cp. citta, cintā, cinteti, formation like mutti>muc, sitti>sic] "giving thought or heart" only in combn w. kar: cittikaroti to honour, to esteem. Ger. cittikatvā M III.24; A III.172; Pv II.955 (cittiŋ k.=pūjetvā PvA 135); Dpvs I.2; -- acittikatvā M III.22; A IV.392. -- pp. cittikata thought (much) of Vin IV.6 (& a°); Vbh 2.

Cittikāra [see citti] respect, consideration VvA 178 (garu°), 242; PvA 26; Vbh 371 (a°); Vism 123 (cittī°), 188.

Cittita [pp. of citteti, Denom. fr. citta1] painted, variegated, varied, coloured or resplendent with (--°) S III.152 (sic l. for cittatā) So SA, which, on p. 151, reads citten'eva cittitaŋ for cintitaŋ. Th 1, 736; 2, 390 (su°); Vv 367; 402.

Citra =citta3, the month Chaitra, KhA 192 (°māsa).

Cināti [Sk. cinoti & cayati, ci, to which also kāya, q. v. See also caya, cita] to heap up, to collect, to accumulate. Inf. cinituŋ Vin II.152; pp. cita (q. v.). Pass. cīyati J V.7. Caus. cināpeti to construct, to build J VI.204; Miln 81. -- Note cināti at J II.302 (to weave) is to be corr. to vināti (see Kern, Toev. s. v.). -- Cp. ā°, pa°, vi°.--Note. cināti also occurs as cinati in pa°.

Cintaka (adj.) [cp. cintin] one who thinks out or invents, in akkhara° the grammarian PvA 120, nīti° the lawgiver ib. 130; cp. Divy 212, 451, "overseer."

Cintana (nt.)=cintā Th 1, 695; Miln 233.

Cintanaka (adj.) thoughtful, considerate J I.222.

Cintā [to cit, cinteti] "the act of thinking" (cp. citti), thought S I.57; Pug 25; Dhs 16, 20, 292; Sdhp 165, 216. -- loka° thinking over the world, philosophy S V.447; A II.80.
--kavi "thought--poetry," i. e. original poetry (see kavi) A II.230; --maṇi the jewel of thought, the true philosopher's stone VvA 32; N. of a science J III.504; --maya consisting of pure thought, metaphysical D III.219; J IV.270; Vbh 324; Nett 8, 50, 60 (°mayin, of paññā); Vism 439 (id.).

Cintita [pp. of cinteti, cp. also cintaka] (a) (adj.) thought out, invented, devised S I.137 (dhammo asuddho samalehi c.); III.151 (caraṇaŋ nāma cittaŋ citten'eva c.); Pv II.613 (mantaŋ brahma°, expl. PvA 97 by kathitaŋ). -- (b) (nt.) a thought, intention, in duc° & su° (bad & good) A I.102; ThA 76; --matta as much a, a thought, loc. cintita--matte (yeva) at the mere thoughts just as he thought it DhA I.326 (=cintita kkhaṇe in the moment of thinking it, p. 329).

Cintin [adj. to cintā] only --°: thinking of, having one's thoughts on A I.102 (duccintita° & su°); Sn 174 (ajjhatta°; v. l. B. °saññin) 388; J III.306=IV.453= V.176=V.478; Miln 92.

Cinteti & ceteti [Sk. cetati to appear, perceive, & cintayati to think, cit (see citta2) in two forms: (a) Act, base with nasal infix cint (cp. muñc, yuñj, siñc, etc.); (b) Med. base (denom.) with guṇa cet (cp. moc, yoj, sec, etc, & the analogous formations of chid, chind, ched under chindati) to *(s)qait: see citta1, with which further cp. caksu, cikita, ciketi, cikitsati, & in meaning passati (he sees=he knows), Gr. oi)da=vidi, E. view=thought, Ger. anschauung]
-- Forms: (a) cint: pres. cinteti. pot. cinteyya; ppr. cintento & cintayanto (Sn 834); -- aor. cintesi, 3rd pl. cintesuŋ (J I.149), acintayuŋ (Sn 258); -- ger. cintetvā (J I.279) & cintiya (Mhvs VII.17, 32); -- grd. cinteyya & cintetabba; pp. cintita (q. v.). Cp. also cintana, cintin. -- (b) cet: pres. ceteti & cetayati (S I.121), pot. cetaye (Pv II.97= cinteyya PvA 116); ppr. cetayāna (J V.339); fut. cetessati (Vin III.19); -- aor. acetayi (Pv I.66=cetesi PvA 34); -- ger cecca (Vin III.112; IV.290); also cicca: see sañ°. -- grd. cetabba (for *cetetabba only at J IV.157, v. l. ceteyya, expl. by cintetabba); -- pp. cetayita (q. v.). Cp. also cetanā.
Note. The relation in the use of the two forms is that cet is the older & less understood form, since it is usually expld by cint, whereas cint is never expld by cet & therefore appears to be the more frequent & familiar form.
Meaning: (a) (intr.) to think, to reflect, to be of opinion, Grouped with (phuṭṭho) vedeti, ceteti, sañjānāti he has the feeling, the awareness (of the feeling), the consciousness S IV.68. Its seat is freq. mentioned with manasā (in the heart), viz. manasā diṭṭhigatāni cintayanto Sn 834; na pāpaŋ manasā pi cetaye Pv II.97; J I.279; PvA 13 (he thought it over), ib. (evaŋ c. you think so); Sdhp 289 (īdisaŋ c. id.) Mhvs VII.18, 32; Miln 233 (cintayati), 406 (cintayitabba). -- Prohibitive: mā cintayi don't think about it, don't worry, don't be afraid, never mind J I.50, 292, 424; III.289; VI.176; pl. mā cintayittha J I.457; IV.414; VI.344; Vism 426; DhA I.12; III.196; also mā cintesi J III.535. -- (b) (with acc.) to ponder, think over, imagine, think out, design, scheme, intend, plan. In this sense grouped with (ceteti) pakappeti anuseti to intend, to start to perform, to carry out S II.65. maraṇaŋ ākankhati cetayati (ponders over) S I.121; acinteyyāni na cintetabbāni A II.80; cetabba--rūpa (a fit object of thought, a good thought) J IV.157 (=cintetabba); loka--cintaŋ c. S V.447; ajjhattarūpe, etc. ceteti Vin III.113; mangalāni acintayuŋ Sn 258; diṭṭhigatāni cintayanto Sn 834; kiŋ cintesi J I.221; sokavinayan'--upāyaŋ c. to devise a means of dispelling the grief PvA 39. -- Esp. with pāpaŋ & pāpakaŋ to intend evil, to have ill--will against (c. dat.): mā pāpakaŋ akusalaŋ cittaŋ cinteyyātha S V.418; na p. cetaye manasā pi Pv II.97 (=cinteyya, piheyya PvA 116); p. na cintetabba PvA 114; tassā p. acetayi Pv I.66 (=cetesi PvA 34); kiŋ amhākaŋ cintesi what do you intend against us? J I.211. -- (c) (with dat.) (restricted to ceteti) to set one's heart on, to think upon, strive after, desire: āgatipunabbhavāya c. to desire a future rebirth S IV.201; vimokkhāya c. to strive

after emancipation S III.121; attavyābadhāya c. M III.23=A I.157=S IV.339; pabbajjāya c. It 75; Qakkhāya me tvaŋ vihito . . . udāhu me cetayase vadhāya J III.146 -- acinteyya that which must not or cannot be thought A II.80 (cattāri °āni four reflections to be avoided); VvA 323 (a. buddhânubhāva unimaginable majesty of a B.).

Cipiṭa (adj.) [pp. to cip (?) see next: cp. Sk. cipiṭa grain flattened after boiling] pressed flat, flattened VvA 222. To be read also at J VI.185 for vippita.

Cippiyamāna [ppr. Pass. of cip, see cipiṭa] crushed flat (Rh. D.; cp. also Kern Toev.) Miln 261.

Cimilikā (f.) see cilimikā Vin II.150; IV.40; Cp. Vin. Texts III.167; J.P.T.S. 1885, 39.

Cira (adj.) [Vedic. cira, perhaps to *que̯ie to rest, cp. Lat. quiēs, civis; Goth. hveila; Ohg. wīlōn; E. while] long (of time), usually in cpds. & as adv. Either ciraŋ (acc.) for a long time Sn 678, 730, 1029; Dh 248; Kh VII.5; J II.110; IV.3; Pv II.333 or cirena (instr.) after a long time Vin IV.86; DhsA 239; or cirāya (dat.) for long Dh 342. cirassa (gen.) see cirassaŋ. -- cirataraŋ (compar.) for a (comparatively) long time, rather long A III.58; Pv II.87. cir--â--ciraŋ continually Vin IV.261; J V.233. -- acira not long (ago) lately, newly: °arahattappatta S I.196; °pabbajita S I.185; °parinibbute Bhagavati shortly after the death of the Bhagavant D I.204, etc.; Sn p. 59.
--kālaŋ (adv.) a long time freq. e. g. PvA 19, 45, 60, 109; --ṭṭhitika perpetual, lasting long A IV.339 (opp. pariyāpajjati); Vv 801; Pug 32, 33; Vism 37, 175; DA I.3. --dikkhita (not °dakkhita) having long since been initiated S I.226=J V.138 (=cirapabbajita); --nivāsin dwelling (there) for a long time S II.227; --paṭika [cp. Sk. ciraŋ prati] long since, adj. constr. in conformity w. the subject Vin I.33; D II.270= S III.120; --pabbajita having long since become a wanderer A III.114; Sn p. 92; DA I.143; --ppavāsin (adj.) long absent Dh 219 (=cirappavuttha DhA III.293). --rattaŋ (adv.) for a long time Sn 665, 670; J IV.371; and --rattāya id. J II.340; Pv I.94.

Cirassaŋ (adv.) [origin. gen. of cira=cirasya] at last Vin II.195; D I.179; S I.142; J II.439; III.315; IV.446 (read cirassa passāmi); V.328; Th 1, 868; ThA 217; PvA 60. -- na cirass'eva shortly after D III.11; J IV.2; DhA III.176; PvA 32. -- sucirass'eva after a very long while S I.193.

Cirāyati [Sk. cirayati, v. denom. fr. cira] to be long, to tarry, to delay, DhA I.16; VvA 64, 208; cp. ciraŋ karoti id. J II.443.

Cirīṭa [Sk. ciri, cp. kīra] a parrot J V.202 (in compn cirīti°).

Cilimikā (f.) [Der. fr. cīra] as cimilikā at Vin II.150; IV.40 a kind of cloth or carpeting, made from palmleaves, bark, etc. Also at PvA 144 (doubtful reading).

Cillaka [kilaka or khīlaka, q. v.] a peg, post, pillar, in dāruka° Th 2, 390 (cp. ThA 257). Not with Kern (Toev.) "a wooden puppet," as der. fr. citta.1

Cīnaka (m. nt.) a kind of bean Sn 239 (=aṭavi--pabbatapadesu āropita--jāta--cīna--mugga SnA 283); J V.405.

Cīnapiṭṭha (nt.) red lead DA I.40; DhsA 14.

Cīyati [Pass. of cināti] to be gathered, to be heaped up Sn 428 (cīyate pahūtaŋ puññaŋ). See also ā°.

Cīra (nt.) [Sk. cīra, cp. cīvara] 1. bark, fibre D I.167 (kusa°, vāka°, phalaka°); Vin III.34; A I.295; Pug 55. -- a bark dress Vin I.305; J VI.500 (cp. cīraka). -- 2. a strip (orig. of bark), in suvaṇṇa°--khacita gold--brocaded VvA 280 (see also next). Cp. ocīraka (under odīraka).

Cīraka [cp. cīra] 1. bark (see cpds.) -- 2. a strip, in suvaṇṇa° gold brocade (dress) J V.197.
--vāsika (nt.) bark--dress (a punishment) M I.87= A I.48=Miln 197.

Cīriya (adj.) [fr. cīra] like or of bark, in cpd. dāru° (as Np.) "wood--barker" DhA II.35.

Cīriḷikā (f.) [cp. Sk. cīrī & jhillikā a cricket, cīrilli a sort of large fish] a cricket A III.397 (v. l. cīrikā). Cp. on word--formation pipiḷikā & Mod. Gr. tsi/tsikos cricket.

Cīvara (nt.) [*Sk. cīvara, prob.=cīra, appld orig. to a dress of bark] the (upper) robe of a Buddhist mendicant. C. is the first one of the set of 4 standard requisites of a wandering bhikkhu, vir. c°, piṇḍapāta almsbowl, senāsana lodging, a place to sleep at, gilānapaccaya--bhesajja--parikkhāra medicinal appliances for use in sickness. Thus mentioned passim e. g. Vin III.89, 99, 211; IV.154 sq.; D I.61; M II.102; A I.49; Nd2 s. v.; It 111. In abbreviated form Sn 339; PvA 7; Sdhp 393. In starting on his begging round the bhikkhu goes patta--cīvaraŋ ādāya, The 3 robes are sanghāṭi, uttarāsaṅga, antaravāsaka, given thus, e.g. at Vin I.289. that is literally 'taking his bowl & robe.' But this is an elliptical idiom meaning 'putting on his outer robe and taking his bowl.' A bhikkhu never goes into a village without wearing all his robes, he never takes them, or any one of the three, with him. Each of the three is simply an oblong piece of cloth (usually cotton cloth). On the mode of wearing these three robes see the note at Dialogues II.145. --
Vin III.11; D II.85; Sn p. 21; PvA 10, 13 & passim. The sewing of the robe was a festival for the laity (see under kaṭhina). There are 6 kinds of cloth mentioned for its manufacture, viz. khoma, kappāsika, koseyya, kambala, sāṇa, bhanga Vin. I.58=96=281 (cp. °dussa). Two kinds of robes are distinguished: one of the gahapatika (layman) a white one, and the other that of the bhikkhu, the c. proper, called paŋsukūlaŋ c. "the dust--heap robe" Vin V.117 (cp. gahapati). -- On cīvara in general & also on special ordinances concerning its making, wearing & handling see Vin I.46, 49 sq., 196, 198, 253 sq., 285, 287 sq., 306=II.267 (of var. colours); II.115 sq. (sibbati to sew the c.); III.45, 58 (theft of a c.), 195--223, 254--266; IV.59--62, 120--123, 173, 279 sq., 283 (six kinds). -- A III.108 (cīvare kalyāṇakāma); V.100, 206; Vism 62; It 103; PvA 185. -- Sīse cīvaraŋ karoti to drape the outer robe over the head Vin II.207, 217; °ŋ khandhe karoti to drape it over the back Vin II.208, 217; °ŋ nikkhipati to lay it down or put it away Vin I.47 sq.; II.152, 224; III.198, 203, 263; °ŋ saŋharati to fold it up Vin I.46. -- Var. expressions referring to the use of the robe: atireka° an extra robe Vin III.195; acceka° id. Vin III.260 sq.; kāla° (& akāla°) a robe given at (and outside) the specified time Vin III.202 sq.; IV.284, 287; gahapati° a layman's r. Vin III.169, 171; ti° the three robes, viz. sanghāṭī, uttarāsanga, antaravāsaka Vin I.288, 289; III.11, 195, 198 sq.; V.142; adj. tecīvarika wearing 3 rs. Vin V.193; dubbala° (as adj.) with a worn--out c. Vin III.254; IV.59, 154, 286; paŋsukūla° the dust--heap robe PvA 141; sa°--bhatta food given with a robe Vin IV.77; lūkha° (adj.) having a coarse robe Vin I.109 (+duccola); III.263 (id.); A I.25; vihāra° a robe to be used in the monastery Vin III.212.
--kaṇṇa the lappet of a monk's robe DhA III.420; VvA 76=DhA III.106, cp. cīvarakarṇaka Av.Ś II.184, & °ika Divy 239, 341, 350. --kamma (nt.) robe--making Vin II.218; III.60, 240; IV.118, 151; A V.328 sq.; DhA III.342; PvA 73, 145. --kāra (--samaya) (the time of) sewing the robes Vin III.256 sq. --kāla (--samaya) the right time for accepting robes Vin III.261; IV.286, 287; --dāna (--samaya) (the ime for) giving robes Vin IV.77, 99; --dussa clothing--material Vin IV.279, 280; --nidāhaka putting on the c. Vin I.284; --paṭiggāhaka the receiver of a robe Vin I.283; II.176; V.205; A III.274 sq.; --paṭivisa a portion of the c. Vin I.263, 285, 301; --palibodha an obstacle to the valid performance of the kathina ceremony arising from a set of robes being due to a particular person [a technical term of the canon law. See Vinaya Texts II.149, 157, 169]. It is one of the two kaṭhinassa palibodhā (c. & āvāsa°) Vin I.265; V.117, cp. 178; --paviveka (nt.) the seclusion of the robe, i. e. of a non--Buddhist with two other pavivekāni (piṇḍapāta° & senāsana°) at A I.240; --bhanga the distribution of robes Vin IV.284; --bhatta robes & a meal (given to the bh.) Vin III.265; --bhājaka one who deals out the robes Vin I.285; II.176; V.205; A III.274 sq. (cp. °paṭiggāhaka); --bhisī a robe rolled up like a pillow Vin I.287 sq.; --rajju (f.) a rope for (hanging up) the robes; in the Vinaya always combd with °vaŋsa (see below); --lūkha (adj.) one who is poorly dressed Pug 53; --vaŋsa a bamboo peg for hanging up a robe (cp. °rajju) Vin I.47, 286; II.117, 121, 152, 153, 209, 222; III.59; J I.9; DhA III.342; --sankamanīya (nt.) a robe that ought to be handed over (to its legal owner) Vin IV.282; 283.

Cuṇṇa [Sk. cūrṇa, pp. of carvati, to chew, to *sqer to cut, break up, as in Lat. caro, Sk. kṛṇāti (cp. kaṭu); cp Lit. kirwis axe, Lat. scrūpus sharp stone, scrupulus, scortum. See also calaka2 & cp. Sk. kṣunna of kṣud to grind, to which prob. P. kuḍḍa] 1. pp. broken up, powdered; only in cpd. °vicuṇṇa crushed to bits, smashed up, piecemeal J I.73; II.120, 159, 216; III.74. -- 2. (nt.) (a) any hard substance ground into a powder; dust, sand J I.216; VvA 65 (paŋsu°); Pv III.33 (suvaṇṇa° gold--dust; PvA 189=vālikā); DA I.245 (id.); DhsA 12. -- (b) esp. "chunam" (Anglo--Ind.) i. e. a plaster, of which quicklime & sand are the

chief ingredients & which is largely used in building, but also applied to the skin as a sort of soap--powder in bathing. Often combd with mattikā clay, in distinction of which c. is for delicate use (tender skin), whereas m. for rougher purposes (see Vin I.202); cuṇṇāni bhesajjāni an application of c. Vin I.202. -- Vin I.47=52; II.220, 224 sq.; A I.208; III.25; J V.89. cuṇṇa--tela--vālaṇḍupaka Vism 142 (where Asl 115 reads cuṇṇaŋ vā telaŋ vā leḍḍūpaka). -- nahāniya° D I.74=M III.92; PvA 46; na-- hāna° J II.403, 404. -- gandha --cuṇṇa aromatic (bath) powder J I.87, 290; III.276; candana° id. Miln 13, 18. -- iṭṭhaka° plaster (which is rubbed on the head of one to be executed) PvA 4, cp. Mṛcchakaṭika X, beginning (stanza 5) "piṣṭa--cūrṇâvakīrṇaśca puruṣo 'haŋ paśūkṛtaḥ."
--cālanī a mortar for the preparation of chunam Vin I.202; --piṇḍa a lump of ch. Vin III.260; IV.154 sq.

Cuṇṇaka (adj.) [fr. cuṇṇa] (a) a preparation of chunam, paint (for the face, mukha°) D I.7; M II.64=Th 1, 771; J V.302. -- (b) powder; cuṇṇakajātāni reduced to powder M III.92 (aṭṭhikāni). -- f. °ikā in cuṇṇikamaŋsa mince meat J I.243.

Cuṇṇeti [Denom. of cuṇṇa] to grind to powder, to crush; to powder or paint w. chunam Vin II.107 (mukhaŋ); J IV.457. -- ppr. pass cuṇṇiyamāna being ground J VI.185.

Cuta [pp. of cavati; Sk. cyuta] 1. (adj.) shifted, disappeared, deceased, passed from one existence to another Vin IV.216; Sn 774, 899; It 19, 99; J I.139, 205; Pug 17. -- --accuta permanent. not under the sway of Death, Ep. of Nibbāna Dh 225. -- 2. (n.) in cpd. cutûpapāta disappearance & reappearance, transmigration, Saŋsāra (see cuti) S II.67 (āgatigatiyā sati c° hoti); A III.420; IV.178; DhA I.259; usually in phrase sattānaŋ cutûpapāta--ñāṇa the discerning of the saŋsāra of beings D I.82=M I.248; D III.111. As cutuppāta at A II.183. Cp. jātisaŋsāra--ñāṇa.

Cuti (f.) [cp. Sk. cyuti, to cavati] vanishing, passing away, decease, shifting out of existence (opp. upapatti, cp. also gati & āgati) D I.162; S II.3=42; III.53; M I.49; Sn 643; Dh 419; J I.19, 434; Vism 292, 460, 554; DhA IV.228.

Cudita (adj.) [pp. of codati] being urged, receiving blame, being reproved Vin I.173; II.250; II.250, 251; M I.95 sq.; A III.196 sq. --°ka id. Vin V.115, 158, 161, 164.

Cuddasa [contracted fr. catuddasa, Sk. caturdaśa, cp. catur] fourteen J I.71; VI.8; Miln 12; DhA III.120, 186.

Cunda an artist who works in ivory J VI.261 (Com: dantakāra); Miln 331.

Cundakāra a turner J VI.339.

Cumbaṭa (nt.) [cp. Prk. cumbhala] (a) a coil; a pad of cloth, a pillow J I.53 (dukūla°); II.21 (id.); VvA 73. -- (b) a wreath J III.87. Cp. next.

Cumbaṭaka (nt.) cumbaṭa, viz. (a) a pillow DhA I.139; VvA 33, 165.--(b) a wreath J IV.231 (puppha°); SnA 137; DhA I.72 (mālā°).

Cumbati [Sk. cumbati. Dhtp 197 defines as "vadanasaŋyoge"] to kiss J II.193; V.328; VI.291, 344; VvA 260. Cp. pari°.

Culla & cūḷa (adj.) [Sk. kṣulla=kṣudra (P. khudda, see khuddaka), with c: k=cuṇṇa: kṣud] small, minor (opp. mahā great, major), often in conn. with names & titles of books, e. g. c° Anāthapiṇḍika=A jr. J II.287, cp. Anglo--Indian chota sahīb the younger gentleman (Hind. chhota=culla); or Culla--vagga, the minor section (Vin II.) as subordinate to Mahā--vagga (Vin I.),
Culla--niddesa the minor exposition (following upon Mahā--niddesa); culla--sīla the simple precepts of ethics (opp. mahā° the detailed sīla) D I.5, etc. Otherwise only in cpds.:
--angulī little finger DhA II.86. --ûpaṭṭhāka a "lesser" follower, i. e. a personal attendant (of a thera) J I.108 (cūl°); II.325 (cull°; DhA I.135; II.260; cūḷ); --pitā an uncle ("lesser" father=sort of father, cp. Lat. matertera, patruus, Ger. Vetter=father jun.) J II.5; III.456 (v. l. petteyya); PvA 107; DhA I.221 (cūḷa°).

Cullāsīti [=caturāsīti] eighty--four J VI.226 (mahākappe as duration of Saŋsāra); PvA 254 (id.). Also as cūḷāsīti q. v.

Cūlikā (f.) [Sk. cūlikā, cp. cūḍ̤ā]=cūḷa; kaṇṇa° the root of the ear J II.276; Vism 249, 255; DhA IV.13 (of an elephant). °baddha S II.182; KS II.122. See also cūḷā.

Cūḷa [Sk. cūḍ̤a & cūlikā] 1. swelling, protuberance; root, knot, crest. As kaṇṇa--cūḷa the root of an elephant's ear J VI.488. aḍ̤ḍ̤ha--cūḷa a measure (see aḍ̤ḍ̤ha). See also cūlikā. -- 2. (adj.) see culla.

Cūḷaka (adj.) [fr. cūḷā] having a cūḷa or top--knot; pañca° with five top--knots J V.250 (of a boy).

Cūḷanikā (f.) [Der. fr. culla, q. v.] only in phrase sahassi cūḷanikā lokadhātu "the system of the 1,000 lesser worlds" (distinguished from the dvi--sahassī majjhimakā & the ti--sahassī mahāsahassi lokadhātu) A I.227; Nd2 235, 2b.

Cūḷā (f.) [Vedic cūḍ̤ā. to cūḍ̤a]=cūḷa, usually in sense of crest only, esp. denoting the lock of hair left on the crown of the head when the rest of the head is shaved (cp. Anglo--Indian chuḍ̤ā & Gujarāti choṭali) J I.64, 462; V.153, 249 (pañcacūḷā kumārā); DhA I.294; as mark of distinction of a king J III.211; V.187; of a servant J VI.135. -- a cock's comb J II.410; III.265.
--maṇi (m.) a jewel worn in a crest or diadem, a jewelled crest J I.65; II.122; V.441.

Cūḷāsīti for cullāsīti at Th 2, 51.

Ce [Vedic ced; ce=Lat. que in absque, ne--c, etc., Goth. h in ni--h. see also ca 3] conditional particle "if," constructed either with Indicative (ito ce pi yojanasate, viharati even if he lived 100 y. from here D I.117) or Conditional (tatra ce tumhe assatha kupitā D I.3), or Potential (passe ce vipulaŋ sukhaŋ Dh 290). -- Always enclitic (like Lat. que) & as a rule placed after the emphasized word at the beginning of the sentence: puññañ ce puriso kayirā Dh 118; brāhmaṇo ce tvaŋ brūsi Sn 457. Usually added to pronouns or pron. adverbs: ahañ ce va kho pana ceteyyaŋ D I.185; ettha ce te mano atthi S I.116, or combd with other particles, as noce, yañce, sace (q. v.). Freq. also in combn with other indef. interrog. or emphatic particles, as ce va kho pana if then, if now: ahañ ce va kho pana pañhaŋ puccheyyaŋ D I.117; ahañ ce va kho pana abhivādeyyaŋ D I.125; api (pi) ce even if: api ce vassasataŋ jīve mānavo Sn 589.

Cecca =cicca (equal to sañcicca), ger. of cinteti, corresp. to either *cetya [cet] or *cintya [cint]; only in ster. def. jānanto sañjānanto cecca abhivitaritvā Vin II.91; III.73, 112; IV.290.

Ceṭa a servant, a boy J III.478. See next.

Ceṭaka a servant, a slave, a (bad) fellow Vin IV.66;] II.176=DhA IV.92 (duṭṭha° miserable fellow); III.281; IV.82 (bhātika--ceṭakā rascals of brothers); V.385; Miln 222.

Cetaka a decoy--bird (Com. dīpaka--tittira, exciting partridge) J III.357.

Cetakedu a kind of bird J VI.538. See also cela°.

Cetanaka (adj.) [see cetanā] connected with a thought or intention J VI.304; usually in a° without a thought, unintentional J II.375; VI.178; Vbh 419.

Cetanā [f. abstr. fr. cet, see cinteti] state of ceto in action, thinking as active thought, intention, purpose, will. Defined as action (kamma: A iii.415; cp. KV. VIII.9, § 38 untraced quotation; cp. A V.292). Often combd w. patthanā & paṇidhi (wish & aspiration), e. g. S II.99, 154; A I.32, 224; V 212; Nd2 112 (in def. of asucimanussā, people of ignoble action: asuciyā cetanāya, patthanāya, paṇidhinā samannāgatā). Also classed with these in a larger group in KV., e. g. 343, 380. -- Combd w. vedanā saññā c. citta phassa manasikāra in def. of nāmakāya (opp. rūpakāya) S II.3 (without citta), Ps I.183 (do.); Nett 77, 78. --

Enumd under the four blessings of vatthu, paccaya, c., guṇātireka (--sampadā) & def. as "cetanāya somanassa--sahagatañāṇa--sampayutta--bhāvo" at DhA III.94. -- C. is opposed to cetasika (i. e. ceto) in its determination of the 7 items of good conduct (see sīla) which refers to actions of the body (or are wilful, called cetanākamma Nett 43, 96; otherwise distinguished as kāya-- & vacīkammantā A V.292 sq.), whereas the 3 last items (sīla 8--10) refer to the behaviour of the mind (cetasikakamma Nett., mano--kammanta A), viz. the shrinking back from covetousness, malice, & wrong views. <-> Vin III.112; S III.60; A II.232 (kaṇhassa kammassa pahānāya cetanā: intention to give up wrong--doing); VvA 72 (vadhaka--cetanā wilful murder); maraṇacetanā intention of death DhA I.20; āhār'āsā cetanā intention consisting in deśire for food Vism 537. <-> PvA 8, 30 (pariccāga° intention to give); Pug 12; Miln 94; Sdhp 52, 72. -- In scholastic lgg. often expld as cetanā sañcetanā sañcetayitatta (viz. state or behaviour of volition) Dhs 5; Vbh 285. -- Cp. Dhs 58 (+citta); Vbh 401 (id.); Vbh 40, 403; Vism 463 (cetayatī ti cetanā; abhisandahatī ti attho).

Cetayita [pp. of ceteti, see cinteti] intended A V.187; Miln 62.

Cetasa1

Cetasa1 N. of a tree, perhaps the yellow Myrobalan J V.420.

Cetasa2

Cetasa2 (adj.) [orig. the gen. of ceto used as nominative] only in --°: sucetasa of a good mind, good--hearted S I.4=29, 46=52; paraphrased by Buddhaghosa as sundaracetasa; pāpa° of a wicked mind, evil--minded S I.70=98; a° without mind S I.198; sabba° allhearted, with all one's mind or heart, in phrase aṭṭhikatvā manasikatvā sabbacetaso samannāharitva ohitasoto (of one paying careful & proper attention) S I.112 sq.=189, 220; A II.116; III.163, 402; IV.167. The editors have often misunderstood the phrase & we freq. find vv. ll. with sabbaŋ cetaso & sabbaŋ cetasā, -- appamāṇa° S IV.186; avyāpanna° S V.74.

Cetasika (adj.) belonging to ceto, mental (opp. kāyika physical). Kāyikaŋ sukhaŋ > cetasikaŋ s. A I.81; S V. 209; kāyikā darathā > c. d. M III.287, 288; c. duk khaŋ D II 306; A I.157; c. roga J III.337. c. kamma is sīla 8--10 (see under cetanā) Nett 43. -- As n. combd with citta it is to be taken as supplementing it, viz. mind & all that belongs to it, mind and mental properties, adjuncts, co--efficients (cp. vitakka--vicāra & sach cpds. as phalâphala, bhavâbhava) D I.213; see also citta. Occurring in the Nikāyas in sg. only, it came to be used in pl. and, as an ultimate category, the 52 cetasikas, with citta as bare consciousness, practically superseded in mental analysis, the 5 khandha--category. See Cpd. p. 1 and pt. II. Mrs. Rh. D., Bud. Psy. 6, 148, 175. --°cetasikā dhammā Ps I.84; Vbh 421; Dhs 3, 18, etc. (cp. Dhs. trsl. pp. 6, 148).

Cetaso gen. sg. of ceto, functioning as gen. to citta (see citta & ceto).

Cetāpana (nt.) [see cetāpeti; cp. BSk. cetanika] barter Vin III.216, see also Vin. Texts I.22 & Kacc. 322.

Cetāpeti [Caus. of *cetati to ci, collect; see also Kern, Toev. s. v.] to get in exchange, to barter, buy Vin III.216 (expld by parivatteti), 237; IV.250.

Cetiya (nt.) [cp. from ci, to heap up, cp. citi, cināti] 1. a tumulus, sepulchral monument, cairn, M I.20; Dh 188; J I.237; VI.173; SnA 194 (dhātu--gharaŋ katvā cetiyaŋ patiṭṭhāpesuŋ); KhA 221; DhA III.29 (dhātu°); IV. 64; VvA 142; Sdhp 428, 430. Pre--Buddhistic cetiyas mentioned by name are Aggāḷava° Vin II.172; S I.185; Sn p. 59; DhA III.170; Ānanda° D II.123, 126; Udena° D II.102, 118; III.9; DhA III.246; Gotama (ka)° ibid.; Cāpāla° D II.102, 118; S V.250; Ma-- kuṭabandhana° D II.160; Bahuputta° D II.102, 118; III.10; S II.220; A IV.16; Sattambaka° D II.102, 118; Sārandada D II.118, 175; A III.167; Supatiṭṭha° Vin I.35.

--angaṇa the open space round a Cetiya Miln 366; Vism 144, 188, 392; DA I.191, 197; VvA 254. --vandanā Cetiya worship Vism 299.

Ceteti see cinteti.

Ceto (nt.) [Sk. cetas]=citta, q. v. for detail concerning derivation, inflexion & meaning. Cp. also cinteti. <-> Only the gen. cetaso & the instr. cetasā are in use; besides these there is an adj. cetaso, der. from nom. base cetas. Another adj.--form is the inflected nom. ceto, occurring only in viceto S V.447 (+ummatto, out of mind).

I. Ceto in its relation to similar terms: (a) with kāya & vācā: kāyena vācāya cetasā (with hand, speech & heart) Sn 232; Kh IX. kāya (vācā°, ceto°) --muni a saint in action, speech & thought A I.273= Nd2 514. In this phrase the Nd has mano° for ceto°, which is also a v. l. at A--passage. -- (b) with paññā (see citta IV. b) in ceto--vimutti, paññā--vimutti (see below IV.). -- (c) with samādhi, pīti, sukha, etc.: see °pharaṇatā below.

II. Cetaso (gen.) (a) heart. c° upakkilesa (stain of h.) D III.49, 101; S V.93. līnatta (attachment) S V.64. appasāda (unfaith) S I.179; ekodibhāva (singleness) D III.78; S IV.236 (see 2nd jhāna); āvaraṇāni (hindrances) S 66. -- vimokkha (redemption) S I.159. santi (tranquillity) Sn 584, 593. vūpasama (id.) A I.4; S V.65. vinibandha (freedom) D III.238= A III.249; IV.461 sq. -- (b) mind. c° vikkhepa (disturbance) A III.448; V.149: uttrāsa (fear) Vbh 367. abhiniropanā (application) Dhs 7.--(c) thought. in c° parivitakko udapādi "there arose a reflection in me (gen.)" S I.139; II.273; III.96, 103.

III. Cetasā (instr.) -- (a) heart. mettā--sahagatena c. (with a h. full of love) freq. in phrase ekaŋ disaŋ pharitvā, etc. e. g. D I.186, III.78, 223; S IV.296; A I.183; II.129; IV.390; V.299, 344; Vbh 272. ujubhūtena (upright) S II.279; A I.63; vivaṭena (open) D III.223= S V.263; A IV.86. macchera--maḷa--pariyuṭṭhitena (in which has arisen the dirt of selfishness) S IV.240; A II.58. santim pappuyya c. S I.212. taṇhādhipateyyena (standing under the sway of thirst) S III.103. -- vippasannena (devout) S I.32=57, 100; Dh 79; Pv I.1010. muttena A IV.244. vimariyādi--katena S III.31. vigatâbhijjhena D III.49. pathavī--āpo etc.--samena A IV.375 sq. ākāsasamena A III.315 sq. sabba° S II.220. abhijjhā--sahagatena A I.206. satārakkhena D III.269; A V.30. -- migabhūtena cetasā, with the heart of a wild creature M I.450. -- acetasā without feeling, heartlessly J IV.52, 57. -- (b) mind: in two phrases, viz. (a) c. anuvitakketi anuvicāreti "to ponder & think over in one's mind" D III.242; A I.264; III.178; <-> (b) c. pajānāti (or manasikaroti) "to know in one's mind," in the foll. expressions: para--sattānaŋ parapuggalānaŋ cetasā ceto--paricca pajānāti "he knows in his mind the ways of thought (the state of heart) of other beings" (see ceto--paricca & °pariyāya) M II.19; S II.121, 213; V.265; A I.255=III.17=280. puggalaŋ paduṭṭha--cittaŋ evaŋ c° ceto--paricca p. It 12, cp. 13. Arahanto . . . Bhagavanto c° cetoparicca viditā D III.100. para--cittapariyāya kusalo evaŋ c° ceto<-> paricca manasikaroti A V.160. Bhagavā [brāhmaṇassa] c° ceto--parivitakkaŋ aññāya "perceiving in his mind the thought of [the b.]" S I.178; D III.6; A III.374; Miln 10.

IV. Cpds. --khila fallowness, waste of heart or mind, usually as pañca c--khilā, viz. arising from doubt in the Master, the Norm, the Community, or the Teaching, or from anger against one's fellow--disciples, D III.237, 278; M I.101; A III.248=IV.460=V.17; J III.291; Vbh 377; Vism 211. --paṇidhi resolution, intention, aspiration Vv 4712 (=cittassa samma--d--eva ṭhapanaŋ VvA 203); Miln 129; --padosa corruption of the h., wickedness, A I.8; It 12, 13 (opp. pasāda): --paricca "as regards the heart," i. e. state of heart, ways of thought, character, mind (=pariyāya) in °ñāṇa Th 2, 71=227 (expld at ThA 76, 197 by cetopariyañāṇa) see phrase cetasā c--p. above (III. b.); --pariyāya the ways of the heart (=paricca), in para--ceto--pariyāya--kusalo "an expert in the ways of others'hearts" A V.160; c.--p--kovido encompassing the heart of others S I.146, 194=Th 1, 1248; I.196=Th 1, 1262. Also with syncope: °pariyañāṇa D I.79; III.100; Vism 431; DA I.223. --parivitakka reflecting, reasoning S I.103, 178; --pharaṇatā the breaking forth or the effulgence of heart, as one of five ideals to be pursued, viz. samādhi, pīti--pharaṇatā, sukha°, ceto°, āloka° D III.278; --vasippatta mastery over one's h. A II.6, 36, 185; IV.312; M I.377; Vism 382; Miln 82, 85; --vimutti emancipation of h. (always w. paññā--vimutti), which follows out of the destruction of the intoxications of the heart (āsavānaŋ khayā anāsavā c.--v.) Vin I.11 (akuppā); D I.156, 167, 251; III.78, 108, 248 (muditā); S II.265 (mettā); M I.197 (akuppā), 205, 296; III.145 (appamāṇā, mahaggatā); A I.124; II.6, 36; III.84; Sn 725, 727=It 106; It 20 (mettā), 75, 97; Pug 27, 62; Vbh 86 (mettā) Nett 81 (virāgā); DA I.313 (=cittavimutti); --vivaraṇa setting the h. free A IV.352; V.67. See also arahant II D. --samatha calm of h. Th 2, 118; --samādhi concentration of mind (=cittasamādhi DA I.104) D I.15; III. 30; S IV.297; A II.54; III.51; --samphassa contact with thought Dhs 3.

Cela (nt.) [Derivation unknown. Cp. Sk. cela] cloth, esp. clothes worn, garment, dress A I.206; Pv II.127 (kañcanā° for kañcana°); III.93 (for veḷa); dhāti° baby's napkin J III.539. In simile of one whose clothes are on fire (āditta°+ādittasīsa) S V.440; A II.93; III.307; IV.320. -- acela a naked ascetic D I.161, 165÷; J V.75; VI.222.

--aṇḍaka (v. l. aṇḍuka) a loincloth M I.150; --ukkhepa waving of garments (as sign of applause), usually with sādhukāra J I.54; II.253; III.285; V.67; DhA II.43; SnA II.225; VvA 132, 140; --paṭṭikā (not °pattika) a bandage of cloth, a turban Vin

II.128 (Bdhgh. celasandhara); M II.93; DhA III.136; --vitāna an awning J I.178; II.289; IV.378; Mhbv 122; Vism 108.

Celaka 1. one who is clothed; acelaka without clothes D I.166; M I.77. -- 2. a standard--bearer [cp. Sk. ceḍaka P. ceṭa & in meaning E. knight > Ger. knecht; knave > knabe, knappe] D I.51; DA I.156; A IV. 107, 110; Miln 331.

Celakedu =cetakedu J VI.538.

Celāpaka =celāvaka J V.418.

Celāvaka [cp. Sk. chilla?] a kind of bird J VI.538 (Com. celabaka; is it celā bakā?); J V.416. See also celāpaka.

Cokkha (adj.) [Cp. Sk. cokṣa] clean J III.21; °bhāva cleanliness M I.39 (=visuddhibhāva; to be read for T mokkha°? See Trenckner's note on p. 530).

Coca (nt.) [Both derivation & meaning uncertain. The word is certainly not Aryan. See the note at Vinaya Texts II.132] the cocoa--nut or banana, or cinnamon J V.420 (°vana); --°pāna a sweet drink of banana or cocoa--nut milk Vin I.246.

Codaka (adj.) [to codeti] one who rebukes; exhorting, reproving Vin I.173; II 248 sq.; V.158, 159 etc.; S I.63; M I.95 sq.; D III.236; A I.53; III.196; IV.193 sq.; DA I.40.

Codanā (f.) [see codeti] reproof, exhortation D I.230; III.218; A III.352; Vin V.158, 159; Vism 276. -- As ttg. in codan'atthe nipāto an exhortative particle J VI.211 (for ingha); VvA 237 (id.); PvA 88 v. l. (for handa).

Codita [pp. of codeti, q. v.] urged, exhorted, incited; questioned Sn 819; J VI.256; Pv II.966; Vv 161; PvA 152; Sdhp 309.

Codetar [n. ag. to codeti] one who reproves, one who exacts blame, etc. Vin V.184.

Codeti [Vedic codati & codayati, from cud] aor. acodayi (J V.112), inf. codetuŋ, grd. codetabba; Pass. cujjati & codiyati; pp. cudita & codita (q. v.): Caus. codāpeti (Vin. III.165) to urge, incite, exhort; to reprove, reprimand, to call forth, to question; in spec. sense to demand payment of a debt (J VI.69 iṇaŋ codetvā; 245; Sn 120 iṇaŋ cujjamāna being pressed to pay up; PvA 3 iṇayikehi codiyamāna) D I.230; Vin I.43 (āpattiyā c. to reprove for an offence), 114, 170 sq., 322 sq.; II.2 sq., 80 sq.; III.164, etc.; J V.112; Dh 379; PvA 39, 74.

Copana (nt.) [cup, copati to stir, rel. to kup, see kuppati] moving, stirring DhA IV.85;DhsA 92, 240, 323.

corayati to steal; Dhtp 530=theyye] a thief, a robber Vin I.74, 75, 88, 149; S II.100, 128=A II.240; S II.188 (gāmaghāta, etc.); IV.173; M II.74=Th 1, 786; A I.48; II.121 sq.; IV.92, 278; Sn 135, 616, 652; J I.264 (°rājā, the robber king); II.104; III.84; Miln 20; Vism 180 (sah'oḍḍha c.), 314 (in simile), 489 (rāja--puris' ânubandha°, in comparison), 569 (andhakāre corassa hattha--pasāraṇaŋ viya); DhA II.30; PvA 3, 54, 274. -- mahā° a great robber Vin III.89; D III.203; A I.153; III.128; IV.339; Miln 185. -- Often used in similes: see J.P.T.S. 1907, 87.
--âṭavi wood of robbers Vism 190; --upaddava an attack from robbers J I.267; --kathā talk about thieves (one of the forbidden pastimes, see kathā) D I.7=Vin I.188÷; --ghātaka an executioner A II.207; J III.178; IV.447; V.303; PvA 5.

Coraka [cp. Sk. coraka] a plant used for the preparation of perfume J VI.537.

Corikā f. thieving, theft Vin I.208; J III.508; Miln 158; PvA 4, 86, 192; VvA 72 (=theyyā).

Corī (f.) a female thief Vin IV.276; J II.363; (adj.) thievish, deceitful J I.295. -- dāraka° a female kidnapper J VI.337.

Corovassikaŋ at Nd2 40 (p. 85) read terovassikaŋ (as S IV.185).

Cola (& coḷa) [Cp. Sk. coḍa] a piece of cloth, a rag S I.34; J IV.380; Miln 169; PvA 73; Sdhp 396. --bhisi a mat spread with a piece of cloth (as a seat) Vin IV.40. <-> duccola clad in rags, badly dressed Vin I.109; III.263.

Colaka (& coḷaka)=cola Vin I.48, 296; II.113, 151, 174, 208, 225; Pv II.17; Miln 53 (bark for tinder?); DhA II.173.

Ch.

Cha & Chaḷ (cha in composition effects gemination of consonant, e. g. chabbīsati=cha+vīsati, chabbaṇṇa= cha+vaṇṇa, chaḷ only before vowels in compn: chaḷanga, chaḷ--abhiññā) [Vedic ṣaṣ & ṣaṭ (ṣaḍ=chaḷ), Gr. e(/c, Lat. sex, Goth, saihs] the number six.

Cases: nom. cha, gen. channaŋ, instr. chahi (& chambhī (?) J IV.310, which should be chambhi & prob. chabbhi=ṣaḍbhiḥ; see also chambhī), loc. chasu (& chassu), num. ord. chaṭṭha the sixth. Cp. also saṭṭhi (60) soḷasa (16). Six is applied whenever a "major set" is concerned (see 2), as in the foll.: 6 munis are distinguished at Nd2 514 (in pairs of 3: see muni); 6 bhikkhus as a "clique" (see chabaggiya, cp. the Vestal virgins in Rome, 6 in number); 6 are the sciences of the Veda (see chaḷanga); there are 6 buddha--dhammā (Nd2 466); 6 viññāṇakāyā (see upadhi); 6 senses & sense--organs (see āyatana) -- cha dānasālā J I.282; oraŋ chahi māsehi kālakiriyā bhavissati (l shall die in 6 months, i. e. not just yet, but very soon, after the "next" moon) Pv IV.335. Six bodily faults J I.394 (viz. too long, too short, too thin, too fat, too black, too white). Six thousand Gandhabbas J II.334.

--aŋsa six--cornered Dhs 617. --anga the set of six Vedāngas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (viciti), 6. jotisattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D III.269; Vv 6316; Pv II.613; Miln 178, 236. With ref. to the upekkhās, one is called the "one of six parts" (chaḷ--ang'upekkhā) Vism 160. --abhiññā the 6 branches of higher knowledge Vin II.161; Pug 14. See abhiññā. --âsīti eighty--six [i. e. twice that many in all directions: psychologically 6 X 80= 6 X (4 X 2)10], of people: an immense number, millions Pv II.137: of Petas PvA 212; of sufferings in Niraya Pv III.106. --âhaŋ for six days J III.471. --kaṇṇa heard by six ears, i. e. public (opp. catukaṇṇa) J VI.392. --tiŋsa(ti) thirty--six A II.3; It 15; Dh 339; DhA III.211, 224 (°yojana--parimaṇḍala); IV.48. --danta having six tusks, in °daha N. of one of the Great Lakes of the Himavant (satta--mahā--sarā), lit. lake of the elephant with 6 tusks. cp. cha--visāṇa Vism 416. --dvārika entering through six doors (i. e. the senses) DhA IV.221 (taṇhā). --dhātura (=dhātuya) consisting of six elements M III.239. --pañca (chappañca) six or five Miln 292. --phass'āyatana having six seats of contact (i. e. the outer senses) M III.239; Th 1, 755; PvA 52; cp. Sn 169. --baṇṇa (=vaṇṇa) consisting of six colours (of raŋsi, rays) J V.40; DhA I.249; II.41; IV.99. --baggiya (=vaggiya) forming a group of six, a set of (sinful) Bhikkhus taken as exemplification of trespassing the rules of the Vinaya (cp. Oldenberg, Buddha 7384). Their names are Assaji, Punabhasu, Paṇḍuka, Lohitaka, Mettiya, Bhummajaka Vin II.1, 77, and passim; J II.387; DhA III.330. --bassāni (=vassāni) six years J I.85; DhA III.195. --bidha (=vidha) sixfold Vism 184. --bisāṇa (=visāṇa) having six (i. e. a "major set") of tusks (of pre--eminent elephants) J V.42 (Nāgarājā), 48 (kuñjara), cp. chaddanta. -- bīsati (=vīsati) twentysix DhA IV.233 (devalokā).

Chakana & Chakaṇa (nt.) [Vedic śakṛt & śakan; Gr. ko/pros; Sk. chagana is later, see Trenckner, Notes 62 n. 16] the dung of animals Vin I.202; J III.386 (ṇ); V.286; VI.392 (ṇ).

Chakaṇatī (f.)=chakana Nd2 199.

Chakala [cp. Sk. chagala, from chāga heifer] a he--goat J VI.237; °ka ibid. & Vin III 166. -- f. chakalī J VI.559.

Chakka (nt.) [fr. cha) set of six Vism 242 (meda° & mutta°).

Chakkhattuŋ (adv.) [Sk. ṣaṭkṛtvas] six times D II.198; DhA III.196.

Chaṭṭha the sixth Sn 171, 437; DhA III.200: SnA 364. Also as chaṭṭhama Sn 101, 103; J III.280.

Chaḍḍaka (adj.) throwing away, removing, in puppha° a flower--rubbish remover (see pukkusa) Th 1, 620; Vism 194;

-- f. chaḍḍikā see kacavara°.

Chaḍḍana (nt.) throwing away, rejecting J I.290; Dhtp 571. --ī (f.) a shovel, dust--pan DhA III.7. See kacavara°.

Chaḍḍita [pp. of chaddeti] thrown out. vomited; cast away, rejected, left behind S III.143; J I.91, 478; Pv II.23 (=ucchiṭṭhaŋ vantan ti attho PvA 80); VvA 100; PvA 78, 185.

Chaḍḍeti [Vedic chardayati & chṛṇatti to vomit; cp. also avaskara excrements & karīsa dung. From *sqer to eliminate, separate, throw out (Gr. kri/nw, Lat. ex<-> (s)cerno), cp. Gr. skw_s, Lat. mus(s)cerda, Ags. scearn] to spit out, to vomit, throw away; abandon, leave, reject Vin 214 sq.; IV.265; M I.207; S I.169 (chaṭṭehi wrongly for chaḍḍehi)=Sn p. 15; J I.61, 254, 265, 292; V.427; Pug 33; DhA I.95 (uṇhaŋ lohitaŋ ch. to kill oneself); II.101; III.171; VvA 126; PvA 43, 63, 174, 211; 255; Miln 15. -- ger. chaḍḍūna Th 2, 469 (=chaḍḍetvā ThA 284); grd. chaḍḍetabba Vin I.48; J II.2; chaḍḍanīya Miln 252; chaḍḍiya (to be set aside) M I.12 sq. -- Pass. chaḍḍīyati PvA 174. -- Caus. chaḍḍāpeti to cause to be vomited, to cast off, to evacuate, to cause to be deserted Vin IV.265; J I.137; IV.139; VI.185, 534; Vism 182. -- pp. chaḍḍita (q. v.). -- See also kacavara°

Chaṇa a festival J I.423, 489 (surā°), 499; II.48 (mangala°), 143, III.287, 446, 538; IV.115 (surā°); V.212; VI.221; 399 (°bheri); DhA III. 100 (surā°), 443 (°vesa); IV.195; VvA 173.

Chaṇaka [=akkhaṇa? Kern; cp. Sk. *ākhaṇa] the Chaṇaka plant Miln 352; cp. akkhaṇa.

Chatta1

Chatta1 (nt.) [late Vedic chattra=*chad--tra, covering to chad, see chādati] a sunshade ("parasol" would be misleading. The handle of a chatta is affixed at the circumference, not at the centre as it is in a parasol), a canopy Vin I.152; II.114; D I.7÷; II.15 (seta°, under which Gotama is seated); J I.267 (seta°); IV.16; V.383; VI.370; Sn 688, 689; Miln 355; DhA I.380 sq.; DA I.89; PvA 47. -- Esp. as seta° the royal canopy, one of the 5 insignia regis (setachatta--pamukhaŋ pañcavidhaŋ rāja--kakudhabhaṇḍaŋ PvA 74), see kakudhabhaṇḍa. J VI.4, 223, 389; °ŋ ussāpeti to unfold the r. canopy PvA 75; DhA I.161, 167. See also paṇṇa°.
 --daṇḍa the handle of a sunshade DhA III.212; --nāḷi the tube or shaft (of reeds or bamboo) used for the making of sunshades M II.116; --mangala the coronation festival J III.407; DhA III.307; VvA 66.

Chatta2

Chatta2 [cp. Sk. chātra, one who carries his master's sunshade] a pupil, a student J II.428.

Chattaka (m. nt.) 1. a sun--shade J VI.252; Th 2, 23 (=ThA 29 as nickname of sun--shade makers). See also paṇṇa°. -- 2. ahi° "snake's sun--shade," N. for a mushroom: toadstool D III.87; J II.95; a mushroom, toadstool J II.95.

Chattiŋsakkhattuŋ (adv.) thirty--six times It 15.

Chada [cp. chādeti chad=saŋvaraṇe Dhtp 586] anything that covers, protects or hides, viz. a cover, an awning D I.7÷ (sa--uttara° but °chadana at D II.194); -- a veil, in phrase vivaṭacchada "with the veil lifted" thus spelt only at Nd2 242, 593, DhA I.106 (vivattha°, v. l. vaṭṭa°) & DA I.251 (vivatta°), otherwise °chadda; -- shelter, clothing in phrase ghāsacchada Pug 51 (see ghāsa & cp. chāda); -- a hedge J VI.60; -- a wing Th 1, I 108 (citra°).

Chadana (nt.) [Vedic chad]=chada, viz. lit. 1. a cover, covering J I.376; V.241. -- 2. a thatch, a roof Vin II.154 (various kinds), 195; J II.281; DhA II.65 (°piṭṭha); IV.104 (°assa udaka--patana--ṭṭhāna), 178; PvA 55. <-> 3. a leaf, foliage J I.87; Th 1, 527. -- 4. hair J V.202. --fig. pretence, camouflage, counterfeiting Sn 89 (=paṭirūpaŋ katvā SnA 164); Dhs 1059=Vbh 361= Nd2 271II. Dhs reads chandanaŋ & Vbh chādanaŋ.

--iṭṭhikā a tile DhA IV.203.

Chadda (nt.) [Dhtp 590 & Dhtm 820 expln a root chadd by "vamane," thus evidently taking it as an equivalent of chaḍḍ]=chada, only in phrase vivattacchadda (or vivaṭa°) D I.89; Sn 372, 378, 1003, 1147; DA I.251. Nd2 however & DA read °chada expl. by vivaṭa--rāgadosamoha--chadana SnA 365.

Chaddhā [Sk. ṣaṭśaḥ] sixfold Miln 2.

Chanda [cp. Vedic and Sk. chanda, and skandh to jump]. 1. impulse, excitement; intention, resolution, will; desire for, wish for, delight in (c. loc.). Expld at Vism 466 as "kattu--kāmatāy" adhivacanaŋ; by Dhtp 587 & Dhtm 821 as chand=icchāyaŋ. -- A. As virtue: dhammapadesu ch. striving after righteousness S I.202; tibba° ardent desire, zeal A I.229; IV.15; kusaladhamma° A III.441. Often combd with other good qualities, e. g. ch. vāyāma ussāha ussoḷhi A IV.320; ch. viriya citta vīmaŋsā in set of samādhis (cp. iddhipāda) D III.77 (see below), & in cpd. °âdhipateyya. -- kusalānaŋ dhammānaŋ uppādāya chandaŋ janeti vāyamati viriyaŋ ārabhati, etc., see citta V. 1 db. <-> M II.174; A I.174 (ch. vā vāyāmo vā); III.50 (chandasā instr.); Sn 1026 (+viriya); Vv 2412 (=kusala° VvA 116); J VI.72; DhA I.14. -- B. As vice: (a) kinds & character of ch. -- With similar expressions: (kāya--) ch. sneha anvayatā M I.500. -- ch. dosa moha bhaya D III.182; Nd2 3372 (See also below chandâgati). Its nearest analogue in this sense is rāga (lust), e. g. ch. rāga dosa paṭigha D I.25 (cp. DA I.116); rūpesu uppajjati ch. vā rāgo S IV.195. See below °rāga. In this bad sense it is nearly the same as kāma (see kāma & kāmachanda: sensual desire, cp. DhsA 370, Vism 466 & Mrs. Rh. D. in Dhs trsl. 292) & the combn kāmachanda is only an enlarged term of kāma. Kāye chanda "delight in the body" M I.500; Sn 203. bhave ch. (pleasure in existence) Th 2, 14 (cp. bhavachanda); lokasmiŋ ch. (hankering after the world) Sn 866; methunasmiŋ (sexual desire) Sn 835 (expl. by ch. vā rāgo vā peman Nd1 181). -- Ch. in this quality is one of the roots of misery: cittass'upakkileso S III.232 sq.; V.92; mūlaŋ dukkhassa J IV.328 sq. -- Other passages illustrating ch. are e. g. vyāpāda° & vihiŋsā° S II.151; rūpa--dhātuyā° S III.10; IV.72; yaŋ aniccaŋ, etc. . . . tattha° S III.122, 177; IV.145 sq.; asmī ti ch. S III.130; atilīno ch. S V.277 sq., cp. also D II.277. -- (b) the emancipation from ch. as necessary for the attainment of Arahantship. -- vigata° (free from excitement) and a° S I.111; III.7, 107, 190; IV.387; A II.173 sq.; D III.238; ettha chandaŋ virājetvā Sn 171=S I.16. Kāye chandaŋ virājaye Sn 203. (a)vīta° A IV.461 sq. °ŋ vineti S I.22, 197; °ŋ vinodeti S I.186; ch. suppaṭivinīta S II.283. na tamhi °ŋ kayirātha Dh 117. <-> 2. (in the monastic law) consent, declaration of consent (to an official act: kamma) by an absentee Vin I.121, 122. dhammikānaŋ kammānaŋ chandaŋ datvā having given (his) consent to valid proceedings Vin IV.151, 152; cp. °dāyaka II.94. -- Note. The commentaries follow the canonical usage of the word without adding any precision to its connotation. See Nd2 s. v.; DhsA 370; DhA I.14, J VI.72, VvA 77.
--âgati in °gamana the wrong way (of behaviour, consisting) in excitement, one of the four agatigamanāni, viz. ch°, dosa°, moha°, bhaya° D III.133, 228; Vbh 376 (see above); --âdhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaŋsā°); --ânunīta led according to one's own desire S IV.71; Sn 781; --âraha (adj.) fit to give one's consent Vin II.93; V.221; --ja sprung from desire (dukkha) S I.22; --nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 425; --pahāna the giving up of wrong desire S V.273; --mūlaka (adj.) having its root in excitement A IV.339; V.107; --rāga exciting desire (cp. kāmachanda) D II.58, 60; III.289; S I.198; II.283; III. 232 sq. (cakkhusmiŋ, etc.); IV.7 sq. 164 (Bhagavato ch--r. n'atthi), 233; A I.264 (atīte ch--r--ṭṭhānīyā dhammā); II.71; III.73; Nd2 413; DhA I.334; --samādhi the (right) concentration of good effort, classed under the 4 iddhipādā with viriya°; citta° vīmaŋsā° D III.77; S V.268; A I.39; Vbh 216 sq.; Nett 15; --sampadā the blessing of zeal S V.30.

Chandaka a voluntary collection (of alms for the Sangha), usually as °ŋ saŋharati to make a vol. coll. Vin IV.250; J I.422; II.45, 85 (saŋharitvā v. l. BB; text sankaḍḍhitvā), 196, 248; III.288 (nava°, a new kind of donation); Cp. BSk. chandaka--bhikṣana AvŚ vol. II.227.

Chandatā (f.) [see chanda] (strong) impulse, will, desire Nd2 394; Vbh 350, 370.

Chandavantatā (f.) [abstr. to adj. chandavant, chanda+ vant]=chandatā VvA 319.

Chandasā (f.) [see chando] metrics, prosody Miln 3.

Chandika (adj.) [see chanda] having zeal, endeavouring usually as a° without (right) effort, & always combd w. anādara & assaddha Pug 13; Vbh 341; PvA 54 (v. l.), 175.

Chandīkata (adj.) & chandīkatā (f.) (with) right effort, zealous, zeal (adj.) Th 1, 1029 (chandi°) (n.) Vbh 208.

Chando (nt.) [Vedic chandas, from skandh, cp. in meaning Sk. pada; Gr. i)/ambos] metre, metrics, prosody, esp. applied to the Vedas Vin II.139 (chandaso buddhavacanaŋ āropeti to recite in metrical form, or acc. to Bdhgh. in the dialect of the Vedas cp. Vin. Texts III.15Q); S I.38; Sn 568 (Sāvittī chandaso mukhaŋ: the best of Vedic metres).
--viciti prosody VvA 265 (enumd as one of the 6 disciplines dealing with the Vedas: see chaḷanga).

Channa1

Channa1 [pp. of chad, see chādeti1] 1. covered J IV. 293 (vāri°); VI.432 (padara°, ceiling); ThA 257. <-> 2. thatched (of a hut) Sn 18. -- 3. concealed, hidden, secret J II.58; IV.58. -- nt. channaŋ a secret place Vin IV.220.

Channa2

Channa2 [pp. to chad (chand), chandayati, see chādeti2] fit, suitable, proper Vin II.124 (+paṭirūpa); III.128; D I.91 (+paṭirūpa); S I.9; M I.360; J III.315; V.307; VI.572; Pv II.1215 (=yutta PvA 159).

Chapaka name of a low--class tribe Vin IV.203 (=caṇḍ̤āla Bdhgh. on Sekh. 69 at Vin IV.364), f. °ī ib.

Chappañca [cha+pañca] six or five Miln 292.

Chab° see under cha.

Chamā (f.) [from kṣam, cp. khamati. It remains doubtful how the Dhtm (553, 555) came to define the root cham (=kṣam) as 1. hīḷane and 2. adane] the earth; only in oblique cases, used as adv. Instr. chamā on the ground, to the ground (=ved. kṣamā) M I.387; D III.6; J III.232; IV.285; VI.89, 528; Vv 414 (VvA 183; bhūmiyaŋ); Th 2, 17; 112 (ThA 116: chamāyaŋ); Pv IV.53 (PvA 260: bhūmiyaŋ). -- loc. chamāyaŋ Vin I.118; A I.215; Sn 401; Vism 18; ThA 116; chamāya Vin II.214.

Chambhati [see chambheti] to be frightened DhA IV.52 (+vedhati).

Chambhita [pp. of chambheti]. Only in der. chambhitatta (nt.) the state of being stiff, paralysis, stupefaction, consternation, always combd with other expressions of fear, viz. uttāsa S V.386; bhaya J I.345 (where spelled chambhittaŋ); II.336 (where wrongly expld by sarīracalanaŋ), freq. in phrase bhaya ch. lomahaŋsa (fear, stupefaction & horripilation ("gooseflesh") Vin II.156; S I.104; 118; 219; D I.49 (expld at DA I.50 wrongly by sakala--sarīra calanaŋ); Nd2 470; Miln 23; Vbh 367; Vism 187. -- In other connections at Nd2 1 (=Dhs 425, 1118, where thambhitatta instead of ch°); Dhs 965 (on which see Dhs trsl. 242).

Chambhin (adj.) [see chambheti] immovable, rigid; terrified, paralysed with fear S I.219; M I.19; J IV.310 (v. l. jambhī, here with ref. to one who is bound (stiff) with ropes (pāsasatehi chambhī) which is however taken by com. as instr. of cha & expld by chasu ṭhānesu, viz. on 4 limbs, body & neck; cp. cha). -- acchambhin firm, steady, undismayed S I.220; Sn 42; J I.71. -- See chambheti & chambhita.

Chambheti [cp. Sk. skabhnāti & stabhnāti, skambh, and P. khambha, thambha & khambheti] to be firm or rigid, fig. to be stiff with fear, paralysed: see chambhin & chambhitatta, Cp. ūrukhambha (under khambha2).

Challi [Sk. challi] bark, bast DhA II.165; Bdhgh on MV. VIII.29.

Chava [Derivation doubtful. Vedic śava] 1. a corpse Vin II.115 (°sīsassa patta a bowl made out of a skull). See cpds. -- 2. (adj.) vile, low, miserable, wretched Vin II.112, 188; S I.66; M I.374; A II.57; J IV.263.
--aṭṭhika bones of a corpes, a skeleton C III.15, 1 (?); --âlāta a torch from a pyre S III.93=A II.95=It 90= J I.482; Vism 54, 299 (°ûpama). --kuṭikā a charnelhouse, morgue, Vin I.152; --dāhaka one who (officially) burns the dead, an "undertaker" Vin I.152; DhA I.68 (f. °ikā); Vism 230; Miln 331. --dussa a miserable garment D I.166÷A I.240; II.206. --sarīra a corpse Vism 178 sq. --sitta a water pot (see above 1) Th 1, 127.

Chavaka 1. a corpse J V.449. -- 2. wretched Miln 156, 200; (°caṇḍāla, see expln at J V.450).

Chavi (f.) [*(s)qeu to cover. Vedic chavi, skuṇāti; cp. Gr. sku_lon; Lat. ob--scurus; Ohg. skūra (Nhg. scheuer); Ags scēo>E. sky also Goth. skōhs>E. shoe] the (outer, thin) skin, tegument S II.256; A IV.129; Sn 194; J II.92. Distinguished from camma, the hide (under--skin, corium) S II.238 (see camma); also in combn ch--cammamaŋsa Vism 235; DhA IV.56.
--kalyāṇa beauty of complexion, one of the 5 beauties (see kalyāṇa 2d) DhA I.387; --dos'--ābādha a skin disease, cutaneous irritation Vin I.206; --roga skin disease DhA III.295; --vaṇṇa the colour of the skin, the complexion, esp. beautiful compl., beauty Vin I.8; J III.126; DhA IV.72; PvA 14 (vaṇṇadhātu), 70, 71 (=vaṇṇa).

Chāta (adj.) [cp. Sk. psāta from bhas (*bhsā), Gr. yw/xw; see Walde, Lat. Wtb. under sabulum & cp. bhasman, probably Non--Aryan] hungry J I.338; II.301; V.69; Pv II.113 (=bubhukkhita, khudāya abhibhūta PvA 72) II.936 (jighacchita PvA 126); PvA 62; VvA 76; Miln 253; Mhvs VII.24. Cp. pari°.
--ajjhatta with hungry insides J I.345; II.203; V.338, 359; DhA I.125; DhA I.367 (chātak'); III.33, 40. --kāla time of being hungry.

Chātaka [fr. prec.] 1. adj. hungry J I.245, 266. -- 2. (nt.) hunger, famine J I.266; II.124, 149, 367; VI.487; DhA I.170.

Chātatā [f. abstr. fr. chāta] hunger (lit. hungriness) DhA I.170.

Chādana (nt.) [to chādeti] covering. clothing, often combd with ghāsa° food & clothing (q. v.) J II.79 (vattha°); Pv I.107 (bhojana°); II.17 (vattha°); PvA 50 (=vattha); DhA IV.7. -- As adj. J VI.354 (of the thatch of a house).

Chādanā (f.) [fr. chādeti] covering, concealment Pug 19, 23. Cp. pari°.

Chādi (f.) [chādeti1] shade J IV.351.

Chādiya (nt.) covering (of a house or hut), thatch, straw, hay (for eating) J VI.354 (=gehacchādana--tiṇa).

Chādeti1

Chādeti1 [Caus. of chad, Sk. chādayati] (a) to cover, to conceal Vin II.211 (Pass. chādīyati); Sn 1022 (mukhaŋ jivhāya ch.); Dh 252; Pv III.43. -- (b) (of sound) to penetrate, to fill J II.253; VI.195. -- pp. channa1 (q. v.).

Chādeti2

Chādeti2 [for chandeti, cp. Sk. chandati & chadayati; to khyā?] (a) to seem good, to please, to give pleasure S II.110; A III.54; DhA III.285 (bhattaŋ me na ch.). <-> (b) to be pleased with, to delight in, to approve of (c acc.) esp. in phrase bhattaŋ chādeti to appreciate the meal Vin II.138; D I.72 (=rucceyya); V.31 (chādayamāna), 33 (chādamana), 463; Th 2, 409; Pv I.118 (nacchādimhamhase), pp. channa2.

Chāpa & °ka [Sk. śāva] the young of an animal M I.384 (°ka); S II.269 (bhinka°); J I.460; II.439 (sakuṇa°); Miln 402; --f. chāpī J VI.192 (maṇḍūka°).

Chāyā (f.) [Vedic chāyā, light & shade, *skei (cp. (s)qait in ketu), cp. Sk. śyāva; Gr. skia/ & skoio/s; Goth. skeinan. See note on kāla, vol. II. p. 382] shade, shadow S I.72, 93; M II.235; III.164; A II.114; Sn 1014; Dh 2; J II.302; IV.304; V.445; Miln 90, 298; DhA I.35; PvA 12, 32, 45, 81, etc. -- Yakkhas have none; J V.34; VI.337. chāyā is frequent in similes: see J.P.T.S. 1907, 87.

Chārikā (f.) [Cp. kṣāyati to burn, kṣāra burning; Gr. chro/s dry, Lat. serenus dry, clear. See also khāra & bhasma.] Ashes Vin I.210; II.220; D II.164=Ud 93; A I.209; IV.103; J III.447; IV.88; V.144; DhA I.256; II.68; VvA 67; PvA 80 (chārikangāra).

Chiggaḷa [cp. chidda] a hole, in eka°--yuga M III.169÷; tāḷa° key hole S IV.290; Vism 394.

Chida (always --°) (adj.) breaking, cutting, destroying M I.386; S I.191=Th 1, 1234; Th 1, 521; 1143; Sn 87 (kankha°) 491, 1021, 1101 (taṇha°); VvA 82 (id.).

Chidda [cp. Ohg. scetar. For suffix °ra, cp. rudhira, etc. Vedic chid+ra. Cp. Sk. chidra] 1. (adj.) having rents or fissures, perforated S IV.316; J I.419; (fig.) faulty, defective, Vin I.290. -- 2. (nt.) a cutting, slit, hole, aperture, S I.43; J I.170 (eka°), 172, 419, 503; II.244, 261; (kaṇṇa°); Vism 171, 172 (bhitti°), 174 (tāḷa°); SnA 248 (akkhi°); DhA III.42; VvA 100 (bhitti°); PvA 180 (kaṇṇa°), 253 (read chidde for chinde); fig. a fault, defect, flaw Dh 229 (acchidda--vutti faultless conduct) Miln 94.
--âvachidda full of breaches and holes J III.491; Vism 252; DhA I.122, 284 (cp. °vichidda); III.151. --kārin inconsistent A II.187; --vichidda=°âvachidda J I.419; V.163 (sarīraŋ chiddavichiddaŋ karoti to perforate a body).

Chiddaka (adj.) having holes or meshes (of a net) D I.45.

Chiddatā (f.) perforation, being perforated J I.419.

Chiddavant (adj.) having faults, full of defects M I.272.

Chindati [Vedic chid in 3 forms viz. 1. (Perf.) base chid; 2. Act. (pres.) base w. nasal infix. chind; 3. Med. (denom). base w. guṇa ched. Cp. the analagous formations of cit under cinteti. -- Idg.* sk(h)eid, Gr. sxi/zw (E. schism); Lat. scindo (E. scissors); Ohg. scīzan; Ags. scītan; cp. also Goth. skaidan, Ohg. sceidan. Root chid is defined at Dhtp 382, 406 as "dvedhākaraṇa"] to cut off, to destroy, to remove, both lit. (bandhanaŋ, pāsaŋ, pasibbakaŋ, jīvaŋ, gīvaŋ, sīsaŋ, hatthapāde, etc.) and fig. (taṇhaŋ, mohaŋ, āsavā, saŋyojanāni, vicikicchaŋ, vanathaŋ, etc.) Freq. in similes: see J.P.T.S. 1907, 88. -- Forms: (1) chid: aor. acchidā Sn 357, as acchidaŋ M II.35, acchidda Dh 351 (cp. agamā); Pass. pres. chijjati (Sk. chidyate) Dh 284; It 70; J I.167; Th 1, 1055=Miln 395; Miln 40; aor. chijji J III.181 (dvidhā ch. broke in two). -- fut. chijjissati J I.336; -- ger. chijjitvā J I.202; IV.120; -- pp. chijjita J III.389; see also chida, chidda, chinna. <-> (2) chind: Act. pres. chindati S I.149=A V.174= Sn 657; PvA 4, 114; VvA 123; -- imper. chinda Sn 346; J II.153; chindatha Dh 283; -- pot. chinde Dh 370; -- ppr. chindamāna J I.70, 233. -- fut. chindissati DhA II.258. -- aor. acchindi Vin I.88 & chindi J I.140. -- ger. chinditvā J I.222, 254, 326; II.155. <-> inf. chindituŋ Vin I.206; PvA 253. -- grd. chindiya J II.139 (duc°). -- Caus. chindāpeti J II.104, 106; Vism 190 (rājāno core ch.). -- (3) ched: fut. checchati (Sk. chetsyati) M I.434; Dh 350; Miln 391. -- aor. acchecchi (Sk. acchaitsīt) S I.12; A II.249; Sn 355=Th 1, 1275; J VI.261. acchejji (v. l. of acchecchi) is read at S IV.205, 207, 399; V.441; A III.246, 444; It 47. -- inf. chetuŋ J IV.208; Pv IV.328, & chettuŋ Sn 28. -- ger. chetvā Sn 66, 545, 622; Dh 283, 369; J I.255; Nd2 245, & chetvāna Sn 44; Dh 346; J III.396. -- grd. chetabba Vin II.110, & chejja (often combd w. bhejja, torture & maiming, as punishments) Vin III.47 (+bh°); J V.444 (id.) VI.536; Miln 83, 359. Also chejja in neg. acchejja S VI.226. -- Caus. chedeti Vin I.50, & chedāpeti ib.; J IV.154. See also cheda, chedana.

Chindanaka (adj.) [fr. chindati] breaking, see pari°.

Chinna [pp. of chindati] cut off, destroyed Vin I.71 (acchinna--kesa with unshaven hair); M I.430; D II.8 (°papañca); J I.255; II.155; IV.138; Dh 338; Pv I.112 (v. l. for bhinna), 116; DhA IV.48. Very often in punishments of decapitation (sīsa°) or mutilation (hatthapāda°, etc.) e. g. Vin I.91; III.28; Pv II.24 (ghāna--sīsa°); Miln 5. Cp. sañ°. As first part of cpd., chinna° very

frequently is to be rendered by "without," e. g.
--āsa without hope J II.230; PvA 22, 174; --iriyāpatha unable to walk, i. e. a cripple Vin I.91; --kaṇṇa without ears PvA 151; --gantha untrammelled, unfettered Sn 219; --pilotika with torn rags, or without rags S II.28; PvA 171 (+bhinna°); --bhatta without food i. e. famished, starved J I.84; V.382; DhA III.106=VvA 76; --saŋsaya without doubt Sn 1112; It 96, 97, 123; Nd2 244. --sāṭaka a torn garment Vism 51.

Chinnaka (adj.) [fr. chinna] cut; a° uncut (of cloth) Vin I.297.

Chinnikā (f.) deceitful, fraudulent, sly, only in combn w. dhuttā (dhuttikā) & only appld to women Vin III.128; IV.61; J II.114; Miln 122.

Chuddha [Sk. kṣubdha (?) kṣubh, perhaps better ṣṭīv, pp. ṣṭyūta (see niṭṭhubhati), cp. Pischel, Prk. Gr. §§ 66, 120, & Trenckner Notes p. 75. See also khipita] thrown away, removed, rejected, contemptible Dh 41=Th 2, 468 (spelled chuṭṭha); J V.302.

Chupati [Dhtp 480=samphasse] to touch Vin I.191; III.37, 121; J IV.82; VI.166; Vism 249; DhA I.166 (mā chupi). -- pp. chupita.

Chupana (nt.) touching Vin III.121; J VI.387.

Chupita [pp. of chupati] touched Vin III.37; J VI.218.

Chubhati given as root chubh given as root chubh (for kQubh) with def. "nicchubhe" at Dhtm 550. See khobha.

Churikā (f.) [Sk. kṣurikā to kṣura see khura, cp. chārikā> khara] a knife, a dagger, kreese Th 2, 302; J III.370; Miln 339; cp. Miln trsln. II.227; ThA 227; DhA III.19.

Cheka (adj.) 1. clever, skilful, shrewd; skilled in (c. loc.) Vin II.96; M I.509; J I.290 (anga--vijjāya); II.161, 403; V.216, 366 (°pāpaka good & bad); VI.294 (id.); Miln 293.; DA I.90; VvA 36, 215; DhA I.178. -- 2. genuine Vism 437 (opp. kūṭa).

Chekatā (f.) [cheka+tā] skill VvA 131.

Chejja 1. see chindati. -- 2. one of the 7 notes in the gamut VvA 139.

Cheta an animal living in mountain cliffs, a sort of leopard S I.198.

Chettar [Sk. chettṛ, n--agent to chindati] cutter, destroyer Sn 343; J VI.226.

Cheda [see chindati] cutting, destruction, loss Sn 367 (°bandhana); J I.419; 485; sīsa° decapitation DhA II.204; PvA 5; aṇḍa° castration J IV.364; -- bhatta °ŋ karoti to put on short rations J I.156. pada° separation of words SnA 150. --°gāmin (adj.) liable to break, fragile A II.81; J V.453. -- Cp. vi°.

Chedaka (adj.) [fr. cheda] cutting; in aṇḍa° one who castrates J IV.366.

Chedana (nt.) [see chindati] cutting, severing, destroying D I.5; (=DA I.80 hattha°--ādi); III.176; Vin II.133; A II.209; V.206; S IV.169 (nakha°); V.473; Miln 86; Vism 102 (°vadha--bandana, etc.).

Chedanaka 1. (adj.) one who tears or cuts off PvA 7. <-> 2. (nt.) the process of getting cut (a cert. penance for offences: in combn with āpattiyo & pācittiyaŋ) Vin II.307; IV.168, 170, 171, 279; V.133, 146 (cha ch. āpattiyo).

Cheppā (f.) [Sk. sépa] tail Vin I.191; III.21.

J.

Ja (--°) [adj.--suffix from jan, see janati; cp. °ga; gacchati] born, produced, sprung or arisen from. Freq. in cpds.: atta°, ito°, eka°, kuto°, khandha°, jala°, daratha°, dāru°, di°, puthuj°, pubba°, yoni°, vāri°, saha°, sineha°.

Jagat (nt.) [Vedic jagat, intens. of gam, see gacchati] the world, the earth A II.15, 17 (jagato gati); S I.186 (jagatogadha plunged into the world).

Jagatī (f.) [see jagat] only in cpds. as jagati°:
--ppadesa a spot in the world Dh 127=PvA 104; --ruha earth grown, i. e. a tree J I.216.

Jagga (nt.) [jaggati+ya] wakefulness S I.111.

Jaggati (=jāgarati, Dhtp 22 gives jagg as root in meaning "niddā--khaya."] (a) to watch, to lie awake J V.269. <-> (b) to watch over, i. e. to tend, to nourish, rear, bring up J I.148 (dārakaŋ), 245 (āsīvisaŋ).

Jaggana (nt.) [from jaggati] watching, tending, bringing up J I.148 (dāraka°).

Jagganatā (to jāgarati] watchfulness J I.10.

Jagghati [Intens. to sound--root ghar. for *jaghrati. See note on gala. Kern compares Ved. jakṣati, Intens. of hasati (Toev. under anujagghati); Dhtp 31 jaggh= hasane] to laugh, to deride J III.223; V.436; VI.522. <-> pp. jagghita J VI.522. See also anu°, pa°.

Jagghitā (f.) laughter J III.226.

Jaghana (nt.) [Vedic jaghana, cp. Gr. koxw/nh; see janghā] the loins, the buttocks Vin II.266; J V.203.

Jangala (nt.) a rough, sandy & waterless place, jungle A V.21; J IV.71; VvA 338. Cp. ujjangala.

Janghā (f.) [Vedic janghā; cp. Av. zanga, ankle; Goth. gaggan, to go; Ags. gang, walk. From *ghengh to walk; see also jaghana] the leg, usually the lower leg (from knee to ankle) D II.17÷(S I.16=Sn 165 (eṇi°); Sn 610; J II.240; V.42; VI.34; ThA 212). In cpds. jangha° (except in janghā--vihāra).
--ummagga a tunnel fit for walking J VI.428; --pesanika adj. going messages on foot Vin III.185; J II.82; Miln 370 (°iya); Vism 17. --bala(ŋ) (nissāya) by means of his leg (lit. by the strength of, cp. Fr. à force de); --magga a footpath J II.251; V.203; VvA 194. --vihāra the state of walking about (like a wanderer), usually in phrase °ŋ anucankamati anuvicarati D I.235; M I.108; Sn p. 105, p. 115; or °ŋ carati PvA 73. -- A I.136; J II.272; IV.7, 74; DhA III.141.

Jangheyyaka (nt.) [see janghā] lit. "belonging to the knees"; the kneepiece of a robe Vin I.287.

Jacca (adj.) [jāti+tya] of birth, by birth (usually --°) M II.47 (ittara°. of inferior birth); Sn p. 80 (kiŋ° of what birth, i. e. of what social standing); J I.342 (hīna° of low birth): Sdhp 416 (id.) J V.257 (nihīna°); Miln 189 (sama° of equal rank).
--andha (adj.) blind from birth Ud 62 sq. (Jaccandhavagga VI.4); J I.45, 76; IV.192; Vbh 412 sq.; in similes at Vism 544, 596.

Jaccā instr. of jāti.

Jajjara [From intensive of jarati] withered, feeble with age Th 2, 270; J I.5, 59 (jarā°); ThA 212; PvA 63 (°bhāva, state of being old) -- a° not fading (cp. amata & ajarāmara), of Nibbāna S IV.369.

Jajjarita [pp. of intens. of jar see jarati] weakened DhA I.7.

Jañña (adj.) [=janya, cp. jātya; see kula & koleyyaka] of (good) birth, excellent, noble, charming, beautiful M I.30 (jaññajañña, cp. p. 528); J II.417 (=manāpa sādhu). a° J II.436.

Jaṭa a handle, only in vāsi° (h. of an adze) Vin IV.168; S III.154=A IV.127.

Jaṭā (f.) [B.Sk. jatā] tangle, braid, plaiting, esp. (a) the matted hair as worn by ascetics (see jatila) Sn 249; Dh 241, 393; J I.12 (ajina+); II.272. -- (b) the tangled branches of trees J I.64. -- (c) (fig.) (the tangle of) desire, lust S I.13=165.
--aṇḍuva (=°andu?) a chain of braided hair, a matted topknot S I.117; --âjina braided hair & an antelope's hide (worn by ascetics) Sn 1010 (°dhara), cp. above J I.12; --dharaṇa the wearing of matted hair M I.282.

Jaṭita [pp. of jaṭ, to which also jaṭā; Dhtp 95: sanghāte] entangled S I.13; Miln 102, 390; Vism 1 (etym.).

Jaṭin one who wears a jaṭā, an ascetic Sn 689; f. --inī J VI.555.

Jaṭila [BSk. jaṭila] one who wears a jaṭā, i. e. a braid of hair, or who has his hair matted, an ascetic. Enumd amongst other 'religious' as ājīvikā nigaṇṭhā j. paribbājakā Nd2 308; ājīvikā nig° j. tāpasā Nd2 149, 513; -- Vin I.24=IV.108;
I.38 (purāṇa° who had previously been j.)=VvA 13=PvA 22; S I.78; Sn p. 103, 104 (Keṇiya j.); J I.15; II.382; Ud 6; Dpvs I.38.

Jaṭilaka =jaṭila M I.282; A III.276; Miln 202; Vism 382.

Jaṭhara (m. nt.) [Vedic jaṭhara, to *gelt=*gelbh (see gabbha), cp. Goth. kilpei uterus, Ags. cild=E. child] the belly Miln 175.

[cp. jānu & jannu] the knee D II.160; J VI.332; SnA II.230; DhA I.80 (°ka); II.57 (id.), 80; IV.204; VvA 206 (jaṇṇu--kappara).

Jatu [Sk. jatu; cp. Lat. bitumen pitch; Ags. cwidu. resin, Ohg. quiti glue] lac. As medicine Vin I.201. °maṭṭhaka a decking with lac. used by women to prevent conception Vin IV.261; consisting of either jatu, kaṭṭha (wood), piṭṭha (flour), or mattikā (clay).

Jattu (nt.) [Vedic jatru] the collar--bone DhA II.55 (gloss: aŋsakūṭa); Dāvs IV.49.

Jaddhu [for jaddhuŋ, inf. to jakṣ (P. jaggh), corresp. to Sk. jagdhi eating food; intens. of ghasati] only in composition as a° not eating, abstaining from food. °ka one who fasts M I.245; °māra death by starvation J VI.63 (=anāsaka--maraṇa; Fsb. has note: read ajuṭṭha°?); °mārika A IV.287 (v. l. ajeṭṭha°).

see janati. Cp. Gr. gQnos, go/nos; Lat. genus=Fr. gens, to which also similar in meaning] a creature, living being: (a) sg. an individual, a creature, person, man Sn 121, 676, 807, 1023 (sabba everybody). Usually collectively: people, they, one (=Fr. on), with pl. of verb Dh 249 (dadanti); often as mahājana the people, the crowd S I.115; J I.167, 294; PvA 6; lokamahājana=loka DhA III.175; or as bahu(j)jana many people, the many A I.68; Dh 320; DhA III.175. See also puthujjana. -- (b) pl. men, persons, people, beings: nānā° various living beings Sn 1102 (expld at Nd2 248 as khattiyā brāhmaṇā vessā suddā gahaṭṭhā pabbajitā devā manussā.) dve janā J I.151; II.105; tayo j. J I.63; III.52; keci janā some people PvA 20. See also Sn 243, 598, 1077, 1121.
--âdhipa a king of men J II.369; --inda=prec. J III.280, 294; --esabha the leader of men, the best of all people Dh 255; --kāya a body or group of people J I.28; DhA I.33 (dve j.: micchā & sammā--diṭṭhikā); Dpvs I.40; --pada country see sep.; --majjhe (loc.) before (all) the people J I.294; Th 2, 394; --vāda people's talk, gossip Sn 973.

Janaka [to janati] 1. producing, production Vism 369; adj. (--°) producing: pasāda° Mhvs I.4 (=°kāraka); a species of

karma Vism 601; Cpd. 144 (A.I). -- 2. n. f. °ikā genetrix, mother J I.16; Dhs 1059÷(where it represents another jānikā, viz. deception, as shown by syn. māyā & B.Sk. janikā Lal. V. 541; Kern, Toev. p. 41).

Janatā (f.) [from janati] a collection of people ("mankind"), congregation, gathering; people, folk D I.151 (=DA I.310, correct jananā), 206; Vin II.128=M II.93 (pacchimā); A I.61 (id.); III.251 (id.); It 33; J IV.110; Pv III.57 (=janȧsamūha upāsakagaṇa PvA 200).

Janati1

Janati1 [Sk. janati (trs.) & jāyate (intrs.); *gene & *gnē to (be able to) produce; Gr. gi/gnomai (ge/nesis) gnwto/s =jāta=(g)nātus; Lat. gigno, natura, natio; Goth. knōps & kunps; Cymr. geni, Ags. cennan, Ohg. kind, etc.] only in Caus. janeti [Sk. janayati] often spelled jāneti (cp. jaleti: jāleti) & Pass. (intrs.) jāyati to bring forth, produce, cause, syn. sañjaneti nibbatteti abhinibbatteti Nd2 s. v. (cp. karoti). ussāhaŋ j. to put forth exertion J II.407 (see chanda); (saŋ)vegaŋ j. to stir up emotion (aspiration) J III.184; PvA 32; Mhvs I.4; dukkhaŋ j. to cause discomfort PvA 63. -- Aor. janayi Th 2, 162 (Māyā j. Gotamaŋ: she bore). -- Pp. janita produced PvA 1. -- See also jantu jamma, jāta, jāti, ñāti, etc.

Janati2

Janati2 to make a sound J VI.64 (=sanati saddaŋ karoti).

Janana (adj.) [to janati] producing, causing (--°) It 84 (anattha° dosa); J IV.141; Dpvs I.2; DhsA 258; Dhtp 428. -- f. jananī PvA 1 (saŋvega° dẹsanā);= mother (cp. janettī) J IV.175; PvA 79. Note. jananā DA I.310 is misprint for janatā.

Janapada [jana+pada, the latter in function of collective noun--abstract: see pada 3] inhabited country, the country (opp. town or market--place), the continent; politically: a province, district, county D I.136 (opp. nigama); II.349; A I.160, 178; Sn 422, 683, 995, 1102; J I.258; II.3 (opp. nagara), 139, 300; PvA 20, 32, 111 (province). See also gāma. The 16 provinces of Buddhist India are comprised in the soḷasa mahā--janapadā (Miln 350) enumd at A I.213=IV.252 sq.=Nd2 247 (on Sn 1102) as follows: Angā, Magadhā (+Kālingā, Nd2] Kāsī, Kosalā, Vajjī, Mallā, Cetī (Cetiyā A IV.), Vaŋsā (Vangā A I.), Kurū, Pañcālā, Majjā (Macchā A), Sūrasenā, Assakā, Avantī, Yonā (Gandhārā A), Kambojā. Cp. Rhys Davids, B. India p. 23.
--kathā talk or gossip about the province D I.7÷; --kalyāṇī a country--beauty, i. e. the most beautiful girl in the province D I.193 (see kalyāṇa); --cārikā tramping the country PvA 14; --tthāvariya stableness, security, of the realm, in °patta, one who has attained a secure state of his realm, of a Cakkavattin D I.88; II.16; Sn p. 106; --padesa a rural district A IV.366; V.101.

Janavati (?) A IV.172.

Janitta (nt.) [jan+tra, cp. Gr. gene/teira] birthplace J II.80.

Janettī (f.) [f. to janitṛ=gene/tws=genitor, cp. genetrix. The Sk. form is janitrī. On e: i cp. petti°: pitri°] mother D II.7 sq.; M III.248; A IV.276; J I.48; II.381; IV.48.

Jantāghara [acc. to Abhp. 214=aggisālā, a room in which a fire is kept (viz. for the purpose of a steam bath, i. e. a hot room, cp. in meaning Mhg. kemenate=Lat. caminata, Ger. stube=E. stove; Low Ger. pesel (room)= Lat. pensile (bath) etc.) Etym. uncertain. Bühler KZ 25, p. 325=yantra--gṛha (oil--mill?); E. Hardy (D. Lit. Qtg. 1902, p. 339)=jentāka (hot dry bath), cp. Vin. Texts I.157; III.103. In all probability it is a distorted form (by dissimilation or analogy), perhaps of *jhānt--āgāra, to jhā to burn=Sk. kṣā, jhānti heat or heating (=Sk. kṣāti)+āgāra, which latter received the aspiration of the first part (=āghāra), both being reduced in length of vowels=jant--āghara]--1. a (hot) room for bathing purposes, a sitzbath Vin I.47, 139; II.119, 220 sq., 280; III.55; M III.126; J II.25, 144; Vism 18; Dpvs VIII.45. -- 2. living room J I.449.

Janti at DA I.296 in jantiyā (for D I.135 jāniyā)=hāni, abandonment, giving up, payment, fine [prob.=jahanti, to jahāti]. But see jāni.

Jantu1

Jantu1 [Vedic jantu, see janati] a creature, living being, man, person S I.48; A IV.227; Sn 586, 773 sq., 808, 1103; Nd2 249 (=satta, nara, puggala); Dh 105, 176, 341, 395; J I.202; II.415; V.495; Pv II.949 (=sattanikāya, people, a crowd PvA 134).

Jantu2

Jantu2 a grass Vin I.196.

Jannu [cp. jaṇṇu(ka) & jānu] the knee DhA I.394. --°ka D II.17÷(in marks of a Mahāpurisa, v. l. ṇṇ); J IV.165; DhA I.48.

Japa (& jappa vv. ll.) [fr. japati] 1. muttering, mumbling. recitation A III.56=J III.205 (+manta); Sn 328 (jappa) (=niratthaka--kathā SnA 334). -- 2. studying J III.114 (=ajjhena).

(adj.) whispering, see kaṇṇa.°

Japati (& jappati Dhtp 189, also japp 190=vacane; sound--root jap) to mumble, whisper, utter, recite J IV.204; Pv II.61 (=vippalapati PvA 94); PvA 97; ppr. jappaŋ S I.166 (palāpaŋ); J IV.75. See japa, japana; also pari°.

Japana (sic. DA I.97, otherwise jappana) whispering, mumbling (see japati), in kaṇṇa°. See also pari°.

Jappati [not, as customary, to jalp, Sk. jalpati (=japati), but in the meaning of desire, etc., for cappati to capp, as in cappeti=Sk, carvayati to chew, suck, be hungry (q. v.) cp. also calaka] to hunger for, to desire, yearn, long for, (Q acc.) Sn 771 (kāme), 839 (bhavaŋ), 899, 902; Nd2 79 (=pajappati), -- pp. jappita Sn 902. See also jappā, jappanā, etc., also abhijjappati & pa°.

Jappanā =jappā Sn 945; Dhs 1059÷. Cp. pa°.

Jappā (f.) [to jappati] desire, lust, greed, attachment, hunger (cp. Nd2 on taṇhā) S I.123 (bhava--lobha°); Sn 1033; Nd2 250; Nett 12; Dhs 279, 1059.

Jambāla [Sk. jambāla] mud; adj. jambālin muddy, as n. jambālī (f.) a dirty pool (at entrance to village) A II.166.

Jambu (f.) [Sk. jambu] the rose--apple tree, Eugenia Jambolana J II.160; V.6; Vv 67; 4413, 164. -- As adj. f. jambī sarcastically "rose--apple--maid," appld to a gardener's daughter J III.22.
 --dīpa the country of the rose--apples i. e. India J I.263; VvA 18; Miln 27, etc. --nada see jambonada; --pakka the fruit of Eugenia jambolana, the rose--apple (of black or dark colour) Vism 409; --pesī the rind of the r.--a. fruit J V.465; --rukka the r.--a. tree DhA III.211; --saṇḍa rose--apple grove (=°dīpa, N. for India) Sn 552= Th 1, 822.

Jambuka [Sk. jambuka, to jambh?] a jackal J II.107; III.223.

Jambonada [Sk. jāmbūnada; belonging to or coming from the Jambu river (?)] a special sort of gold (in its unwelded state); also spelled jambunada (J IV.105; VvA 13, 340) A I.181; II.8, 29; Vv 8417. Cp. jātarūpa.

Jambhati [cp. Vedic jehate, Dhtp 208 & Dhtm 298 define jambh as "gatta--vināma," i. e. bending the body] to yawn, to arouse oneself, to rise, go forth (of a lion) J VI.40.

Jambhanā (f.) [to jambhati] arousing, activity, alertness Vbh 352.

Jamma (adj.) [Vedic *jālma (?), dialectical?] miserable, wretched, contemptible J II.110; III.99 (=lāmaka); f. --ī S V.217; Dh 335, 336 (of taṇhā); J II.428; V.421; DhA IV.44 (=lāmakā).

(nt.) [to janati] birth, descent, rank Sn 1018.

Jaya [see jayati] vanquishing, overcoming, victory D I.10; Sn 681; J II.406; opp. parājaya Vism 401.
--ggaha the lucky die J IV.322 (=kaṭaggaha, q. v.); --parājaya victory & defeat Dh 201; --pāna the drink of victory, carousing, wassail; °ŋ pivati DhA I.193; --sumana "victory's joy," N. of a plant (cp. jātisumana) Vism 174; DhA I.17, 383.

Jayati (jeti, jināti) [Sk. jayati, ji to have power, to conquer, cp. jaya=bi/a; trans. of which the intrans. is jināti to lose power, to become old (see jīrati)] to conquer, surpass; to pillage, rob, to overpower, to defeat. -- Pres. [jayati] jeti J II.3; jināti Sn 439; Dh 354; J I.289; IV.71. -- Pot. jeyya Com. on Dh 103; jine Dh 103=J II.4=VvA 69; 3rd pl. jineyyuŋ S I.221 (opp. parājeyyuŋ). -- Ppr. jayaŋ Dh 201. -- Fut. jessati Vv 332; jayissati ib.; jinissati J II.183. -- Aor. jini J I.313; II.404; ajini Dh 3; pl. jiniŋsu S I.221 (opp. parājiŋsu), 224 (opp. parājiŋsu, with v. l. °jiniŋsu); A IV.432 (opp. °jiyiŋsu, with v. l. °jiniŋsu). Also aor. ajesi DhA I.44 (=ajini). -- Proh. (mā) jīyi J IV.107. -- Ger. jetvā Sn 439; jetvāna It 76. -- Inf. jinituŋ J VI.193; VvA 69. -- Grd. jeyya Sn 288 (a°); jinitabba VvA 69 (v. l. jetabba). -- Pass. jīyati (see parā°), jīyati is also Pass. to jarati -- Caus. 1. jayāpeti to wish victory to, to hail (as a respectful greeting to a king) J II.213, 369, 375; IV.403. -- 2. jāpayati to cause to rob, to incite, to plunder M I.231; It 22=J IV.71 (v. l. hāpayati)= Miln 402; J VI.108 (to annul); Miln 227. -- Des. jigiŋsati (q. v.). -- pp. jina & jita (q. v.).

Jayā f. [Vedic jāyā] wife only in cpd. jayampatikā, the lady of the house and her husband, the two heads of the household. That the wife should be put first might seem suggestive of the matriarchate, but the expression means just simply "the pair of them," and the context has never anything to do with the matriarchate. <-> husband & wife, a married couple S II.98; J I.347; IV.70, of birds. See also jāyampatikā.

Jara (adj.) (°--) [See jarati] old, decayed (in disparaging sense), wretched, miserable; --ûdapānaŋ a spoilt well J IV.387; --gava=°goṇa Pv I.81; --goṇa [cp. Sk. jaradgava] a decrepit, old bull J II.135; --sakka "the old S." J IV.389; --sālā a tumble--down shed PvA 78.

Jaratā (f.) [see jarati] old age Dhs 644÷ (rūpassa j. decay of form); Vism 449.

Jarati [Vedic jarati & jīryati, *gerā to crush, to pound, overcome (cp. jayati); as intrs. to become brittle, to be consumed, to decay, cp. Lat. granum, Goth kaQrn, E. etc. corn] to suffer destruction or decay, to become old, in two roots, viz. 1. jar [jarati] in Caus. jarayati to destroy, to bring to ruin J V.501=VI.375. -- 2. jīr [Sk. jīryati] see jīyati, jīrati, jīrayati, jīrāpeti. -- Pp. jiṇṇa. -- Cp. also jara, jarā, jajjara, jīraṇatā.

Jarā (f.) & (older) jaras (nt.) [of the latter only the instr. jarasā in use: Sn 804, 1123 (=jarāya Nd2 249). -- Sk. jarā & jaraḥ to *gerā: see jarati; cp. Gr. gh_ras, ge/ras, grau_s old age, etc. See also jīraṇa(tā)] decay, decrepitude, old age Vin I.10, 34; A I.51, 138 (as Death's messenger); V.144 sq. (bhabbo jaraŋ pahātuŋ); Sn 311 (cp. D III.75); J I.59; Th 2, 252 sq.; Vism 502 (def. as twofold & discussed in its valuation as dukkha). Defined as "yā tesaŋ sattānaŋ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaŋ pāliccaŋ valittacatā āyuno saŋhāni indriyānaŋ paripāko" D II.305=M I.49= S II.2=Nd2 252=Dhs 644, cp. Dhs. trsl. p. 195. -- Frequently combd with maraṇa (maccu, etc.) "decay & death" (see under jāti as to formulas): °maraṇa, D II.31 sq.; M I.49; Sn 575; °maccu Sn 581, 1092, 1094. ajarāmara not subject to decay & death (cp. ajajjara) Th II, 512; Pv II.611; Vv 6311; J III.515.
--ghara the house of age (adj.) like a decayed house Th 2, 270 (=jiṇṇagharasadisa ThA 213). --jajjara feeble with age J I.59; --jiṇṇa decrepit with age PvA 148; --dhamma subject to growing old A I.138, 145; II.172, 247; III.54 sq., 71 sq.; --patta old J III.394; IV.403; --bhaya fear of old age A I.179; II.121; --vata the wind of age DhA IV.25. --sutta the Suttanta on old age, N. of Sutta Nipāta IV.6 (p. 157 sq.; beginning with "appaŋ vata jīvitaŋ idaŋ"), quoted at DhA III.320.

Jala (nt.) [Sk. jala, conn. with gala drop (?), prob. dialectical; cp. udaka] water Sn 845; J I.222; III.188; IV.137.

--gocara living in the water J II.158. --ja born or sprung from w. J IV.333; V.445; VvA 42; --da "giving water," rain--cloud Dāvs V.32; --dhara [cp. jalandhara rain--cloud] the sea Miln 117; --dhi=prec. Dāvs V.38.

Jalati [Sk. jvalati, with jvarati to be hot or feverish, to jval to burn (Dhtp 264: dittiyaŋ), cp. Ohg. kol=coal; Celt. gûal] to burn, to shine D 3, 188; M I.487; J I.62; II.380; IV.69; It 86; Vv 462; VvA 107; Miln 223, 343. -- Caus. jaleti & jāleti (cp. janeti: jāneti) to set on fire, light, kindle S I.169; J II.104; Miln 47. -- Pp. jalita. Intens. daddaḷhati (q. v.). Cp. ujjāleti.

Jalana (n.--adj.) [Sk. jvalana] burning Pgdp 16.

Jalābu [Sk. jarāyu, slough & placenta, to jar see jarati, originally that which decays (=decidua); cp. Gr. gh_ras slough. As to meanings cp. gabbha] 1. the womb S III.240. -- 2. the embryo J IV.38. -- 3. the placenta J II.38.
--ja born from a womb, viviparous M I.73; D III.230; J II.53=V.85.

Jalita (adj.) [pp. to jalati] set on fire, burning, shining, bright, splendid Sn 396, 668, 686; Vv 216 (=jalanto jotanto VvA 107); Pv I.1014 (burning floor of Niraya); II.112 (°ânubhāva: shining majesty); PvA 41 (=āditta burning); ThA 292.

Jalūpikā (f.) [Sk. *jalūkikā=jalūkā & (pop. etym.) jalankā (sprung fr. water), borrowed fr. Npers. Qalū (?Uhlenbeck); cp. Gr. bde/lla leech, Celt. gel; perhaps to gal in the sense of such (?)] a leech Miln 407 (v. l. jalopikā).

jalūkā leech DA I.117.

Jalogi (nt.?) toddy (i. e. juice extracted from the palmyra, the date or the cocoa palm) Vin II.294 (pātuŋ the drinking of j.), 301, 307; Mhvs 4, 10.

Jalla1

Jalla1 (nt.) [*jalya to jala or gal] moisture, (wet) dirt, perspiration (mostly as seda° or in cpd. rajo°, q. v.) Sn 249 (=rajojalla SnA 291); J VI.578 (sweat under the armpits=jallikā Com.).

Jalla2

Jalla2 [prob.=jhalla, see Kern, Toevoegselen s. v.] athlete, acrobat J VI.271.

Jallikā (f.) [demin. of jalla] a drop (of perspiration), dirt in seda°, etc. A I.253 (kāli°); Sn 198=J I.146; VI.578.

Jaḷa (adj.) [Sk. jaḍa] dull, slow, stupid D III.265 (a°); A II.252; Pug 13; Miln 251; DA I.290.

Java [Sk. java, to javati] 1. (n.) speed S II.266; V.227; M I.446; A II.113; III.248; Sn 221; J II.290; IV.2. Often combd with thāma, in phrase thāmajavasampanna endowed with strength & swiftness J I.62; VvA 104; PvA 4; Miln 4. -- javena (instr.) speedily J II.377. -- 2. (adj.) swift, quick J III.25; VI.244 (mano°, as quick as thought); Vv 16 (=vegavanto VvA 78); VvA 6 (sīgha°).
--cchinna without alacrity, slow, stupid (opp. sīghajava) DhA I.262; --sampanna full of swiftness, nimbleness, or alacrity A I.244 sq.; II.250 sq.

Javati Vedic ju Vedic ju javate intr. to hurry, junāti trs. to incite, urge: to run, hurry, hasten S I.33; J IV.213; Dāvs V.24; DhsA 265, pp. jūta.

Javana (nt.) 1. alacrity, readiness; impulse, shock Ps I.80 sq.; Vism 22; DhsA 265 (cp. Dhs trsl. pp. 132, 156); DA I.194. Usually in cpd. javana--pañña (adj.) of alert intellection, of swift understanding, together with hāsa--pañña (hāsu° at M III.25; J IV.136) & puthu° tikkha° S V.376, 377; Nd2 235, 3a. Also in cpds. °paññā Ps II.185 sq.; °paññatā A I.45; °paññattaŋ S

V.413. <-> 2. The twelfth stage in the function (kicca) of an act of perception (or vīthicitta): the stage of full perception, or apperception. Vism ch. xiv. (e. g. p. 459); Abhdhs. pt. iii, § 6 (kiccaŋ); Comp. pp. 29, 115, 245. In this connection javana is taken in its equally fundamental sense of "going" (not "swiftness"), and the "going" is understood as intellectual movement.

Javanaka =java 2 (adj.) VvA 78.

Jaha (adj.) (--°) [to jahati] leaving behind, giving up, see attaŋ°, okaŋ°, kappaŋ°, raṇaŋ°, sabbaŋ°, etc (S I.52; It 58; Sn 790, 1101, etc.); duj° hard to give up Th 1, 495.

Jahati & jahāti [Vedic root hā. Cp. *ghē(i) & ghī to be devoid (of), Gr. xh_ros void of, xh_ra widow, xw/ra open space (cp. Sk. vihāya=ākāsa), xwri/zw separate; Lat. her--es; Sk. jihīte to go forth=Ohg. gēn, gān, Ags. gan=go; also Sk. hāni want=Goth. gaidw, cp. Gr. xati/zw] to leave, abandon, lose; give up, renounce, forsake. Ster. expln at Nd2 255 (and passim): pajahati vinodeti byantikaroti anabhāvaŋ gameti. Lit. as well as fig.; esp. w. ref. to kāma, dosa & other evil qualities. -- Pres. jahāti Sn 1, 506 (dosaŋ), 589; Dh 91; imper. jahassu Sn 1121 (rūpaŋ); pot. jahe It 34; Dh 221; J IV.58, & jaheyya Sn 362; It 115; J I.153; IV.58. -- Fut. jahissāmi J III.279; IV.420; V.465; in verse: hassāmi J IV.420; V.465. -- Ger. hitvā (very frequent) Sn 284, 328; Dh 29, 88, etc.; hitvāna (Sn 60), jahitvā & jahetvā (Sn 500). -- Inf. jahituŋ J I.138. -- Pp. jahita Sn 231; Kh 9; Miln 261. -- Pass. hāyati S II.224; Sn 817; Miln 297, hāyate J V.488 & hīyati J II.65; Sn 944 (hīyamāna), cp. hāyare J II.327; pp. hīna (q. v.). -- Caus. hāpeti (q. v.). See also hāni, hāyin, jaha.

Jahitikā (f.) [See jahati] (a woman) who has been jilted, or rejected, or repudiated J I.148.

Jāgara (adj.) [fr. jāgarti] waking, watchful, careful, vigilant S I.3; A II.13=It 116; M II.31; It 41; Miln 300. -- bahu° wide awake, well aware, cautious Sn 972 (cp. rakkhita--mānasāno in same context V. 63); Dh 29.

Jāgaraṇa (nt.) [der. fr. jāgara] a means for waking or keeping awake Miln 301.

Jāgaratā (f.) [cp. Sk. jāgaraṇa] watchfulness, vigilance S I.3.

Jāgarati [Sk. jāgarti to be awake (redupl. perf. for jājarti) *ger & gerēi; cp. Lat. expergiscor (*exprogrīscor); Gr. e)gei/rw, perf. e)grh/gora (for *e)gh/gora). Def. at Dhtp 254 by niddā--khaya] to be awake, to be watchful, to be on the alert (cp. guttadvāra) Dh 60 (dīghā jāgarato rattī), 226; It 41; Miln 300. -- pp. jāgarita (q. v.).

Jāgarita (nt.) [pp. of jāgarti] waking, vigil It 41; Pug 59.

Jāgariyā (f.) [BSk. M Vastu jāgarikā] keeping awake, watchfulness, vigilance, esp. in the sense of being cautious of the dangers that are likely to befall one who strives after perfection. Therefore freq. in combn "indriyesu guttadvāro bhojane mattaññū jāgariyaŋ anuyutto" (anuyuñjati: to apply oneself to or being devoted to vigilance), e. g. S II.218; M I.32, 273, 354 sq., 471; A I.113 sq.; II.40. -- Also in °ŋ bhajati to pursue watchfulness (bhajetha keep vigil) It 42; Sn 926 (niddaŋ na bahulīkareyya j°ŋ bhajeyya ātāpī). -- S IV.104; M I.273, 355; Miln 388.
--ânuyoga application or practice of watchfulness Nd1 484.

Jāta [pp. of janati (janeti), cp. Lat. (g)nātus, Goth. kunds; also Gr. (kasi/--) gnhto/s, Ohg. knabo] 1. As adj.--noun: (a) born, grown, arisen, produced (=nibbatta pātubhūta Nd2 256) Sn 576 (jātānaŋ maccānaŋ niccaŋ maraṇato bhayaŋ); jātena maccena kattabbaŋ kusalaŋ bahuŋ Dh 53=Miln 333; yakkhinī jātâsi (born a G.) J VI.337; rukkho j. J I.222; latā jātā Dh 340; gāmanissandhena jātāni sūpeyya--paṇṇāni Vism 250. -- (n.) he who or that which is born: jātassa maraṇaŋ hoti Sn 742; jātassa jarā paññāyissati J I.59; jātaŋ+bhūtaŋ (opp. ajātaŋ abhūtaŋ) It 37. -- (b) "genuine," i.e. natural, true, good, sound (cp. kata, bhūta, taccha & opp. ajāta like akata, abhūta): see cpds. -- 2. As predicate, often in sense of a finite verb (cp. gata): born, grown (or was born, grew); become; occurred, happened Sn 683 (Bodhisatto hitasukhatāya jāto); bhayaŋ jātaŋ (arose) Sn 207; vivādā jātā Sn 828; ekadivase j. (were born on the same day) J III.391; aphāsukaŋ jātaŋ (has occurred J I.291. -- So in loc. abs. jāte (jātamhi) "when . . . has arisen, when there is . . .," e. g. atthamhi Vin I.350=M III.154=Dh 331; vādamhi Sn 832;

oghe Sn 1092; kahāpaṇesu jātesu J I.121. -- 3. °jāta (nt.) characteristic; pada° pedal character S I.86; anga° the sexual organ Vin I.191; as adj. having become . . . (=bhūta); being like or behaving as, of the kind of . . ., sometimes to be rendered by an adj. or a pp. implied in the noun: cuṇṇakajātāni aṭṭhikāni (=cuṇṇayitāni) M III.92; jālakajāta in bud A IV.117; chandajāta=chandika Sn 767; sujāta Sn 548 (well--born, i. e. auspicious, blessed, happy); pītisomanassa° joyful & glad Sn p. 94; J I.60, etc.; gandhajāta a kind of perfume (see gandha). Often untranslatable: lābhappatto jāto J III.126; vināsa--ppaccayo jāto J I.256. -- 4. a Jātaka or Buddhist birth story DhA I.34.
--āmaṇḍa the (wild) castor oil plant VvA 10; --ovaraka the inner chamber where he was born VvA 158; J I.391 (so read for jāto varake). --kamma the (soothsaying) ceremony connected w. birth, in °ŋ karoti to set the horoscope PvA 198 (=nakkhatta--yogaŋ uggaṇhāti); --divasa the day of birth, birthday J III.391; IV.38; --mangala birth festival, i. e. the feast held on the birth of a child DhA II.86; --rūpa "sterling," pure metal, i. e. gold (in its natural state, before worked, cp. jambonada). In its relation to suvaṇṇa (worked gold) it is stated to be suvaṇṇavaṇṇo (i. e. the brightcoloured metal: VvA 9; DhA IV.32: suvaṇṇo jātarūpo); at DA I.78 it is expld by suvaṇṇa only & at Vin III.238 it is said to be the colour of the Buddha: j. Satthu--vaṇṇa. At A I.253 it is represented as the material for the suvaṇṇakāra (the "white"--smith as opp. to "black"--smith). -- Combd w. hirañña Pv II.75; very freq. w. rajata (silver), in the prohibition of accepting gold & silver (D I.5)÷ as well as in other connections, e. g. Vin I.245; II.294 sq.; S I.71, 95; IV.326 (the moral dangers of "money": yassa jātarūpa--rajataŋ kappati pañca pi tassa kāmaguṇā kappanti); V.353, 407; Dhs 617. -- Other passages illustr. the use & valuation of j. are S II.234 (°paripūra); V.92 (upakkilesā); A I.210 (id.); III.16 (id.); -- S I.93, 117; M I.38; A I.215; III.38; IV.199, 281; V.290; J II.296; IV.102; --veda [cp. Vedic jātaveda=Agni] fire S I.168; Sn 462 (kaṭṭhā jāyati j.) Ud 93; J I.214; II.326= IV.471; V.326; VI.204, 578; Vism 171; DA I.226; DhA I.44 (nirindhana, without fuel); --ssara a natural pond or lake Vin I.111; J I.470; II.57.

Jātaka1

Jātaka1 (nt.) [jāta+ka, belonging to, connected with what has happened] 1. a birth story as found in the earlier books. This is always the story of a previous birth of the Buddha as a wise man of old. In this sense it occurs as the name of one of the 9 categories or varieties of literary composition (M I.133; A II.7, 103, 108; Vin III.8; Pug 43. See navanga).--2. the story of any previous birth of the Buddha, esp. as an animal. In this sense the word is not found in the 4 Nikāyas, but it occurs on the Bharhut Tope (say, end of 3rd cent. B.C.), and is frequent in the Jātaka book. <-> 3. the name of a book in the Pāli canon, containing the verses of 547 such stories. The text of this book has not yet been edited. See Rh. Davids'Buddhist India, 189--209, and Buddh. Birth Stories, introd., for history of the Jātaka literature. -- jātakaŋ niṭṭhapeti to wind up a Jātaka tale J VI.363; jātakaŋ samodhāneti to apply a Jātaka to the incident J I.106; DhA I.82. <-> Note. The form jāta in the sense of jātaka occurs at DhA I.34.
--atthavaṇṇanā the commentary on the Jātaka book, ed. by V. Fausböll, 6 vols. with Index vol. by D. Andersen, London, 1877 sq.; --bhāṇaka a repeater of the J. book Miln 341.

Jātaka2

Jātaka2 (m.) [jāta+ka, belonging to what has been born] a son J I.239; IV.138.

Jātatta (nt.) [abstr. fr. jāta] the fact of being born or of having grown or arisen Vism 250; DhA I.241.

Jāti (f.) [see janati & cp. Gr. genea/, ge/nesis; Lat. gens; Goth. kind--ins]. -- Instr. jātiyā (Sn 423) & jaccā (D II.8; J III.395; Dh 393); abl. jātiyā (S I.88) & jātito (by descent: D II.8); loc. jātiyaŋ (PvA 10) & jātiyā (PvA 78). -- 1. birth, rebirth, possibility of rebirth, "future life" as disposition to be born again, "former life" as cause of this life. Defined (cp. the corresp. expln of jarā) as: yā tesaŋ tesaŋ sattanaŋ tamhi tamhi satta--nikāye jāti sañjāti okkanti abhinibbatti khandhānaŋ pātubhāvo āyataṇānaŋ pa ṭilābho D II.305 =S II.3=Nd2 257. -- Jāti is a condition precedent of age, sickness & death, and is fraught with sorrow, pain & disappointment. It is itself the final outcome of a kamma, resting on avijjā, performed in anterior births; & forms thus the concluding link in the chain of the Paṭicca--samuppāda. Under the first aspect it is enumd in various formulæ, either in full or abbreviated (see Nd2 258), viz, (a) as (1) jāti, (2) jarā, (3) vyādhi, (4) maraṇa, (5) sokaparidevadukkhadomanass'upāyāsa in the dukkhaŋ ariyasaccaŋ (the noble truth of what is misfortune) Vin I.10; A I.176; III.416; °dhamma destined to be born, etc. M I.161 sq., 173; -- A V.216; Nd2 258, 304, 630, etc., in var. connections (referring to some dukkha). -- (b) as Nos. 1--4: Nd2

254, 494b; J I.168, etc. -- (c) as Nos. 1, 2, 4 (the standard quotation, implying the whole series 1--5): S V.224; A V.144; jātipaccayā jarāmaraṇaŋ Vin I.1; D II.31, 57, etc.; °ika A II.11, 173; °īya M I.280; Nd2 40. -- (d) to this is sometimes added (as summing up) saŋsāra: Nd2 282f; cp. kicchaŋ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca uppajjati ca D II.30. -- (e) as Nos. 1+4: pahīna--jātimaraṇa (adj.) (=free from life & death, i. e. saŋsāra) A I.162; °bhayassa pāraga A II.15; °kovida Sn 484; atāri °ŋ asesaŋ Sn 355 (cp. 500); °assa pāraga Sn 32. -- (f)=e+saŋsāra (cp. d): sattā gacchanti saŋsāraŋ jātimaraṇagāmino A II.12=52; jātimaraṇasaŋsāraŋ ye vajanti punappunaŋ . . . avijjāy'eva sā gati Sn 729. -- (g) as Nos. 1+2, which implies the whole series: atāri so jātijaraŋ A I.133= Sn 1048; jātijar'upaga Sn 725=It 106; saŋyojanaŋ jātijarāya chetvā It 42; -- Sn 1052, 1060; Dh 238, 348; cp. jāti ādinā nihīna PvA 198. -- Other phrases & applications: Various rebirths are seen by one who has perfect insight into all happening & remembers his former existences (D I.81; III.50; A I.164; M II.20). Arahantship implies the impossibility of a future rebirth: see formula khīṇā jāti (M I.139; Sn p. 16, etc.) and arahant II.A: jātiyā parimuccati S I.88; jātiŋ bhabbo pahātuŋ A V.144 sq. -- antimā jāti the last rebirth D II.15 (cp. carima); purimā j. a former existence PvA 1; atītajātiyaŋ in a former life (=pure) PvA 10. On jāti as dukkha see Vism 498--501. <-> 2. descent, race, rank, genealogy (cp. fuh/, genus), often combd w. gotta. Two grades of descent are enumd at Vin IV.6 as hīnā jāti (low birth), consisting of Candāḷa, Veṇa, Nesāda, Rathakāra & Pukkusa; and ukkaṭṭhā j. (superior birth), comprising Khattiyas & Brāhmaṇas. -- The var. meanings of jāti are given by Bdhgh at Vism 498, 499 in the foll. classification (with examples) bhava, nikāya, sankhata--lakkhaṇa, paṭisandhi, pasūti, kula, ariya--sīla. -- Kiŋ hi jāti karissati? What difference makes his parentage? D I.121; jāti--rājāno kings of birth, genuine kings J I.338; na naŋ jāti nivāresi brahmalok'ûpapattiyā Sn 139; jātiŋ akkhāhi tell me the rank of his father & mother Sn 421, 1004; cp. 462; na jaccā vasalo hoti Sn 136; 142; id. w. brāhmaṇo Sn 650; with nāma & gotta in the description of a man jātiyā nāmena gottena, etc. Vin IV.6; jātito nāmato gottato by descent, personal & family name D II.8; cp. jāti--gotta--kula J II.3. See also j.--vāda. -- 3. a sort of, kind of (cp. jāta 3): catujātigandha four kinds of scent J I.265; II.291. <-> 4. (jāti°) by (mere) birth or nature, natural (opp. artificial); or genuine, pure, excellent (opp. adulterated, inferior), cp. jāta 1 (b): in cpds., like °maṇi, °vīṇā, etc.

--kkhaya the destruction of the chance of being reborn S V.168; A I.167; Sn 209, 517, 743; Dh 423. --khetta the realm of rebirth PvA 138 (=dasa cakkavāḷasahassāni); --thaddha conceited, proud of birth Sn 104 (+dhanatthaddha, gotta°: proud of wealth & name); --thera a Th. by rank D III.218; --nirodha the extermination of (the cause of) rebirth Vin I.1÷; --pabhava the origin or root of existence Sn 728; --puppha nutmeg J VI.367; --bhaya the fear of rebirth A II.121; --bhūmi natural ground, in °bhūmaka, °bhūmika, °bhūmiya living on nat. gr. (vassaŋ vasati) M I.145; A III.366; --maṇi a genuine precious stone J II.417; --maya constituting birth, being like birth ThA 285; --vāda reputation of birth, character of descent, parentage. The 1st of the 5 characteristics constituting a "well--bred" brahmin: yāva sattamā pitāmahāyugā akkhitto anupakkuṭṭho jātivādena "of unblemished parentage back to the 7th generation" D I.120, etc. (=DA I.281); A I.166; III.152, 223; Sn 315, 596. Cp. gotta--vāda (e. g. D I.99); --vibhanga a characteristic of birth, a distinction in descent Sn 600; --vīṇā a first--class lute J II.249; --sampanna endowed with (pure) birth (in phrase khattiyo muddhâvasitto j.°) A III.152; --sambhava the origin of birth A I.142; III.311; J I.168; --sambheda difference of rank DhA I.166; --saŋsāra the cycle of transmigration, the saŋsāra of rebirths (see above 1 d. f.): pahīna left behind, overcome (by an Arahant) M I.139; A III.84, 86; °ŋ khepetvā id. Th 2, 168; vitiṇṇo j.° n'atthi tassa punabbhavo Sn 746; --sindhava a well--bred horse J II.97; --ssara the remembrance of (former) births (°ñāṇa) J I.167; IV.29; DhA II.27; IV.51; cp. cutûpapāta--ñāṇa); --hingulaka (& hingulikā) natural vermilion J V.67; VvA 4, 168, 324.

Jātika (--°) (adj.) 1. being like, being of, having, etc. (see jāta 3): duppañña° & sappañña° M I.225; dabba° A I.254; mukhara° Sn 275; viññū° Sn 294; māna° J I.88. -- 2. descended from, being of rank, belonging to the class of: maṇḍana° M II.19; aviheṭhaka° Miln 219; samāna° (of equal rank) DhA I.390; veṇa° (belonging to the bamboo--workers) PvA 175.

Jātimant (adj.) [jāti+mant] of good birth, having natural or genuine qualities, noble, excellent Sn 420 (vaṇṇārohena sampanno jātimā viya khattiyo); J I.342 (jātimanta--kulaputtā). Of a precious stone: maṇi veḷuriyo subho j.° D I.76=M II.17; DA I.221; Miln 215. Sometimes in this spelling for jutimant Sn 1136= Nd2 259 (expld by paṇḍita paññavā). -- ajātima not of good birth J VI.356 (opp. sujātimant ibid.).

Jātu (indeel.) [Vedic jātu, particle of affirmation. Perhaps for jānātu one would know, cp. Gr. oi)_mai, Lat. credo, P. maññe. But BR. and Fausböll make it a contraction of jāyatu "it might happen." Neither of these derivations is satisfactory] surely, undoubtedly (ekaŋsavacanaŋ SnA 348) usually in negative (& interrog.) sentences as na jātu, not at all, never (cp. also

sādhu); mā jātu Vin II.203; Sn 152, 348 (no ce hi jātu); J I.293, 374; IV.261; V.503. Na jātucca at J VI.60 is apparently for na jātu ca.

Jāna (adj.) [to jñā, see jānāti] knowing or knowable, understandable J III.24 (=jānamāna). dujjāna difficult to understand D I.170, 187; M I.487; II.43. su° recognizable, intelligible Pv IV.135 (=suviññeyya PvA 230). Cp. ājāna.

Jānana (nt.) [fr. jñā] knowledge, cognizance, recognition; intelligence, learning, skill J I.145 (attānaŋ --°kālato paṭṭhāya from the time of self--recognition), 200 (--°manta knowledge of a spell, a spell known by: tumhākaŋ) II.221; SnA 330; DhA II.73 (°sabhāva= ñatta); DA I.86 (akkhara°); Vism 391 (°atthāya in order to know), 436 (=pajānana). Cp. ājānana. <-> ajānana not knowing (°--) J V.199; VI.177; not known J I.32 (°sippa).

Jānanaka (adj.) [Sk. *jñānaka, cp. jānana & Sk. jānaka (c. gen.) expert Av Ś II.119, 120, as n. ib. I.216] knowing DhsA 394.

Jānanatā (f.) [abstr. fr. jānana] the fact of knowing, knowledge KhA 144.

Jānapada (adj.--n.) [fr. janapada] belonging to the country, living in the c.; pl. country--folk (opp. negamā townsfolk) D I.136, 142; M II.74; J II.287, 388; DA I.297 (=janapada--vāsin).

Jānāti [Vedic jña, jānāti *genē & *gnē, cp. Gr. gignw/skw, gnwto/s, gnw_sis; Lat. nosco, notus, (i)gnarus (cp. E. i--gnorant); Goth. kunnan; Ohg. kennan, Ags. cnāwan=E. know] to know.

I. Forms: The 2 Vedic roots jān° & jñā° are represented in P. by jān° & ñā° (ña°) 1. jān: pres. jānāti; pot. jāneyya (Sn 781) & jaññā (A IV.366; Sn 116, 775; Dh 157, 352; J II.346; IV.478) 2nd sg. jāneyyāsi (M. I.487; J I.288), 1st pl. jāniyāma (Sn 873) & (archaic) jānemu (Sn 76, 599; Vv 8311); -- imper. jānāhi (Sn 596, 1026; Pv II.912), 3rd. sg. jānātu (It 28); -- ppr. jānanto & jānaŋ (D I.192; A I.128; Sn 722), ppr. med. jānamāna (J I.168); -- fut. jānissati (J II.342; VI.364); -- aor. ajāni (Sn 536) & jāni (J I.125, 269), 3rd pl. jāniŋsu (J II.105; VvA 113); -- ger. jānitvā (J I.293; III.276); inf. jānituŋ (J I.125). Caus. jānāpeti (see below IV.2). -- 2. ñā: fut. ñassati (D I.165); -- aor. aññāsi (J I.271) & nāsi (Sn 471), 3rd pl. aññaŋsu (Vv 224). -- ger. ñatvā (freq.); -- grd. ñeyya A II.135 (see below) & ñātabba (PvA 133); -- inf. ñātuŋ (freq.) -- pp. ñāta (q. v.). <-> Pass. ñāyati to be called or named (Miln 25).

II. Cognate Forms: Nd2 s. v. explains jānāti by passati dakkhati adhigacchati vindati paṭilabhati, & ñatvā (No. 267) by jānitvā tulayitvā tirayitva vibhāvayitvā vibhūtaŋ katvā (very freq.) The 1st expln is also applied to abhijānāti, & the 2nd to passitvā, viditaŋ katvā, abhiññāya & disvā. The use of the emphatic phrase jānāti passati is very frequent. Yaŋ tvaŋ na jānāsi na passasi taŋ tvaŋ icchasi kāmesi? Whom you know not neither have seen, is it she that you love and long for? D I.193; Bhagavā jānaŋ jānāti passaŋ passati cakkhubhūto ñāṇabhūto M I.111; similarly A IV.153 sq. See further D I.2, 40, 84, 157 sq, 165, 192 sq., 238 sq.; A I.128; III.338; V.226; Sn 908; Nd2 35, 413, 517; Vism 200.

III. Meaning: (1) Intrs. to know, to have or gain knowledge, to be experienced, to be aware, to find out: mayam pi kho na jānāma surely, even we do not know D I.216; te kho evaŋ jāneyyaŋ they ought to know ib.; jānantā nāma n'âhesuŋ "nobody knew" J III.188; jānāhi find out J I.184; kālantarena jānissatha you will see in time PvA 13; ajānanto unawares, unsuspecting I.223; ajānamāna id. Pv II.314. -- 2. Trs. to know recognize, be familiar with (usually c. acc., but also with gen.: J I.337; II.243), to have knowledge of, experience, find; to infer, conclude, distinguish, state, define: yaŋ ahaŋ jānāmi taŋ tvaŋ jānāsi D I.88; aham p'etaŋ na jānāmi Sn 989; jānanti taŋ yakkhabhūtā Pv IV.135; paccakkhato ñatvā finding out personally J I.262; III.168; cittam me Gotamo jānāti S I.178; jānāti maŋ Bhagavā S I.116; kathaŋ jānemu taŋ mayaŋ? How shall we know (or identify) him? Vv 8311; yathā jānemu brāhmaṇaŋ so that we may know what a b. is Sn 599; yath'âhaŋ jāneyyaŋ vasalaŋ Sn p. 21; ajānanto ignorant PvA 4; annapānaŋ ajāṇanto (being without bread & water) PvA 169; ittaraŋ ittarato ñatvā inferring the trifling from the trifle Pv I.1111; ingha me uṇh'odakaŋ jānāhi find me some hot water S I.174; seyyaŋ jānāhi Vin IV.16; phalaŋ pāpassa jānamāna (having experi<-> enced) J I.168; mantaŋ j. (to be in possession of a charm) J I.253; maggaŋ na j. Sn 441; pamāṇaŋ ajānitvā (knowing no
measure) PvA 130. -- 3. With double acc.: to recognize as, to see in, take for, identify as, etc. (cp. Caus.): petaŋ maŋ jānāhi "see in me a Peta" Pv II.912 (=upadhārehi PvA 119); bhadd'itthiyā ti maŋ aññaŋsu (they knew me as=they called me) Vv 224.

IV. Various: 1. Grd. ñeyya as nt.=knowledge (cp. ñāṇa): yāvatakaŋ ñeyyaŋ tāvatakaŋ ñāṇaŋ (knowledge coincides with the

knowable, or: his knowledge is in proportion to the k., i. e. he knows all) Nd2 2352m; ñāṇaŋ atikkamitvā ñeyyapatho n'atthi "beyond knowledge there is no way of knowledge" ib.; ñeyyasāgara the ocean of knowledge PvA 1. -- 2. Caus. jānāpeti to make known, to inform, or (with attānaŋ) to identify, to reveal oneself J I.107 (att. ajānāpetvā); VI.363; Vism 92 (att.); PvA 149 (att.); DhA II.62.

Jāni1

Jāni1 (f.) [from jahati, confused in meaning with jayati. See jahati & cp. janti] deprivation, loss, confiscation of property; plundering, robbery; using force, ill--treatment D I.135=A I.201 (vadhena vā bandhena vā jāniyā vā); S I.66 (hatajānisu), J I.55 (v. l. jāti), 212 (mahājānikara a great robber): IV.72 (dhana,° v. l. hāni); Dh 138 (=DhA III.70 dhanassa jāni, v. l. hāni).

Jāni2

Jāni2 (f.) wife, in jānipatayo (pl.) wife & husband (cp. jāyā(m)pati) A II.59 sq.

Jānu (nt.) [Vedic jānu=Gr. go/nu, Lat. genu, Goth., Ohg., etc. kniu, E. knee] (also as jaṇṇu(ka), q.v.) the knee J II.311; IV 41Q VI.471Q DA I.254.
--maṇḍala the knee--cap, the knee A I.67; II.21; III.241 sq.; PvA 179.

Jānuka (nt.)=jānu A IV.102.

Jāpayati Caus. of jayati.

Jāmātar (& jāmāta J IV.219) [Vedic jāmātar. Deriv. uncertain. BR. take it as jā+mātar, the builder up of the family, supposing the case where there is no son and the husband goes to live in the wife's family, a bīna marriage. More likely fr. ldg *gem, to marry. Cp. Gr. game/w; gambro/s, Lat. gener] daughter's husband, son--inlaw Th 2, 422 (=ThA 269 duhitu pati); J II.63; V.442.

Jāyati (jāyate) [from jan, see janati] to be born, to be produced, to arise, to be reborn. Pres. 3rd pl. jāyare J III.459; IV.53; Miln 337; ppr, jāyanto Sn 208; aor. jāyi J III.391; inf. jātum J I.374. -- jāyati (loko), jīyati, miyati one is born, gets old, dies D II.30; Vism 235. Kaṭṭhā jāyati jātavedo out of fire--wood is born the fire Sn 462. -- Vin II.95=305; Sn 114, 296, 657; Dh 58, 193, 212, 282; Pv III.114 (are reborn as). Cp. vi°.

Jāyampatikā (pl.) [see jayampatikā & cp. jāyāpatī] wife & husband VvA 286.

Jāyā (f.) [from jan] wife Vin II.259=264; J IV.285.
--patī (pl.) husband & wife PvA 159; Dāvs V.2.

Jāyikā f. (cp. jāyā) wife M I.451.

Jāra [Vedic jāra] a paramour, adulterer J I.293; II.309. f. °t adulteress Vin II.259, 268; III.83.

Jāla1

Jāla1 (nt.) [Vedic jāla, prob. from jaṭ to plait, make a tangle cp. jaṭita & jaṭā; on l:ṭ cp. phulla: sphuṭa; cāru: cāṭu; cela: ceṭa] a net; netting, entanglement (lit. or fig.): snare, deceptíon (=māyā). -- A I.it. Nd2 260 (=suttajāla, a plaiting of threads); SnA 115, 263 (=suttamaya) D I.45 (anto--jālikata caught in a net); Sn 62, 71, 213, 669; J I.52; VI.139. -- kinkiṇika° a row of bells D II.183; muttā° a net of pearls J I.9; VvA 40; loha° PvA 153; hema° Vv 35; a fowler's net Dh 174; a spider's web Dh 347; nets for hair J VI.188; pabbata° a chain of mountains J II.399; sirā° network of veins J V.69; PvA 68. -- Freq. in similes: see J.P.T.S. 1907, 90. -- B. Fig. Very often appld to the snares of Māra: S I.48 (maccuno); Sn 357 (id.); DhA III.175 (Māra°); Sn 527

(deception); taṇhā° the snare of worldly thirst (cp. °tanhā) M I.271; Th 1, 306; SnA 351; kāma° Th 1, 355; moha° S III.83; mohasama Dh 251; diṭṭhi° the fallacies of heresy D I.46; J VI.220; ñāṇa° the net of knowledge VvA 63; DhA III.171. bhumma° (vijjā) "earthly net," i.e. gift of clearsight extending over the earth SnA 353.
--akkhi a mesh of a net J I.208: --taṇhā the net of thirst Dhs 1059, 1136; DhsA 367; --pūpa a "netcake"? DhA I.319; --hatthapāda (adj.) having net--like hands & feet (one of the 32 marks of a Mahāpurisa) prob. with reference to long nails D II.17 (see Dial. II.14, note 3), cp. jālitambanakhehi Vv 8116 (expld at VvA 315: jālavantehi abhilohita--nakkehi. Tena jāli (v. l. jāla--) hatthataŋ mahāpurisa--lakkhaṇaŋ tambanakhataŋ anuvyañ anañ ca dasseti).

Jāla2

Jāla2 [Sk. jvāla, from jalati] glow, blaze J V.326; PvA 52 (=tejas), 154 (raŋsi°); Miln 357; Vism 419 (kappavināsaka°).
--roruva N. of one of the two Roruva hells ("blazes") J V.271; --sikhā a glowing crest i. e. a flame Nd2 11 (=accī).

Jālaka (nt.) [jāla1+ka] 1. a net J VI.536; Dāvs V.51. <-> 2. a bud A IV.117 sq. (°jāta in bud). -- f. jālikā chain armour Miln 199.

Jālā (f.) [see jāla2] a flame J I.216, 322; Miln 148, 357.

Jālin (adj.--n.) "having a net," ensnaring, deceptive: (a) lit. a fisherman J II.178. -- (b) fig. usually in f. °inī of tanhā (ensnarer, witch) S I.107=Dh 180; A II.211; Th 1, 162, 908; Dhs 1059; Vism 1; DhsA 363; cp. M Vastu I.166; III.92.

Jāleti [caus. of jalati. See also jaleti] to cause to burn, to light, kindle J II.104; IV.290; V.32.

--Ji (adj.--suffix) [From jayati to conquer] winning, victorious: sangāma° victorious in fight, in sangāmaj' uttama "greatest of conquerors" Dh 103; sabba° S IV.83.

Jigacchā (f.) see jighacchā.

Jigiŋsaka (adj.) [see next] one who wishes to gain, desirous of, pursuing Sn 690.

Jigiŋsati [Desid. of ji, jayati. On etym. see also Kern, Toev. p. 44] to desire, to wish to acquire, to covet; Sn 700; J II.285; III.172 (v. l. BB. jigissaŋ); IV.406 (v. l. SS. jihiŋ°, BB. jigī°); V.372; VI.268. As jigīsati Th 1, 1110.

Jigiŋsanatā (f.) [n. abstr. fr. jigiŋsati] desire for, covetousness Vbh 353 (v. l. BB. nijigīsanatā); cp. Vism. 29

Jigucchaka (adj.) one who dislikes or disapproves of M I.327 (paṭhavī°, āpa° etc.) Miln 343.

Jigucchati [Desid. of gup] to shun, avoid, loathe, detest, to be disgusted with or horrified at (c. instr.) D I.213 (iddhi--pāṭihāriyena aṭṭiyāmi harāyāmi j.): A IV.174 (kāyaduccaritena); Sn 215 (kammehi pāpakehi; SnA 266=hiriyati); J II.287; Pug. 36. -- ppr. jigucchamāna It 43; grd. jigucchitabba A I.126; pp. jigucchita Sn 901. -- See also jeguccha, jegucchin.

Jigucchana (nt.) dislike, contempt, disgust Vism 159; PvA 120.

Jigucchā (f.) disgust for, detestation, avoidance, shunning: tapo° (detesting asceticism) D I.174; S I.67; A II.200; jigucchabībhaccha--dassana detestable & fearful--looking PvA 56. Note. A diff. spelling, digucchā, occurs at DhsA 210.

Jighacchati [Desid. to ghasati, eat] to have a desire to eat, to be hungry D II.266; pp. jighacchita DhA II.145.

Jighacchā (f.) [from jighacchati] appetite, hunger, often combd with pipāsā, desire to drink, thirst, e. g. S I.18; A II.143,

153; Miln 304. -- M I.13, 114; 364; III.97, 136; A III.163; Dh 203 (j. paramā rogā); J II.445; III.19; (°abhibhūta=chāta); Miln 204, 304; Sdhp 118, 388. Cp. khudā & chāta. Note. A diff. spelling as dighacchā occurs at A II.117.

Jiñjuka the Gunja shrub (Abrus precatorius) J IV.333 (akkhīni j. °phalasadisāni, cp. in same application guñjā); V.156 (j. °phalasannibha); DhA I.177 (°gumba).

Jiṇṇa [pp. of jarati] 1. decayed, broken up, frail, decrepit, old: vuḍ̣ḍha mahallaka andhagata vayo--anupatta Nd2 261; jarājiṇṇatāya jiṇṇa DA I.283. -- Vin II.189; D I.114; M II.48 sq., 66; A II.249; IV.173; Sn 1 (urago va jiṇṇaŋ tacaŋ jahāti); Pv I.121 (same simile); Sn 1120, 1144; J I.58; III.22 (--pilotikā worn--out rags); Dh 155, 260; Pv II.114 (jarājiṇṇa PvA 147); Pug 33; Vism 119 (°vihārā), 356 (°sandamānikā), 357 (°koṭṭha); ThA 213 (--ghara a tumble--down house); PvA 40 (--goṇQ=jaraggava), 55 (of a roof). Cp. °tara J IV.108. -- 2. digested J II.362

Jiṇṇaka (adj.)=jiṇṇa Sn 98, 124; J IV.178, 366; Sdhp 299 (sālā).

Jiṇṇatā (f.) [cp. jiṇṇa, jaratā & jīraṇatā] decrepitude DA I.283 (jarā°).

Jita [pp. of jayati, conquer] conquered, subdued, mastered: (nt.) victory. jitā me pāpakā dhammā Vin I.8; <-> Dh 40, 104 (attā jitaŋ seyyo for attā jito seyyo see DhA II.228), 105, 179; Vv 6427 (jitindriya one whose senses are mastered, cp. guttindriya). -- Cp. vi°.

Jitatta (nt.) [n. abstr. of jita] mastery, conquest VvA 284.

Jina [pp. med. of jayati] conquering, victorious, often of the Buddha, "Victor": jitā me pāpakā dhammā tasmâhaŋ Upaka jino ti Vin I.8=M I.171; Vin V.217; Sn 379, 697, 989, 996. magga° conqueror of the Path Sn 84 sq.; saŋsuddha° (id.) Sn 372. Cp khetta°. In other connections: Pv IV.333; Th 2, 419 (jin'amhase rūpinaŋ Lacchiŋ expld at ThA 268 as jinā amhase jinā vat'amha rūpavatiŋ Siriŋ).
 --cakka the Buddha's reign, rule, authority J IV.100; --putta disciple of the B. Miln 177; --bhūmi the ground or footing of a conqueror PvA 254; --sāsana the doctrine of the B. Dpvs IV.3, 10.

Jināti =jayati (jeti). See also vi°.

Jimha (adj.) [Vedic jihma] crooked, oblique, slant, fig. dishonest, false (cp. vanka, opp. uju | M I.31 (+vanka); A V.289, 290; J I.290 (spelled jima); III.111=V.222; VI.66; Vism 219 (ajimha=uju); PvA 51 (citta° vanka . . .; opp. uju). Cp. kuṭila.

Jimhatā (f.) [n. abstr. to jimha] crookedness, deceit (opp. ujutā) Dhs 50, 51 (+vankatā); Vbh 359.

Jimheyya (nt.) [from jimha] crookedness, deceit, fraud M I.340 (sāṭheyyāni kūṭeyyāni vankeyyāni j.°); A IV.189 (id.) V.167.

Jiyā (f.) [Vedic jyā=Gr. bio/s bow, cp. also Lat. filum thread] a bow string M I.429 (five kinds); J II.88; III.323; Vism 150; DA I.207. --kāra bowstring--maker Miln 331.

Jivhā (f.) [Vedic jihvā, cp. Lat. lingua (older dingua); Goth. tuggo; Ohg. zunga; E. tongue] the tongue. <-> (a) physically: Vin I.34; A IV.131; Sn 673, 716; Dh 65, 360; J II.306; PvA 99 (of Petas: visukkha--kanthaṭṭha j.), 152. -- Of the tongue of the mahāpurusha which could touch his ears & cover his forehead: Sn 1022; p. 108; & pahūta--jivhatā the characteristic of possessing a prominent tongue (as the 27th of the 32 Mahāpurisa--lakkhaṇāni) D I.106=Sn p. 107; D II.18. --dujjivha (adj.) having a bad tongue (of a poisonous snake) A III.260. -- (b) psychologically: the sense of taste. It follows after ghāna (smell) as the 4th sense in the enumn of sense--organs (jivhāya rasaŋ sāyati Nd2 under rūpa; jivhā--viññeyya rasa D I.245; II.281; M II.42) Vin I.34; D III.102, 226; M I.191; Vism 444.
 --agga the tip of the tongue A III.109; IV.137; DhA II.33. --āyatana the organ of taste D III.243, 280, 290; Dhs 585, 609,

653; --indriya the sense of taste D III.239; Dhs 585, 609, 972; --nittaddana (corr. to --nitthaddhana) tying the tongue by means of a spell D I.11 (cp. DA I.96); --viññāṇa the cognition of taste M I.112; D III.243; Dhs 556, 612, 632; --samphassa contact with the sense of taste S I.115; D III.243; Dhs 585, 632, 787.

Jīna [pp. of jīyati] diminished, wasted, deprived of (with acc. or abl.) having lost; with acc.: J III.153, 223, 335; V.99 (atthaŋ: robbed of their possessions; Com. parihīna vinaṭṭha). -- with abl.: J V.401 (read jīnā dhanā).

Jīyati [Pass. of ji, cp. Sk. jyāti & jīryate] to become diminished, to be deprived, to lose (cp. jayati, jāni); to decay; to become old (cp. jarati, jiṇṇa) jīyasi J V.100; jīyanti J III.336 (dhanā); jīyittha S I.54; J I.468; mā jīyi do not be deprived of (ratiŋ) J IV.107. Koci kvaci na jīyati mīyati (cp. jāyati) D II.30; cakkhūni jīyare the eyes will become powerless J VI.528 (=jīyissanti); grd. jeyya: see ajeyya2. Cp. parijīyati. Sometimes spelt jiyy°: jiyyati J VI.150; jiyyāma J II.75 (we lose= parihāyāma). Pp. jīna, q. v.

Jīraka1

Jīraka1 [Vedic jīra, lively, alert, cp. jīvati & Gr. diero/s, Lat. viridis] digestion, in ajīrakena by want or lack of digestion J II.181. See ajīraka.

Jīraka2

Jīraka2 cummin--seed Miln 63; J I.244; II.363; VvA 186.

Jīraṇa (nt.) [fr. jīr] decaying, getting old Dhtp 252.

Jīraṇatā (f.) [n. abstr. of jīr=jar, see jarati; cp. jarā & jiṇṇatā] the state of being decayed or aged, old age, decay, decrepitude M I.49; S II.2; Nd2 252=Dhs 644; PvA 149.

Jīrati & Jīrayati [Caus. of jarati] 1. to destroy, bring to ruin, injure, hurt Vin I.237 (jīrati); J V.501 (v. l. BB. for jarayetha, Com. vināseyya)=VI.375; PvA 57. <-> 2. (cp. jīyati) to get old A III.54 (jarā--dhammaŋ mā jīri "old age may not get old," or "the law of decay may not work"); Vism 235 (where id. p. D II.30 reads jīyati); DhA I.11 (cakkhūni jīranti). -- 3. (intrs.) to be digested Vism 101.

Jīreti & Jīrāpeti [Verbal formation from jīra1] to work out, to digest J I.238, 274 (jīreti); DhA I.171. Appl. to bhati, wages: bhatiŋ ajīrāpetva not working off the w. J II.309, 381; jīrāpeti as "destroy" at ThA 269 in expln of nijjareti (+vināseti).

Jīva1

Jīva1 (adj.--n.) [Sk. jīva, Idg. *gu̯īu̯os=Gr. bi/oQ, Lat. vīvus, Goth. quius, Ohg. queck, E. quick, Lith. gyvas] 1. the soul. Sabbe jīvā all the souls, enumd with sattā pāṇā bhūta in the dialect used by the followers of Gosāla D I.53 (=DA I.161 jīvasaññī). "taŋ jīvaŋ taŋ sarīraŋ udāhu aññaŋ j. aññaŋ s." (is the body the soul, or is the body one thing and the soul another?) see D I.157, 188; II.333, 336, 339; S IV.392 sq.; M I.157, 426 sq.; A II.41. -- Also in this sense at Miln 30, 54, 86. -- Vin IV.34; S III.215, 258 sq.; IV.286; V.418; A V.31, 186, 193. -- 2. life, in yāvajīvaŋ as long as life lasts, for life, during (his) lifetime D III.133; Vin I.201; Dh 64; J II.155; PvA 76.
--gāhaŋ (adv.) taken alive, in phrase j.° gaṇhāti or gaṇhāpeti S I.84; J I.180; II.404; cp. karamara; --loka the animate creation J III.394; --sūla "life--pale," a stake for execution J II.443; --sokin (=sokajīvin) leading a life of sorrow J VI.509.

Jīva2

Jīva2 (nt.) the note of the jīvaka bird Sum. V. on D III.201.

Jīvaka (adj.)=jīva, in bandhu° N. of a plant VvA 43. -- f. °ikā q. v.

Jīvaŋ--jīvaka (m. onom.) name of a bird, a sort of pheasant (or partridge?), which utters a note sounding like jīvaŋ jīva D III.201; J V.406, 416; VI.276, 538 [Fausböll reads jīvajīvaka in all the Jātaka passages. Speyer AvŚ II.227 has jīvañjīvaka]. With this cp. the Jain phrase jīvaŋjīveṇa gacchaï jīvaŋjīveṇaŋ ciṭṭhaï, Weber Bhagavatī pp. 289, 290, with doubtful interpretation ("living he goes with life"? or "he goes like the j. bird"?).

Jīvati [Vedic jīvati, cp. jinoti (jinvati); Dhtp 282: pāṇadhāraṇe *gQe̯iē =Gr. bi/omai & zw/w, zh_n; Lat. vīvo: Goth. ga--quiunan; Mhg. quicken, cp. E. quicken] to live, be alive, live by, subsist on (c. instr. or nissāya). Imper. pres. jīva Sn 427, very freq. with ciraŋ live long . . ., as a salutation & thanksgiving. ciraŋ jīva J VI.337; c. jīvāhi Sn 1029; Pv II.333; c. jīvantu Pv I.55; -- pot. jīve Sn 440, 589; Dh 110; -- ppr. jīvaŋ Sn 427, 432; <-> ppr. med. jīvamāna J I.307; PvA 39; -- inf. jīvituŋ J I.263; Dh 123. -- Sn 84 sq., 613 sq., 804; Dh 197; J III.26; IV.137; VI.183 (jīvare); PvA 111.

Jīvana (nt.) living, means of subsistence, livelihood PvA 161. Spelt jīvāna (v. l. jīvino) (adj.) at J III.353 (yācana°).

Jīvamānaka (adj.) [ppr. med. of jīvati+ka] living, alive Vism 194.

Jīvikā (f.) [abstr. fr. jīvaka] living, livelihood S III.93; A V.87, 210; J IV.459; Miln 122; SnA 466. Freq. in combn °ŋ kappeti to find or get one's living: J II.209; PvA 40, etc.; °kappaka finding one's livelihood (c. ger. by) J II.167. Cp. next.

Jīvita (nt.) [Vedic jīvita, orig. pp. of jīvati "that which is lived," cp. same formation in Lat. vīta=*vīvita; Gr. bio/th living, sustenace, & di/aita, "diet"] (individual) life, lifetime, span of life; living, livelihood (cp. jīvikā) Vin II.191; S I.42; IV.169, 213; M II.73 (appaŋ); A I.155, 255; III.72; IV.136 (appakaŋ parittaŋ); Sn 181, 440, 574, 577, 931, 1077; Dh 110, 111, 130; J I.222; Pv I.1111 (ittaraŋ); II.67 (vijahati); Dhs 19, 295; Vism 235, 236; Ps II.245; PvA 40. -- jīvitā voropeti to deprive of life, to kill Vin III.73; D III.235; M II.99; A III.146, 436; IV.370 sq.; PvA 67.
--āsQ the desire for life A I.86; --indriya the faculty of life, vitality Vin III.73; S V.204; Kvu 8, 10; Miln 56; Dhs 19; Vism 32, 230 (°upaccheda destruction of life), 447 (def.); DhA II.356 (°ŋ upacchindati to destroy life); VvA 72; --kkhaya the dissolution of life, i. e. death J I.222; PvA 95, 111; --dāna "the gift of life," saving or sparing life J I.167; II.154; --nikanti desire for life A IV.48; --parikkhārā (pl.) the requisites of life M I.104 sq.; A III.120; V.211; --pariyādāna the cessation or consummation of life D I.46 (=DA I.128); S II.83; A IV.13; --pariyosāna the end of life, i. e. death J I.256; PvA 73; --mada the pride of life, enumd under the 3 madā; viz. ārogya, yobbana, j.: of health, youth, life D III.220; A I.146; III.72; --rūpa (adj.) living (lifelike) J II.190; --sankhaya=°khaya Sn 74; Dh 331; Nd2 262 (=°pariyosāna); --hetu (adv.) on the ground of life, for the sake of life A IV.201, 270

Jīvin (adj.) (usually --°) living, leading a life (of . . .) S I.42, 61; Sn 88, 181; Dh 164; PvA 27. Cp. dīgha°, dhamma°.

Juṇhā (f.) [Sk. jyotsnā, see also P. dosinā) moonlight, a moonlit night, the bright fortnight of the month (opp. kālapakkha) Vin I.138, 176; J I.165; IV.498 (°pakkha).

Juti (f.) [Sk. jyuti & dyuti, to dyotate, see jotati] splendour, brightness, effulgence, light J II.353; PvA 122, 137, 198. The spelling juti at M I.328 (in combn gati+juti) seems to be faulty for cuti (so as v. l. given on p. 557).
--dhara (jutin°) carrying or showing light, shining, resplendent, brilliant S I.121; J II.353; DhA I.432.

Jutika (adj.) (--°) having light, in mahā° of great splendour D II.272; A I.206; IV.248.

Jutimatā (f.) [fr. jutimant] splendour, brightness, prominence J 14; V.405

Jutimant (adj.) [fr. juti] brilliant, bright; usually fig. as prominent in wisdom: "bright." distinguished, a great light (in this sense often as v. l. to jātimant) D II.256 (ī); S V.24; Dh 89 (=DhA II.163 ñāṇajutiyā jotetvā); Sn 508; Pv IV.135 (=PvA 230 ñāṇajutiyā jutimā).

Jutimantatā (f.) [fr. jutimant] splendour SnA 453.

Juhati [Sk. juhoti, *gheu(d); cp. Gr. xe/w, xQtra, xu_los; Lat. fundo; Goth. giutan, Ohg. giozan] to pour (into the fire), to sacrifice, offer; to give, dedicate A II.207 (aggiŋ); Sn 1046 (=Nd2 263 deti cīvaraŋ, etc.); 428 (aggihuttaŋ jūhato), p. 79 (aggiŋ); Pug 56; fut. juhissati S I.166 (aggiŋ); caus. hāpeti2 pp. huta; see also hava, havi, homa.

Juhana (nt.) [fr. juhati] offering, sacrifice D I.12, J II.43.

Jūta (nt.) [Sk. dyūta pp. of div, dīvyati, P. dibbati to play at dice] gambling, playing at dice D I.7 (°ppamādaṭṭhāna cp. DA I.85)÷; III.182, 186 (id.); J I.290; III.198; VI.281; DhA II.228. °ŋ kīḷati to play at d. J I.289; III.187. -- See also dūta2.
--gīta a verse sung at playing dice (for luck) J I.289, 293; --maṇḍala dice board (=phalaka J I.290) J I.293. --sālā gambling hall J VI.281.

Je (part.) exclamation: oh! ah! now then! Vin I.232, 292 (gaccha je); M I.126; VvA 187, 207; DhA IV.105.

Jeguccha (adj.) & jegucchiya (J II.437) [sec. der. fr. jigucchā] contemptible, loathsome, detestable J IV.305; Vism 250; Th 1, 1056; PvA 78, 192 (asuci+). Cp. pari°. -- a° not despised Sn 852; Th 1, 961.

Jegucchitā (f.) [see jigucchita] avoidance, detestation, disgust Vin I.234; M I.30; A IV.182 sq.

Jegucchin (adj.) one who detests or avoids (usually --°) M I.77; (parama°), 78 A IV.174, 182 sq., 188 sq., Miln 352 (pāpa°).

Jeṭṭha (adj.) [compar.--superl. formation of jyā power. Gr. bi/a, from ji in jināti & jayati "stronger than others," used as superl. (& compar.) to vuḍḍha old--elder, eldest. The compar. *jeyya is a grammarian's construction, see remarks on kaniṭṭha] better (than others), best, first, supreme; first--born; elder brother or sister, elder, eldest D II.15 (aggo jeṭṭho seṭṭho=the first, foremost & best of all); A I.108; II.87; III.152; IV.175; J I.138 (°putta); II.101 (°bhātā), 128 (°yakkhinī); IV.137.
--apacāyin, in phrase kule--j.--apacāyin paying due respect to the clan--elders D III.72, 74; S V.468; Vism 415; DhA I.265. Same for °apacāyikā (f.) honour to . . . Nd2 294, & °apacāyitar D III.70, 71, 145, 169. --māsa N. of a month SnA 359.

Jeṭṭhaka =jeṭṭha J I.253; II.101 (°tāpasa); III.281 (°kam māra: head of the silversmith's guild); IV.137, 161; V.282; Pv I.113 (putta=pubbaja PvA 57); DhA III.237 (°sīla); IV.111 (id.); PvA 36 (°bhariyā), 42 (°pesakāra head of the weaver's guild), 47 (°vāṇija), 75.

Jeti see jayati.

Jevanīya (nt.) a kind of (missile) weapon A IV.107=110 (combd with āvudha & salāka; vv. ll. vedhanika, jeganika, jevanika).

Jotaka (adj.) [from juti] illuminating, making light; explaining J II.420; Dpvs XIV.50; Miln 343 (=lamp<-> lighter). -- f. °ikā explanation, commentary, N. of several Commentaries, e. g. the Paramatthajotikā on the Sutta Nipāta (KhA 11); cp. the similar expression dīpanī (Paramatthadīpanī on Th 2; Vv & Pv.). <-> Jotika Np. DhA I.385 (Jotiya); Vism 233, 382.

Jotati [Sk. dyotate to shine, *deịā; cp. Gr. de/atai shine, dh_los clear; also Sk. dī in dīpyate; Lat. dies. Dhtp 120 gives jut in meaning "ditti," i. e. light] to shine, be splendid J` I.53; VI.100, 509; PvA 71 (jotantī=obhāsentī).

Jotana (nt.) & jotanā (f.) [cp. Sk. dyotana] illumination, explanation J VI.542; Ps II.112; VvA 17 (°nā).

Joti (m. nt.) [Sk. jyotis (cp. dyuti) nt. to dyotate, see jotati] 1. light, splendour, radiance S I.93; A II.85; Vv 162. -- 2. a star: see cpds. -- 3. fire S I.169; Th 1, 415; J IV.206; sajotibhūta set on fire S II.260; A III.407 sq.; J I.232.
--parāyaṇa (adj.) attaining to light or glory S I.93; A II.85; D III.233; Pug 51; --pāvaka a brilliant fire Vv 162 (expl. VvA 79: candima--suriya--nakkhatta tāraka--rūpānaŋ sādhāraṇa--nāmaŋ); --pāsāṇa a burning glass made of a crystal DhA IV.209; --mālikā a certain torture (setting the body on fire: making a fiery garland) M I.87=A I.47=II.122=Nd1 154=Nd2 604=Miln 197; --rasa a certain jewel (wishing stone) VvA 111, 339; DhA I.198; Miln 118; --sattha the science of the stars, astronomy: one of the 6 Vedic disciplines: see chaḷanga, cp. jotisā.

Jotimant (adj.) [joti+mant, cp. also P. jutimant] luminous, endowed with light or splendour, bright, excellent (in knowledge) Sn 348 (=paññājoti--sampanna SnA 348).

Jotisā (f.) [=Sk. jyotiṣa (nt.)] astronomy Miln 3.

Joteti [Caus. of jotati] (a) trs. to cause to shine, illuminate, make clear, explain A II.51=J V.509 (bhāsaye jotaye dhammaŋ; Gloss J V.510 katheyya for joteyya=jotaye) It 108; J II.208; PvA 18. -- (b) intrs. to shine DhA II.163 (ñāṇajutiyā jotetvā); pp. jotita resplendent PvA 53.

Jh.

Jhatta [pp. of jhāpeti; cp. ñatta>*jñāpayati] set on fire, consumed, dried up (w. hunger or thirst: parched) combd w. chāta J II.83; VI.347.

Jhatvā see jhāpeti.

Jhasa (?) a window or opening in general J II.334.

Jhāna1

Jhāna1 (nt.) [from jhāyati,1 BSk. dhyāna. The (popular etym--) expln of jhāna is given by Bdhgh at Vism 150 as follows: "ārammaṇ'ûpanijjhānato paccanīka--jhāpanato vā jhānaŋ," i.e. called jh. from meditation on objects & from burning up anything adverse] literally meditation. But it never means vaguely meditation. It is the technical term for a special religious experience, reached in a certain order of mental states. It was originally divided into four such states. These may be summarized: 1. The mystic, with his mind free from sensuous and worldly ideas, concentrates his thoughts on some special subject (for instance, the impermanence of all things). This he thinks out by attention to the facts, and by reasoning. 2. Then uplifted above attention & reasoning, he experiences joy & ease both of body and mind. 3. Then the bliss passes away, & he becomes suffused with a sense of ease, and 4. he becomes aware of pure lucidity of mind & equanimity of heart. The whole really forms one series of mental states, & the stages might have been fixed at other points in the series. So the Dhamma--saŋgani makes a second list of five stages, by calling, in the second jhāna, the fading away of observation one stage, & the giving up of sustained thinking another stage (Dhs 167--175). And the Vibhaŋga calls the first jhāna the pañcaŋgika--jhāna because it, by itself, can be divided into five parts (Vbh 267). The state of mind left after the experience of the four jhānas is described as follows at D I.76: "with his heart thus serene, made pure, translucent, cultured, void of evil, supple, ready to act, firm and imperturbable." It will be seen that there is no suggestion of trance, but rather of an enhanced vitality. In the descriptions of the crises in the religious experiences of Christian saints and mystics, expressions similar to those used in the jhānas are frequent (see F. Heiler Die Buddhistische Versenkung, 1918). Laymen could pass through the four jhānas (S IV.301). The jhānas are only a means, not the end. To imagine that experiencing them was equivalent to Arahantship (and was therefore the end aimed at) is condemned (D I.37 ff.) as a deadly heresy. In late Pali we find the phrase arūpajjhānā. This is merely a new name for the last four of the eight Vimokkhā, which culminate in trance. It was because they made this the aim of their teaching that Gotama rejected the doctrines of his two teachers. Āḷāra--Kāḷāma & Uddaka--Rāmaputta (M I.164 f.). -- The jhānas are discussed in extenso & in various combinations as regards theory & practice at: D I.34 sq.; 73 sq.; S II. 210 sq.; IV.217 sq., 263 sq.; V.213 sq.; M I.276 sq., 350 sq., 454 sq.; A I.53, 163; II.126; III.394 sq.; IV.409 sq.; V.157 sq.; Vin

III.4; Nd2 on Sn 1119 & s.v.; Ps I.97 sq.; II.169 sq.; Vbh 257 sq.; 263 sq.; 279 sq.; Vism 88, 415.--They are frequently mentioned either as a set, or singly, when often the set is implied (as in the case of the 4th jh.). Mentioned as jh. 1--4 e. g. at Vin I.104; II.161 (foll. by sotāpanna, etc.); D II.156, 186; III.78, 131, 222; S II.278 (nikāmalābhin); A II.36 (id.); III.354; S IV.299; V.307 sq.; M I.21, 41, 159, 203, 247, 398, 521; II.15, 37; Sn 69, 156, 985; Dh 372; J I.139; VvA 38; PvA 163. -- Separately: the 1st: A IV.422; V.135; M I.246, 294; Miln 289; 1st--3rd: A III.323; M I.181; 1st & 2nd: M II.28; 4th: A II.41; III.325; V.31; D III.270; VvA 4. -- See also Mrs. Rh. D. Buddh. Psych. (Quest Series) p. 107 sq.; Dhs. trsl. p. 52 sq.; Index to Saŋyutta N. for more refs.; also Kasiṇa.

--anuyutta applying oneself to meditation Sn 972; --anga a constituent of meditation (with ref. to the 4 jhānas) Vism 190. --kīḷā sporting in the exercise of meditation J III.45. --pasuta id. (+dhīra) Sn 709; Dh 181 (cp. DhA III.226); --rata fond of meditation S I.53, 122; IV.117; It 40; Sn 212, 503, 1009; Vv 5015; VvA 38; --vimokkha emancipation reached through jhāna A III.417; V.34; --sahagata accompanied by jh. (of paññābala) A I.42.

Jhāna2

Jhāna2 (nt.) [from jhāyati2] conflagration, fire D III.94; J I.347.

Jhānika (adj.) [fr. jhāna1] belonging to the (4) meditations Vism 111.

Jhāpaka (adj.) one who sets fire to (cp. jhāpeti), an incendiary J III.71.

Jhāpana (nt.) setting fire to, consumption by fire, in sarīra°--kicca cremation VvA 76.

Jhāpita [pp. jhāpeti] set on fire Miln 47; Vism 76 (°kāla time of cremation).

Jhāpeti [Caus. of jhāyati2] 1. to set fire to, to burn, to cook Vin IV.265; J I.255, 294; DhA II.66; PvA 62. -- 2. to destroy, to bring to ruin, to kill (see Kern, Toev., p. 37 sq.) J III.441 (=ḍahati pīḷeti); VvA 38 (=jhāyati1, connected w. jhāna: to destroy by means of jhāna); inf. jhāpetuŋ J VI.300 (+ghātetuŋ hantuŋ); ger. jhatvā ref. S I.161 (reads chetvā)=Nett 145 (reads jhitvā, with v. l. chetvā). S I.19 (reads chetvā, vv. ll. ghatvā & jhatvā)=J IV.67 (T.
jhatvā, v. l. chetvā; expld by kilametvā); S I.41 (v. l. for T. chetvā, Bdhgh says "jhatvā ti vadhitvā"); J II.262 (+hantvā vadhitvā; expld by kilametvā); VI.299 (+vadhitvā); also jhatvāna J IV.57 (=hantvā). -- pp. jhatta & jhāpita.

Jhāma (adj.--n.) [jhāyati2] burning, on fire, conflagration, in °khetta charcoal--burner's field J I.238; II.92; °angāra a burning cinder PvA 90. By itself: J I.405; DhA II.67.

Jhāmaka N. of a plant J VI.537; also in °bhatta (?) J II.288.

Jhāyaka (adj.) one who makes a fire D III.94.

Jhāyati1

Jhāyati1 [Sk. dhyāyati, dhī; with dhīra, dhīḥ from didheti shine, perceive; cp. Goth. filu--deisei cunning, & in meaning cinteti>citta1] to meditate, contemplate, think upon, brood over (c. acc.): search for, hunt after D II.237 (jhānaŋ); S I.25, 57; A V.323 sq. (+pa,° ni,° ava°); Sn 165, 221, 425, 709, 818 (=Nd1 149 pa°, ni°, ava°); Dh 27, 371, 395; J I.67, 410; Vv 5012; Pv IV.166; Miln 66; SnA 320 (aor. jhāyiŋsu thought of). -- pp. jhāyita.

Jhāyati2

Jhāyati2 [Sk. kṣāyati to burn, kṣāy & kṣī, cp. khara & chārikā] to burn, to be on fire: fig. to be consumed, to waste away, to dry up D I.50 (=jāleti DA I.151); III.94 (to make a fire); J I.61, 62; Pv I.1110 (jhāyare v. l. BB. for ghāyire); Miln 47; PvA 33 (=pariḍayhati); -- aor. jhāyi DhA II.240 sq. -- (fig.) Dh 155; J VI.189. -- Caus. jhāpeti. -- Cp. khīyati2.

Jhāyana1

Jhāyana1 (nt.) [der. fr. jhāyati1] meditating, in °sīla the practice of meditation (cp. Sk. dhyānayoga) VvA 38.

Jhāyana2

Jhāyana2 (nt.) [fr. jhāyati2] cremation, burning Pug A 187.

Jhāyin (adj.) [see jhāyati1 & jhāna] pondering over (c. acc.) intent on: meditative, self--concentrated, engaged in jhāna--practice Vin II.75; S I.46=52; II.284; M I.334; A I.24; III.355; IV.426; V.156, 325 sq.; Sn 85 (magga°), 638, 719, 1009, 1105; It 71, 74, 112; J IV.7; Dh 23, 110, 387 (reminding of jhāyati2, cp. DhA IV.144); Nd2 264; Vv 58; Pv IV.132; Vbh 342. Nd1 226= Nd2 3422=Vism 26 (āpādaka°).

Jhitvā is reading at Nett 145 for jhatvā is reading at Nett 145 for jhatvā (see jhāpeti).

Ñ.

Ñatta (nt.) [nomen agentis from jānāti] the intellectual faculty, intelligence Dh 72 (=DhA II.73: jānanasabhāva).

Ñatti (f.) [Sk. jñapti, from jñāpayati, caus of jñā] announcement, declaration, esp. as t. t. a motion or resolution put at a kammavācā (proceedings at a meeting of the chapter. The usual formula is "esā ñatti; suṇātu me bhante sangho": Vin I.340; III.150, 173, 228; -- °ŋ ṭhapeti to propose a resolution Vin IV.152. -- Vin V.142, 217 (na c'âpi ñatti na ca pana kammavācā). This resolution is also called a ñattikamma: Vin II.89; IV.152; V.116; A I.99. Two kinds are distinguished, viz. that at which the voting follows directly upon the motion, i. e. a ñatti--dutiya--kamma, & that at which the motion is put 3 times, & is then followed (as 4th item) by the decision, i. e. a ñ--catuttha--kamma. Both kinds are discussed at Vin I.56, 317 sq.; II.89; III.156; IV.152; & passim. Cp. Divy 356: jñapticaturtha. Cp. āṇatti, viññatti.

Ñatvā etc.: see jānāti.

Ñāṇa (nt.) [from jānāti. See also jānana. *genē, as in Gr. gnw_--sis (cp. gnostic), gnw/mh; Lat. (co)gnitio; Goth. kunpi; Ogh. kunst; E. knowledge] knowledge, intelligence, insight, conviction, recognition, opp. aññāṇa & avijjā, lack of k. or ignorance. -- 1. Ñāṇa in the theory of cognition: it occurs in intensive couple--compounds with terms of sight as cakkhu (eye) & dassana (sight, view), e. g. in cakkhu--karaṇa ñāṇa--karaṇa "opening our eyes & thus producing knowledge" i. e. giving us the eye of knowledge (a mental eye) (see cakkhu, jānāti passati, & cpd. °karaṇa): Bhagavā jānaŋ jānāti passaŋ passati cakkhu--bhūto ñāṇa--bhūto (=he is one perfected in knowledge) M I.111=Nd2 2353h; natthi hetu natthi paccayo ñāṇāya dassanāya ahetu apaccayo ñāṇaŋ dassanaŋ hoti "through seeing & knowing," i. e. on grounds of definite knowledge arises the sure conviction that where there is no cause there is no consequence S V.126. Cp. also the relation of diṭṭhi to ñāṇa. This implies that all things visible are knowable as well as that all our knowledge is based on empirical grounds; yāvatakaŋ ñeyyaŋ tāvatakaŋ ñāṇaŋ Nd2 2353m; yaŋ ñāṇaŋ taŋ dassanaŋ, yaŋ dassanaŋ taŋ ñāṇaŋ Vin III.91; ñāṇa+dassana (i. e. full vision) as one of the characteristics of Arahantship: see arahant II.D. Cp. BSk. jñānadarśana, e. g. AvŚ I.210. -- 2. Scope and character of ñāṇa: ñ. as faculty of understanding is included in paññā (cp. wisdom=perfected knowledge). The latter signifies the spiritual wisdom which embraces the fundamental truths of morality & conviction (such as aniccaŋ anattā dukkhaŋ: Miln 42); whereas ñ. is relative to common experience (see Nd2 2353 under cakkhumā, & on rel. of p. & ñ. Ps I.59 sq.; 118 sq.; II.189 sq.). -- Perception (saññā) is necessary to the forming of ñāṇa, it precedes it (D I.185); as sure knowledge ñ. is preferable to saddhā (S IV.298); at Vin III.91 the definition of ñ. is given with tisso vijjā (3 kinds of knowledge); they are specified at Nd2 266 as aṭṭhasamāpatti--ñāṇa (consisting in the 8 attainments, viz. jhāna & its 4 succeeding developments), pañc'abhiññā° (the 5 higher knowledges, see paññā & abhi°), micchā° (false k. or heresy). Three degrees of k. are distinguished at DA I.100, viz. sāvaka--pāramī--ñāṇa, paccekabuddha°, sabbaññuta° (highest k. of a relig. student, k. of a wise man, & omniscience). Four objects of k. (as objects of truth or sammādiṭṭhi) are enumd as dhamme ñāṇaŋ, anvaye ñ., paricchede ñ., sammuti ñ. at D

III.226, 277; other four as dukkhe ñ. (dukkha--) samudaye ñ., nirodhe ñ., magge ñ. (i. e. the knowledge of the paṭicca--samuppāda) at D III.227; Ps I.118; Vbh 235 (=sammādiṭṭhi). Right knowledge (or truth) is contrasted with false k. (micchā--ñāṇa=micchādiṭṭhi): S V.384; M II.29; A II.222; V.327; Vbh 392. <-> 3. Ñāṇa in application: (a) Vin I.35; D II.155 (opp. pasāda); S I.129 (cittamhi susamāhite ñāṇamhi vuttamānamhi); II.60 (jātipaccayā jarāmaraṇan ti ñ.Q see ñ--vatthu); A I.219 (on precedence of either samādhi or ñ.); Sn 378, 789, 987 (muddhani ñāṇaŋ tassa na vijjati), 1078 (diṭṭhi, suti, ñ.: doctrine, revelation, personal knowledge, i. e. intelligence; differently expl. at Nd2 266), 1113; Pv III.51 (Sugatassa ñ. is asādhāraṇaŋ) Ps I.194 sq.; II.244; Vbh 306 sq. (ñ--vibhanga), 328 sq. (kammassakataŋ ñ.); Nett 15 sq.; 161 (+ñeyya), 191 (id.). -- (b) ñāṇaŋ hoti or uppajjati knowledge comes to (him) i. e. to reason, to arrive at a conclusion (with iti=that . . .) S II.124=III.28 (uppajjati); D III.278 (id.); A II.211÷; IV.75; V.195; S III.154. See also arahant II.D. -- (c) Var. attributes of ñ.: anuttariya A V.37; aparapaccayā (k. of the non--effect of causation through lack of cause) S II.17, 78; III.135; V.179, 422 sq. (=sammādiṭṭhi), same as ahetu--ñāṇa S V.126; asādhāraṇa (incomparable, uncommon k.) A III.441; PvA 197; akuppa D III.273; ariya A III.451; pariyodāta S I.198; bhiyyosomatta S III.112; yathā bhūtaŋ (proper, definite, right k.) (concerning kāya, etc.) S V.144; A III.420;
V.37. -- (d) knowledge of, about or concerning, consisting in or belonging to, is expressed either by loc. or --° (equal to subj. or obj. gen.). -- (a) with loc.: anuppāde ñ. D III.214, 274; anvaye D III.226, 277; kāye D III.274; khaye D III.214, 220 (āsavānaŋ; cp. M I.23, 183, 348; II.38), 275; S II.30; Nett 15; cutûpapāte D III.111, 220; dukkhe (etc.) D IIII.227; S II.4; V.8, 430; dhamme D III.226; S II.58; nibbāne S II.124 (cp. IV.86). -- (b) as --°: anāvaraṇa° DA I.100; ariya S I.228; A III.451; khanti Ps I.106; jātissara J I.167; cutûpapāta M I.22, 183, 347; II.38, etc.; ceto--pariya D III.100, & °pariyāya S V.160; dibbacakkhu Ps I.114; dhammaṭṭhiti S II.60, 124; Ps I.50; nibbidā Ps I.195; pubbe--nivāsânusati M I.22, 248, 347; II.38, etc.; Buddha° Nd2 2353; Ps I.133; II.31, 195; DA I.100; sabbaññuta Ps I.131 sq.; DA I.99 sq.; PvA 197; sekha S II.43, 58, 80, & asekha S III.83. -- (e) aññāṇa wrong k., false view, ignorance, untruth S I.181; II.92; III.258 sq.; V.126; A II.11; Sn 347, 839; Ps I.80; Pug 21; Dhs 390, 1061; see avijjā & micchādiṭṭhi.
 --indriya the faculty of cognition or understanding Dhs 157; --ûpapanna endowed with k. Sn 1077 (=Nd2 266b °upeta); --karaṇa (adj.) giving (right) understanding, enlightening, in combn w. cakkhukaraṇa (giving (in)--sight, cp. "your eyes shall be opened and ye shall be knowing good and evil" Gen. 35): kusalavitakkā anandha--karaṇā cakkhu° ñāṇa° It 82; f. --ī (of majjhimā--paṭipadā) S IV.331; --cakkhu the eye of k. PvA 166; --jāla the net of k., in phrase ñāṇajālassa anto paviṭṭha coming within the net, i. e. into the range of one's intelligence or mental eye (clear sight) DhA I.26; II.37, 58, 96; III.171, 193; IV.61; VvA 63; --dassana "knowing and seeing," "clear sight," i. e. perfect knowledge; having a vision of truth, i. e. recognition of truth, philosophy, (right) theory of life, all--comprising knowledge. Defined as tisso vijjā (see above 2) at Vin IV.26; fully discussed at DA I.220, cp. also def. at Ps II.244. -- Vin II.178. (parisuddha°;+ājīva, dhammadesanā, veyyākaraṇa); III.90 sq.; V.164, 197; D I.76÷(following after the jhānas as the first step of paññā, see paññā--sampadā); III.134, 222 (°paṭilābha), 288 (°visuddhi); M I.195 sq.; 202 sq., 482; II.9, 31; Nett 17, 18, 28; see also vimutti°; --dassin one who possesses perfect k. Sn 478; --patha the path of k. Sn 868; --phusanā experience, gaining of k. DhA I.230; --bandhu an associate or friend of k. Sn 911; --bhūta in comb" w. cakkhubhūta, having become seeing & knowing, i. e. being wise S II.255; IV.94; A V.226 sq.; --vatthūni (pl.) the objects or items of (right) knowledge which means k. of the paṭiccasamuppāda or causal connection of phenomena. As 44 (i. e. 4 X 11, all constituents except avijjā, in analogy to the 4 parts of the ariyasaccāni) S II.56 sq., as 77 (7 X 11) S II.59 sq.; discussed in extenso at Vbh 306--344 (called ñāṇavatthu); --vāda talk about (the attainment of supreme) knowledge D III.13 sq.; A V.42 sq.; --vippayutta disconnected with k. Dhs 147, 157, 270; --vimokkha emancipation through k. Ps II.36, 42; --visesa distinction of k., superior k. PvA 196; --sampayutta associated with k. Dhs 1, 147, 157, etc.; Vbh 169 sq., 184, 285 sq., 414 sq.

Ñāṇika (adj.) in pañca° having five truths (of samādhi) D III.278.

Ñāṇin (adj.) knowing, one who is possessed of (right) knowledge S II.169; A II.89 (sammā°); IV.340. -- aññāṇin not knowing, unaware VvA 76.

Ñāta [pp. of jānāti=Gr. gnwto/s, Lat. (g)notus; ajñāta (P. aññāta) = a)/gnwtos=ignotus] known, well--known; experienced, brought to knowledge, realized. In Nd2 s. v. constantly expl. by tulita tirita vibhūta vibhāvita which series is also used as expln. of diṭṭha & vidita A V.195; J I.266; Sn 343 (+yasassin); Miln 21 (id.). -- aññāta not known, unknown Vin I.209; M I.430; S II.281; DhA I.208.

Ñātaka [for *ñātika from ñāti] a relation, relative, kinsman Vin II.194; M II.67; Dh 43; Sn 263 (=KhA 140: ñāyante amhākaŋ ime ti ñātakā), 296, 579; Pv II.14 (Minayeff, but Hardy °ika); PvA 19, 21, 31, 62, 69; DA I.90.

Ñāti [see janati; cp. Sk. jñāti, Gr. gnwto/s, Lat. cognatus, Goth. knops] a relation, relative (=mātito pitito ca sambandhā PvA 25;=bandhū PvA 86; specialized as °sālohitā, see below). Pl. ñātayo (Pv I.43; KhA 209, 214) and ñātī (M II.73; KhA 210, cp. 213; acc. also ñātī Pv I.67); Sn 141; Dh 139, 204, 288; J II.353; Pv I.53, 122; II.313, 67. -- Discussed in detail with regard to its being one of the 10 paḷibodhā at Vism 94.
 --kathā (boastful) talk about relatives D I.7÷ (cp. DA I.90); --gata coming into (the ties of) relationship J VI.307 (°gataka ib. 308); --ghara the paternal home J I.52; --dhamma the duties of relatives Pv I.512; (=ñātīhi ñātīnaŋ kattabba--karaṇaŋ PvA 30); --parivatta the circle of relations D I.61; M I.267; Pug 57÷; --peta a deceased relation Pv I.54; --majjhagata (adj.) in the midst of one's relations Pug 29; --mittā (pl.) friends & relatives Dh 219; J III.396; Pv I.126; --vyasana misfortune of relatives (opp. °sampada) D III.235; enum as one of the general misfortunes under dukkha (see Nd2 304F); --sangha the congregation of kinsmen, the clan A I.152; Sn 589; --sālohitạ a relation by blood (contrasted with friendship: mittāmaccā Sn p. 104), often with ref. to the deceased: petā ñ--sālohitā the spirits of deceased blood--relations M I.33; A V.132, 269; PvA 27, 28; --sineha the affection of relationship PvA 29; --hetusampatti a blessing received through the kinsmen PvA 27.

Ñāpeti [Caus. of jānāti, cp. also ñatti] to make known, to explain, to announce J II.133. Cp. jānāpeti & āṇāpeti.

Ñāya [Sk. nyāya=ni+i] 1. method, truth, system, later =logic: °gantha book on logic Dāvs III.41. -- 2. fitness, right manner, propriety, right conduct, often appld to the "right path" (ariyamagga=ariyañāya Vin I.10) D III.120; S V.19, 141, 167 sq., 185; A II.95; IV.426; V.194; Dh I.249; ariya ñ. S II.68; V.387;= the causal law S V.388;=kalyāṇa--kusala--dhammatā A II.36; used in apposition with dhamma and kusala D II.151; M II.181, 197; is replaced herein by sacca S I.240;=Nibbāna at Vism 219, 524; ñ.--paṭipanna walking in the right path S V.343; A II.56; III.212, 286; V.183.

--Ñū (--ññū) (adj.--suffix) [Sk. --jña, from jānāti, *gn: cp. P. gū>Sk. ga] knowing, recognizing, acknowledging, in ughaṭita°, kata°, kāla°, khaṇa°, matta°, ratta°, vara°, vipacita°, veda°, sabba°, etc. (q. v.)--fem. abstr. °Qutā in same combinations.

Ṭ.

Ṭan (?) (adv.) part of sound J I.287 (ṭan ti saddo).

°Ṭha (°ṭṭha) (adj.--suffix) [from tiṭṭhati] standing, as opposed to either lying down or moving; located, being based on, founded on (e. g. appa° based on little D I.143): see kappa° (lasting a k.), kūṭa° (immovable), gaha° (founding a house, householder), dhamma°, nava°, vehāsa° (=vihan--ga). -- (n.) a stand i. e. a place for: goṭṭha a stable.

Ṭhapana (nt.) 1. setting up, placing, founding; establishment, arrangement, position Vin V.114; J I.99 (aggha° fixing prices); Miln 352 (pāda°); DA I.294; (=vidhārite); PvA 5 (kulavaŋsa°). -- 2. letting alone, omission, suspension, in pāṭimokkha° Vin II.241.

Ṭhapanā (f.) 1. arrangement DA I.294. -- 2. application of mind, attention Pug 18, Vism 278 (=appanā).

Ṭhapita [pp. of ṭhapeti] 1. placed, put down; set up, arranged, often simply pleonastic for finite verb (=being): saŋharitvā ṭh. being folded up J I.265 (cp. similar use of gahetvā c. ger.): mukkhe ṭh. J VI.366; °sankāra (dustheap) PvA 82; pariccajane ṭh. appointed for the distribution of gifts PvA 124. -- 2. suspended, left over, set aside Vin II.242 (pāṭimokkha).

Ṭhapeti [Caus. of tiṭṭhati] to place, set up, fix, arrange, establish; appoint to (c. loc.); to place aside, save, put by, leave out Vin II.32 (pavāraṇaŋ), 191 (ucce & nīce ṭhāne to place high or low), 276 (pavāraṇaŋ); V.193 (uposathaŋ), 196 (give advice); D I.120 (leaving out, discarding); Dh 40 (cittaŋ ṭh. make firm) J I.62, 138, 223, 293 (except); II.132 (puttaṭṭhāne ṭh. as daughter); J II.159; VI.365 (putting by); VvA 63 (kasiŋ ṭhapetvā except ploughing); PvA 4, 20 (varaŋ ṭhapetvā denying a wish), 39, 114

(setting up); Miln 13 (ṭhapetvā setting aside, leaving till later). -- inf. ṭhapetuŋ Vin II.194; PvA 73 (saŋharitvā ṭh. to fold up: cp. ṭhapita); grd. ṭhapetabba J II.352 (rājaṭṭhāne); PvA 97; & ṭhapaniya (in pañha ṭh. a question to be left standing over, i. e. not to be asked) D III.229. -- ger. ṭhapetvā (leaving out, setting aside, excepting) also used as prep. c. acc. (before or after the noun): with the omission of, besides, except D I.105 (ṭh. dve); J I.179 (maŋ but for me), 294 (tumhe ṭh.); II.154 (ekaŋ vaddhaŋ ṭh.); IV.142 (ṭh. maŋ); VvA 100 (ṭh. ekaŋ itthiŋ); PvA 93 (ṭh. maŋ). Cp. BSk. sthāpayitvā "except" AvŚ II.111. -- Caus. ṭhapāpeti to cause to be set up; to have erected, to put up J I.266; DhA II.191.

Ṭhāna (ṭṭhāna) (nt.) [Vedic sthāna, sthā, see tiṭṭhati; cp. Sk. sthāman Gr. staqmi/s, Lat. stamen] -- I. Connotation. As one of the 4 iriyāpathā (behaviours) 1. contrasted (a) as standing position with sitting or reclining; (b) as rest with motion; 2. by itself without particular characterization as location.

II. Meanings--(1) Literal: place, region, locality, abode, part (--° of, or belonging to)--(a) cattāri ṭhānāni dassanīyāni four places (in the career of Buddha) to be visited D II.140=A II.120; vāse ṭhāne gamane Sn 40 (expl. by SnA 85 as mahā--upaṭṭhāna--sankhāte ṭhāne, but may be referred to I. 1 (b)); ṭhānā cāveti to remove from one's place Sn 442; J IV.138; PvA 55 (spot of the body). -- (b) kumbha° (the "locality of the pitcher," i. e. the well) q. v.; arañña° (part of the forest) J I.253; PvA 32; nivāsana° (abode) PvA 76; phāsuka° J II.103; PvA 13; vasana° J I.150, 278; VvA 66; virūhana° (place for the growing of . . .) PvA 7; vihāra (place of his sojourn) PvA 22; saka° (his own abode) J II.129; PvA 66. -- (c) In this meaning it approaches the metaphorical sense of "condition, state" (see 2 & cp. gati) in: dibbāni ṭhānāni heavenly regions S I.21; tidivaŋ S I.96; saggaŋ ṭh. a happy condition Pv I.13; pitu gata° the place where my father went (after death) PvA 38; Yamassa ṭh.=pettivasaya PvA 59. -- (d) In its pregnant sense in combn with accuta & acala it represents the connotation I. 1 (b), i. e. perdurance, constancy, i. e. Nibbāna Vv 514; Dh 225. -- 2. Applied meanings<-> (a) state, condition; also --° (in sg.) as collective--abstract suffix in the sense of being, behaviour (corresponding to E. ending hood, ion, or ing), where it resembles abśtr. formations in °tā & °ttaŋ (Sk. tā & tvaŋ), as lahuṭṭhāna=lahutā & collect. formations in °ti (Sk. daśati ten--hood; devatāti godhead, sarvatāti=P. sabbattaŋ comprehensiveness; cp. also Lat. civitātem, juventūtem). -- S I.129 (condition) II.27 (asabha°)=M I.69; S III.57 (atasitāyaŋ fearless state): A II.118 sq. (four conditions); Ḍh 137 (dasannaŋ aññataraŋ th.° nigacchati he undergoes one of the foll. ten conditions, i. e. items of affliction, expld at DhA III.70 with kāraṇa "labours"), 309 (states=dukkhakāraṇāni DhA III.482, conditions of suffering or ordeals); hattha--pasāraṇa<-> --ṭṭhāna condition of outstretched hands DhA I.298; loc. ṭhāne (--°) when required, at the occasion of . . . DhA I.89 (hasitabba°, saŋvega°, dātuŋ yutta°); pubbe nibbatta --ṭṭhānato paṭṭhāya "since the state (or the time) of his former birth" PvA 100. -- vibhūsanaṭṭhāna ornamentation, decoration, things for adornment D I.5; Sn 59 (DA I.77 superficially: ṭhānaŋ vuccati kāraṇaŋ; SnA 112 simply vibhūsā eva v--ṭṭhānaŋ); jūta--pamāda° (gambling & intoxication) D I.6÷ (cp. expl. at KhA 26); gata° & āgata° (her) going & coming J III.188; --pariccāga° distribution of gifts PvA 124. -- (b) (part=) attribute, quality, degree: aggasāvaka° (degrees of discipleship) VvA 2; esp. in set of 10 attributes, viz. rūpa (etc. 1--5), āyuQ vaṇṇa, sukha, yasa, ādhipateyya D III.146; S IV.275; Pv II.958, also collectively [see (a)] as dasaṭṭhānaŋ S I.193; out of these are mentioned as 4 attributes āyu, vaṇṇa, sukha, bala at Vv 327; other ten at A V.129 (pāsaŋsāni). <-> (c) (counter--part=) object (--° for), thing; item, point; pl. grounds, ways, respects. With a numeral often=a (five)fold collection of . . . S IV.249 sq. (5 objects or things, cp. Ger. fünferlei); A III.54 sq. (id.), 60 sq., 71 sq.; etehi tīhi ṭhānehi on these 3 grounds Dh 224; manussā tīhi ṭhānehi bahuŋ puññaŋ pasavanti: kāyena vācāya manasā (in 3 ways, qualities or properties) A 151 sq.; cp. II.119 sq. (=saŋvutaŋ tīhi ṭhānehi Dh 391); catuhi ṭhānehi in Com. equals catuhi ākārehi or kāraṇehi pāmujjakaraṇaŋ ṭh. (object) Sn 256; ekaccesu ṭhānesu sameti ekaccesu na sameti "I agree in certain points, but not in others" D I.162; kankhaniya° doubtful point S IV.350, 399; -- n'atthi aññaŋ ṭhānaŋ no other means, nothing else DhA II.90; agamanīya° something not to be done, not allowed VvA 72; cp. also kamma°. -- (d) (standpoint=) ground for (assumption) reason, supposition, principle, esp. a sound conclusion, logic, reasonableness (opp. a° see 4): garayhaŋ th. āgacchati "he advocates a faulty principle" D I.161; catuhi ṭh. paññāpeti (four arguments) S III.116; IV.38Q; ṭhāna--kusala accomplished in sound reasoning S III.61 sq. (satta°); A
II.170 sq. Also with aṭṭhāna--kusala: see below 4.

III. Adverbial use of some cases acc. ṭhānaŋ: ettakaŋ ṭh. even a little bit DhA I.389. -- abl. ṭhānaso: in combn w. hetuso with reason & cause, causally conditioned [see 2 (d)] S V.304; A III.417; V.33; Nett 94 (ñāṇa); abs. without moving (see I. 1 (b) & cp. Lat. statim) i. e. without an interval or a cause (of change), at once, immediately, spontaneously, impromptu (cp. cpd.° uppatti) S I.193; V.50, 321, 381; Pv I.44 (=khaṇaŋ yeva PvA 19). -- loc. ṭhāne instead=like, as dhītu ṭhāne ṭhapesi he treats her like a daughter VvA 209; puttaṭṭhāne as a son J II.132.

IV. Contrasted with negation of term (ṭhāna & aṭṭhāna). The meanings in this category are restricted to those mentioned

above under 1 [esp. 1 (c)] & 2 (d), viz. the relations of place>not place (or wrong place, also as proper time & wrong time), i. e. somewhere>nowhere, and of possibility>impossibility (truth>falsehood). (a) ṭhānaŋ upagacchati (pathaviyā) to find a (resting) place on the ground, to stay on the ground (by means of the law of attraction and gravitation) Miln 255; opp. na ṭhānaŋ upa° to find no place to rest, to go into nothingness Miln 180, 237, 270. -- (b) ṭhānaŋ vijjati there is a reason, it is logically sound, it is possible D I.163, 175; M III.64; Ps II.236 sq.; cp. M Vastu II.448; opp. na etaŋ ṭhānaŋ vijjati it is not possible, feasible, plausible, logically correct Vin II.284; D I.104, 239; M II.10; III.64; Miln 237; Nett 92 sq. -- (c) aṭṭhānaŋ an impossibility Sn 54 (aṭṭhāna, with elision of ŋ); aṭṭhāne at the wrong time J I.256; ṭhāna is that one of the gatis which is accessible to human influence, as regards gifts of relief or sacrifice (this is the pettivisaya), whilst aṭṭhāna applied to the other 4 gatis (see gati) PvA 27 sq. In cpd. ṭhānâṭhāna--gata it means referring or leading to good & bad places (gatis): of sabbe khayadhammā (i. e. keci saggûpagā keci apāyûpagā) Nett 94. In combn apucchi nipuṇe pañhe ṭhānâṭhānagate (Miln 1) it may mean either questions concerning possibilities & impossibilities or truths & falsehoods, or questions referring to happy & unhappy states (of existence); ṭhānâṭhāna--ñāṇa is "knowledge of correct & faulty conclusions" Nett 94, cp. Kvu 231 sq.; the same combn occurs with °kusala °kusalatā "accomplished or skilled (& skill) in understanding correct or faulty conclusions" D III.212 (one of the ten powers of the Buddha); M III.64; Dhs 1337, 1338 (trsl. by Mrs. Rh. D. on p. 348 Dhs. trsl. as "skill in affirming or negating causal conjuncture"). In the same sense: ṭhānaŋ ṭhānato pajānāti (& aṭṭhānaŋ aṭṭhānato p.) to draw a logical inference from that which is a proper ground for inference (i. e. which is logical) S V.304; M I.69 sq.=A III.417; V.33.
--uppatti arising instantaneously (see ṭhānaso, above III.) VvA 37; J VI.308 (°kāraṇavindana finding a means right on the spot); --ka (adj.) on the spot, momentary, spontaneous J VI.304.

Ṭhānīya (adj.) [grd. of tiṭṭhati] standing, having a certain position, founded on or caused by (--°) Vin II.194 (--nīca°); A I.264 (chanda -- rāga -- dhamma°). See also under tiṭṭhati.

Ṭhāyika (adj.) at Miln 201 "one who gains his living or subsists on" (instr.) is doubtful reading.

Ṭhāyin (adj.--n.) [from tiṭṭhati] standing, being in, being in a state of (--°), staying with, dependent on (with gen.): pariyuṭṭhaṭṭhāyin "being in a state of one to whom it has arisen," i. e. one who has got the idea of . . . or one who imagines S III.3 sq.; arūpa--ṭṭhāyin It 62; Yamassa ṭhāyino being under the rule of Yama Pv I.119.

Ṭhita [pp. of tiṭṭhati=Gr. stato/s, Lat. status, Celt. fossad (firm)] standing, i. e. (see ṭhāna I) either upright (opp. nisinna, etc.), or immovable, or being, behaving in general. In the latter function often (with ger.) pleonastic for finite verb (cp. ṭhapita); -- resting in, abiding in (--° or with loc.); of time: lasting, enduring; fig. steadfast, firm, controlled: amissīkatam ev'assa cittaŋ hoti, ṭhitaŋ ānejjappattaŋ A III.377=IV.404; tassa ṭhito va kāyo hoti thitaŋ cittaŋ (firm, unshaken) S V.74=Nd2 475 B2; -- D I.135 (khema°); A I.152; Sn 250 (dhamme); It 116 sq. (ṭh. caranto nisinna sayāna); J I.167; 279; III.53. -- with ger.: nahātvā ṭh. & nivāsetvā ṭh. (after bathing & dressing) J I.265; dārakaŋ gahetvā th. J VI.336. Cp. saṇ°.
--atta self--controlled, composed, steadfast D I.57 (+gatatta yatatta; expl. at DA I.168 by suppatiṭṭhitacitto); S I.48; III.46; A II.5; IV.93, 428; Sn 370 (+parinibbuta), 359 (id. expl. at SnA 359 by lokadhammehi akampaneyya--citta); Pug 62; --kappin (adj.) (for kappa--*ṭhitin) standing or waiting a whole kappa Pug 13 (expl. at Pug A 187 by ṭhitakappo assa atthī ti; kappaŋ ṭhapetuŋ samattho ti attho); --citta (adj.) of controlled heart (=°atta) D II.157÷; --dhamma (adj.) everlasting, eternal (of mahāsamudda, the great ocean) Vin II.237= A IV.198.

Ṭhitaka (adj.)=ṭhita in meaning of standing, standing up, erect Vin II.165; D II.17=III.143; M II.65; J I.53, 62; VvA 64.

Ṭhitatā (f.) the fact of standing or being founded on (--°) S II.25=A I.286 (dhamma°+dhamma--niyāmatā).

Ṭhitatta (nt.) standing, being placed; being appointed to, appointment J I.124.

Ṭhiti (f.) [from tiṭṭhati Sk. sthiti, Gr. sta/sis, Lat. statio (cp. stationary), Ohg. stat, Ags. stede] state (as opposed to becoming), stability, steadfastness; duration, continuance, immobility; persistence, keeping up (of: c. gen.); condition of (--°) relation S II.11; III.31; IV.14, 104, 228 sq., A V.96; Vism 32 (kāyassa); in jhāna: S III.264, 269 sq., saddhammassa (prolongation of) S II. 225; A I.59; II.148; III.177 (always with asammosa & anantaradhāna), cp. M II.26 sq.;

--dhammaṭṭhitiñāṇa (state or condition of) S II.124; Ps I.50 sq. -- n' atthi dhuvaŋ ṭhiti: the duration is not for long M II.64 =Dh 147=Th 1, 769=VvA 77, cp. Th 2, 343 (=ThA 241); Sn 1114 (viññāṇa°) PvA 198 (position, constellation), 199 (jīvita° as remainder of life, cp. ṭhitakappin); Dhs 11÷(cittassa), 19÷(+āyu=subsistence).
--bhāgiya connected with duration, enduring, lasting, permanent (only appl. to samādhi) D III.277; A III.427; Nett 77; cp. samādhissa ṭhitikusala "one who is accomplished in lasting concentration" A III.311, 427; IV.34.

Ṭhiṭika (adj.) [Der. fr. ṭhiti] standing, lasting, enduring; existing, living on (--°), e. g. āhāra° dependent on food Kh III. (see āhāra); nt. adv. ṭhitikaŋ constantly VvA 75.

Ṭhīyati see patiṭṭhīyati.

Ḍaŋsa [see ḍasati] a yellow fly, gadfly (orig. "the bite") Nd2 268 (=pingala--makkhika, same at J III.263 & SnA 101); usually in combn with other biting or stinging sensations, as °siriŋsapa Sn 52, & freq. in cpd. ḍaŋsa--makasa--vāt'ātapa--siriŋsapa--samphassa M I.10= A II.117, 143=III.163; A III.388; V.15; Vin I.3; Nd2 s. v. (enumd under var. kinds of dukkhā); Vism 31 (here expld as ḍaŋsana--makkhikā or andha--makkhikā).

Ḍaṭṭha [pp. of daŋśati or dasati to bite] bitten PvA 144.

Ḍasati (& ḍaŋsati) [cp. Sk. da ati & daŋśati, Gr. da/knw, Ohg. zanga, Ags. tonge, E. tong] to bite (esp. of flies, snakes, scorpions, etc.), pres. ḍasati M I.519; pot. ḍaseyya M I.133; A III.101=IV.320 (where ḍaŋs°) & ḍaŋseyya A III.306; ppr. ḍasamāna J I.265 (gīvāya); fut. ḍaŋsayissāmi J VI.193 (v. l. ḍass°); aor. aḍaŋsi Vv 808 (=Sk. adānkṣīt), ḍaŋsi PvA 62 & ḍasi J I.502; DhA II.258; inf. ḍasituŋ J I.265; ger. ḍasitvā J I.222; II.102; III.52, 538; DhA I.358. -- Pp. daṭṭha; cp. also dāṭhā & saṇḍāsa.

Ḍahati (& dahati) [Sk. dahati, pp. dagdha, cp. dāha, nidāgha (summer heat); Gr. te/fra ashes, Lat. favilla (glowing) cinders, Goth. dags, Ger. tag. E. day=hot time] to burn (trs.) consume, torment M I.365; II.73; A V.110; J II.44 (aor. 3 sg. med. adaḍḍha=Sk. adagdha); Dh 31, 71, 140; Miln 45, 112 (cauterize). Pp. daḍḍha -- Pass. ḍayhati S I.188 (kāmarāgena ḍayhāmi cittam me pariḍayhati); ib. (mahārāga: mā ḍayhittho punappunaŋ) M II.73; S III.150 (mahāpaṭhavī ḍayhati vinassati na bhavati) esp. in ppr. ḍayhamāna consumed with or by, burning, glowing Dh 371; It 23 (°ena kāyena & cetasā Pv I.1110, 122; II.23) (of a corpse being cremated); PvA 63, 152 (vippaṭisārena: consumed by remorse). See also similes J.P.T.S. 1907, 90. Cp. uḍ°.

Ḍāka (m. nt.) [Sk. sāka (nt.) on ś>ḍ cp. Sk. sākinī> dākinī] green food, eatable herbs, vegetable Vin I.246 (°rasa), 248; Th 2, 1; Vv 206 (v. l. sāka); VvA 99 (=taṇḍuleyyakādi--sākavyañjana).

Ḍāha [Sk. dāha, see ḍahati] burning, glow, heat D I.10 (disā° sky--glow=zodiacal light?); M I.244; PvA 62; Miln 325. Sometimes spelt dāha, e. g. A I.178 (aggi°); Sdhp 201 (id.); -- dava° a jungle fire Vin II.138; J I.461.

Ḍeti [Sk. *ḍayate=dīyati; ḍayana flying. The Dhtp gives the root as ḍī or ḷī with def. of "ākāsa--gamana"] to fly; only in simile "seyyathā pakkhī sakuṇo yena yen'eva ḍeti . . ." D I.71=M I.180, 269=A II.209= Pug 58; J V.417. Cp. dayati & dīyati, also uḍḍeti.

T.

--T-- as composition--consonant (see Müller pp. 62, 63, on euphonic cons.) especially with agge (after, from), in ajja--t--agge, tama--t--agge, dahara--t--agge A V.300; cp. deva ta--t--uttari for tad--uttari A III.287, 314, 316.

Ta° [Vedic tad, etc.; Gr. to/n th/n to/; Lat. is--te, tālis, etc.; Lith. tás tā; Goth. pata; Ohg. etc. daz; E. that] base of demonstr. pron. for nt., in oblique cases of m. & f., & in demonstr. adv. of place & time (see also sa). <-> 1. Cases: nom. sg. nt. tad (older) Vin I.83; Sn 1052; Dh 326; Miln 25 & taŋ (cp. yaŋ, kiŋ) Sn 1037, 1050; J III.26; acc. m. taŋ J II.158, f. taŋ J VI.368; gen.

tassa, f. tassā (Sn 22, 110; J I.151); instr. tena, f. tāya (J III. 188); abl. tasmā (J I.167); tamhā Sn 291, 1138; (J III.26) & tato (usually as adv.) (Sn 390); loc. tasmiŋ (J I.278), tamhi (Dh 117); tahiŋ (adv.) (Pv I.57) & tahaŋ (adv.) (J I.384; VvA 36); pl. nom. m. te (J II.129), f. tā (J II.127), nt. tāni (Sn 669, 845); gen. tesaŋ, f. tāsaŋ (Sn 916); instr. tehi, f. tāhi (J II.128); loc. tesu, f. tāsu (Sn 670). -- In composition (Sandhi) both tad-- & taŋ-- are used with consecutive phonetic changes (assimilation), viz. (a) tad°: (a) in subst. function: tadagge henceforth D I.93 taduṭṭhāya DhA III.344; tadūpiya (cp. Trenckner, Notes 77, 78=tadopya (see discussion under opeti), but cp. Sk. tadrūpa Divy 543 & tatrupāya. It is simply tad--upa--ka, the adj.<-> positive of upa, of which the compar.--superlative is upama, meaning like this, i. e. of this or the same kind. Also spelt tadūpikā (f.) (at J II.160) agreeing with, agreeable, pleasant Miln 9; tadatthaŋ to such purpose SnA 565. -- With assimilation: taccarita; tapparāyaṇa Sn 1114; tappoṇa (=tad--pra--ava--nata) see taccarita; tabbisaya (various) PvA 73; tabbiparīta (different) Vism 290; DhA III.275; tabbiparītatāya in contrast to that Vism 450. -- (b) as crude form (not nt.) originally only in acc. (nt.) in adj. function like tad--ahan this day, then felt as euphonic d, esp. in forms where similarly the euphonic t is used (ajja--t--agge). Hence ta-- is abstracted as a crude (adverbial) form used like any other root in composition. Thus: tad--ah--uposathe on this day's fast--day=to--day (or that day) being Sunday D I.47; Sn p. 139 (expld as tam--ah--uposathe, uposatha--divase ti at SnA 502); tadahe on the same day PvA 46; tadahū (id.) J V.215 (=tasmiŋ chaṇa--divase). tad--anga for certain, surely, categorical (orig. concerning this cp. kimanga), in tadanga--nibbuta S III.43; tadanga--samatikkama Nd2 203; tadanga--vikkhambhana--samuccheda Vism 410; tadanga--pahāna DhsA 351; SnA 8; tadangena A IV.411. -- (b) tan°: (a) as subst.: tammaya (equal to this, up to this) Sn 846 (=tapparāyana Nd2 206); A I.150. -- (b) Derived from acc. use (like a b) as adj. is tankhaṇikā (fr. taŋ khaṇaŋ) Vin III.140
(=muhuttikā). -- (g) a reduced form of taŋ is to be found as ta° in the same origin & application as ta--d-- (under a b) in combn ta--y--idaŋ (for taŋidaŋ>taŋ--idaŋ>ta--idaŋ>ta--y--idaŋ) where y. takes the place of the euphonic consonant. Cp. in application also Gr. tou_to & tau_ta, used adverbially as therefore (orig. just that) Sn 1077; Pv I.33; PvA 2, 16 (=taŋ idaŋ), 76. The same ta° is to be seen in tāhaŋ Vv 8315 (=taŋ--ahaŋ), & not to be confused with tāhaŋ=te ahaŋ (see tvaŋ). -- A similar combn is taŋyathā Miln 1 (this is how, thus, as follows) which is the Sk. form for the usual P. seyyathā (instead of ta--(y)--yathā, like ta--y--idaŋ); cp. Trenckner, P.M. p. 75. -- A sporadic form for tad is tadaŋ Sn p. 147 (even that, just that; for tathaŋ?). -- II. Application: 1. ta° refers or points back to somebody or something just mentioned or under discussion (like Gr. ou(=tos, Lat. hic, Fr. ci in voici, cet homme--ci, etc.): this, that, just this (or that), even this (or these). In this sense combd with api: te c'âpi (even these) Sn 1058. It is also used to indicate something immediately following the statement of the speaker (cp. Gr. o(/de, E. thus): this now, esp. in adv. use (see below); taŋ kiŋ maññasi D I.60; yam etaŋ pañhaŋ apucchi Ajita taŋ vadāmi te: Sn 1037; taŋ te pavakkhāmi (this now shall I tell you:) Sn 1050; tesaŋ Buddho vyākāsi (to those just mentioned answered B.) Sn 1127; te tositā (and they, pleased . . .) ib. 1128. -- 2. Correlative use: (a) in rel. sentences with ya° (preceding ta°): yaŋ ahaŋ jānāmi taŋ tvaŋ jānāsi "what I know (that) you know" D I.88; yo nerayikānaŋ sattānaŋ āhāro tena so yāpeti "he lives on that food which is (characteristic) of the beings in N.; or: whichever is the food of the N. beings, on this he lives" PvA 27. -- (b) elliptical (with omission of the verb to be) yaŋ taŋ=that which (there is), what (is), whatever, used like an adj.; ye te those who, i. e. all (these), whatever: ye pana te manussā saddhā . . . te evam ahaŋsu . . . "all those people who were full of faith said" Vin II.195; yena tena upāyena gaṇha "catch him by whatever means (you like)," i. e. by all means J II.159; yaŋ taŋ kayirā "whatever he may do" Dh 42. -- 3. Distributive and iterative use (cp. Lat. quisquis, etc.): . . . taŋ taŋ this & that, i. e. each one; yaŋ yaŋ passati taŋ taŋ pucchati whomsoever he sees (each one) he asks PvA 38; yaŋ yaŋ manaso piyaŋ taŋ taŋ gahetvā whatever . . . (all) that PvA 77; yo yo yaŋ yaŋ icchati tassa tassa taŋ taŋ adāsi "whatever anybody wished he gave to him" PvA 113. So with adv. of ta°: tattha tattha here & there (freq.); tahaŋ tahaŋ id. J I.384; VvA 36, 187; tato tato Sn 390. -- (b) the same in disjunctivecomparative sense: taŋ . . . taŋ is this so & is this so (too)=the same as, viz. taŋ jīvaŋ taŋ sarīraŋ is the soul the same as the body (opp. aññaŋ j. a. s.) A V.193, etc. (see jīva). -- 4. Adverbial use of some cases (locala, temporalb, & modalc): acc. taŋ (a) there (to): tad avasari he withdrew there D. II.126, 156; (b) taŋ enaŋ at once, presently (=tāvad--eva) Vin I.127 (cp. Ved. enā); (c) therefore (cp. kiŋ wherefore, why), that is why, now, then: S II.17; M I.487; Sn 1110; Pv I.23 (=tasmā PvA 11 & 103); II.716; cp. taŋ kissa hetu Nd2 on jhāna. -- gen. tassa (c) therefore A IV.333. <-> instr. tena (a) there (direction=there to), always in correl. with yena: where--there, or in whatever direction, here & there. Freq. in formula denoting approach to a place (often unnecessary to translate); e. g. yena Jīvakassa ambavanaŋ tena pāyāsi: where the Mangogrove of J. was, there he went=he went to the M. of J. D I.49; yena Gotamo ten'upasankama go where G. is D I.88; yena āvasathâgāraŋ ten'upasankami D II.85 etc.; yena vā tena vā palāyanti they run here & there A II.33; (c) so then, now then, therefore, thus (often with hi) J I.151, 279; PvA 60; Miln 23; tena hi D II.2; J I.266; III.188; Miln 19. -- abl. tasmā (c) out of this reason, therefore Sn 1051, 1104; Nd2 279 (=taŋ kāraṇaŋ); PvA 11, 103; tato (a) from there, thence Pv I.123; (b) then, hereafter PvA 39. -- loc. tahiŋ (a) there

(over there>beyond) Pv I.57; (c) =therefore PvA 25; tahaŋ (a) there; usually repeated: see above II. 3 (a). -- See also tattha, tathā, tadā, tādi, etc.

Taka a kind of medicinal gum, enumerated with two varieties, viz. takapattī & takapaṇṇī under jatūni bhesajjāni at Vin I.201.

Takka1

Takka1 [Sk. tarka doubt; science of logic (lit. "turning & twisting") *treik, cp. Lat. tricæ, intricare (to "trick," puzzle), & also Sk. tarku bobbin, spindle, Lat. torqueo (torture, turn)] doubt; a doubtful view (often= diṭṭhi, appl. like sammā°, micchā--diṭṭhi), hair--splitting reasoning, sophistry (=itihītihaŋ Nd2 151). Opp. to takka (=micchā--sankappo Vbh 86, 356) is dhammatakka right thought (:vuccati sammā--sankappo Nd2 318; cp. Dhs 7, 298), D I.16 (°pariyāhata); M I.68 (id.); Sn 209 (°ŋ pahāya na upeti sankhaŋ) 885 (doubt), 886; Dhs 7, 21, 298 (+vitakka, trsl. as "ratiocination" by Mrs. Rh. D.); Vbh 86, 237 (sammā°) 356; Vism 189. See also vitakka.
--āgama the way of (right) thought, the discipline of correct reasoning Dāvs V.22; --âvacara as neg. atakkâvacarâ in phrase dhammā gambhīrā duddasā a° nipuṇā (views, etc.) deep, difficult to know, beyond logic (or sophistry: i. e. not accessible to doubt?), profound Vin I.4=D I.12=S I.136=M I.487. Gogerley trsl. "unattainable by reasoning," Andersen "being beyond the sphere of thought"; --āsaya room for doubt Sn 972; --gahaṇa the thicket of doubt or sophistry J I.97; --vaḍḍhana increasing, furthering doubt or wrong ideas Sn 1084 (see Nd2 269); --hetu ground for doubt (or reasoning?) A II.193=Nd2 151.

Takka2

Takka2 (nt.) [Should it not belong to the same root as takka1?] buttermilk (with 1/4 water), included in the five products from a cow (pañca gorasā) at Vin I.244; made by churning dadhi Miln 173; J I.340; II.363; DhA II.68 (takkâdi--ambila).

Takkaṇa (nt.) thought, representation (of: --°) J I.68 (ussāvabindu°).

Takkara1

Takkara1 (=tat--kara) a doer thereof D I.235, M I.68; Dh 19.

Takkara2

Takkara2 a robber, a thief J IV.432.

Takkaḷa (nt.) a bulbous plant, a tuberose J IV.46, 371 (biḷāli°, expl. at 373 by takkala--kanda)=VI.578.

Takkārī (f.) the tree Sesbania Aegyptiaca (a kind of acacia) Th 2, 297 (=dālika--laṭṭhi ThA 226).

Takkika (adj.) [fr. takka1] doubting, having wrong views, foolish; m. a sophist, a fool Ud 73; J I.97; Miln 248.

Takkin (adj.--n.) [fr. takka1] thinking, reasoning, esp. sceptically; a sceptic D I.16÷(takkī vīmaŋsī); M I.520; DA I.106 (=takketvā vitakketvā diṭṭhi--gāhino etaŋ adhivacanaŋ), cp. pp. 114, 115 (takki--vāda).

Takketi [Denom. of tarka] to think, reflect, reason, argue DA I.106; DhsA 142. -- attānaŋ t. to have self--confidence, to trust oneself J I.273, 396, 468; III.233.

Takkoṭaka [is reading correct?] a kind of insect or worm Vism 258. Reading at id. p. KhA 58 is kakkoṭaka.

Takkola [Sk. kakkola & takkola] Bdellium, a perfume made from the berry of the kakkola plant J I.291; also as Npl. at

Miln 359 (the Takola of Ptolemy; perhaps= Sk. karkoṭa: Trenckner, Notes, p. 59).

Tagara (nt.) the shrub Tabernaemontana coronaria, and a fragrant powder or perfume obtained from it, incense Vin I.203; It 68 (=Udānavarga p. 112, No. 8); Dh 54, 55, 56 (candana+); J IV.286; VI.100 (the shrub) 173 (id.); Miln 338; Dāvs V.50; DhA I.422 (tagara--mallikā two kinds of gandhā).

Taggaruka =tad+garuka, see taccarita.

Taggha [tad+gha, cp. in--gha & Lat. ec--ce ego--met, Gr. e)gw/--ge] affirmative particle ("ekaŋsena" DA I.236; ekaŋsa--vacana J V.66; ekaŋse nipāta J V.307): truly, surely, there now! Vin II.126, 297; D I.85; M I.207, 463; III.179; J V.65 (v. l. tagghā); Sn p. 87.

Taca (& taco nt.) [Vedic tvak (f.), gen. tvacaḥ] 1. bark. <-> 2. skin, hide (similar to camma, denoting the thick, outer skin, as contrasted with chavi, thin skin, see chavi & cp. J I.146). -- 1. bark: M I.198, 434, 488; A V.5. -- 2. skin: often used together with nahāru & aṭṭhi (tendons & bones), to denote the outer appearance (framework) of the body, or that which is most conspicuous in emaciation: A I.50=Sdhp. 46; tacamaŋsâvalepana (+aṭṭhī nahārusaŋyutta) Sn 194= J I.146 (where °vilepana); SnA 247; aṭṭhi--taca--mattâvasesasarīra "nothing but skin & bones" PvA 201. <-> Of the cast--off skin of a snake: urago va jiṇṇaŋ tacaŋ jahāti Sn 1, same simile Pv I.121 (=nimmoka PvA 63). -- kañcanasannibha--taca (adj.) of golden--coloured skin (a sign of beauty) Sn 551; Vv 302=323; Miln 75; VvA 9. -- valita--tacatā a condition of wrinkled skin (as sign of age) Nd2 252÷; Kh III.; KhA 45; Sdhp 102.
--gandha the scent of bark Dhs 625; --pañcaka--kammaṭṭhāna the fivefold "body is skin," etc, subject of kammaṭṭhāna--practice. This refers to the satipaṭṭhānā (kāye kāy'ânupassanā:) see kāya I. (a) of which the first deals with the anupassanā (viewing) of the body as consisting of the five (dermatic) constituents of kesā lomā nakhā dantā, taco (hair of head, other hair, nails, teeth, skin or epidermis: see Kh III.). It occurs in formula (inducing a person to take up the life of a bhikkhu): taca--p--kammaṭṭhānaŋ ācikkhitvā taŋ pabbājesi J I.116; DhA I.243; II.87, 140, 242. Cp. also Vism 353; DhA II.88; SnA 246, 247; --pariyonaddha with wrinkled (shrivelled) skin (of Petas: as sign of thirst) PvA 172; --rasa the taste of bark Dhs 629, --sāra (a) (even) the best (bark, i. e.) tree S I.70=90= It 45; -- (b) a (rope of) strong fibre J III.204 (=veṇudaṇḍaka).

Taccarita (adj.) in combn with tabbahula taggaruka tanninna tappoṇa tappabhāra freq. as formula, expressing: converging to this end, bent thereon, striving towards this (aim): Nd2 under tad. The same combn with Nibbāna--ninna, N.--poṇa, N.--pabhāra freq. (see Nibbāna).

Taccha1

Taccha1 [Vedic takṣan, cp. taṣṭṛ, to takṣati (see taccheti), Lat. textor, Gr. te/ktwn carpenter (cp. architect), te/xnh art] a carpenter, usually as °ka: otherwise only in cpd. °sūkara the carpenter--pig (=a boar, so called from felling trees), title & hero of Jātaka No. 492 (IV.342 sq.). Cp. vaḍḍhakin.

Taccha2

Taccha2 (adj.) [Der. fr. tathā+ya=tath--ya "as it is," Sk. tathya] true, real, justified, usually in combn w. bhūta. bhūta taccha tatha, D I.190 (paṭipadā: the only true & real path) S V.229 (dhamma; text has tathā, v. l. tathaŋ better); as bhūta t. dhammika (well founded and just) D I.230. bhūta+taccha: A II.100=Pug 50; VvA 72. -- yathā tacchaŋ according to truth Sn 1096. which is interpreted by Nd2 270: tacchaŋ vuccati amataŋ Nibbānaŋ, etc. -- (nt.) taccha a truth Sn 327. -- ataccha false, unreal, unfounded; a lie, a falsehood D I.3 (abhūta+); VvA 72 (=musā).

Tacchaka =taccha1. (a) a carpenter Dh 80 (cp. DhA II.147); Miln 413. magga° a road--builder J VI.348. -- (b)=taccha--sūkara J IV.350. -- (c) a class of Nāgas D II.258. -- f. tacchikā a woman of low social standing (=veṇī, bamboo--worker) J V.306.

Tacchati [fr. taccha1, cp. taccheti] to build, construct; maggaŋ t. to construct or repair a road J VI.348.

Taccheti [probably a denom. fr. taccha1=Lat. texo to weave (orig. to plait, work together, work artistically), cp. Sk. taṣṭṛ architect =Lat. textor; Sk. takṣan, etc., Gr. te/xnh craft, handiwork (cp. technique), Ohg. dehsa hatchet. Cp. also orig. meaning of karoti & kamma] to do wood--work, to square, frame, chip J I.201; Miln 372, 383.

Tajja [tad+ya, cp. Sk. tadīya] "this like," belonging to this, founded on this or that; on the ground of this (or these), appropriate, suitable; esp. in combn with vāyāma (a suitable effort as "causa movens") A I.207; Miln 53. Also with reference to sense--impressions, etc. denoting the complemental sensation S IV.215; M I. 190, 191; Dhs 3--6 (cp. Dhs. trsl. p. 6 & Com. expl. anucchavika). -- PvA 203 (tajjassa pāpassa katattā: by the doing of such evil, v. l. SS tassajjassa, may be a contraction of tādiyassa otherwise tādisassa). Note. The expln of Kern, Toev. II.87 (tajja=tad+ja "arising from this") is syntactically impossible.

Tajjanā (f.) [from tajjeti] threat, menace J II.169; Vv 509; VvA 212 (bhayasantajjana).

Tajjaniya [grd. of tajjeti] to be blamed or censured Vism 115 (a°); (n.) censure, blame, scorn, rebuke. M 50th Sta; Miln 365. As t. t. °kamma one of the sangha--kammas: Vin I.49, 53, 143 sq., 325; II.3 sq., 226, 230; A I.99.

Tajjārī a linear measure, equal to 36 aṇu's and of which 36 form one rathareṇu VbhA 343; cp. Abhp 194 (tajjarī).

Tajjita [pp. of tajjeti] threatened, frightened, scared; spurred or moved by (--°) D I.141 (daṇḍa°, bhaya°); Dh 188 (bhaya°); Pug 56. Esp. in combn maraṇabhaya° moved by the fear of death J I.150, 223; PvA 216.

Tajjeti [Caus. of tarjati, to frighten. Cp. Gr. ta/rbos fright, fear, tarbe/w; Lat. torvus wild, frightful] to frighten, threaten; curse, rail against J I.157, 158; PvA 55. <-> Pp. tajjita. -- Caus. tajjāpeti to cause to threaten, to accuse PvA 23 (=paribhāsāpeti).

see tala & cp. tālu, also Lat. tellus] declivity or side of a hill, precipice; side of a river or well, a bank J I.232, 303; II.315 (udapāna°); IV.141; SnA 519, DhA I.73 (papāta°). See also talāka.

Taṭataṭāyati [Onomatopoetic, to make a sound like taṭtaṭ. Root *kI (on ṭ for I cp. taṭa for tala) to grind one's teeth, to be in a frenzy. Cp. ciṭiciṭāyāti. See note on gala and kiṇakiṇāyati] to rattle, shake, clatter; to grind or gnash one's teeth; to fizz. Usually said of people in frenzy or fury (in ppr. °yanto or °yamāna): J I.347 (rosena) 439 (kodhena); II.277 (of a bhikkhu kodhana "boiling with rage" like a "uddhane pakkhitta--loṇaŋ viya"); the latter trope also at DhA IV.176; DhA I.370 (aggimhi pakkhitta--loṇasakkharā viya rosena t.); III.328 (vātâhata--tālapaṇṇaŋ viya); VvA 47, 121 (of a kodhâbhibhūto; v. l. kaṭakaṭāyamāna), 206 (+akkosati paribhāsati), 256. Cp. also kaṭakaṭāyati & karakarā.

Taṭṭaka [Etym. unknown] a bowl for holding food, a flat bowl, porringer, salver J III.10 (suvaṇṇa°), 97, 121, 538; IV.281. According to Kern, Toev. s. v. taken into Tamil as taṭṭaŋ, cp. also Av. taśta. Morris (J.P.T.S. 1884, 80) compares Marathi tasta (ewer).

Taṭṭikā (f.) [cp. kaṭaka] a (straw) mat Vin IV.40 (Bdhgh on this: teṭṭikaŋ (sic) nāma tālapaṇṇehi vā vākehi vā katataṭṭikā, p. 357); J I.141 (v. l. taddhika); Vism 97.

Taṇḍula (*Sk. taṇḍula: dialectical] rice--grain, rice husked & ready for boiling; freq. combd with tila (q. v.) in mentioning of offerings, presentations, etc.: loṇaŋ telaŋ taṇḍulaŋ khādaniyaŋ sakaṭesu āropetvā Vin I.220, 238, 243, 249; talitaṇḍulâdayo J III.53; PvA 105. -- Vin I.244; A I.130; J I.255; III.55, 425 (taṇḍulāni metri causa); VI.365 (mūla° coarse r., majjhima° medium r., kaṇikā the finest grain); Sn 295; Pug 32; DhA I.395 (sāli--taṇḍula husked rice); DA I.93. Cp. ut°.
--ammaṇa a measure (handful?) of rice J II.436. --dona a rice--vat or rice--bowl DhA IV.15; --pāladvārā "doors (i. e. house) of the rice--guard" Npl. M II.185; --muṭṭhi a handful of rice PvA 131; --homa an oblation of rice D I.9.

Taṇḍuleyyaka [cp. Sk. taṇḍulīya] the plant Amaranthus polygonoides VvA 99 (enumd amongst various kinds of ḍāka).

Taṇhā (f.) [Sk. tṛṣṇā, besides tarśa (m.) & tṛṣ (f.)=Av. tarśna thirst, Gr. tarsi/a dryness, Goth. paúrsus, Ohg. durst, E. drought & thirst; to *ters to be, or to make dry in Gr. te/rsomai, Lat. torreo to roast, Goth. gapaírsan, Ohg. derren.--Another form of t. is tasiṇā] lit. drought, thirst; fig. craving, hunger for, excitement, the fever of unsatisfied longing (c. loc.: kabaḷinkāre āhāre "thirst" for solid food S II.101 sq.; cīvare piṇḍapāte taṇhā=greed for Sn 339). Oppd to peace of mind (upekhā, santi). -- A. Literal meaning: khudāya taṇhāya ca khajjamānā tormented by hunger & thirst Pv II.15 (=pipāsāya PvA 69). -- B. In its secondary meaning: taṇhā is a state of mind that leads to rebirth. Plato puts a similar idea into the mouth of Socrates (Phædo 458, 9). Neither the Greek nor the Indian thinker has thought it necessary to explain how this effect is produced. In the Chain of Causation (D II. 34) we are told how Taṇhā arises--when the sense organs come into contact with the outside world there follow sensation and feeling, & these (if, as elsewhere stated, there is no mastery over them) result in Taṇhā. In the First Proclamation (S V.420 ff.; Vin I.10) it is said that Taṇhā, the source of sorrow, must be rooted out by the way there laid down, that is by the Aryan Path. Only then can the ideal life be lived. Just as physical thirst arises of itself, and must be assuaged, got rid of, or the body dies; so the mental "thirst," arising from without, becomes a craving that must be rooted out, quite got rid of, or there can be no Nibbāna. The figure is a strong one, and the word Taṇhā is found mainly in poetry, or in prose passages charged with religious emotion. It is rarely used in the philosophy or the psychology. Thus in the long Enumeration of Qualities (Dhs), Taṇhā occurs in one only out of the 1,366 sections (Dhs 1059), & then only as one of many subordinate phases of lobha. Taṇhā binds a man to the chain of Saŋsāra, of being reborn & dying again & again (2Q) until Arahantship or Nibbāna is attained, taṇhā destroyed, & the cause alike of sorrow and of future births removed (2Q). In this sense Nibbāna is identical with "sabbupadhi--paṭinissaggo taṇhakkhayo virāgo nirodho" (see Nibbāna). -- 1. Systematizations: The 3 aims of t. kāma°, bhava°, vibhava°, that is craving for sensuous pleasure, for rebirth (anywhere, but especially in heaven), or for no rebirth; cp. Vibhava. These three aims are mentioned already in the First Proclamation (S V.420; Vin I.10) and often afterwards D II.61, 308; III.216, 275; S III.26, 158; It 50; Ps I.26, 39; II.147; Vbh 101, 365; Nett 160. Another group of 3 aims of taṇhā is given as kāma°, rūpa° & arūpa° at D III.216; Vbh 395; & yet another as rūpa°, arūpa° & nirodha° at D III.216. -- The source of t. is said to be sixfold as founded on & relating to the 6 bāhirāni āyatanāni (see rūpa), objects of sense or sensations, viz. sights, sounds, smells, etc.: D II.58; Ps I.6 sq.; Nd2 271I; in threefold aspects (as kāma--taṇhā, bhava° & vibhava°) with relation to the 6 senses discussed at Vism 567 sq.; also under the term cha--taṇha--kāyā (sixfold group, see cpds.) M I.51; III.280; Ps I.26; elsewhere called chadvārika--taṇhā "arising through the 6 doors" DhA III.286. -- 18 varieties of t. (comprising worldly objects of enjoyment, ease, comfort & wellliving are enumd at Nd2 271III (under taṇhā--lepa). 36 kinds: 18 referring to sensations (illusions) of subjective origin (ajjhattikassa upādāya), & 18 to sensations affecting the individual in objective quality (bāhirassa upādāya) at A II.212; Nett 37; & 108 varieties or specifications of t. are given at Nd2 271II (under Jappā)=Dhs 1059=Vbh 361. -- Taṇhā as "kusalā pi akusalā pi" (good & bad) occurs at Nett 87; cp. Tālapuṭa's good t. Th I.1091 f. -- 2. Import of the term: (a) various characterizations of t.: mahā° Sn 114; kāma° SI.131; gedha° SI.15; bhava° D III.274 (+avijjā); grouped with diṭṭhi (wrong views) Nd2 271III, 271VI. T. fetters the world & causes misery: "yāya ayaŋ loko uddhasto pariyonaddho tantākulajāto" A II.211 sq.; taṇhāya jāyatī soko taṇhāya jāyatī bhayaŋ taṇhāya vippamuttassa natthi soko kuto bhayaŋ Dh 216; taṇhāya uḍḍito loko S I.40; yaŋ loke piyarūpaŋ sātarūpaŋ etth'esā taṇhā . . . Vbh 103; it is the 4th constituent of Māra's army (M--senā) Sn 436; M's daughter, S I.134. In comparisons: t.+jālinī visattikā S I.107; =bharâdānaŋ (t. ponobbhavikā nandirāga--sahagatā) S III 26; V.402: gaṇḍa=kāya, gaṇḍamūlan ti taṇhāy' etaŋ adhivacanaŋ S IV.83;=sota S IV.292 (and a khīṇāsavo=chinnasoto); manujassa pamatta--cārino t. vaḍḍhati māluvā viya Dh 334. -- (b) taṇhā as the inciting factor of rebirth & incidental cause of saŋsāraQ kammaŋ khettaŋ viññāṇaŋ bījaŋ taṇhā sineho . . . evaŋ āyatiŋ punabbhavâbhinibbatti hoti A I.223; t. ca avasesā ca kilesā: ayaŋ vuccati dukkha--samudayo Vbh 107, similarly Nett 23 sq.; as ponobbhavikā (causing rebirth) S III.26; Ps II.147, etc.; as a link in the chain of interdependent causation (see paṭiccasamuppāda): vedanā--paccayā taṇhā, taṇhā--paccayā upādānaŋ Vin I.1, 5; D II.31, 33, 56, etc.; t. & upadhi: taṇhāya sati upadhi hoti t. asati up. na hoti S II.108; ye taṇhaŋ vaḍḍhenti te upadhiŋ vaḍḍhenti, etc. S II.109; taṇhāya nīyati loko taṇhāya parikissati S I.39; taṇhā saŋyojanena saŋyuttā sattā dīgharattaŋ sandhāvanti saŋsaranti It 8. See also t.--dutiya. -- (c) To have got rid of t. is Arahantship: vigata--taṇha vigata--pipāsa vigata--pariḷāha D III.238; S III.8, 107 sq., 190; samūlaŋ taṇhaŋ abbuyha S I.16=63, 121 (Godhiko parinibbuto); III.26 (nicchāto parinibbuto); vīta° Sn 83, 849, 1041 (+nibbuta); taṇhāya vippahānena S I.39 ("Nibbānan" iti vuccati), 40 (sabbaŋ chindati bandhanaŋ); taṇhaŋ mā kāsi mā lokaŋ punar āgami Sn 339; taṇhaŋ pariññāya . . . te narā oghatiṇṇā ti Sn 1082; ucchinna--bhava--taṇhā Sn 746; taṇhāya vūpasama S III.231; t.--nirodha

S IV.390. -- See also M I.51; Dh 154; It 9 (vita°+anādāna), 50 (°ŋ pahantvāna); Sn 495, 496, 916; & cp. °khaya. -- 3. Kindred terms which in Commentaries are expld by one of the taṇhā--formulæ (cp. Nd2 271V & 271VII): (a) t. in groups of 5: (a) with kilesa saŋyoga vipāka duccarita; (b) diṭ̣ṭhi kilesa duccarita avijjā; (g) diṭ̣ṭhi kil° kamma duccarita. -- (b) quasi--synonyms: ādāna, ejā, gedha, jappā, nandī, nivesana, pariḷāha, pipāsā, lepa, loluppa, vāna, visattikā, sibbanī. -- In cpds. the form taṇhā is represented by taṇha before double consonants, as taṇhakkhaya, etc.

--âdhipateyya mastery over t. S III.103; --âdhipanna seized by t. S. I.29; Sn 1123; --ādāsa the mirror of t. A II.54; âbhinivesa full of t. PvA 267; --āluka greedy J II.78; --uppādā (pl.) (four) grounds of the rise of craving (viz. cīvara, piṇ̣ḍapāta, senâsana, itibhavâbhava) A II.10=It 109; D III.228; Vbh 375; --kāyā (pl.) (six) groups of t. (see above B I) S II.3; D III.244. 280; Ps I.26; Vbh 380; --kkhaya the destruction of the excitement of cravings, almost synonymous with Nibbāna (see above B2c): °rata Dh 187 (expld at DhA III.241: arahatte c'eva
nibbāne ca abhirato hoti); <-> Vv 735 (expld by Nibbāna VvA 296); therefore in the expositionary formula of Nibbāna as equivalent with N. Vin I.5; S III.133; It 88, etc. (see N.). In the same sense: sabbañjaho taṇhakkhaye vimutto Vin I.8= M I.171=Dh 353; taṇhākkhaya virāga nirodha nibbāna A II.34, expld at Vism 293; bhikkhu arahaŋ cha ṭhānāni adhimutto hoti: nekkhammâdhimutto, paviveka°, avyāpajjha°, upādānakkhaya°, taṇhakkhaya°, asammoha° Vin I.183; cp. also Sn 70, 211, 1070, 1137; --gata obsessed with excitement, i. e. a victim of t. Sn 776; --gaddula the leash of t. Nd2 271II÷; --cchida breaking the cravings Sn 1021, 1101; --jāla the snare of t. M I.271; Th 1, 306; Nd2 271II; --dutiya who has the fever or excitement of t. as his companion A II.10= It 9=109=Sn 740, 741=Nd2 305; cp. Dhs. trsl. p. 278; --nadī the river of t. Nd2 271II; cp. nadiyā soto ti: taṇhāy'etaŋ adhivacanaŋ It 114; --nighātana the destruction of t. Sn 1085; --pakkha the party of t., all that belongs to t. Nett 53, 69, 88, 160; --paccaya caused by t. Sn p. 144; Vism 568; --mūlaka rooted in t. (dhammā: 9 items) Ps I.26, 130; Vbh 390; --lepa cleaving to t. Nd2 271III; (+diṭ̣ṭhi--lepa); --vasika being in the power of t. J IV.3; --vicarita a thought of t. A II.212; --sankhaya (complete) destruction of t.; °sutta M I.251 (cūḷa°), 256 (mahā°): °vimutti salvation through cessation of t. M I.256, 270, & °vimutta (adj.) S IV.391; --samudda the ocean of t. Nd 271II; --sambhūta produced by t. (t. ayaŋ kāyo) A II.145 (cp. Sn p. 144; yaŋ kiñci dukkhaŋ sambhoti sabbaŋ taṇhāpaccayā); --saŋyojana the fetter of t. (adj.) fettered, bound by t., in phrase t.--saŋyojanena saŋyuttā sattā dīgharattaŋ sandhāvanti saŋsaranti It 8, & t.--sa ŋyojanānaŋ sattānaŋ sandhāvataŋ saŋsarataŋ S II.178=III.149= PvA 166; A I.223; --salla the sting or poisoned arrow of t. S I.192 (°assa hantāraŋ vande ādiccabandhunaŋ), the extirpation of which is one of the 12 achievements of a mahesi Nd2 503 (°assa abbuḷhana; cp. above).

Taṇhīyati [=taṇhāyati, denom. fr. taṇhā, cp. Sk. tṛṣyati to have thirst] to have thirst for S II.13 (for v. l. SS. tuṇhīyati; BB. tasati); Vism 544 (+upādiyati ghaṭ <-> yati); cp. tasati & pp. tasita.

Tata [pp. of tanoti] stretched, extended, spread out S I. 357 (jāla); J IV.484 (tantāni jālāni Text, katāni v. l. for tatāni). Note: samo tata at J I.183 is to be read as samotata (spread all over).

Tatiya [Sk. tṛtīya, Av. Qritya, Gr. tri/tos, Lat. tertius, Goth. pridja, E. third] Num. ord. the third. -- Sn 97 (parābhavo); 436 (khuppipāsā as the 3rd division in the army of Māra), 1001; J II.353; Dh 309; PvA 69 (tatiyāya jātiya: in her third birth). Tatiyaŋ (nt. adv.) for the 3rd time D II.155; Sn 88, 95, 450; tatiyavāraŋ id. DhA I.183; VvA 47 (=at last); yāva tatiyaŋ id. Vin II.188; J I.279; DhA II.75; PvA 272 (in casting the lot: the third time decides); yāva tatiyakaŋ id. D I.95.

Tato [abl. of pron. base ta° (see ta° II.4)] 1. from this, in this S III.96 (tatoja); J III.281 (tato paraŋ beyond this, after this); Nd2 664 (id.); DA I.212 (tatonidāna). <-> 2. thence J I.278; Miln 47. -- 3. thereupon, further, afterwards J I.58; Dh 42; Miln 48; PvA 21, etc.

Tatta1

Tatta1 [pp. of tapati] heated, hot, glowing; of metals: in a melted state (cp. uttatta) A II.122÷(tattena talena osiñcante, as punishment); Dh 308 (ayoguḷa); J II.352 (id.); IV.306 (tattatapo "of red--hot heat," i. e. in severe self--torture); Miln 26, 45 (adv. red--hot); PvA 221 (tatta--lohasecanaŋ the pouring over of glowing copper, one of the punishments in Niraya).

Tatta2

Tatta2 (nt.) [tad+tva] truth; abl. tattato according to truth; accurately J II.125 (ñatvā); III.276 (ajānitvā not knowing exactly).

Tattaka1

Tattaka1 [tatta pp. of tappati2+ka] pleasing, agreeable, pleasant Miln 238 (bhojana).

Tattaka2

Tattaka2 (adj.) (=tāvataka) of such size, so large Vism 184 (corresponding with yattaka); tattakaŋ kālaŋ so long, just that time, i. e. the specified time (may be long or short=only so long) DhA I.103 (v. l. ettakaŋ); II.16 (=ettaka).

Tattha [Sk. tatra adv. of place, cp. Goth. þaþro & also Sk. atra, yatra] A. 1. of place: (a) place where= there, in that place Sn 1071, 1085; Dh 58; J I.278; Pv I.1015; often with eva: tatth'eva right there, on the (very same) spot S I.116; J II.154; PvA 27. In this sense as introduction to a comment on a passage: in this, here, in this connection (see also tatra) Dhs 584; DhA I.21; PvA 7, etc. (b) direction: there, to this place J II.159 (gantvā); VI.368; PvA 16 (tatthagamanasīla able to go here & there, i. e. wherever you like, of a Yakkha). -- 2. as (loc.) case of pron. base ta°= in this, for or about that, etc. Sn 1115 (etam abhiññāya tato tattha vipassati: SnA tatra); tattha yo manku hoti Dh 249 (=tasmiŋ dāne m. DhA III.359); tattha kā paridevanā Pv I.123 ("why sorrow for this?"). -- 3. of time: then, for the time being, interim (=ettha, cp. tattaka2) in phrase tattha--parinibbāyin, where corresp. phrases have antarā--parinibbāyin (A II.238 e. g.÷I.134; see under parinibbāyin) D I.156; A I.232; II.5; IV.12; S V.357; M II.52, etc. The meaning of this phrase may however be taken in the sense of tatra A 3 (see next). -- B. Repeated: tattha tattha here and there, in various places, all over; also corresponding with yattha yattha wherever . . . there It 115; Nett 96 (°gāmini--paṭipadā); VvA 297; PvA 1, 2, 33, 77, etc. -- See tatra.

Tatra (Sk. tatra]=tattha in all meanings & applications, viz. A. 1. there: Dh 375; PvA 54. tatrâpi D I.81= It 22÷(tatrâpâsiŋ). tatra pi D I.1 (=DA I.42). tatra kho Vin I.10, 34; A V.5 sq.; 354 sq. (cp. atha kho). <-> In explanations: PvA 19 (tatrâyaŋ vitthārakathā "here follows the story in detail"). -- 2. in this: Sn 595 (tatra kevalino smase); Dh 88 (tatr'abhirati: enjoyment in this). -- 3. a special application of tatra (perhaps in the same sense to be explained tattha A 3) is that as first part of a cpd., where it is to be taken as generalizing (=tatra tatra): all kinds of (orig. in this & that), in whatever condition, all--round, complete (cp. yaŋ taŋ under ta° II.2, yena tena upāyena): tatramajjhattatā (complete) equanimity (keeping balance here & there) Vism 466 (cp. tatra--majjhatt'upekkhā 160); DhsA 132, 133 (majjh°+tatra majjh°); Bdhd 157. tatrûpāyaññū (=tatra upāyaññū) having allround knowledge of the means and ways Sn 321 (correct reading at SnA 330); tatrupāyāya vīmaŋsāya samannāgatā endowed with genius in all kinds of means Vin IV.211 (or may it be taken as "suitable, corresponding, proportionate"? cp. tadūpiya). -- B. tatra tatra, in t.--t.--abhinandinī (of taṇhā) finding its delight in this & that, here & there Vin I.10; Ps II.147; Nett 72; Vism 506.

Tatha (adj.) [an adjectivized tathā out of combn tathā ti "so it is," cp. taccha] (being) in truth, truthful; true, real D I.190 (+bhūta taccha); M III.70; Th 1, 347; Sn 1115 (=Nd2 275 taccha bhūta, etc.). (nt.) tathaŋ=saccaŋ, in cattāri tathāni the 4 truths S V.430, 435; Ps II.104 sq. (+avitathāni anaññathāni). As ep. of Nibbāna: see derivations & cp. taccha. abl. tathato exactly v. l. B for tattato at J II.125 (see tatta2). -- yathā tathaŋ (cp. yathā tacchaŋ) according to truth, for certain, in truth Sn 699, 732, 1127. -- CpQ vitatha.

--parakkama reaching out to the truth J V.395 (=saccanikkama); --vacana speaking the truth (cp. tathāvādin) Miln 401.

Tathatā (f.) [abstr. fr. tathā>tatha] state of being such, such--likeness, similarity, correspondence Vism 518.

Tathatta (nt.) [*tathātvaŋ] "the state of being so," the truth, Nibbāna; only in foll. phrases: (a) tathattāya paṭipajjati to be on the road to (i. e. attain) Nibbāna D I.175, similarly S II.199; S II.209 (paṭipajjitabba being conducive to N.); Miln 255; Vism 214. -- (b) tathattāya upaneti (of a cittaŋ bhāvitaŋ) id. S IV.294=M I. 301; S V.90, 213 sq. -- (c) tathattāya cittaŋ upasaŋharati id. M I.468. -- abl. tathattā in truth, really Sn 520 sq. (cp. M Vastu III.397).

Tathā (adv.) [Sk. tathā, cp. also kathaŋ] so, thus (and not otherwise, opp. aññathā), in this way, likewise Sn 1052 (v. l. yathā); J I.137, etc. -- Often with eva: tath'eva just so, still the same, not different D III.135 (taŋ tath'eva hoti no aññathā); J I.263, 278; Pv I.83; PvA 55. Corresponding with yathā: tathā--yathā so --that Dh 282; PvA 23 (tathā akāsi yathā he made that . . ., cp. Lat. ut consecutive); yathā--tathā asso also Sn 504; J I.223; Pv I.123 (yath'āgato tathā gato as he has come so he has gone). -- In cpds. tath' before vowels.
--ûpama such like (in comparisons, following upon a preceding yathā or seyyathā) Sn 229 (=tathāvidha KhA 185), 233; It 33, 90; --kārin acting so (corresp. w. yathāvādin: acting so as he speaks, cp. tāthāvādin) Sn 357; It 122; --gata see sep.; --bhāva "the being so," such a condition J I.279; --rūpa such a, like this or that, esp. so great, such Vin I.16; Sn p. 107; It 107; DA I.104; PvA 5, 56. nt. adv. thus PvA 14. Cp. evarūpa; --vādin speaking so (cp. °kārin) Sn 430; It 122 (of the Tathāgata); --vidha such like, so (=tathārūpa) Sn 772, 818, 1073, 1113; Nd2 277 (=tādisa taŋsaṇṭhita tappakāra).

Tathāgata [Derivation uncertain. Buddhaghosa (DA I.59--67) gives eight explanations showing that there was no fixed tradition on the point, and that he himself was in doubt]. The context shows that the word is an epithet of an Arahant, and that non--Buddhists were supposed to know what it meant. The compilers of the Nikāyas must therefore have considered the expression as pre--Buddhistic; but it has not yet been found in any pre--Buddhistic work. Mrs. Rhys Davids (Dhs. tr. 1099, quoting Chalmers J.R.A.S. Jan., 1898) suggests "he who has won through to the truth." Had the early Buddhists invented a word with this meaning it would probably have been tathaŋgata, but not necessarily, for we have upadhī--karoti as well as upadhiŋ karoti. -- D I.12, 27, 46, 63; II.68, 103, 108, 115, 140, 142; III.14, 24 sq., 32 sq., 115, 217, 264 sq., 273 sq.; S I.110 sq.; II.222 sq.; III.215; IV.127, 380 sq.; A I.286; II.17, 25, 120; III.35, etc.; Sn 236, 347, 467, 557, 1114; It 121 sq.; KhA 196; Ps I.121 sq.; Dhs 1099, 1117, 1234; Vbh 325 sq., 340, etc., etc.
--balāni (pl.) the supreme intellectual powers of a T. usually enumd as a set of ten: in detail at A V.33 sq. =Ps II.174; M I.69; S II.27; Nd2 466. Other sets of five at A III.9; of six A III.417 sq. (see bala); --sāvaka a disciple of the T. D II.142; A I.90; II.4; III.326 sq.; It 88; Sn p. 15.

Tathiya (adj.) [Sk. tathya =taccha] true, Sn 882, 883.

Tadanurūpa (adj.) [cp. ta° I a] befitting, suitable, going well with J VI.366; DhA IV.15.

Tadā (adv.) [Vedic; cp. kadā] then, as that time (either past or future) D II.157; J II.113, 158; Pv I.105; PvA 42. Also used like an adj.: te tadā--mātāpitaro etarahi m° ahesuŋ "the then mother & father" J I.215 (cp. Lat. quondam); tadā--sotāpanna--upāsaka J II.113.

Tadūpika & Tadūpiya see ta° I. a.

Tanaya & tanuya [at S I.7, v. l. tanaya, cp. BSk. tanuja AvŚ II.200] offspring, son Mhvs VII.28. pl. tanuyā [=Sk. tanayau] son & daughter S I.7.

Tanu [Vedic tanu, f. tanvī; also n. tanu & tanū (f.) body *ten (see tanoti)=Gr. taQu--, Lat. tenuis, Ohg. dunni, E. thin] 1. (adj.) thin, tender, small, slender Vv 162 (vara° graceful=uttamarūpa--dhara VvA 79; perhaps to 2); PvA 46 (of hair: fine+mudhu). -- 2. (n. nt.) body (orig. slender part of the body=waist) Vv 537 (kañcana°); Pv I.121; Vism 79 (uju+). Cp. tanutara.
--karaṇa making thinner, reducing, diminishing Vin II.316 (Bdhgh on CV. V.9, 2); --bhāva decrease Pug 17; --bhūta decreased, diminished Pug 17; esp. in phrase °soka with diminished grief, having one's grief allayed DhA III.176; PvA 38.

Tanuka (adj.)=tanu; little, small Dh 174 (=DhA 175); Sn 994 (soka).

Tanutara the waist (lit. smaller part of body, cp. body and bodice) Vin IV.345 (sundaro tanutaro "her waist is beautiful").

Tanutta (nt.) [n.--abstr. of tanu] diminution, reduction, vanishing, gradual disappearance A I.160 (manussānaŋ khayo hoti tanuttaŋ paññāyati); II.144 (rāga°, dosa°, moha°); esp. in phrase (characterizing a sakadāgāmin) "rāga--d.--mohānaŋ tanuttā

sakadāgāmī hoti" D I.156; S V.357 sq., 376, 406; A II.238; Pug 16.

cp. Sk. tanoti, Gr. tei/nw, to/nos, te/tanos; Lat. teneo, tenuis, tendo (E. ex--tend); Goth. panjan; Ohg. denen; cp. also Sk. tanti, tāna, tantra] to stretch, extend; rare as finite verb, usually only in pp. tata. <-> Pgdp 17.

Tanta (nt.) [Vedic tantra, to tanoti; cp. tantrī f. string] a thread, a string, a loom J I.356 (°vitata--ṭṭhāna the place of weaving); DhA I.424. At J IV.484 tanta is to be corrected to tata (stretched out).
--âkula tangled string, a tangled skein, in phrase tantākulajātā guḷāguṇṭhikajāta "entangled like a ball of string & covered with blight" S II.92; IV.158; A II.211; Dpvs XII.32. See guḷā; --āvuta weaving, weft, web S V.45; A I.286; --bhaṇḍa weaving appliances Vin II.135; --rajjuka "stringing & roping," hanging, execution J IV.87; --vāya a weaver J I.356; Miln 331; Vism 259; DhA I.424.

Tantaka (nt.) "weaving," a weaving--loom Vin II.135.

Tanti (f.) [Vedic tantrī, see tanta] 1. the string or cord of a lute, etc.; thread made of tendon Vin I.182; Th 2, 390 (cp. ThA 257); J IV.389; DhA I.163; PvA 151. -- 2. line, lineage (+paveṇi custom, tradition) J VI.380; DhA I.284. --dhara bearer of tradition Vism 99 (+vaŋsânurakkhake & paveṇipolake). -- 3. a sacred text; a passage in the Scriptures Vism 351 (bahu--peyyāla°); avimutta--tanti--magga DA I.2; MA I.2.
--ssara string music Vin I.182; J III.178.

Tantu [Vedic tantu, cp. tanta] a string, cord, wire (of a lute) J V.196.

Tandita (adj.) [pp. of tandeti=Sk. tandrayate & tandate to relax. From *ten, see tanoti] weary, lazy, giving way Miln 238 (°kata). Usually a° active, keen, industrious, sedulous Dh 305, 366, 375; Vv 3322; Miln 390; VvA 142. Cp. next.

Tandī (f.) [Sk. tanita] weariness, laziness, sloth S V.64; M I.464; A I.3; Sn 926, 942; J V.397 (+ālasya); Vbh 352 (id.).

Tapa & Tapo [from tapati, cp. Lat. tepor, heat] 1. torment, punishment, penance, esp. religious austerity, selfchastisement, ascetic practice. This was condemned by the Buddha: Gotamo sabbaŋ tapaŋ garahati tapassiŋ lūkhajīviŋ upavadati D I.161=S IV.330; anattha--sañhitaŋ ñatvā yaŋ kiñci aparaŋ tapaŋ S I.103; J IV.306 (tattatapa: see tatta). -- 2. mental devotion, self--control, abstinence, practice of morality (often= brahmacariyā & saŋvara); in this sense held up as an ideal by the Buddha. D III.42 sq., 232 (attan & paran°), 239; S I.38, 43; IV.118, 180; M II.155, 199; D II.49= Dh 184 (paramaŋ tapo), 194 (tapo sukho); Sn 77= S I.172 (saddhā bījaŋ tapo vuṭṭhi); Sn 267 (t. ca brahmacariyā ca), 655 (id.), 901; Pv I.32 (instr. tapasā= brahmacariyena PvA 15); J I.293; Nett 121 (+indriyasaŋvara); KhA 151 (pāpake dhamme tapatī ti tapo): VvA 114 (instr. tapasā); PvA 98.
--kamma ascetic practice S I.103; --jigucchā disgust for asceticism D I.174; III.40, 42 sq., 48 sq.; A II.200; --pakkama=°kamma D I.165 sq. (should it be tapopakkama=tapa+upakkama, or tapo--kamma?). --vana the ascetic's forest Vism 58, 79, 342.

Tapati [Sk. tapati, *tep, cp. Lat. tepeo to be hot or warm, tepidus=tepid] 1. to shine, to be bright, Dh 387 (divā tapati ādicco, etc.=virocati DhA IV.143); Sn 348 (jotimanto narā tapeyyuŋ), 687 (suriyaŋ tapantaŋ). -- ger. tapanīya: see sep. -- pp. tatta1.

Tapana (adj.--n.) [to tapati & tapa] burning, heat; fig. torment, torture, austerity. -- 1. (as nt.) PvA 98 (kāya °sankhāto tapo). -- 2. (as f.) tapanī J V.201 (in metaphorical play of word with aggi & brahmacārin; Com. visīvana--aggiṭṭha--sankhātā--tapanī).

Tapanīya1

Tapanīya1 [grd. of tapati] burning: fig. inducing selftorture, causing remorse, mortifying A I.49=It 24; A IV.97 (Com.

tāpajanaka); V.276; J IV.177; Dhs I305.

Tapanīya2

Tapanīya2 (nt.) also tapaneyya (J V.372) & tapañña (J VI.218) [orig. grd. of tapati] shining; (n.) the shining, bright metal, i. e. gold (=rattasuvaṇṇa J V.372; ThA 252) Th 2, 374; Vv 8416; VvA 12, 37, 340.

Tapassin (adj.--n.) [tapas+vin; see tapati & tapa] one devoted to religious austerities, an ascetic (non--Buddhist). Fig. one who exercises self--control & attains mastery over his senses Vin I.234=A IV.184 (tapassī samaṇo Gotamo); D III.40, 42 sq., 49; S I.29; IV.330, 337 sq.; M I.77; Sn 284 (isayo pubbakā āsuŋ saññatattā tapassino); Vv 2210; Pv I.32 (°rūpa, under the appearance of a "holy" man: samaṇa--patirūpaka PvA 15); II.614 (=saŋvāraka PvA 98; tapo etesaŋ atthī ti ibid.).

Tappaṇa (nt.) [Sk. tarpaṇa] satiating, refreshing; a restorative, in netta° some sort of eye--wash D I.12 (in combn w. kaṇṇa--tela & natthu--kamma).

Tappati1

Tappati1 [Sk. tapyate, Pass. of tapati] to burn, to be tormented: to be consumed (by remorse) Dh 17, 136 (t. sehi kammehi dummedho=paccati DhA III.64).

Tappati2

Tappati2 [Sk. tṛpyate, caus. tarpayati; *terp=Gr. te/rpw] (instr.) to be satiated, to be pleased, to be satisfied J I.185 (puriso pāyāsassa t.); II.443; V.485=Miln 381 (samuddo na t. nadīhi the ocean never has enough of all the rivers); Vv 8413. -- grd. tappiya satiable, in atappiya--vatthūni (16) objects of insatiability J III.342 (in full). Also tappaya in cpd. dut° hard to be satisfied A I.87; Pug 26. -- pp. titta. -- Caus. tappeti to satisfy, entertain, regale, feed It 67 (annapānena); Pv II.48 (id.) Miln 227; -- pp. tappita.

Tappara (adj.) [Sk. tatpara] quite given to or intent upon (--°), diligent, devoted ThA 148 (Ap. 57, 66) (mānapūjana° & buddhopaṭṭhāna°).

Tappetar [n. ag. to tappeti] one who satisfies, a giver of good things in combn titto ca tappetā ca: self--satisfied & satisfying others A I.87; Pug 27 (of a Sammāsambuddha).

Tab° in cpds. tabbisaya, tabbahula, etc.=taŋ°, see under ta° I. a.

Tama (nt.) & tamo [Sk. tamas, tam & tim, cp. tamisra= Lat. tenebræ; also timira dark & P. tibba, timira; Ohg. dinstar & finstar; Ags. thimm, E. dim] darkness (syn. andhakāra, opp. joti), lit. as well as fig. (mental darkness=ignorance or state of doubt); one of the dark states of life & rebirth; adj. living in one of the dark spheres of life (cp. kaṇhajāta) or in a state of suffering (duggati) Sn 248 (pecca tamaŋ vajanti ye patanti sattā nirayaŋ avaŋsirā), 763 (nivutānaŋ t. hoti andhakāro apassataŋ), 956 (sabbaŋ tamaŋ vinodetvā); Vbh 367 (three tamāni: in past, present & future). adj.: puggalo tamo tama--parāyaṇo D III.233; A II.85= Pug 51; J II.17. -- tamā tamaŋ out of one "duggati" into another Sn 278 (vinipātaŋ samāpanno gabbhā gabbhaŋ t. t. . . . dukkaŋ nigacchati), cp. M Vastu II.225, also tamāto tamaŋ ibid. I.27; II.215. -- tamat. --agge beyond the region of darkness (or rebirth in dark spheres), cp. bhavagge (& Sk. tamaḥ pāre) S V. 154, 163.
--andhakāra (complete) darkness (of night) v. l. for samandha° at J III.60 (Kern: tamondhakāra); --nivuta enveloped in d. Sn 348; --nuda (tama° & tamo°), dispelling darkness, freq. as Ep. of the Buddha or other sages Sn 1133, 1136; It 32, 108; Nd2 281; Vv 352 (=VvA 161); Miln 1, 21, etc.; --parāyaṇa (adj.) having a state of darkness or "duggati" for his end or destiny S I.93; A II.85=Pug 51.

Tamāla [Sk. tamāla] N. of a tree (Xanthochymus pictorius) Pv III.105 (+uppala).

Tamba (nt.) [Sk. tāmra, orig. adj.=dark coloured, leaden; cp. Sk. adj. taŋsra id., to tama] copper ("the dark metal"); usually in combinations, signifying colour of or made of (cp. loha bronze), e. g. lākhātamba (adj.) Th 2, 440 (colour of an ox); °akkhin Vv 323 (timira°) Sdhp 286; °nakhin J VI.290; °nettā (f.) ibid.; °bhājana DhA I.395; °mattika DhA IV.106; °vammika DhA III.208; °loha PvA 95 (=loha).

Tambūla (nt.) [Sk. tambūla] betel or betel--leaves (to chew after the meal) J I.266, 291; II.320; Vism 314; DhA III.219. --°pasibbaka betel--bag J VI.367.

Taya (nt.) [Sk. trayaŋ triad, cp. trayī; see also tāvatiŋsa] a triad, in ratana--ttaya the triad of gems (the Buddha, the Norm. & the Community) see ratana; e. g. PvA 1, 49, 141. -- piṭaka--ttaya the triad of the Piṭakas SnA 328.

Tayo [f. tisso, nt. tīṇi; Vedic traya, trī & trīṇi; Gr. trei_s, tria; Lat. trēs, tria; Goth. preis, prija; Ohg. drī; E. three, etc.] num. card. three.
nom.--acc. m. tayo (Sn 311), & tayas (tayas su dhammā Sn 231, see KhA 188) f. tisso (D I.143; A V.210; It 99) nt. tīṇi (A I.138, etc.), also used as absolute form (eka dve tīṇi) Kh III. (cp. KhA 79 & tīṇi lakkhaṇā for lakkhaṇāni Sn 1019); gen. m. nt. tiṇṇaŋ (J III.52, 111, etc.), f. tissannaŋ; instr. tīhi (ṭhānehi Dh 224, vijjāhi It 101); loc. tīsu (janesu J I.307; vidhāsu Sn 842). -- In composition & derivation: ti in numerical cpds.: tidasa (30) q. v.; tisata (300) Sn 566 (brāhmaṇā tisatā); 573 (bhikkhavo tisatā); tisahassa (3000) Pv II.951 (janā °ā); in numerical derivations: tiŋsa (30), tika (triad), tikkhattuŋ (thrice); tidhā (threefold). -- In nominal cpds.: see ti° te (a) in numerical cpds.: terasa (SnA 489; DhsA 333; VvA 72: terasī the 13th day) & teḷasa (S I.192 Sn pp. 102, 103) (13) [Sk. trayodaśa, Lat. tredecim]; tevīsa (23)
VvA 5; tettiŋsa (33) J I.273; DhA I.267; tesaṭṭhi (63) PvA 111 (Jambudīpe tesaṭṭhiyā nagarasahassesu). <-> (b) in nominal cpds.: see te°.

Tara [see tarati] (n.) crossing, "transit," passing over Sn 1119 (maccu°). -- (adj.) to be crossed, passable, in duttara hard to cross S IV.157; Sn 174, 273 (oghaŋ t. duttaraŋ); Th 2, 10; It 57. Also as su--duttara S I. 35; V.24.
--esin wanting to pass over J III.230

Taranga [tara+ga] a wave Vism 157.

Taraccha [Derivation unknown. The Sk. forms are tarakṣu & tarakṣa] hyena Vin III.58; A III.101; Miln 149, 267; Dh A 331; Mhbv 154. -- f. taracchi J V.71, 406; VI.562.

Taraṇa (nt.) [see tarati] going across, passing over, traversing Vin IV.65 (tiriyaŋ°); Ps I.15; II.99, 119.

Tarati1

Tarati1 [Vedic tarati, *ter (tṛ) to get to the other side, cp. Lat. termen, terminus, Gr. te/rma, te/rqron; also Lat. trans=Goth. pairh=Ags. purh=E. through] (lit.) to go or get through, to cross (a river), pass over, traverse; (fig.) to get beyond, i. e. to surmount, overcome, esp. oghaŋ (the great flood of life, desire, ignorance, etc.) S I.53, 208, 214; V.168, 186; Sn 173, 273, 771, 1069; sangaŋ Sn 791; visattikaŋ Sn 333, 857; ubhayaŋ (both worlds, here & beyond) Pv IV.131 (=atikkameti PvA 278); Nd2 28Q -- ppr. taranto Vin I.191 (Aciravati); grd. taritabba Vin IV.65 (nadī); aor. atari J III.189 (samuddaŋ) & atāri Sn 355, 1047 (jāti--maraṇaŋ), pl. atāruŋ Sn 1045. -- See also tāreti (Caus.), tāṇa, tāyate, tiro, tiriyaŋ, tīra, tīreti.

Tarati2

Tarati2 [tvarate, pp. tvarita; also turati, turayati from *ter to turn round, move quickly, perhaps identical with the *ter of tarati1; cp. Ohg. dweran=E. twirl; Gr. toru/nh=Lat. trua=Ger. quirl twirling--stick, also Lat. torqueo & turba & perhaps Ger. stūren, zerstören; E. storm, see Walde, Lat. Wtb. under trua] to be in a hurry, to make haste Th 1, 291; ppr. taramāna in °rūpa (adj.) quickly, hurriedly Sn 417; Pv II.62; PvA 181 (=turita) & ataramāna Vin I.248; grd. taraṇīya Th 1, 293. -- See also tura,

turita, turiya.

Tarahi (adv.) [Vedic tarhi, cp. carahi & etarahi] then, at that time Vin II.189.

Tari (f.) [from tarati] a boat Dāvs IV.53.

Taritatta (nt.) [abstr. of tarita pp. of tarati1] the fact of having traversed, crossed, or passed through VvA 284.

Taru [Perhaps dialect. for dāru] tree, PvA 154 (°gaṇā), 251.

Taruṇa (adj.) [Vedic taruṇa, cp. Gr. te/rus, te/rhQ; Lat. tener & perhaps tardus] 1. tender, of tender age, young; new, newly (°--) fresh. Esp. appld to a young calf: M I.459 (in simile); °vaccha, °vacchaka, °vacchī: Vin I.193; J I.191; DhA II.35; VvA 200. -- Vin I.243 (fresh milk); D I.114 (Gotamo t. c'eva t.--paribbājako ca "a young man and only lately become a wanderer"); PvA 3, 46 (°janā), 62 (°putta); Bdhd 93, 121. -- 2. (m. & nt.) the shoot of a plant, or a young plant Vin I.189 (tāla°); M I.432; Vism 361 (taruṇa--tāla).

Tala (nt.) [Derivation uncertain. Cp. Sk. tala m. & nt.; cp. Gr. thli/Q (dice--board), Lat. tellus (earth), tabula (=table). Oir. talam (earth), Ags. pel (=deal), Ohg. dili=Ger. diele] (a) flat surface (w. ref. to either top or bottom: cp. Ger. boden), level, ground, base J I.60, 62 (pāsāda° flat roof); III.60 (id.); paṭhavī° (level ground) J II.111, cp. bhūmi° PvA 176; ādāsa° surface of a mirror Vism 450, 456, 489; salila° (surface of pond) PvA 157; VvA 160; heṭṭhima° (the lowest level) J I.202; PvA 281; -- J I.233 (base); 266 (khagga° the flat of the sword); II.102 (bheri°). -- (b) the palm of the hand or the sole of the foot J II.223; Vism 250; & cpds. -- See also taṭa, tāla, tālu.
--ghātaka a slap with the palm of the hand Vin IV.260, 261; --sattika in °ŋ uggirati to lift up the palm of the hand Vin IV.147; DhA III.50; cp. Vin. Texts I.51.

Talika (adj.) [from tala] having a sole, in eka--°upāhanā a sandal with one sole J II.277; III.80, 81 (v. l. BB. paṭilika); cp. Morris, J.P.T.S. 1887, 165.

Taluṇa =taruṇa DhsA 333 (cp. Burnouf, Lotus 573).

Taḷāka (nt.) [Derivation uncertain. Perhaps from taṭa. The Sk. forms are taṭaka, taṭāka, taḍ̤āga] a pond, pool, reservoir Vin II.256; J I.4, 239; PvA 202; DA I.273; Miln 1, 66=81, 246, 296, 359.

Tasa (adj.) [from tasati2] 1. trembling, frightened J I.336=344 (vakā, expl. at 342 by tasita); perhaps the derived meaning of: -- 2. moving, running (cp. to meaning 1 & 2 Gr. tre/w to flee & to tremble), always in combn tasa--thāvarā (pl.) movable & immovable beings [cp. M Vastu I.207 jangama--sthāvara; II.10 calaŋ sthāvara]. Metaphorically of people who are in fear & trembling, as distinguished from a thāvara, a selfpossessed & firm being (=Arahant KhA 245). In this sense t. is interpreted by tasati1 as well as by tasati2 (to have thirst or worldly cravings) at KhA 245: tasantī ti tasā, sataṇhānaŋ sabhayānañ c'etaŋ adhivacanaŋ; also at Nd2 479: tasa ti yesaŋ tasitā (tasiṇā?) taṇhā appahīnā, etc., & ye te santāsaŋ āpajjanti. <-> S I.141; IV.117, 351; V.393; Sn 146, 629; Dh 405, Th 1, 876; J V.221; Nd2 479; DhA IV.175.

Tasati1

Tasati1 [Sk. tṛṣyati=Gr. te/rsomoi to dry up, Lat. torreo (=E. torrid, toast), Goth. gapairsan & gapaúrsnan, Ohg. derren; see also taṇhā & taṇhīyati] to be thirsty, fig. to crave for S II.13; Miln 254. -- pp. tasita1. Cp. pari°.

Tasati2

Tasati2 [Vedic trasati=Gr. tre/w, Lat. terreo (=terror); *ters fr. *ter in Sk. tarala, cp. also Lat. tremo (=tremble) and trepidus] to tremble, shake, to have fear; to be frightened Sn 394 (ye thāvarā ye ca tasanti loke); Nd2 479 (=santāsaŋ āpajjati);

KhA 245 (may be taker as tasati1, see tasa). -- pp. tasita2, cp. also tasa & uttasati.

Tasara (nt.) [Vedic tasara, cp. tanta, etc.] a shuttle Sn 215, 464, 497; DhA I.424; III.172. Cp. Morris, J.P.T.S. 1886, 160.

Tasiṇā (f.) [Diæretic form of taṇhā, cp. dosiṇā > juṇhā, kasiṇa > kṛtsṇa, etc.] thirst; fig. craving (see taṇhā) S V.54, 58; Nd2 479 (to be read for tasitā?); Dh 342, 343.

Tasita1

Tasita1 [pp. of tasati1] dried up, parched, thirsty S II.110, 118; Sn 980, 1014 (not with Fausböll=tasita2); J IV.20; Pv II.936 (chāta+), 103 (=pipāsita PvA 143); III.65 (=pipāsita PvA 127, 2Q2); Miln 318 (kilanta+).

Tasita2

Tasita2 [pp. of tasati2] frightened, full of fear J I.26 (bhīta+). 342, IV.141 (id.): Nd2 479 (or=tasiṇā?). <-> atasita fearless S III.57.

Tassa--pāpiyyasikā (f.) (viz. kiriyā) N. of one of the adhikaraṇa--samathā: guilt (legal wrong) of such & such a character Vin I.325; in detail expl. M II.249; + tiṇavatthāraka D III.254; A I.99. °kammaŋ karoti to carry out proceedings against someone guilty of a certain legal offence Vin II.85, 86; °kata one against whom the latter is carried out A IV.347.

Tāṇa (nt.) [from Vedic root trā, variation of *ter in tarati. Orig. bringing or seeing through] shelter, protection, refuge, esp. as tt. of shelter & peace offered by the Dhamma. Mostly in combn with leṇa & saraṇa (also dīpa & abhaya), in var. contexts, esp. with ref. to Nibbāna (see Nd2 s. v.): D I.95 (°ŋ, etc. gavesin seeking refuge); A I.155; S IV.315 (maŋtāṇa, etc. adj. protected by me, in
my shelter). -- S I.2, 54, 55, 107 (°ŋ karoti); IV.372 (°gāmī maggo); A IV.184; Sn 668 (°ŋ upeti); Dh 288; J I.412 (=protector, expld by tāyitā parittāyitā patiṭṭhā); Sdhp 224, 289. Cp. tātar & tāyati.

Tāṇatā (f.) [abstr. of tāṇa] protection, sheltering Dh 288.

Tāta [Vedic tāta, Gr. ta/ta & te/tta, Lat. tata, Ger. tate, E. dad(dy); onomat.] father; usually in voc. sg. tāta (and pl. tātā) used as term of affectionate, friendly or respectful address to one or more persons, both younger & older than the speaker, superior or inferior. As father (perhaps=tātā, see next) at Th 2, 423, 424 (+ammā). tāta (sg.) in addr. one: J III.54; IV.281 (amma tāta mammy & daddy) DhA II.48 (=father); III.196 (id.); PvA 41 (=father), 73 (a son), 74 (a minister); J I.179 (id.); Miln 15, 16, 17 (a bhikkhu or thera), in addr. several Vin I.249; J II.133; PvA 50. tātā (pl.) J I.166; 263; IV.138.

Tātar [from Vedic trā, n. ag. to trāyati to protect] protector, saviour, helper DA I.229. For meaning "father" see tāta & cp. pitā=tāyitā at J I.412.

Tādin (adj. n.) (nom. tādī & tādi, in cpds. tādi°) [Vedic tādṛś from tad--dṛś of such appearance] such, such like, of such (good) qualities, "ecce homo"; in pregnant sense appl. to the Bhagavant & Arahants, characterized as "such" in 5 ways: see Nd1 114 sq.; SnA 202 & cp. Miln 382. tādī: Sn 712, 803 (& 154 tādī no for tādino, see SnA 201 sq.); tādi Sn 488, 509, 519 sq.; Dh 95; gen. tādino Dh 95, 96; with ref. to the Buddha D II. 157÷ (ṭhitacittasa tādino, in BSk. sthiracittasya tāyinaḥ AvŚ II.199); Vv 186 (expln VvA 95: iṭṭhādisu tādilakkhaṇasampattiyā tādino Satthu: see Nd1 114 sq.), of Arahant A II.34; Sn 154 (or tādī no); instr. tādinā Sn 697; Miln 382; acc. tādiŋ Sn 86, 219, 957; :loc. pl. tādisu Pv II.971 (=iṭṭhādisu tādilakkhaṇappattesu PvA 140, cp. VvA 95). -- See tādisa1.
--bhāva "such--ness," high(est) qualification Vism 5, 214. --lakkhaṇa the characteristic of such (a being) J III.98 (°yoga, cp. nakkhatta--yoga); SnA 200 (°patta); VvA 95 (°sampatti).

Tādina (adj.) [enlarged form of tādin)=tādin, only in loc. tādine Vv 212 (=tādimhi VvA 106).

Tādisa1

Tādisa1 (adj.) [Vedic tādṛśa from tad--dṛsa=tad--rūpa; a reduction of this form in P. tādin] such like, of such quality or character, in such a condition J I.151; III.280; Sn 112, 317, 459; Nd2 277 (in expl. of tathāvidha); It 68; Pv II.94; PvA 69, 72; Miln 382. Also correlative tādisa--tādisa the one--the other VvA 288. -- f. tādisī [Sk. tādṛsī] Pv I.56 (vaṇijjā).

Tādisa2

Tādisa2 (adj.) [tvaŋ+disa. Cp. Sk. tvādṛśa] like you J I.167; V.107.

Tādisaka (adj.)=tādisa1, of such character Sn 278; It 68.

Tāpana (nt.) [from tāpeti] burning, scorching, roasting; fig. tormenting, torture, self--mortification VvA 20 (aggimhi t. udake vā temanaŋ). Cp. ā°; upa°; pari°.

Tāpasa [from tapa & tapas] one who practises tapas, an ascetic (brahmin). Eight kinds are enumd at DA I.270 & SnA 295. -- J II.101, 102; V.201; PvA 153; °pabbajjā the life of an a. J III.119; DhA IV.29; DA I.270. -- f. tāpasī a female ascetic Mhvs VII.11, 12.

Tāpeti [Sk. tāpayati, Caus. to tapati] to burn out, scorch, torment, fig. root out, quench Sn 451 (attānaŋ); J V. 267 (janapadaŋ); VvA 114 (kilesaŋ t. in expl. of tapassin). Cp. pari°.

Tāma [Sk. tāma] desire, longing, greed in tāmatamadasangha--suppahīna Th 1, 310, an epithet of frogs, which perhaps (with Kern, Toev. II.88) is to be read as tāma--tamata--suppahita; "horribly greedy" (Kern, gruwelijk vraatzuchtig).

Tāyati [Sk. trāyate & trāte, connected with *ter in tarati, orig. to see through, to save, cp. tāṇa, etc.] to shelter, protect, preserve, guard; bring up, nourish S IV.246 (rūpa--balaŋ, bhoga°, ñāti°, putta°); J IV.387; Sn 579 (paralokato na pitā tāyate puttaŋ ñātī vā pana ñātake); PvA 7 (khettaŋ tāyati bījaŋ).

Tāyitar [n. ag. from tāyati] one who protects, shelters or guards J I.412 (in expl. of tāṇa, q. v.).

Tārā (f.) [Sk. tārā=Gr. a)sth/r, a)/ston (=Lat. astrum, in E. disaster), Lat. stella, Goth. staírnō, Ohg. sterro (:E. star), perhaps loan word from Semitic sources] a star, a planet Sn 687 (tārāsabha the lord, lit. "the bull" of the stars, i. e. the Moon). --gaṇa (tāra°) the host of stars Pv II.967 (cando va t.--gaṇe atirocati). --maṇivitāna "star--jewel--awning"; canopy of jewelled stars Vism 76.

Tārakā (f.) [Sk. tārakā] 1. a star, a planet: osadhī viya tārakā like the morning--star (Venus) Vv 92=Pv II.110; -- J I.108; tāraka--rūpa the light (or sparkling) of the stars D III.85, 90; S III.156=It 19; S V.44; VvA 79; Dhs 617. -- 2. fig. sparkling, glitter, twinkle; akkhi° the pupil of the eye M I.80; udaka° sparkling of the water ibid.

Tāreti1

Tāreti1 [Caus. of tarati1] to make cross, to help over, to bring through, save, help, assist Sn 319 (pare tārayetuŋ), 321 (so tāraye tattha bahū pi aññe); It 123 (tiṇṇo tarayataŋ varo: "one who is through is the best of those who can help through"); J I.28 (V.203). aor. atārayi Sn 539, 540 & ṭāresi Sn 545.

Tāreti2

Tāreti2 [Caus. of tarati2] to make haste Th 1, 293.

Tāla [Sk. tāla, cp. Gr. ta_lis & thleqa/w (be green, sprout up) Lat. talea shoot, sprout] 1. the palmyra tree (fan palm), Borassus flabelliformis; freq. in comparisons & similes M I.187; J I.202 (°vana), 273 (°matta as tall as a palm): VvA 162; PvA 100 (chinnamūlo viya tālo). -- 2. a strip, stripe, streak J V.372 (=raji).
--aṭṭhika a kernel of the palm fruit DhA II.53, cp. 60 (°aṭṭhi--khaṇḍa); --kanda a bulbous plant J IV.46 (=kalamba); --kkhandha the trunk of a palm J IV.351; VvA 227 (°parimāṇā mukhatuṇḍā: beaks of vultures in Niraya); PvA 56; --cchidda see tāḷa°; --taruṇa a young shoot of the p. Vin I.189; --pakka palm fruit It 84; --paṇṇa a palm--leaf DhA I.391; II.249; III.328; Bdhd 62; also used as a fan (tālapattehi kata--maṇḍalavījanī VvA 147) Vv 3343 (Hardy for °vaṇṭha of Goon. ed. p. 30); VvA 147 (v. l. °vaṇṭa q. v.); Nd2 562 (+vidhūpana); --patta a palm--leaf Vin I.189; VvA 147; --miñja the pith of a p. J IV.402; --vaṇṭa [Sk. tālavṛṇta] a fan Vin II.130 (+vidhūpana), 137; J I.265; VvA 44, cp. °paṇṇa; --vatthu (more correct tālâvatthu=tāla--avatthu) in tālâvatthukata a palm rendered groundless, i. e. uprooted; freq. as simile to denote complete destruction or removal (of passions, faults, etc.). Nearly always in formula pahīna ucchinna--mūla t° anabhāvaŋ--kata "given up, with roots cut out, like a palm with its base destroyed, rendered unable to sprout again" (Kern, Toev. II.88: as een wijnpalm die niet meer geschiḳt is om weêr uit te schieten). This phrase was misunderstood in BSk.: M Vastu III.360 has kālavastuŋ. -- The readings vary: tālāvatthu e. g. at M I.370; S I.69; IV.84; A I.135; II.38; J V.267; tālav° S III.10; V.327; Th 2, 478 (ThA 286: tālassa chindita<-> --ṭṭhāna--sadisa); Nd2 freq. (see under pahīna); tālāvatthukatā at Vin III.3. -- In other combn tālāvatthu bhavati (to be pulled out by the roots & thrown away) J V.267 (=chinnamūla--tālo viya niraye nibbattanti p. 273), cp. M I.250; --vāra "palm--time" (?) or is it tāḷa° (gong--turn?)
DhA II.49 (note: from tala--pratiṣṭhāyāŋ?).

Tālīsa (nt.) (also tālissa J IV.286, tālīsaka Miln 338) [cp. Sk. tālī, tālīśa & talāśā] the shrub Flacourtia cataphracta & a powder or ointment obtained from it Vin I.203 (+tagara); J IV.286 (id.); Miln 338.

Tālīsa2

Tālīsa2 (No. 40) is short for cattālīsa, e.g. Ap. 103, 234 and passim.

Tālu [Sk. tālu, see tala] the palate Sn 716; J I.419; Vism 264 (°matthaka top of p.); PvA 260.

Tāḷa1 [taḍ, cp. Sk. tāla a blow, or musical time; tālīyaka cymbal] beating, striking, the thing beaten or struck, i. e. a musical instrument which is beaten, an instr. of percussion, as a cymbal, gong, or tambourine (for tāḷa= gong cp. thāla): (a) gong, etc. J I.3; VI.60; Th 1, 893; DA I.85; DhsA 319 (kaŋsa°). -- (b) music in general DhA IV.67.
--âvacara musical time or measure, music, a musician D II.159 (v. l. tāla°); J I.60 (l); IV.41; VvA 257 (°parivuta, of an angel).

Tāḷa2

Tāḷa2 (nt.) [Sk. tālaka=tāḍa AvŚ II.56, tāḍaka Divy 577] a key (orig. a "knocker"?) Vin II.148 (3 kinds: loha°, kaṭṭha°, visāṇa°); Bdhd 1.
--cchiggala a key--hole S IV.290; V.453; Vism 500. --cchidda id. Vin II.120, 148, 153 (all tāla°); III.118; DhA III.8 (l).

Tāḷī (f.) a strike, a blow, in urattāḷiŋ karoti to strike one's chest (as a sign of grief) PvA 39, etc. (see ura).

Tāḷeti [Sk. tāḍayati, taḍ perhaps=tud] to strike a blow, flog, beat, esp. freq. in phrase kasāhi tāḷeti to flog with whips, etc. (in list of punishments, see kasā) M I.87; A II.122; Nd2 604; PvA 4, etc. -- ppr. pass. taḍḍamāna (for *tāḍyamāna) J VI.60 (so read for taddamāna; Com poṭhīyamāna). -- pp. tāḷita J VI.60 (turiya°); Vv 621 (id.); Sdhp 80. Cp. abhi°.

Tāva (adv.) [Sk. tāvat] so much, so long; usually correl. with yāva how long, how much; in all meanings to be understood out of elliptical application of this correlation. Thus I. yāva--tāva as long as: yāva dve janā avasiṭṭhā ahesuŋ tāva aññamaññaŋ ghātayiŋsu J I. 254; yāva dukkhā nirayā idha tattha pi tāva ciraŋ vasitabbaŋ Sn 678. Neg. na tāva--yāva na not until: M I.428; S V.261; A I.141÷(na t. kālaŋ karoti yāva na taŋ pāpakammaŋ byantihoti he does not die until his evil kamma is exhausted). II.

Elliptical: 1. temporal: so long as, for the time (tāvakālikaŋ=yāvak°tāvak°; see below). -- 2. comparative: (such--) as, like, so, such, just so, rather, in such a degree, even; tāvabahuŋ suvaṇṇaŋ so much gold Vin I.209; t.--mahanto so much J I.207; t. madhuraphala with such sweet fruit J II.105; asītiyā tāva kimi--kulānaŋ sādhāraṇa (of the body) or rather, i. e. Vism 235; vatthāni t. devapātubhūtāni PvA 44; paṭhamaŋ t. (even) at once, right away PvA 113, 132; gilānāya t. ayaŋ etissā rūpasobhā even in sickness she is so beautiful VvA 76; parittakassa kusalakammassa t.=quidem PvA 51; paŋsukūlikangaŋ t. in the first place Vism. 62. -- 3. concessive: (a) (absol.) as far as it goes, considering, because: yadi evaŋ pitā tāva purisabhāve na rodati, mātu nāma hadayaŋ mudukaŋ "even if the father as man does not weep, surely," &c., PvA 63. -- (b) with imper. in expr. like gaccha tāva go as long as you like (to go) (=gaccha tāva yāva gaccheyyāsi), i. e. if you like, cp. Ger. geh'immer; passa tāva just look=Lat. licet. Therefore sometimes=please or simply an emphatic imper. as "do go," etc. J II.5 (ete t. aguṇā hontu let them be faulty), 133 (ehi t.), 352 (tiṭṭha t. leave off please), III.53 (pāto va t. hotu only let it be to--morrow, i. e. wait tillt--m.); IV.2 taŋ t. me detha give me this though); VvA 289 (vīmaŋsatha t. just think); PvA 4 (t. ayyo āgametu yāvâyaŋ puriso pānīyaŋ pivissati may your honour wait till this man shall have drunk the water), 13 (therā t. gacchantu). With prohibitive: mā tāva ito agā please do not go from here Pv II.322. -- 4. hortative, with 1st pers. fut. equal to imperative--subjunctive or injunctive, cp. 3 (b): let me, well, now, then (cp. Lat. age in dic age, etc.). J I.62 (puttaŋ t. passissāmi please let me see the son), 263 (vīmaŋsissāmi t. let me think), 265 (nahāyissāmi t. just let me bathe). <-> III. In other combinations: tāva--na although--yet= not even: ajjā pi t. me balaŋ na passasi not even to--day have you yet seen my full strength J I.207; t. mahādhanassāmī na me dātuŋ piyaŋ ahu although lord of wealth yet I did not like to give Pv II.76. na--tāva (or tāva in neg. sentence) not yet, not even, not so much as (=Lat. ne--quidem) Pv II.112 (na ca tāva khīyati does not even diminish a bit); PvA 117 (attano kenaci anabhibhavanīyataŋ eva tāva: that he is not to be overpowered, even by anyone). tāva--d--eva just now, instantly, on the spot, at once Sn 30; J I.61, 151; IV.2; Pv II.89 (=tadā eva PvA 109); PvA 23, 46, 74, 88, etc. tāvade (=tāva--d--eva) for all times Pv IV.338 (=PvA 255).
--kālika (adj.) "as long as the time lasts," i. e. for the time being, temporary, pro tempore Vin II.174; III.66; IV.286; J I.121, 393; Vism 95; ThA 288; PvA 87 (=na sassata).

Tāvataka (adj.) [der. fr. tāva] just so much or just so long (viz. as the situation requires), with (or ellipt. without) a corresp. yāvataka Vin I.83 (yāvatake--t. as many as): D II.18 (yāvatakv'assa kāyo tāvatakv'assa vyāmo as tall as is his body so far can he stretch his arms: the 19th sign of a Mahāpurisa); instr. as adv. tāvatakena after a little time Miln 107; DhA III.61. -- See also tattaka (contracted of tāvataka).

Tāvatā (adv.) [from tāva] 1. so long (corr. to yāva) Dpvs IV.17. -- 2. on that account, thus D I.104 (v. l. ettāvatā); Dh 266.

Tāvatiŋsa [tayo+tiŋsa. Cp. Vedic trayastriŋśat] No. 33, only in cpds. denoting the 33 gods, whose chief is Sakka, while the numeral 33 is always tettiŋsa. This number occurs already in the Vedas with ref. to the gods & is also found in Zend--Avesta (see Haug, Language & Writings, etc., pp. 275, 276). The early Buddhists, though they took over the number 33, rejected the superstitious beliefs in the magical influence and mystic meaning of that & other simple numbers. And they altered the tradition. The king of the gods had been Indra, of disreputable character from the Buddhist point of view. Him they deposed, and invented a new god named Sakka, the opposite in every way to Indra (see for details Dial. II.294--298). Good Buddhists, after death in this world, are reborn in heaven (sagga), by which is meant the realm of the Thirty--three (D II.209). There they are welcomed by the Thirtythree with a song of triumph (D II.209, 211, 221, 227). The Thirty--three are represented as being quite good Buddhists. Sakka their new chief and Brahmā address them in discourses suitable only for followers of the new movement (D II.213, 221). See further Vin I.12; M I.252; II.78; III.100; A III.287; IV.396=VvA 18 (cpd with the people of Jambudīpa); V.59, 331, Vism 225, etc. -- See also tidasa.
--devaloka the god--world of the 33; freq. e. g. J I.202; Vism 399; DhA III.8; --bhavana the realm of the 33 gods J I.202; Vism 207 sq., 390, 416, and passim.

Tāvata (nt.) [abstr. fr. tāva] lit. "so--much--ness," i. e. relative extent or sphere, relatively Vism 481, 482.

Tāsa [see tasati2] terror, trembling, fear, fright, anxiety S III.57; J I.342; III.177, 202; Miln 24. Cp. san°.

Tāsaniya (adj.) to be dreaded, dreadful, fearful Miln 149.

Tāhaŋ contraction of 1. taŋ ahaŋ: see ta°; 2. te ahaŋ: see tvaŋ.

Ti (adv.) [cp. Sk. iti] the apostrophe form of iti, thus. See iti.

Ti° [Vedic tris, Av. priś, Gr. tri/s, Lat. ter (fr. ters>*tris, cp. testis>*tristo, trecenti>*tricenti), Icl. prisvar, Ohg. driror] base of numeral three in compn; consisting of three, threefold; in numerical cpds. also= three (3 times).
--kaṭuka threefold spices (kaṭuka--bhaṇḍa) VvA 186; --gāvuta a distance of 3/4 of a league (i. e. about 2 miles), DhA I.108 (less than yojana, more than usabha), 131, 396; II.43, 61, 64, 69; III.202, 269; VvA 227; B. on S I.52 (sarīra); --catu three or four DhA I.173; --cīvara (nt.) the 3 robes of a bhikkhu, consisting of: diguṇā sanghāṭi, ekacciya uttarāsanga, ekacciya antaravāsaka Vin I.289, 296; II.302. ticīvarena avippavāsa Vin I.109 sq. -- Vism 60, 66; DhA IV.23. --tālamattaŋ 3 palm--trees high DhA II.62. --daṇḍa 1. a tripod as one of the requisites of a hermit to place the water--pot on (kuṇḍikā) J I.8 (tidaṇḍakuṇḍikādike tāpasa--parikkhārā), 9 (hanging from the kāja); II.317 (see tedaṇḍika). -- 2. part of a chariot A IV.191 (v. l. daṇḍa only). --diva the 3 heavens (that is the Tāvatiŋsa heaven) D II.167, 272 (tidivûpapanna); S I.96 (°ŋ ṭhānaŋ upeti), 181 (ākankha--māno °ŋ anuttaraŋ). --pada [cp. Vedic tripad or tripād, Gr. tri/pous, Lat. tripes: tripod] consisting of 3 feet or (in prosody) of 3 padas Sn 457 (w. ref. to metre Sāvittī); --(p)pala threefold Vism 339; --pallattha "turning in 3 ways," i. e. skilled in all occupations (Kern, Toev.: zeer listig) J I.163 (of miga; Com. expl. as lying on 3 sides of its lair); --piṭaka the 3 Piṭakas Vism 62, 241; DhA I.382; --peṭaka=tepiṭaka Miln 90; tipeṭakin at Vin V.3; --maṇḍala (nt.) the 3 circles (viz. the navel & the 2 knees) Vin II.213 (°ŋ paṭicchādento parimaṇḍalaŋ nivāsento); cp. Vin. Texts I.155; --yojana a distance of 3 leagues, i. e. 20 miles, or fig. a long dist.; Vism 392 (tiyojanika setacchatta); DhA II.41 (°magga); VvA 75 (°mattake vihāraŋ agamāsi); PvA 216 (sā ca pokkharaṇī Vesaliyā °mattake hoti); °satika 300 cubits long J II.3; --loka the 3 worlds (i. e. kāma, rūpa, arūpa--loka) Sdhp 29, 276, 491 (cp. tebhūmaka); --vagga consisting of 3 divisions or books DA I.2 (Dīghāgamo vaggato t. hoti); --(v)angika having 3 angas (of jhāna) Dhs 161; --vassika for the 3 seasons (--gandha--sālibhattaŋ bhuñjantā) DhA II.9; J I.66 (id.); --vidha 3 fold, of sacrifice (yañña) D I.128, 134, 143; of aggi (fire) J I.4 & Miln 97; Vism 147 (°kalyāṇatā). --visākha a three--forked frown on the forehead S I.118; M I.109; --sandhi consisting of 3 spaces J VI.397 (tāya senāya Mithilā t.--parivāritā), expld as an army made up of elephants, chariots, cavalry, and infantry, with a space between each two.

Tiŋsaŋ (tiŋsa°) [Vedic triŋśat, cp. Lat. trīginta, Oir. tricha] the number 30 D I.81÷(tiŋsaŋ pi jātiyo); S II.217 (t.--mattā bhikkhū); dat. instr. tiŋsāya A V.305 (dhammehi samannāgato); Sn p. 87 (pi dadāmi) PvA 281 (vassasahassehi): t.--yojana--maggaŋ (āgato) DhA II.76, 79; III.172; PvA 154; °yojanika kantāra DhA II. 193 (cp. 192); J V.46 (magga); DhA I.26 (vimāna); t.--vassasahassāni āyuppamāṇaŋ (of Konāgamana Buddha) D II.3; t.--mattāni vassāni Miln 15; t.--vassasahassāni PvA 281=DhA II.10. So of an immense crowd: tiŋsa bhikkhu--sahassāni D II.6; tiŋsa--mattā sūkarā J II.417; °sahassa--bhikkhū DhA I.24.

Tika (adj.--n.) [Vedic trika] consisting of 3, a triad S II. 218 (t.--bhojana); DhA IV.89 (--nipāta, the book of the triads, a division of the Jātaka), 108 (t.--catukka--jhāna the 3 & the 4 jhānas); Miln 12 (tika--duka--paṭimaṇḍitā dhammasanganī); Vism 13 sq.; DhsA 39 (--duka triad & pair).

Tikicchaka [fr. tikicchati] a physician, a doctor A V.219; J I.4 (adj. & vejja); IV.361; PvA 233.

Tikicchati [also cikicchati=Sk. cikitsati. Desid. of cit, to aim at, think upon, in pregnant sense of endeavouring to heal] to treat medically, to cure Vin I.276; S I.222; Miln 172, 272, 302. Caus. tikicchāpeti J I.4.

Tikicchā (f.) [from last] the art of healing, practice of medicine D I.10 (dāraka° infant healing); Sn 927 (°ŋ māmako na seveyya). -- See also tekiccha.

Tikkaŋ at J V.291 in "yāva majjhantikā tikkam āgami yeva" is to be read as "yāva majjhantik'âtikkamm'<-> âgami yeva."

Tikkha (adj.) [=tikhiṇa] sharp, clever, acute, quick (only fig. of the mind), in tikkh--indriya (opp. mud--indriya) Nd2 2353P=Ps I.121=II.195; & tikkha--paññatā A I.45.

Tikkhattuŋ (adv.) [Sk. trikṛtvaḥ] three times (cp. tayo II. C 2), esp. in phrase vanditvā t. padakkhiṇaŋ katvā "having performed the reverent parting salutation 3 times" VvA 173, 219; t. sāvesi he announced it 3 times J II.352; DhA II.4; t. paggaṇhāpesi offered 3 times PvA 74. See also J IV.267; V.382; VI.71; DhA II.5, 42, 65, 338; IV.122 & passim.

Tikhiṇa (adj.) [Vedic tīkṣṇa of which t. is the diæretic form, whereas the contracted forms are tiṇha (q. v.) & tikkha. Cp. also Sk. tikta pp. of tij, tejate. From *steg in Gr. sti/zw "stitch" & stikto/s, Lat. instīgo, Ohg. stehhan, Ger. stecken, E. stick] pointed, sharp, pungent, acrid; fig. "sharp," clever, cunning, acute (in this meaning only in contr. form tikkha) J V.264; DhA II.9; IV.13; PvA 152, 221 (=tippa). (ati--) tikhinatā Miln 278. See also tippa & tibba & cp. tejo.

Tiṭṭha (adj.) [pp. of tasati1] dry, hard, rough J VI.212 (°sela hard rock).

Tiṭṭhati [Frequentative of Vedic sthā, stand (cp. sthāna, Lat. sto: see ṭhāna)=Av. hiśtaiti, Gr. i(/sthmi, Lat. sisto] to stand, etc. -- I. Forms: pres. ind. tiṭṭhati (Sn 333, 434; Pv I.51); imper. 2nd tiṭṭha, 3rd tiṭṭhatu; ppr. tiṭṭhaŋ, tiṭṭhanto, tiṭṭhamāna; pot. tiṭṭhe (Sn 918, 968) & tiṭṭheyya (Sn. 942); fut. ṭhassati (J I.172, 217); aor. aṭṭhāsi (J I.279, pl. aṭṭhaŋsu J II.129) & aṭṭhā (cp. agā, orig. impf.) (Sn 429; J I.188); inf. ṭhātuŋ (PvA 174); ger. ṭhatvā (Sn 887); grd. ṭhānīya (PvA 72). -- pp. ṭhita, Caus. ṭhapeti. An apparent Med.--Pass. ṭhīyati, as found in cpd. pati--ṭṭhīyati is to be expld as Med. of paṭi+sthyā (see thīna), and should be written paṭi--tthīyati. See under patiṭṭhīyati. See also ṭhāna & ṭhiti. -- II. Meanings. -- 1. to stand, stand up, to be standing (see ṭhāna I. 1a): ṭhānakappana--vacanaŋ nisajjādi--paṭikkhepato PvA 24; opp. to walking or lying down: tiṭṭhaŋ caraŋ nisinno vā Sn 151, 193; tiṭṭhamānāya eva c'assā gabbhavuṭṭhānaŋ ahosi "she was delivered standing" J I.52; ekamantaŋ aṭṭhāsi PvA 68, etc.; cankamana--koṭiyaŋ ṭhatvā PvA 79. -- 2. to stop, stay, abide; to last, endure, be at rest; fig. to remain in, abide by, acquiesce in (see ṭhāna I. 1b). In imper. tiṭṭhatu it approaches the meanings of ṭhapeti viz. leave it alone, let it be so, all right. yāva kāyo ṭhassati tāva naŋ dakkhinti deva--manussā (as long as the body shall last) D I.46. tiṭṭhe shall he live on (cp. ṭhāna II.d Sn 1053, 1072 =Nd2 283, tiṭṭheyya saṭṭhikappasahassāni to stay on indefinitely); tiṭṭheyya kappaŋ D II.103. tiṭṭhantī anto vimānasmiŋ "remaining inside the castle" Pv I.101; tiṭṭha tāva "stop please" J II.352; tiṭṭhabhadantika one who bids the guest stay (combd w. ehi--bh°) D I.166; M I.342; A I.295; II.206: ovāde ṭhatvā (abiding by) J I.153; VI.367; similarly J VI.336. -- Imper. tiṭṭhatu J IV.40; Miln 14; PvA 74. -- 3. to live (on=instr.), behave, exist, be (see ṭhāna I. 2); to be in a certain condition [gati, cp. ṭhāna II. (c)]. Often
periphrastically for finite verb (with ger.: cp. gata & ṭhita) tiṭṭhantam enaŋ jānāti (he knows their "gati") Sn 1114 (see Nd2 283); āhārena tiṭṭhati PvA 27 (is supported by, cp. ṭhiti); yāvatāyukaŋ ṭhatvā (outliving their lives) PvA 66; karuṇa--ṭhānīya (=*kāruṇayitabba) deserving pity PvA 72; yā tvaŋ tiṭṭhasi (how you are or look!) Vv 441, etc. -- with ger.: pharitvā aṭṭhāsi (pervaded) J VI.367; aṭṭhiŋ āhacca aṭṭhāsi (cut through to the bone) J IV.415; gehaŋ samparivāretvā aṭṭhaŋsu (encircled the house) PvA 22.

Tiṇa (nt.) [Vedic tṛṇa, from *ter (cp. tarati) to pierce, orig. "point" (=blade); Goth. paúrnus, Ags. porn=E. thorn, Ger. dorn] grass, herb; weed; straw; thatch; hay, litter S III.137 (tiṇa, kasā, kusa, babbaja, bīraṇa); satiṇakaṭṭhodaka full of grass, wood & water (of an estate) D I.87, 111, etc.; sītaŋ vā uṇhaŋ vā rajo vā tiṇaŋ vā ussāvo vā (dust & weeds) D II.19; A I.145; t.+paṇṇa (grass & leaves1) A I.183; VvA 5. -- J I.108 (dabba°), 295; III.53; Pv I.81 (harita t.); IV.148; Vism 353 (kuṇṭha°); DA I.77 (alla° fresh grass); PvA 7 (weed), 62 (grass), 112; DhA IV.121; Miln 47 (thatch), 224 (id.).
  --aṇḍupaka a roll of grass Vin I.208=III.249; --āgāra a thatched cottage A I.101 (+naḷāgāra); --ukkā a firebrand of dry grass or hay S II.152; III.185; J I.212, 296; Vism 428; DhA I.126; ThA 287; Bdhd 107; --karala a wisp of grass DhA III.38; --kājaka a load of g. DhA IV.121; --gahana a thicket of g., a jungle A I.153; --cuṇṇa crushed & powdered (dry) grass or herbs Vin I.203; VvA 100 (--rajânukiṇṇa); --jāti grass--creeper VvA 162; --dāya a grass--jungle S II.152; --dosa damaged by weeds (khetta) Dh 356; PvA 7; --pupphaka (--roga) sickness caused by the flowering of grass, hay--fever Miln 216; --purisaka a straw--man, a scarecrow Miln 352; Vism 462; DhsA 111; --bhakkha eating grass; of animals M III.167; of ascetics D I.166; Pug 55; A I.241, 295; --bhusa chaff, litter, dry grass VvA 47; --rukkha a shrub; --vatthāraka one of the seven Adhikaraṇasamathas (ways in which litigation may be settled). In case mutual complaints of breach of the rules have been brought before a chapter, then the chapter may decline to go into the details and, with the consent of the litigants, declare all the charges settled. See Vin. Texts, III.30--34. This is the "covering over as if with grass" Vin II.87 (in detail, cp. also tassapāpiyyasikā); D III.254; A I.99; M II.250; --santhāraka a mat of grass Vin I.286; II.113, 116; J I.360.

Tiṇava a sort of drum A II.117.

Tiṇḍuka see tinduka.

Tiṇṇa [pp. of tarati] one who has reached the other shore (always fig.) gone through, overcome, one who has attained Nibbāna. Ogha° gone through the great flood S I.3, 142; Sn 178, 823, 1082, 1101, 1145; D III. 54; Sn 21 (+pāragata), 359 (+parinibbuta), 515, 545 (tiṇṇo tāres'imaŋ pajaŋ); It 123 (tiṇṇo tārayataŋ varo); Dh 195 (--sokapariddava); Nd2 282.
--kathankatha (adj.) having overcome doubt, free from doubt Sn 17, 86, 367; --vicikiccha=prec. Vin I.16; D I.110; II.224, 229; Pug 68; DA I.211.

Tiṇha [see tikhiṇa] sharp (of swords, axes, knives, etc.) D I.56 (sattha); S IV.160, 167 (kuṭhārī); A IV.171; Sn 667 (°dhāra), 673 (asipattavana); J I.253; Sdhp 381.

Titikkhati [Sk. titikṣate, Desid. of tij, cp. tijo & tikhiṇa to bear, endure, stand S I.221; Sn 623; Dh 321=Nd2 475 B7; Dh 399 (titikkhissaŋ=sahissāmi DhA IV.3); J V.81, 368.

Titikkhā (f.) [see last] endurance, forgiveness, longsuffering S I.7; V.4; Dh 184; Nd2 203.

Titta [pp. of tappati2] satisfied (with=instr.) enjoying (c. gen.), happy, contented A I.87=Pug 26 (+tappetar); Miln 249; VvA 86 (=pīṇita); PvA 46 (dibbâhārassa), 59 (=suhita), 109 (=pīṇita). --atitta dissatisfied, insatiate J I.440; III.275; Dh 48 (kāmesu).

Tittaka (adj.) [cp. Sk. tiktaka from tij] sharp, bitter (of taste) M I.80 (°alābu), 315 (id.); PvA 47 (id.; so read for tintaka lābu) Dhs 629=Nd2 540 (tittika; enumd between lavaṇa & kaṭuka); DhsA 320.

Tittakatta (nt.) [abstr. to tittaka] bitterness, enumd with lavaṇattaŋ & kaṭukattaŋ at Miln 56=63 (cp. Nd2 540).

Titti (f.) [from tappati2] satisfaction (in=loc.) Dh 186 =ThA 287 (na kahāpaṇavassena t. kāmesu vijjati); n' atthi t. kāmānaŋ Th 2, 487; J V.486 (dhammesu); VvA 11; PvA 32 (°ŋ gacchati find s.) 55 (paṭilabhati), 127.

Tittika in sama° in sama° at D I.244, Vin I.230, brimful, of a river. Derivation & meaning doubtful. See the note at Buddhist Suttas, 178, 9.

Tittimant (adj.) [titti+mant] satisfied, contented, so read at J III.70 & VI.508 for kittimant.

Tittira [Onomat. cp. Vedic tittira & tittiri, Gr. tatu/ras pheasant, Lit. teterva heath--cock; Lat. tetrinnio to cackle] partridge J I.218; III.538. --pattikā a kind of boot Vin I.186.

Tittiriya (adj.) [fr. tittira] belonging to a partridge, like a partridge J I.219 (brahmacariya).

Tittha (nt.) [Vedic tīrtha, from *ter, tarate, to pass through, orig. passage (through a river), ford] 1. a fording place, landing place, which made a convenient bathing place D II.89=Vin I.230 (Gotama° the G. ford); J I.339, 340 (titthâraṇa); II.111; III.228 (°nāvika ferryman); 230 (nāvā° a ferry); IV.379; Pv II.120; III.64; IV.122 (su°); Dāvs. V.59 (harbour). Titthaŋ jānāti to know a "fording place," i. e. a means or a person to help over a difficulty or doubt M I.223=A V.349 (neg.) 2. a sect (always with bad connotation. Promising to lead its votaries over into salvation, it only leads them into error).
--âyatana the sphere or fold of a sect (cp. titthiya) Vin I.60, 69; II.279; M I.483; A I.173; Pug 22; Dhs 381, 1003 (cp. Dhs. trsl. p. 101n); DA I.118; Ledi Sadaw in J.P.T.S. 1913, 117--118; --kara a "ford--maker," founder of a sect D I.47, 116; M I.198; Sn pp. 90, 92; Miln 4, 6, etc.; --ññutā knowledge of a ford, in fig. sense of titthaŋ jānāti (see above) Nett 29, 80.

Titthika (adj.) [Possible reading in Burmese MSS. for tittika. But the two compound letters (tt and tth) are so difficult to distinguish that it is uncertain which of the two the scribe really meant].

Titthiya [from tittha 2, cp. Divy 817; AvŚ I.48; II.20. An adherent of another sect (often as añña°), an heretic Vin I.54, 84, 136, 159 (°samādāna), 306 (°dhaja), 320; S I.65; IV.37, 394; D III.44, 46; Sn 381, 891; Nd2 38; Ps I.160; Pug 49; Vbh 247. añña° e. g. Vin I.101; D I.175 sq.; III.130 sq.; J II.415, 417. --sāvaka a follower of an heretic teacher Vin I.172; J I.95; Vism 17.

Tithi [Sk. tithi] a lunar day DhA I.174; PvA 198.

Tidasa (num.) [Vedic tridaśa] thirty (cp. tiŋsa), esp. the thirty deities (pl.) or belonging to them (adj.). It is the round figure for 33, and is used as equivalent to tāvatiŋsa. Nandanaŋ rammaŋ tidasānaŋ mahāvanaŋ Pv III.119=Vv 1813; devā tidasā sahindakā Vv 301; Sdhp 420.
 --âdhipati the Lord of the 30 (viz. Sakka) Vv 478; --inda ruler of the 30 Sdhp 411, 478; --gaṇa the company of the 30 Sn 679 (Com. tettiŋsa); Vv 416; --gatin going to the 30 (as one of the gatis) Vv 3512 (=tidasabhavanaŋ gata Tāvatiŋsadevanikāyaŋ uppanna VvA 164); --pura the city of the 30, i. e. Heaven Miln 291; --bhavana the state of the 30, i. e. heavenly existence VvA 164 (=Tāvatiŋsabhavana).

Tidhā (adv.) [ti+dhā] in three ways or parts, threefold Miln 282 (--pabhinna nāgarājā).

Tinta (adj.) [=timita from temeti] wet, moist Miln 286; DhA II.40 (°mukha).

Tintaka at PvA 47 (°alābu) is to be read as tittaka°.

Tintiṇa (nt.) greed, desire; (adj.) greedy. Ep. of a pāpabhikkhu A V.149 (Com. tintiṇaŋ vuccati taṇhā, tāya samannāgato āsankābahulo vā); Vbh 351 (tintiṇaŋ tintiṇāyanā, etc.=loluppaŋ).

Tintiṇāti & Tintiṇāyati [either=Sk. timirayati to be obscured, from tim in timira, or from stim (Sk. *tistimāyati>*stistim° after tiṣṭhati>*stiṣṭhati;=P. titiṇāyati) to become stiff, cp. timi, thīna and in meaning mucchati. The root tam occurs in same meaning in cpd. nitammati (q. v.=Sk. nitāmyati) at J IV.284, expld by atikilamati] to become sick, to swoon, to (stiffen out in a) faint J I.243 (tintiṇanto corresp. with mucchita); VI.347 (tintiṇāyamāna, v. l. tiṇāy°).

Tinduka [Sk. tinduka] the tree Diospyros embryopteris D I.178 (v. l. tiṇḍ°; J V.99; tiṇḍukāni food in a hermitage J IV.434; VI.532. --tindukakandarā Npl. the T. cave Vin II.76. -- See also timbaru & timbarūsaka.

Tipu [cp. Sk. trapu, non--Aryan?] lead, tin Vin I.190 (°maya); S V.92; J II.296; Miln 331 (°kāra a worker in lead, tinsmith); Vism 174 (°maṇḍala); DhA IV.104 (°parikhā).

Tipusa (nt.) [Sk. trapusa] a species of cucumber J V.37; VvA 147.

Tippa (adj.) [a variant of tibba=Sk. tīvra, presumably from tij (cp. tikhiṇa), but by Bdhgh connected w. tap (tapati, burn): tippā ti bahalā tāpana--vasena vā tippā Com. to Anguttara (see M I.526)] piercing, sharp, acute, fierce; always & only with ref. to pains, esp. pains suffered in Niraya. In full combns sarīrikā vedanā dukkhā tippā kharā M I.10; A II.116, 143, 153; ekantadukkhā t. kaṭukā ved. M I.74; bhayānaka ekantatippa Niraya Pv IV.19 (=tikhiṇadukkha° PvA 221); nerayikā sattā dukkhā t. kaṭukā ved° vediyamānā Miln 148.

Tibba (adj.) probably a contamination of two roots of different meaning; viz. tij & tim (of tamas) or=stim to be motionless, cp. styā under thīna] 1. sharp, keen, eager: tibbagārava very devout A II.21; Nett 112 (cp. tīvraprasāda AvŚ I.130); t.--cchanda D III.252, 283. <-> 2. dense, thick; confused, dark, dim: t.--rāga Dh 349 (=bahalarāga DhA IV.68); A II.149; tibbo vanasaṇḍo avijjāya adhivacanaŋ S III.109; tibbasārāga (kāmesu) S III.93=It 90; A II.30; tibbo manussaloko (dark, dense) Miln 7; °andhakāra dense darkness Vism 500 sq.; °kilesu deep blemish (of character) Vism 87.

Timi [Derivation unknown. Sk. timi] a large fish, a leviathan; a fabulous fish of enormous size. It occurs always in combn w. timingala, in formula timi timingala timitimingala, which should probably be reduced to one simple timitimingala (see next).

Timingala [timi+gila, gl, see note on gala] in combn w. timi, timitimingala. Sk. has timingila & timingilagila: redupl. in 2nd syllable where P. has redupl. in 1st; fisheater, redupl. as intens.=greedy or monstrous fisheater, a fabulous fish of enormous size, the largest fish in existence Vin II.238=A IV.200=Nd2 2353q; Ps II.196; Miln 377. At Ud 54 sq. & Miln 262 we find the reading timi timingala timirapingala, which is evidently faulty. A Sanskritized form of t. is timitimingala at Divy 502. See timiratipingala, & cp. also the similar Sk. cilicima a sort of fish.

Timira (adj.) [Sk. timira fr. tim=tam (as in tamas), to which also belong tibba 2 & tintiṇāti. This is to be distinguished from tim in temeti to (be or) make wet. See tama] dark; nt. darkness Vv 323 (t.--tamba); J III.189 (t.--rukkha); vanatimira a flower J IV.285; V.182.

Timiratipingala (nt.) a great ocean fish, DhsA 13, v. timingala.

Timirāyittata (nt.) [abstr. to timirāyita, pp. of timirayati to obscure, denom. to timira] gloom, darkness S III.124 (=Māra).

Timisa (nt.) [Vedic tamisrā=tamas] darkness J III.433 (andhakāra--timissāya); Pug 30 (andh°--timisāya); Miln 283

Timīsikā (f.) [timisa+ka] darkness, a very dark night Vv 96; J IV.98.

Timbaru a certain tree (Strychnos nux vomica or Diospyros) J VI.336; °tthanī (f.) "with breasts like the t. fruit" Sn 110; J VI.457 (SnA 172: taruṇadārikā); VvA 137 (t.--nādasadisa).

Timbarukkha =timbarūsaka J VI.529.

Timbarūsaka =timbaru (Diospyros or Strychnos) Vin III.59; Vv 3327 (=tindukaphala VvA 147; tipusasadisā ekā vallijāti timbarūsakan ti ca vadanti); DhA III.315.

Tiraccha (adv.) [Vedic tiryañc, obliquely, from *ter (tarati). Goth. pairh, Ohg. durh, E. through; cp. tiriyaŋ] across, obliquely; in °bhūta deviating, going wrong, swerving from the right direction DA I.89 (see under tiracchāna--kathā).

Tiracchāna [for °gata=Sk. tiraścīna (°gata)=tiraśca; "going horizontally," i. e. not erect. Cp. tiraccha, tiriyaŋ, tiro] an animal It 92 (tiracchānaŋ ca yoniyo for tiracchāna--yoniyo); Vbh 339 (°gāminī paṭipadā leading to rebirth among beasts); VvA 23 (manussatiracchāna an animal--man, wild man, "werwolf").
--kathā "animal talk"; wrong or childish talk in general Vin I.188; D I.7, 178; III.54; Vism 127; expld at DA I.89 by anīyānikattā sagga--mokkha--maggānaŋ tiraccha--bhūtā kathā; --gata an animal, a beast Vin IV.7; S III.152=DA I.23; (t. pāṇā) M III.167 (t. pāṇā tiṇabhakkhā); Nd2 on Sn 72 (t.--pāṇā); J I.459 (=vanagocara); Vbh 412 sq.; --yoni the realm of the brute creation, the animals. Among the 5 gatis (niraya t. manussā devā pettivisaya) it counts as an apāyagati, a state of misery D I.228; III.234; S I.34; III.225 sq.; IV. 168, 307; A I.60; II.127, 129; Pv IV.111; Vism 103, 427; PvA 27, 166; --yonika (& yoniya A I.37) belonging to the realm of the animals S V.356; --vijjā a low art, a pseudo--science Vin II.139; D I.9 sq.

Tiriyaŋ (adv.) [Vedic tiryañc (tiryak) to tiras, see tiro & cp. perhaps Ger. quer=E. thwart, all to *ter in tarati] transversely, obliquely, horizontally (as opp. to uddhaŋ vertically, above, & adho beneath), slanting, across. In combn uddhaŋ adho tiriyaŋ sabbadhi "in all directions whatever" D I.251=A II.129; similarly uddhaŋ adho t. vâpi majjhe Sn 1055; with uddhaŋ & adho D I.23, 153; Vism 176 (where expld). -- A II.48; Sn 150, 537; J I.96; It 120; DhA I.40 (dvāra--majjhe t. across the doorway), 47 (sideways); DA I.312; KhA 248.
--taraṇa ferrying across, adj. °ā nāvā, a vessel crossing over, a traject Vin IV.65.

Tiriyā (f.) a kind of grass or creeper A III.240, 242 (tiriyā nāma tiṇajāti; Com. dabbatiṇa).

Tirivaccha a certain tree J V.46.

Tirīṭa (nt.) the tree Symplocos racemosa, also a garment made of its bark Vin I.306 (°ka); D I.166=A I.295; M I.343; Pug 51.

Tiro (prep. & adv.) (always °--) [Vedic tiras across, crossways, from *ter of tarati=to go through; cp. Av. tarō, Lat. trans, Cymr. tra] across, beyond, over, outside, afar. See also tiraccha & tiriyaŋ.
--karaṇī (f.) a curtain, a veil (lit. "drawing across") Vin I.276; II.152; --kucchigata having left the womb D II.13; --kuḍ̤ḍ̤a outside the fence or wall, over the wall Vin IV.265 (°kuḍ̤ḍ̤e uccāraŋ chaḍ̤ḍ̤eti); D I.78= A III.280 (in phrase tirobhāvaŋ t. kuḍ̤ḍ̤aŋ t. pākāraŋ t.--pabbataŋ asajjamāno gacchati to denote power of transplacement); Pv I.51 (°kuḍ̤ḍ̤esu tiṭ̤ṭ̤hanti: the Tirokuḍ̤ḍ̤a--Sutta, Khp VII.); Vism 176, 394; DhA I.104; PvA 23, 31; --gāma a distant village Vin III.135; --chada "outside the veil," conspicuous J VI.60; --janapada a distant or foreign country D I.116; --pākāra beyond or over a fence (°pākāraŋ or °pākāre) Vin IV.266; see also °kuḍ̤ḍ̤a; --bhāva (ŋ) beyond existence, out of existence, magic power of going to a far away place or concealment Vism 393 sq. (=a--pākaṭa--pāṭihāriya), see also under °kuḍ̤ḍ̤a. --raṭ̤ṭ̤ha a foreign kingdom D I.161 (=pararaṭ̤ṭ̤ha DA I.286).

Tirokkha 1. (adj.) one who is outside, or absent Vin III.185. -- 2. (adv.) [=tiras+ka, cp. tiraskāra disdain, abuse] in tirokkha--vāca one who speaks abusively or with disregard J V.78.

Tila (m. nt.) [Vedic tila m.] the sesame plant & its seed (usually the latter, out of which oil is prepared: see tela), Sesamum Indicum. Often combd with taṇ̤ḍ̤ula, e. g. A I.130=Pug 32; J I.67; III.53. -- Vin I.212 (navātilā); A IV.108; Sn p. 126; J I.392; II.352; Vism 489 (ucchu°); DhA I.79; PvA 47 (tilāni pīḷetvā telavaṇijjaŋ karoti).
--odana rice with sesame J III.425; --kakka sesame paste Vin I.205; --tela ses. oil VvA 54 (°ŋ pātukāma); DhA III.29; Bdhd 105; --piññāka tila seed--cake, oilcake VvA 142; --piṭ̤ṭ̤ha sesamum--grinding, crushed s. seed Vin IV.341. --muṭ̤ṭ̤hi a handful of ses. J II.278; --rāsi a heap of t. seeds VvA 54; --vāha a cartload of t. seeds A V.173=Sn p. 126; --sangulikā a ses. cake DhA II.75.

Tilaka [tila+ka, from its resemblance to a sesame seed] 1. a spot, stain, mole, freckle M I.88; S I.170; VvA 253; DhA IV.172 (°ŋ vā kālakaŋ vā adisvā). -- 2. a kind of tree Vv 67 (=bandhu--jīvaka--puppha--sadisa--pupphā ekā rukkha--jāti).

Tilañchaka at J. IV.364 acc. to Kern (Toev. II.91) to be read as nilañchaka.

Tisata (num.) [ti+sata] three hundred J VI.427 (°mattā nāvā). See also under tayo.

Tīra (nt.) [Vedic tiras from *ter, tarati; orig. the opposite bank, the farther side (of a river or ocean), cp. tittha] a shore, bank Vin I.1; D I.222, 244; A II.29, 50; Dh 85; Sn 672; J I.212, 222, 279; II.111, 159; Dhs 597; Vbh 71 sq.; Vism 512 (orima°); PvA 142, 152. -- tīra--dassin finding the shore S III.164; A III.368. -- a--tīra--dassanī (f.) not seeing the shore (nāvā a ship) J V.75.

Tīraṇa [from tīreti 2] measurement, judgment, recognition, Nd2 413 (v. l. tir°); Nett 54 (+vipassanā), 82 (÷ñāṇa), 191; Vism 162. -- tīraṇa is one of the 3 pariññās, viz. t°, pahāna°, ñāta--pariññā. See under pariññā.

Tīriya (adj.) [from tīra] dwelling on the banks of . . . Vin II.287.

Tīreti [Caus. of tarati] 1. to bring through, to finish, to execute (business), to accomplish: karaṇīyaŋ Miln 7, PvA 203; kiccaŋ PvA 278. -- 2. to measure, judge, recognize, always in formula tūleti tīreti vibhāveti (Nd2 tul° tir°, etc.) as interpretation of jānāti; pp. tīrita (Nd2 tirita) Ps II.200; Nd2 under ñāta & No. 413.

Tīvarā (pl.) N. of a people in the time of Buddha Kakusandha S II.191.

Tīhaŋ (adv.) [tri+aha] a period of three days, for 3 days; usually as cpd. dvīhatīhaŋ 2 or 3 days (see dvīha) J II.103, etc.

Tu (indecl.) [Vedic tu, belonging to pron. base of 2nd sg. tvaŋ=Lat. tu; Gr. tu/, toi/=indeed, however (orig. ethical dat, of su/), toi/nun, toi/gar; Goth. þu, etc., cp. tuvaŋ] however, but, yet, now, then (similar in appl. to tāva); kin tu but (=quid nunc). Frequent in late verse: ante tu, J.P.T.S. 1884, 5, 31, 37 etc. J.P.T.S. 1913, 53; Bd's Man. 1152 &c. Usually combd with eva: tv eva however Sn p. 141; na tv eva not however, but not A V.173.

Tunga (adj.) [Sk. tunga, tum to stand out, cp. Gr. tu/mbos hillock, Lat. tumeo & tumulus, Mir. tomm hill] high, prominent, long J I.89; III.433 (pabbata, expld however by tikhiṇa, sharp, rough); Dāvs. IV.30.
--nāsika one with a prominent or long nose S II.284; cp. saṇha--tunga--sadisī nāsikā Th 2,258; --vaṇṭaka having a long stalk; N. of a plant J VI.537.

Tuccha (adj.) [Sk. tuccha, prob. rel. to Lat. tesqua deserted place, see Walde, Lat. Wtb. s. v.] empty, vain, deserted; very often combd with ritta D I.55; III.53 (°kumbhi); M I.207; J I.209 (°hattha, empty--handed); VI.365; Sn 883; Pug 45, 46; Miln 5 (+palāpa), 10 (id.), 13; DhA II.43; PvA 202; Sdhp 431.

Tucchaka =tuccha; always combd w. rittaka D I.240; S III.141; M I.329.

Tujjati Pass. of tudati.

Tuṭṭha [pp. of tussati to be satisfied] pleased, satisfied; often combd w. haṭṭha (q. v.) i. e. tuṭṭha -- haṭṭha J I.19 or haṭṭha--tuṭṭha J II.240; cp. tuṭṭha--pahaṭṭha J II.240. -- Sn 683; It 103; J I.62 (°mānasa), 87, 266 (°citta), 308 (id.); IV.138. -- tuṭṭhabba (grd.) to be pleased with Vin IV.259.

Tuṭṭhi (f.) [from tussati] pleasure, joy, enjoyment S I.48; Dh 331 (nom. tuṭṭhī); J I.60, 207.

Tuṇḍa (nt.) [Sk. tuṇḍa, prob. dial. for tunda which belongs to tudati] the beak of birds, the mouth, snout S V.148 (of a monkey); J I.222; IV.210; DhA I.394.

Tuṇḍaka (nt.)=tuṇḍa J I.222; III.126.

Tuṇḍika see ahi°.

Tuṇḍiya (adj.) [from tuṇḍi] having a beak; n. a pecker, fig. a tax--collector J V.102 (=adhamma--bali--sādhaka 103).

Tuṇhikkhaka (adj.) [fr. tūṣṇīŋ, see next] silent J IV.25 (=kiñci avadanto).

Tuṇhī (indecl.) [Sk. tūṣṇīŋ acc. sg. of fem. abstr. tūṣṇī, used adverbially, from tussati] silently, esp. in phrase tuṇhī ahosi he remained silent, as a sign of consent or affirmative answer (i. e. he had nothing to say against it) D II.155; A V.194; Dh 227; Sn 720 (tuṇhī yāti mahodadhi); PvA 117. --bhāva silence, attitude of consent, usually in form. adhivāsesi tuṇhī--bhāvena he agreed Vin I.17; Sn p. 104, etc. -- S II.236,
273 (ariyo t.--bhāvo); M I.161 (id.); A IV.153 (id.).--Miln 15; PvA 17, 20, etc.; --bhūta silent Sn p. 140; Vv 20; DhA 172, etc.

Tuṇhīyati =taṇhāyati, misspelling at S II.13.

Tuṇhīra inorganic form for tūṇīra quiver J V.128, also as v. l. at J V.48.

Tutta (nt.) [Sk tottra, from tudati to prick, push] a pike for guiding elephants, a goad for driving cattle (cp. tomara & patoda) D II.266 (°tomara); J IV.310; V.268; Cp. III.5, 2 (t.--vegahata).

Tudati [Vedic tudati; *steud, enlarged fr. *steu, cp. Lat. tundo, tudes (hammer); Goth. stautan, Ohg. stozan (to push), E. stutter, Nhg. stutzen; Ags. styntan=E. stunt] to strike with an instrument; to prick, peck, pierce; to incite, instigate J III.189 (=vijjhati). Pass. tujjati to be struck Th 1, 780; Vism 503 (cp. vitujjati); Sdhp 279. -- pp. tunna. See also tuṇḍa (beak=pecker), tutta (goad), tomara (lance=striker) & thūpa (point).

Tudampatī (dual) husband & wife [tu°=dial. for du°, Sk. dve; dampati from dama=domus, Sk. daŋpati=Gr. despo/ths; cp. also Kern, Toev. II.93, who compares tuvantuva for duvanduva]. See under dampati.

Tunna1

Tunna1 [pp. of tudati] struck Th 2, 162 (vyādhimaraṇa° str. with sickness and death).

Tunna2

Tunna2 [from tudati] any pointed instrument as a stick, a goad, a bolt, or (usually) a needle Vin I.290 (+aggaḷa, means of fastening); J I.8 (id.).
--kamma "needle--work," tailoring, patching, sewing J IV.40; VI.366; Vism 112. --kāra (& °ka) a (mending) tailor J IV.38 (v. l. °ka); VvA 251 (°ka); PvA 120); --vāya [Sk. tunnavāya] a "needle--weaver," a tailor Vin II.159; J VI.364, 368 (°vesaŋ gahetvā in the disguise of a tailor); PvA 161 (id.); Pv II.914 (=tunnakāra PvA 120); Miln 331, 365.

Tuma (pron.--adj.) [most likely apostrophe form of ātuma =attā, Sk. ātman self; cp. also Sk. tman oneself. See Oldenberg, KZ. XXV.319. Less likely=Sk. tva one or the other (Kern, Toev. s. v.). Expld by Com. to A III.124 as esa.] oneself, himself, etc.; every or anybody (=quisque) yaŋ tumo karissati tumo va tena paññāyissati (quid quisque faciat) Vin II.186=A III.124; Sn 890 (cp. ātumānaŋ V.888), 908; Pv III.24 (=attānaŋ PvA 181).

Tumula [Sk. tumala; to *teu, Lat. tumeo, tumulus, tumultus, etc. E. thumb (swelling), cp. tunga & tūla] tumult, uproar, commotion J VI.247 (by Com. expld as "andhakāra," darkness); Dpvs XVII.100.

Tumba (m. nt.) [possibly=Sk. tumra swollen (of shape), same root as tumula] 1. a kind of water vessel (udaka° DA I.202), made of copper, wood or a fruit (like a calabash, cocoanut, etc., cp. kaṭāha, E. skull) Vin I.205 (loha°, kaṭṭha°, phala°); II.114 (°kaṭāha of gourd); J III.430 (udaka°); IV.114; DhA II.193 (udaka°). -- 2. a measure of capacity, esp. used for grain J I.233 (mahā°), 467 (=4 nāḷi p. 468); Miln 102.

Tumhādisa (pron.--adj.) [tumhe+ādisa] like you, of your kind Sn 459; J VI.528; DA I.146.

Tumhe [pl. of pron. 2nd pers., see tuvaŋ].

Tura (adj.) [Vedic tura, cp. tvaraṇa] swift, quick; only in composition with °ga, etc., "going swiftly," denoting the horse; viz. turaga VvA 279; turanga VvA 281; Miln 192 (gaja°, etc.), 352 (id.) 364; turangama Dāvs V.56; turagamana PvA 57.

Turati [=tarati2] to be in a hurry, to be quick, hasten J VI.229 (mā turittho, Prohib.). -- pp. turita. Cp. also tura, etc.

Turita [pp. of turati] hastening, speedy, quick; hastily, in a hurry Sn 1014; J I.69 (turita--turita); Vv 808 (=sambhamanto VvA 311); DA I.319; PvA 181. -- aturita leisurely, with leisure, slow J I.87. -- See also tuvaṭaŋ.

Turiya (nt.) [Derivation uncertain, probably connected with tuleti, Sk. tūrya] sometimes tūriya (e. g. Vv 54); musical instruments in general, usually referred to as comprising 5 kinds of special instruments (pañcangika t. e. g. Vv 54; 391; VvA

181, 183, 210, 257), viz. ātata, vitata, ātata--vitata, ghana, susira (VvA 37). Freq. in phrase nippurisehi turiyehi parivāriyamāna (or paricāriyamāna) "surrounded by (or entertained by) heavenly music" Vin I.15; D II.21; A I.145; J I.58. -- Vv 384; 412; 5024, 645; Pv III.81; DhA III.460; VvA 92; PvA 74.
--sadda the sound of music, music Mhvs VII.30.

Turī a hen Th 2, 381 (=migī ThA 254) (v. l. korī, cp. Tamil kō̆ḷi hen).

Tula (adj.) [see tuleti] only in negative atula incomparable, not to be measured, beyond compare or description Vv 304 (=anupama VvA 126); Pv II.89 (=appamāṇa PvA 110); III.32 (=asadisarūpa PvA 188); Miln 343.

Tulanā (f.) [see tuleti] weighing, rating; consideration, deliberation M I.480; II.174; Nett 8, 41.

Tulasi [Derivation unknown] basil (common or sweet) J V.46 (°gahana a thicket of b.; v. l. tūlasi); VI.536 (tuḷasi=tuḷasigaccha).

Tulā (f.) [see tuleti. Vedic tulā; Gr. ta/las, ta/lanton (balance, weighing & weight=talentum), to/lma; Lat. tollo (lift); Goth. þulan (to carry patiently, suffer); Ger. geduld, etc.] 1. a beam or pole for lifting, carrying or supporting, a rafter Vin II.122; VvA 188 (+gopānasī); DhsA 107. -- 2. a weighing pole or stick, scales, balance A I.88; J I.112; Dh 268; Miln 356 (t. nikkhepanāya). -- 3. fig. measure ("weighing," cp. tulanā), standard, rate S II.236 (+pamāṇa).
--kūṭa false weighing, false weight (often combd with kaŋsakūṭa & mānakūṭa, false coining & false measuring) D I.5=A II.209÷; DA I.79; DhA I.239; --daṇḍa the beam or lever of a balance J I.113; --puttaka a goldsmith (using scales) J V.424 (or should it be tulādhuttaka?).

Tulita [pp. of tuleti] weighed, estimated, compared, gauged, considered Th 2, 153 (yattakaŋ esā t. what she is worth=lakkhaṇaññūhi parichinna ThA 139); Nd2 under ñāta (as syn. of tirita); PvA 52 (in expln of mita, measured).

Tuliya [Sk.?] a flying fox J VI.537.

Tuleti [from tulā; Lat. tollo, etc.] to weigh, examine, compare; match, equal M I.480; Th 1, 107; J VI.283; -- ger. tulayitvā M I.480. -- grd. tuliya & tulya (see sep.). -- pp. tulita.

Tulya & Tuliya (also tulla J IV.102) (adj.) [orig. grd. of tuleti] to be weighed, estimated, measured; matched, equal, comparable Sn 377; J III.324; PvA 87 (=samaka). Mostly in the negative atulya incomparable, not having its equal Sn 83, 683; J IV.102 (atulla); Miln 249 (atuliyā guṇā), 343 (id.) -- See also tula.

Tuvaŋ & Tvaŋ [Sk. tvaŋ & (Ved.) tuaŋ, cp. also part. tu; Gr. tu/, su/; Lat. tu; Goth. þu; E. thou, etc.; Oir. tū] pron. of 2nd pers. in foll. forms & applications:<-> 1. Full forms: 1. sg.: (a) tv°, tu°, tuyh°: nom. tvaŋ (in prose & verse) Sn 179, 241, 1029, 1058; J I.279; II.159; Pv I.84. Also for nom. pl. at J I.391, 395; VI.576; tuvaŋ (in verse) Sn 1064, 1102, 1121; J III.278, 394; Pv I.33; II.32; also for acc. Sn 377; Pv II.81; tuyhaŋ (gen. & dat.) [Sk. tubhyaŋ] Sn 983, 1030; J I.279; PvA 3, 60, 73, etc. -- (b) ta°, tay°, taŋ (acc.) M I.487; Sn 31, 241, 1043, 1049; J I.222; II.159; Pv I.101; II.16; tayā (instr.) Sn 335, 344; J I.222; Pv II.36 (=bhotiyā PvA 86): PvA 71; tayi (loc.) Sn 382; J I.207; tava (gen.) Sn 1102, 1110; J II.153; PvA 106. -- 2. pl.: tumh° [Sk. yuṣm°]: tumhe (nom. & acc.) It 31; J I.221 (acc.); Pv I.112. Also as pl. majesticus in addressing one person J II.102; IV.138; tumhaŋ (gen.) PvA 58 (for sg.), 78; tumhākaŋ (gen. dat.) S II.65; It 32; J I.150; II.102; tumhesu (loc.) J I.292 (for sg.); tumhehi (instr.) J II.154; Pv I.512. -- II. Enclitic forms (in function of an ethical dative "in your interest," therefore also as possessive gen. or as instrumental, or any other case of the interested person according to construction). 1. sg. te D II.127 (dat.); Sn 76, 120, 1099 (dat.), 1102 (dat.); J I.151; II.159 (instr.); Pv I.23 (dat.); II.32 (gen.), 46 (gen.). -- 2. pl. vo S III.33 (instr.) Sn 135, 172 (dat.), 331 (dat.); J I. 222 (acc.); II.133; III.395 (gen.).

Tuvaṭaŋ (adv.) [Sk. tvaritaŋ, cp. tūrta] quickly A V.342; J I.91; II.61; VI.519 (as tvātaŋ); Miln 198; Vism 305, 313.

Tuvaṭṭeti (for *Sk. dvandvayati, denom. fr. dvandva] to share (with=loc. or abl.) Vin II.10, 124; IV.288.

Tuvantuva (nt.) [Sk. dvandva, with dialect. t. (cp. tudampati), not (with Müller, P. Gr. 38) through confusion with pron. tvaŋ] quarrel, strife M I.110, 410.

Tussati [Sk. tuṣyati to *teus to be quiet, contented, happy] to be satisfied, pleased or happy J III.280; IV.138; Miln 210. Cp. tuṭṭha (pp.), tuṭṭhi, tuṇhī, tosa, tosana, toseti.

Tussana (nt.) [Sk. toṣaṇa] satisfying, pleasing, in °kāraṇa cause for satisfaction or delight J III.448.

Tūṇira =tūṇī, Vism 251.

Tūṇī (f.) [Sk. *tūṇa & tūṇī, to *tIn: see under tulā; cp. Lat. tollo. On ṇ>l. cp. cikkaṇa & cikkhala, guṇa> guḷa, kiṇi>kili, etc.] a quiver (lit. "carrier") J II.403 (dhanuŋ tūṇiñ ca nikkhippa); V.47.

Tūla (nt.) [Sk. tūla, to *teu, Sk. tavīti, to swell or be bushy, cp. Gr. tu/lh swelling; Ags. pol peg] a tuft of grass, cotton Vin II.150 (3 kinds: rukkha°, latā°, poṭaki°); Sn 591=J IV.127 (vāto tūlaŋ va dhaŋsaye); DA I.87.
 --picu cotton--wool Vism 282, 285, 404; DhA III.202; KhA 173. --puṇṇikā ("stuffed with tuft of cotton") a kind of shoe Vin I.186.

Tūlikā (f.) [der. fr. tūla] a mattress (consisting of layers of grass or wool: tiṇṇaŋ tūlānaŋ aññatara--puṇṇa--tūlikā DA I.87) Vin I.192; II.150; D I.7; A I.181.

Tūlinī (f.) [Sk. tūlinī] the silk--cotton tree M I.128.

Te° [Sk. trai°] secondary base of numeral three (fr. ti) in compn: having a relation to a triad of, three--; in numerical cpds. also=three (see under tayo).
 --kaṭula containing 3 spices (of yāgu), viz. tila, taṇḍula, mugga Vin I.210; III.66; --cīvarika wearing three robes (cp. ticīvara) Vin I.253; Ud 42; Pug 69; Vism 60. --daṇḍika carrying the tripod (see tidaṇḍa), Ep. of a brahmin ascetic A III.276; J II.316 (=kuṇḍikaŋ ṭhapanatthāya tidaṇḍaŋ gahetvā caranto); --dhātuka (nt.) the (worlds of the) threefold composition of elements=tiloka Nett 14, 63 (tedhātuke vimutti= sabbadhi vippamutta), 82; cp. Kvu 605; --piṭaka versed in the three piṭakas (see piṭaka), Ep. of theras & bhikkhus J IV.219; Miln 18 sq.; DhA I.7, 384; III.385; Dāvs V.22. Cp. Sk. tripiṭo bhikṣuḥ (AvŚ I.334 & Index to Divy); --bhātika having 3 brothers DhA I.88, 97. --bhūmaka belonging to the 3 stages of being (viz. the kāma, rūpa, arūpa existences; cp. °dhātuka & tiloka) DhA I.305; IV.72; DhsA 50, 214 (°kusala), 291; --māsa (nt.) 3 months, i. e. a season M I.438; Miln 15; DhA II.192; PvA 20; --vācika pronouncing the threefold formula (of the saraṇa--gata) Vin I.18; --vijja (adj.) possessed of the 3 fold knowledge (i. e. either the higher knowledge of the Brahmins, i. e. the 3 Vedas [cp. Sk. trayī vidyā=the knowledge of the Vedas] or of the Buddha & Arahants, as defined at A I.164 sq., viz. (1) remembrance of former births, (2) insight into the (future) destiny of all beings, (3) recognition of the origin of misery & of the way to its removal, i. e. of the Path): 1. brahmanic: D I.238; A I.163; also as tevijjaka (n.) D I.88, 107, 119. -- 2. buddhistic: Vin II.161; M I.482; S I.194; A I.167 =It 100; Sn 594=VvA 10; Pug 14; DhA I.138; Sdhp 420. --tevijjatā (abstr.) Vism 5.

Tekiccha (adj.) [der. fr. tikiccha] curable; fig. one who can be helped or pardoned. Only in cpds. a° incurable, unpardonable VvA 322 (of a sick person); DhA I.25 (id.); Miln 322; of Devadatta w. ref. to his rebirth in Niraya Vin II.202=It 85; M I.393; & sa° pardonable Miln 192, 221, 344.

Teja & Tejo [Vedic tejas (nt.) from tij to be sharp or to pierce=a (piercing) flame. See tejate; semantically (sharp>light) cp. Ger. strahl (ray of light)=Ags. strael (arrow). -- The nt. tejo is the usual form; instr. tejasā (Dh 387; Sn 1097) & tejena (J III.53), cp. tapa & tapo] "sharpness," heat, flame, fire, light; radiance, effulgence, splendour, glory, energy, strength, power D II.259 (personified as deva, among the 4 Elements paṭhavī, āpo, t., vāyo; cp. tejo--dhātu); S IV.215; M I.327; Sn 1097 (glory of the sun compd with that of the Buddha); Dh 387 (sabbaŋ ahorattiŋ Buddho tapati tejasā); J III.53 (sīla°); I.93 (puñña°

the power of merit); Vbh 426 (id.); Ps I.103; Vism 350 (def.); VvA 116.
--kasiṇa fire--contemplation for the purpose of kammaṭṭhāna practice (see kasiṇa) D III.268; Dhs 203; Vism 171; DhA II.49; III.214; Bdhd 106; --dhātu the element of flame (or fire), the 3rd of the 6 Elements, viz. paṭhavī āpo t. vāyo ākāsa viññāṇa (cp. Dhs. trsl. p. 242) D III.27, 228, 247; M I.188, 422; A I.176; II.165; Dhs 588, 648, 964; Nett 74; Vism 363.

Tejate [Vedic tejate from tij (*stij)=Lat. in--stīgo (to spur), Gr. sti/zw, stikto/s, Ohg. stehhan, Nhg. stecken, E. stick] to be sharp or to make sharp, to prick, to incite, etc. -- See tikkha, tikhiṇa, tiṇha, titikkhati, tittaka, teja, etc.

Tejana (nt.) [see tejate] the point or shaft of an arrow, an arrow Th 1, 29; Dh 80, 145; DhA II.147.

Tejavant (adj.) [tejas+vant] 1. splendid, powerful, majestic DhA I.426. -- 2. in flames, heated, burning with (--°) Miln 148.

Tejin (adj.--n.) [see teja] having light or splendour, shining forth, glorious Sn 1097 (=Nd2 286 tejena samannāgata).

Tettiŋsa (num.) [tayo+tiŋsa] thirty--three J I.273; DhA I.267 sq. See also under tayo & tāvatiŋsa.

Temana (nt.) [from temeti] wetting, moistening Vism 338; VvA 20 (aggimhi tāpanaŋ udake vā temanaŋ); DhA III.420.

Temeti [cp. Divy 285 tīmayati; Caus. of tim to moisten. There is an ancient confusion between the roots tim, tamas, etc. (to be dark), tim, temeti (to be wet), and
stim to be motionless. Cp. tintiṇāyati, tinta, tibba (=tamas), timira] to make wet, to moisten Vin I.47 (temetabba); II.209 (temetvā); DhA I.220, 394 (id.); J I.88÷KhA 164; J II.325 (temento); PvA 46 (sutemitvā for temetvā).

Terasa see under tayo.

Terovassika (adj.) [tiro+vassa+ika] lasting over or beyond a year (or season), a year old, dried up or decayed S IV.161 (thero vassiko in text)=185 (of wood) M I.58 (of bones).

Tela (nt.) [from tila] sesamum--oil (prepared from tila seeds), oil in general (tela=tilatelādika DA I.93): used for drinking, anointing & burning purposes Vin I.205, 220, 245, etc.; A I.209, 278 (sappi vā t. vā); II.122÷(tattena pi telena osiñcante; punishment of pouring over with boiling oil); J I.293; II.104; Pv IV.148 (tiṇena telaŋ pi na tvaŋ adāsi: frequent as gift to mendicants); Pug 55; Dhs 646, 740, 815; PvA 80 (kaḷebarānaŋ vasā telañ ca: fat or oil in general). -- tila °ŋ pātukāma desire to drink tila--wine VvA 54; pāka--tela oil concoction VvA 68=DhA III.311; J II.397 (sata°); III.372 (sahassa° worth a thousand); V.376 (sata° worth a hundred); Qdabbhañjana° oil for rubbing the feet VvA 44; sāsapa° (mustard seed & oil) PvA 198; sappi° (butter & oil) Sn 295; PvA 278 (also+madhu) as var. objects of grocery trade (dhañña).
--koṭṭhāgāra oil store DhA I.220; --ghaṭa oil jar DA I.144; --cāṭī an oil tank DhA I.220; --dhūpita spiced or flavoured with oil (of a cake) Vv 435; --nāḷi a reed used for keeping oil in, an oil tube Vism 99; DhA II.193 (+udakatumba); --pajjota an oil lamp Vin I.16= D I.85=A I.56=Sn p. 15; --padīpa an oil lamp Vin I.15; S III.126; V.319; VvA 198; --pāka an oil decoction, mixed with spirits, oil--wine Vin I.205; --pilotikā (pl.) rags soaked in oil DhA I.221; --makkhana anointing (the body) with oil Miln 11; --miñjaka an oil--cake PvA 51; --vaṇijjā oil trade PvA 47; --homa an oblation of oil D I.9.

Telaka (nt.)=tela Vin I.204 ("a small quantity of oil"); II.107 (sittha--t. oil of beeswax).

Teliya (adj.) oily J III.522.

Tevijja see Vijjā.

Tomara (m. nt.) [Sk. tomara from tud, see tudati] a pike, spear, lance, esp. the lance of an elephant--driver D II.266 (tutta--t. a driving lance); M III.133 (t. hattha); Vism 235; DA I.147.

Toya (nt.) [Vedic toya from *tāu̯ to melt away; Lat. tabeo, tabes (consumption); Ags. pāwan=E. dew, Oir. tām= tabes; also Gr. th/kw, etc.] water (poetical for udaka); only in simile: puṇḍarīkaŋ (or padumaŋ) toyena na upalippati A II.39=Sn 547; Sn 71=213; Th 1, 700; Nd2 287 (t. vuccati udakaŋ); -- Bdhd 67, 93.

Toraṇa (nt.) [Sk. toraṇa, perhaps related to Gr. tu/rsis, tu/rris=Lat. turris (tower), cp. Hor. Od. I.47 "regumque turris"=palaces] an arched gateway, portal; Vin II.154; D II.83; Vv 351 (=dvārakoṭṭhaka--pāsādassa nāmaŋ VvA 160); J III.428; Dāvs V.48.

Tosana (adj.--n.) [see toseti] satisfying, pleasing; satisfaction Sn 971.

Tosāpana (adj.) [=tosana, in formation of a 2nd causative tosāpeti] pleasing, giving satisfaction J II.249.

Toseti [Caus. of tussati] to please, satisfy, make happy Sn 1127 (=Nd2 288); J IV.274; Sdhp 304. -- pp. tosita contented, satisfied Sn 1128. Cp. pari°.

Tya [Sk. tya°, nt. tyad; perhaps to Gr. sh/meron to--day, sh_tes in this year] base of demonstr. pron.=ta°, this, that; loc. sg. tyamhi J VI.292; loc. pl. fem. tyāsu J V.368 (Com. tāsu).

Tyassu =te assu D II.287, see su3.

Tvaŋ see tuvaŋ.

Tvātaŋ see tuvaṭaŋ.

Th.

Thakana (nt.) [see next] covering, lid; closing up DhA IV.85 (saŋvara+).

Thaketi [Sk. sthagayati, Caus. to sthagati, from *steg to cover; cp. Gr. ste/gw cover, te/gh roof; Lat. tego, tegula (E.=tile), toga; Oir. tech house; Ohg. decchu cover, dah roof. On P. form cp. Trenckner, Notes, p. 62] to cover, cover up, close (usually of doors & windows) Vin II.134 (kaṇṇagūthakehi kaṇṇā thakitā honti: the ears were closed up), 148 (kavaṭā na thakīyanti, Pass.), 209 (vātapāna); IV.54; J IV.4 (sabbe apihitā dvārā; api--dhā=Gr. e)pi--qh°, cp. Hom. Od. 9, 243: h)li/baton pe/trhn e(pe/qhke qu/rhsin the Cyclops covered the door with a polished rock) V.214; DhA IV.180 (ṭhakesi, v. l. ṭhapesi); VvA 222; PvA 216 (dvārā) Dāvs IV.33; V.25 (chiddaŋ mālāguḷena th.).

Thañña (nt.) [see thana] mother's milk Vin II.255=289 (°ŋ pāyeti); A IV.276; J III.165; VI.3 (madhura°) Th 2, 496.

Thaṇḍila (nt.) [Vedic sthaṇḍila a levelled piece of ground prepared for a sacrifice. Cognate with sthala, level ground] bare, esp. hard, stony ground Pv IV.75 (=kharakaṭhāna bhūmippadesa PvA 265).
 --sāyikā (f.) the act of lying on the bare ground (as a penance) [BSk. sthaṇḍila--śāyikā] S IV.118; Dh 141 (=DhA III.77: bhūmisayana); --seyyā (f.) a bed on bare ground D I.167÷(v. l. BB. taṇḍila°) Miln 351; cp. Sk. sthaṇḍilaśayyā.

Thaddha [pp. of thambeti, Sk. stabhnāti to make firm, prop, hold up; cp. Av. stawra firm, Gr. a)stemfh/s, stafulh/; Goth. stafs, Ags. staef=E. staff; Ohg. stab. See also khambha & chambheti] 1. lit. hard, rigid, firm J I.293 (opp. muduka); Vism 351 (°lakkhaṇa); PvA 139 (=ujjhangala). -- 2. fig. (a) hardened, obdurate, callous, selfish D I.118 (māna°); III.45 (+atimānin); A II.26=It 113 (kuha th. lapa); Sn 104 (see gotta°); J I.88 (māna°) II.136; Sdhp 90. -- (b) slow Miln 103 (opp. lahuka; cp. BSk. dhandha, on which Kern, Toev. II.90). -- See thambha & thūṇa.
 --maccharin obdurate & selfish, or very selfish DhA III.313; VvA 69; PvA 45; --hadaya hard--hearted J III.68.

Thana [Vedic stana; cp. Gr. sthnion=sth_qos (Hesychius)] 1. the breast of a woman D II.266; J V.205; VI.483; Sdhp 360. -- 2. the udder of a cow M I.343=Pug 56; DhA II.67.
--mukha the nipple J IV.37. --sita--dāraka [see sita] a child at the breast, a suckling Miln 364=408.

a little breast, the breast of a girl Th 2, 265 (=ThA 212).

Thanita (nt.) [pp. of thaneti cp. Vedic (s)tanayitnu thunder=Lat. tonitrus, Ohg. donar, etc.] thundering, thunder J I.470; Th 1, 1108; Miln 377.

Thanin (adj.) having breasts, --breasted; in timbaru° Sn 110; J VI.457. -- pucimanda° J VI.269.

Thaneti [Vedic stanayati & stanati to thunder; cp. Gr. ste/nw, stena/zw to moan, groan, stonos; Lat. tono; Ags. stunian; Ger. stöhnen] to roar, to thunder D II.262; S I.100, 154 (megho thanayaŋ), 154 (thaneti devo); It 66 (megho thanayitvā). -- pp. thanita. See also gajjati & thunati.

Thapati [Vedic sthapati, to sthā+pati] 1. a builder, master carpenter M I.396=S IV.223; M III.144, <-> 2. officer, overseer S V.348.

Thabbha is to be read for °tthambha is to be read for °tthambha in para° J IV.313.

Thambha [see etym. under thaddha; occasionally spelt thamba, viz. A I.100; M I.324; PvA 186, 187] 1. a pillar, a post Vin I.276; D I.50 (majjhimaŋ °ŋ nissāya); II.85 (id.); Sn 214; Vv 782 (veḷuriya°, of the pillars of a Vimāna); Pv III.31 (id.); DhA IV.203; VvA 188 (+tulā--gopānasī); PvA 186. -- 2. (fig.) in all meanings of thaddha, applied to selfishness, obduracy, hypocrisy & deceit; viz. immobility, hardness, stupor, obstinacy (cp. Ger. "verstockt"): thambho ti thaddha--bhāvo SnA 288, 333; th. thambhanā thambhittaŋ kakkhaliyaŋ phāruliyaŋ ujucittatā (an°?) amudutā Vbh 350. -- Often combd w. māna (=arrogance), freq. in set sāṭheyyaŋ th. sārambho māno, etc. A I.100, 299=Nd2 under rāga=Miln 289; cp. M I.15. -- A III.430 (+māna); IV.350, 465 (+sāṭheyya); Sn 245 (+mada), 326, 437 (as one of Māra's combatants: makkho th. te aṭṭhamo); J I.202. -- 3. a clump of grass M I.324; cp. thambhaka.

Thamhhaka (=thambha 3) a clump of grass VvA 276 (=gumba).

Thambhati & thambheti, see upa°, paṭi°.

Thambhanā (f.) [abstr. to thambha] firmness, rigidity, immobility Dhs 636=718; Vbh 350.

Thambhitatta (nt.) [abstr. to thambha]=thambha 2, viz. hardness, rigidity, obduracy, obstinacy Vbh 350. Note. Quite a late development of the term, caused by a misinterpretation of chambhitatta, is "fluctuation, unsteadiness, inflation" at Dhs 965 (in def. of vāyodhātu: chambhittattaŋ [?] thambhitattaŋ. See on this Dhs. trsl. p. 242), & at Vbh 168 (in def. of vicikicchā; v.l. chambhitatta), and at Asl. 338 (of vayo). None of these meanings originally belong to the term thambha.

Thambhin (adj.) obstinate Th 1, 952.

Tharaṇa (nt.) [Sk. staraṇa to stṛ] strewing, spreading. In cpds. like assa°, bhumma°, ratha°, hattha°, etc. the reading ass--attharaṇa, etc. should be preferred (=ā<-> stṛ). See attharaṇa and cpds.

Tharati [Sk. stṛṇoti] only in cpds. ā°, ava°, etc.

Tharu [Sk. tsaru] the hilt or handle of a sword or other weapons, a sword A III.152; J III.221 (=sword); Miln 178; DhA II.249 (°mūla); IV.66 (asi°). -- tharusmiŋ sikkhati to learn the use of a sword Vin II.10; Miln 66.
--ggaha one who carries a sword--(handle) Miln 331 (dhanuggaha+; not in corresponding list of occupations at D I.51);

--sippā training in swordsmanship Ud 31.

Thala1

Thala1 (nt.) [Vedic sthala, to sthā, orig. standing place; cp. Gr. ste/llw, sto/los; Ags. steall (place); also P. thaṇḍila] dry ground, viz. high, raised (opp. low) or solid, firm (opp. water) S IV.179. As plateau opp. to ninna (low lying place) at Sn 30 (SnA 42=ukkūla); Dh 98; It 66=S I.100 (megho thalaŋ ninnañ ca pūreti); PvA 29 (=unnatapadesa). As dry land, terra firma opp. to jala at Dh 34; J I.107, 222; Pv IV.121; PvA 260. As firm, even ground or safe place at D I.234; Sn 946. <-> Cp. J III.53; IV.142; Vism 185.
--gocara living on land J II.159; --ja sprung from land (opp. vārija Dh 34 or udakarūha Vv 356=water--plant); referring to plants A I.35; J I.51; Vv 356 (=yodhikādikā VvA 162); Miln 281; --ṭṭha standing on firm ground A II.241; --patha a road by land (opp. jala° by water) J I.121; III.188.

Thala2

Thala2 (nt.) [prob. dialect. variant of tharu] the haft of a sword, the scabbard J III.221 (reading uncertain).

Thava [see thavati] praise, praising, eulogy Nett 161, 188, 192.

Thavati [Sk. stauti, Av. staviti, cp. Gr. steu_tai] to praise, extol; inf. thutuŋ Sn 217 (=thometuŋ SnA 272). <-> Caus. thaveti [Sk. stavayati] pp. thavita Miln 361. See thuta, thuti, thoma, thometi.

Thavikā (f.) [derivation uncertain] a knapsack, bag, purse; esp. used for the carrying of the bhikkhu's strainer Vin I.209 (parissāvanāni pi thavikāyo pl pūretvā), 224 (patte+pariss°+th.); J I.55 (pattaŋ thavikāya pakkhipitvā); VI.67 (pattaŋ thavikāya osāretvā); VvA 40 (patta--thavikato parissāvanaŋ nīharitvā). Also for carrying money: sahassathavikā a purse of 1,000 pieces J I.54, 195, 506; VvA 33; Anvs 35. See also Vin II.152, 217; Vism. 91.

nt. in instr. thāmasā M I.498; S II.278= Th 1, 1165; III.110, see below) [Vedic sthāman & sthāmas nt., sthā cp. Gr. sth/mwn, Lat. stamen (standing structure); Goth. stoma foundation] "standing power," power of resistance, steadfastness, strength, firmness, vigour, instr. thāmena (Miln 4; PvA 193); thāmasā (see above); thāmunā (J VI.22). Often combd with bala J I.63; Sn 68; with bala+java PvA 4; with bala+ viriya Nd2 289, 651; with java J I.62; VvA 104; with viriya J I.67. -- D III.113; S I.78; II.28; V.227; A I.50; II.187 sq.; IV.192. J I.8, 265 (°sampanna); II.158 (id.); Dhs 13, 22; Vism 233 (°mahatta); DhA IV.18; PvA 259. -- Instr. used as adv.: thāmena hard, very much PvA 193; thāmasā obstinately, perseveringly M I.257.
--gatadiṭṭhika (adj.) one in whom heresy has become strong J I.83=VI.220.

Thāmaka (adj.) having strength Sn 1144 (dubbala° with failing strength); Nd1 12 (appa°+dubbala).

Thāmavant (adj.) [thāma+vant] strong, steadfast, powerful, persevering S V.197, 225; A II.250; IV.110, 234, 291; V.24; Nd2 131; Vv 51 (=thira balavā VvA 35).

Thāra see vi°, san°.

Thāla (nt.) [from thala orig. a flat dish] a plate, dish, vessel D I.74; J I.69; Miln 282. Kaŋsa° a gong Miln 62; Vism 283 (in simile). See also thālī.

Thālaka (nt.) [thāla+ka] a small bowl, beaker Pv II.18 (thālakassa pānīyaŋ), 119 (id.); Nett 79 (for holding oil: dīpakapallika Com.).

Thālikā (f.)=thālakaVin I.203, 240. See āḷhaka°.

Thālī (f.) (thāli° in cpds.) [Sk. sthālī, cp. thāla] an earthen pot, kettle, large dish; in --dhovana washing of the dish A I.161 (+sarāva--dhovana); --pāka an offering of barley or rice cooked in milk Vin III.15; D I.97 (=DA I.267); S II.242; V.384; A I.166; J I.186; Miln 249.

Thāvara1

Thāvara1 (adj.) [Vedic sthāvara, from sthā, cp. sthavira, Gr. stauro/s post, Lat. re--stauro, Goth. stana judgment & stojan to judge] "standing still," immovable (opp. to tasa) firm, strong (Ep. of an Arahant: KhA 245)
DhA IV.176. Always in connection with tasa, contrasting or comprising the movable creation (animal world) & the immovable (vegetable world), e. g. Sn 394 ("sabbesu bhūtesu nidhāya daṇḍaŋ ye thāvarā ye ca tasanti loke"); It 32 (tasaŋ vā thāvaraŋ vā). See tasa for ref.

Thāvara2

Thāvara2 (nt.) [from thavira=thera, old] old age PvA 149 (thāvari--jiṇṇa in expl. of therī, otherwise jarā--jiṇṇa. Should we read thāvira--jiṇṇa?).

Thāvariya (nt.) [fr. thāvara] immobility, firmness, security, solidity, an undisturbed state; always in janapada° an appeased country, as one of the blessings of the reign of a Cakkavattin. Expld at DA I.250 as "janapadesu dhuvabhāvaŋ thāvarabhāvaŋ vā patto na sakkā kenaci cāletuŋ." D I.88; II.16, 146, 169; S I.100; Sn p. 106; It 15.

Thāvareyya (nt.) [from thāvara2] the rank of a Thera. A I.38; II.23. This has nothing to do with seniority. It is quite clear from the context that Thera is to be taken here in the secondary sense explained under Thera. He was a bhikkhu so eminently useful to the community that his fellow bhikkhus called him Thera.

Thāsotu° in thāsotujana savana at ThA 61 according to Morris, J.P.T.S. 1884, 81 it is to be read ṭhānaso tu jana°.

Thika (adj.) [cp. Sk. styāyate to congeal, form a (solid) mass; see cognates under thīna & cp. theva] dropping, forming drops: madhutthika J III.493; VI.529 (=madhuŋ paggharantiyo madhutthevasadisā p. 530) "dropping honey."

Thiṇṇa pp. of tharati, only in cpds. parivi°, vi°.

Thira (adj.) [Vedic sthira, hard, solid; from sthā or Idg. ster (der. of stā) to stand out=to be stiff; cp. Gr. stereo/s; Lat. sterilis (sterile=hardened, cp. Sk. starī); Ohg. storrēn, Nhg. starr & starren, E. stare; also Lat. strenuus] solid, hard, firm; strenuous, powerful J I.220; IV.106 (=daḷha); Miln 194 (thir--âthira--bhāva strength or weakness); VvA 212 (id.), 35 (=thāmavant); Sdhp 321.

Thiratā (f.) [fr. thira] steadfastness, stability DhA IV.176 (thiratāya thavarā; so read for ṭhira°).

Thī (f.) [Vedic strī, on which see Walde, Lat. Wtb. under sero. This form thī is the normal correspondent to Vedic strī; the other, more usual (& dial.) form is itthi] a woman J I.295, 300; V.296 (thī--pura), 397; VI.238.

Thīna (nt.) [Sk. styāna; orig. pp. of styāyate to become hard, to congeal; steḭā (cp. also thira)=Gr. ste/as grease, tale; Lat. stīpo to compress; also Sk. stimita (motionless)=P. timi; stīma (slow), Mhg. stīm; Goth. etc. stains=E. stone; Gr. sti_fos (heap); Lat. stīpes (pale); Ohg. stīf=E. stiff] stiffness, obduracy, stolidity, indifference (cp. thaddha & tandī, closely related in meaning). Together with middha it is one of the 5 hindrances (nīvaraṇāni) to Arahantship (see below). Def. as cittassa akammaññatā, unwieldiness or impliability of mind (=immobility) at Nd2 290=Dhs 1156, 1236=Nett 86; as citta--gelaññaŋ morbid state of mind ("psychosis") at DA I.211. -- Sn 942 (niddaŋ tandiŋ sahe thīnaŋ pamādena na saŋvase), 1106; Vbh 352 (=Nd2 290 as expln of līnatta); Vism 262 (°sineha, where p. 361 reads patthinna°).
--middha sloth & drowsiness, stolidity & torpor; two of the 5 nīvaraṇāni (Dhs. trsl. pp. 120, 310) Vin II.200 (vigata°); D I.71,

246; III.49, 234, 269, 278; S I.99; III.106; V.277 sq.; A III.69 sq.; 421; Sn 437 (pañcamī senā Mārassa); It 27, 120; Ps. I.31, 45, 162; II.12, 169, 179, 228; Pug 68; Dhs 1154, 1486; Vism 469; Sdhp 459.

Thīyati see patiṭṭhīyati.

Thīyanā (f.) & thīyitatta (nt.) [abstr. formations from thīna]=thīna, in exegesis at Nd2 290÷(see thīna); Vbh 352.

Thuta [cp. pp. of thavati] praised DhsA 198; J IV.101 (sada°=sadā thuto niccapasattho); Miln 278 (vaṇṇita th. pasattha).

Thuti (f.) [cp. thavati] praise J IV.443 (thutiŋ karoti); VvA 158.

Thunati [see thaneti] 1. to moan, groan, roar S V.148 (thunaŋ ppr.; v. l. thanaŋ); Vv 521 (of beings in Niraya, otherwise ghosenti), v.l.SS thananti (better?). <-> 2. to proclaim; shout, praise (confused with thavati) Sn 884.

Thulla see thūla.

Thusa (nt.) [Vedic tuṣa (m.)] husk of grain, chaff A I.242 (together w. other qualities of corn); J IV.8; Vism 346.<-> athusa D III.199.
--aggi a fire of husks Nett 23; --odaka gruel (=sabbasambhārehi kataŋ sovīrakaŋ Pug A 232) D I.166= A I.295=Pug 55; --pacchi a bird stuffed with chaff, a straw--bird J I.242; --piṇḍa a lump of husks Vin II.151; --rāsi a heap of h. DhA I.309; --homa an oblation of h. D I.9 (=DA I.93; v. l. BB kana, for kaṇa; cp. kaṇahoma D I.9).

Thūṇā (f.) [Vedic sthūṇā from sthā, standing fast, as in thambha, thīna, etc. Nearest relation is thāvara (=thūrā, on r: ṇ=l (thūla): n see tūṇī). Cp. Gr. stauro/s (post); Lat. restauro (to prop up again); Gr. stu_los pillar, "style"; Goth. stojan etc. (see thāvara); Ags. styran=E. steer, Ger. steuer] a pillar, prop, support A II.198; Vv 541 (=thambha VvA 245); DA I.124. Esp. the sacrificial post in phrase thūṇûpanīta "lead to sacrifice" (yūpa--sankhātuŋ thūṇaŋ upa° DA I.294): D I.127÷S I.76÷DhA II.7; J III.45. kumbhathūṇā a sort of drum D I.6 etc. (see kumbha, where also kumbha --thūṇika Vin IV.285). --eka--thūṇaka with one support J IV.79.

Thūṇira [der. fr. thūṇā] house--top, gable Th 1, 184 (=kaṇṇikā Com.).

Thūpa [Vedic stūpa, crown of the head, top, gable; cp. Gr. stu/pos (handle, stalk). Oicel. stūfr (stump), to *steud as in tudati] a stupa or tope, a bell--shaped pile of earth, a mound, tumulus, cairn; dome, esp. a monument erected over the ashes of an Arahant (otherwise called dhātugabbha=dāgaba), or on spots consecrated as scenes of his acts. In general as tomb: Vin IV.308; J III.156 (mattika°)=Pv I.84; in special as tope: D II.142, 161, 164 sq.; A I.77; M II.244; J V.39 (rajata°); VvA 156 (Kassapassa bhagavato dvādasayojanikaŋ kanaka°); Ud 8; Pv III.105. Four people are thūpârahā, worthy of a tope, viz. a Tathāgata, a Tathāgatasāvaka, a Paccekabuddha, a Cakkavattin D II.143= A II.245. -- At Dpvs VI.65 th. is to be corrected into dhūpaŋ.

Thūpika (adj.) [from thūpa. The ika applies to the whole compound] having domed roofs ("house--tops") J VI.116 (of a Vimāna=dvādasayojanika maṇimayakañcanathūpika; cp. p. 117: pañcaṭhūpaŋ vimānaŋ, expld as pañcahi kūṭāgārehi samannāgataŋ).

Thūpikata (adj.) [thūpa+kata] "made a heap," heaped of an alms--bowl: so full that its contents bulge out over the top Vin IV.191.

Thūla (a) & Thulla (b) (the latter usual in cpds.) (adj.) [Vedic sthūla (or sthūra); cp. Lith. storas (thick); Lat. taurus, Goth. stiur, Ags. steor (bull=strong, bulky); Ohg. stūri (strong). From sthā: see thīna, cp. thūṇā. To ūl: ull cp. cūḷa: culla] compact, massive; coarse, gross; big, strong, clumsy; common, low, unrefined,
rough D I.223; Sn 146 (aṇuka°), 633 (id.); Dh 31, 265, 409; J I.196 (b); Dhs 617; KhA 246; PvA 73, 74 (of a cloak); VvA 103;

Sdhp 101, 346. -- thullāni gajjati to speak rough words J I.226 (=pharusavacanāni vadati).
--anga (adj.) heavy--limbed J I.420; --accaya a grave offence Vin I.133, 167, 216; II.110, 170 etc.; Vism 22. --kacchā thick scurf Vin I.202; --kumārī (Vin. V.129) & kumārikā a stout, fat girl J III.147; IV.220 (Com. pañcakāmaguṇika--rāgena thūlatāya thullak° ti vuccati); Vism 17. --phusitaka (deva) (the rain--god, probably with reference to the big drops of the rain cp. DA I.45) S III.141; V.396; A I.243; II.140 (a); V.114 sq.; DhA III.243; --vajja a grave sin Vin II.87 (a); M II.250; --vattha a coarse garment J V.383; --sarīra (adj.) fat, corpulent J I.420; IV.220 (opp. kisa thin); --sāṭaka coarse cloth DhA I.393 (a).

Thūlatā (f.) [abstr. to thūla] coarseness, roughness, vileness J IV.220.

Theta (adj.) [Sk. from tiṭṭhita, Müller P. Gr. 7=sthātṛ] firm, reliable, trustworthy, true D I.4 (DA I.73: theto ti thiro; ṭhita--katho ti attho); M I.179; S IV.384; A II.209=Pug 57; Nd2 623. -- abl. thetato in truth S III.112. -- attheta J IV.57 (=athira).

Thena [Vedic stena & stāyu, besides which tāyu, the latter prob. original, cp. Gr. tu_ta/w to deprive; Oir. tāid thief, to a root meaning "conceal"] a thief adj. stealing: athenena not stealing, not stealthily, openly D I.4; DA I.72. f. athenī A III.38. Cp. kumbhatthena Vin II.256 (see k.).

Thenaka [=prec.] a thief J VI.115.

Theneti [Denom. fr. thena] to steal, to conceal J IV.114; DhA I.80.

Theyya (nt.) [Vedic steya] theft Vin I.96; A I.129; Sn 119 (theyyā adinnaŋ ādiyati); 242, 967 (°ŋ na kareyya); Vv 158 (: theyyaŋ vuccati thenabhāvo VvA 72); Miln 264, 265; Vism 43 (°paribhoga); DA I.71; Sdhp 55, 61.
--citta intending to steal Vin III.58; --saŋvāsaka one who lives clandestinely with the bhikkhus (always foll. by titthiyapakkantaka) Vin I.86, 135, 168, 320; V.222; Miln 310; --sankhātaŋ (adv.) by means of theft, stealthily D III.65 sq., 133; A III.209; IV.370 sq.; V.264.

Thera [Vedic sthavira. Derivation uncertain. It may come from sthā in sense of standing over, lasting (one year or more), cp. thāvara old age, then "old=venerable"; (in meaning to be compared w. Lat. senior, etc. from num. sem "one"=one year old, i. e. lasting over one and many more years). Cp. also vetus=Gr. e)/tos, year, E. wether, one year old ram, as cpd. w. veteran, old man. Or it may come from sthā in der. *stheu̯ā in sthūra (sthūla: see etym. under thūla) thus, "strong= venerable"] t.t. only used with ref. to the bhikkhus of Gotama Buddha's community. -- (a) (adj.) senior, Vin I.47, 290 (th. bhikkhū opp. navā bh.), 159 (th. bhikkhu a senior bh. opp. to navaka bh. a novice), 187; II.16, 212. Therânutherā bhikkhū seniors & those next to them in age dating not from birth, but from admission to the Order). Three grades are distinguished, thera bh., majjhima bh., nava bh., at D I.78. -- See also A II.23, 147, 168; V.201, 348; D III.123 sq., 218; Dh 260, 261. In Sangha--thera, used of Bhikkhus not senior in the Order, the word thera means distinguished. Vin II.212, 303. In Mahāthera the meaning, as applied to the 80 bhikkhus so called, must also have some similar meaning Dīpv IV.5 Psalms of the Brethren xxxvi.; J V.456. At A II.22 it is said that a bhikkhu, however junior, may be called thera on account of his wisdom. It is added that four characteristics make a man a thera --high character, knowing the essential doctrines by heart, practising the four Jhānas, and being conscious of having attained freedom through the destruction of the mental intoxications. It is already clear that at a very early date, before the Anguttara reached its extant shape, a secondary meaning of thera was tending to supplant that of senior--that is, not the senior of the whole Order, but the senior of such a part of the Sangha as live in the same locality, or are carrying out the same function. -- Note. thera in thero vassiko at S IV.161 is to be read tero--vassiko.
--gāthā hymns of senior bhikkhus, N. of a canonical book, incorporated in the Khuddaka--Nikāya. Theratara, very senior, oppd to navatara, novice D II.154. --vāda the doctrine of the Theras, the original Buddhist doctrine M I.164; Dpvs IV.6, 13.

Theraka (adj.) strong (?), of clothes: therakāni vatthāni D II.354 (vv. ll. thevakāni, dhorakāni, corakāni).

Therī & Therikā (f.) [see thera] 1. an old woman (cp. sthavirikā M Vastu III.283) Pv II.116 (=thāvarijiṇṇā PvA 149).
-- 2. a female thera (see cpds.), as therikā at Th 2, 1; Dpvs xviii. 11.

--gāthā hymns of the therīs, following on the Theragāthā (q. v.).

Theva (m.?) [see etym. under thīna, with which cp. in meaning from same root Gr. stoibh/ & Lat. stīria, both= drop. Cp. also thika. Not with Trenckner (Notes p. 70) fr. stip] a drop; stagnant water. In Vin. only in phrase: cīvaraŋ . . . na acchinne theve pakkamitabbaŋ Vin I.50, 53=II.227, 230; J VI.530 (madhu--ttheva a drop of honey).

Thevati [fr. theva; orig. "to be congealed or thick"] to shine, glitter, shimmer (like a drop) J VI.529 (=virocati p. 530).

Thoka (adj.) [for etymology see under thīna] little, small, short, insignificant; nt. a trifle. A IV.10; J VI.366; PvA 12 (kāla): nt. thokaŋ as adv.=a little J I.220; II.103, 159; V.198; PvA 13, 38, 43. -- thokaŋ thokaŋ a little each time, gradually, little by little Dh 121, 239; Miln 9; SnA 18; PvA 168.

Thokaka (adj.)=thoka; fem. thokikā Dh 310.

Thoma [Vedic stoma a hymn of praise] praise.

Thomana (nt.) & thomanā (f.) [see thavati] praising, praise, laudation J I.220 (=pasaŋsa); Pug 53; PvA 27.

Thometi [denom. fr. thoma; cp. thavati] to praise, extol, celebrate (often with vaṇṇeti) D I.240; Sn 679, 1046; Nd2 291; J VI.337; SnA 272 (=thutuŋ); VvA 102; PvA 196. -- pp. thomita J I.9.

--D-- euphonic consonant inserted to avoid hiatus: (a) orig. only sandhi--cons. in forms ending in t & d (like tāvat, kocid, etc.) & thus restored in cpds. where the simplex has lost it; (b) then also transferred to & replacing other sandhi--cons. (like puna--d--eva for punar eva). <-> (a) dvipa--d--uttama Sn 995; koci--d--eva PvA 153; kincid--eva ibid. 70; tāva--d--eva ib. 74; yāva--d--atthaŋ ib. 217; ahu--d--eva Miln 22 etc. -- (b) puna--d--eva Pv II.113 (v. l. BB); DhA II.76; samma--d--eva Sn p. 16; VvA 148; PvA 66 etc.; cp. SnA 284. bahu--d--eva J I.170.

--Da (adj.) [Suffix of dā, see dadāti] giving, bestowing, presenting, only --°, as anna°, bala°, vaṇṇa°, sukha°, Sn 297; vara° Sn 234; kāma° J VI.498; Pv II.138; ambu° giving water, i. e. a cloud Dāvs V.32; amatamagga° Sdhp 1; uḷāraphala° ib. 26; maŋsa° Pgdp 49, etc.

Daŋsaka : see vi°.

Daŋseti (for dasseti): see upa°; pavi°, vi°.

Daka (nt.) [=udaka, aphæretic from combns like sītodaka which was taken for sīto+daka instead of sīt' odaka] Vin III.112; S III.85; A II.33=Nd2 420 B3 (: the latter has udaka, but Nd1 14 daka).
--āsaya (adj.) (beings) living in water A II.33÷; --ja (adj.) sprung from water, aquatic J I.18 (thalajā d pupphā); --rakkhasa a water--sprite J I.127, 170; VI.469.

Dakkha1

Dakkha1 (adj.) [Vedic dakṣa=Gr. a)ri--dei/ketos & decio/s; dakṣati to be able; to please, satisfy, cp. daśasyati to honour, Denom. fr. *dasa=Lat. decus honour, skill. All to *dek in Lat. decet to be fit, proper, etc. On var. theories of connections of root see Walde, Lat. Wtb. under decet. It may be that *deks is an intens. formation fr. *diś to point (see disati), then the original meaning would be "pointing," i. e. the hand used for pointing. For further etym. see dakkhiṇa] dexterous, skilled, handy, able, clever D I.45, 74, 78; III.190 (+analasa) M I.119; III.2; S I.65; Nd2 141 (+analasa & sampajāna); J III.247; DA I.217 (=cheka); Miln 344 (rūpadakkhā those who are of "fit" appearance).

Dakkha2

Dakkha2 (nt.) [dakkha1+ya, see dakkheyya] dexterity, ability, skill J III.466.

Dakkhati & Dakkhiti see dassati.

Dakkhiṇa (adj.) [Vedic dakṣiṇa, Av. dašinō; adj. formation fr. adv. *deksi=*deksinos, cp. purāṇa fr. purā, viṣuṇa fr. viṣu, Lat. bīni (=bisni) fr. bis. From same root *deks are Lat. dexter (with compar.--antithetic suffix ter=Sk. tara, as in uttara) & Gr. decitero/s; cp. also Goth. taihswa (right hand), Ohg. zeso & zesawa. See dakkha for further connections] 1. right (opp. vāma left), with a tinge of the auspicious, lucky & prominent: Vin II.195 (hattha); PvA 112, 132 (id.); Ps I.125. hattha, pāda, etc. with ref. to a Tathāgata's body); J I.50 (°passa the right side); PvA 178 (id.), 112 (°bāhu); Sn p. 106 (bāha); PvA 179 (°jānumaṇḍalena with the right knee: in veneration). -- 2. skilled, welltrained (=dakkha) J VI.512 (Com. susikkhita). -- 3. (of that point of the compass which is characterized through "orientation" by facing the rising sun, & then lies on one's right:) southern, usually in combn with disā (direction): D III.180 (one of the 6 points, see disā), 188 sq. (id.); M I.487; II.72; S I.145, etc.
--āvattaka (adj.) winding to the right D II.18 (of the hairs of a Mahāpurisa, the 14th of his characteristics or auspicious signs; cp. BSk. dakṣiṇāvarta a precious shell, i. e. a shell the spiral of which turns to the right AvŚ I.205; Divy 51, 67, 116); J V.380; --janapada the southern country the "Dekkan" (=dakkhiṇaŋ) D I.96, 153 (expld by Bdhgh as "Gangāya dakkhiṇato pākaṭa--janapado" DA I.265); --samudda the southern sea J I.202.

Dakkhiṇā (f.) [Vedic dakṣiṇā to dakṣ as in daśasyati to honour, to consecrate, but taken as f. of dakkhiṇa & by grammarians expl. as gift by the "giving" (i. e. the right) hand with popular analogy to dā to give (dadāti)] a gift, a fee, a donation; a donation given to a "holy" person with ref. to unhappy beings in the Peta existence ("Manes"), intended to induce the alleviation of their sufferings; an intercessional, expiatory offering, "don attributif" (Feer) (see Stede, Peta Vatthu, etc. p. 51 sq.; Feer Index to AvŚ p. 480) D I.51=III.66 (d.--uddhaggikā), cp. A II.68 (uddhaggā d.); A III.43, 46, 178, 259; IV.64 sq., 394; M III.254 sq. (cuddasa pāṭipuggalikā d. given to 14 kinds of worthy recipients) Sn 482, 485; It 19; J I.228; Pv I.44 (=dāna PvA 18), I.59 (petānaŋ d °ŋ dajjā), IV.151; Miln 257; Vism 220; PvA 29, 50, 70, 110 (pūjito dakkhiṇāya). guru--d. teacher's fee VvA 229, 230; dakkhiṇaŋ ādisati (otherwise uddisati) to designate a gift to a particular person (with dat.) Vin I.229=D II.88.
--âraha a worthy recipient of a dedicatory gift Pv II.86; --odaka water to wash in (orig. water of dedication, consecrated water) J I.118; IV.370; DhA I.112; PvA 23; --visuddhi. purity of a gift M III.256 sq.=A II.80 sq.=D III.231, cp. Kvu 556 sq.

Dakkhiṇeyya (adj.--n.) [grd.--formation fr. dakkhiṇā as from a verb *dakṣiṇāti=pūjeti] one worthy of a dakkiṇā. The term is expl. at KhA 183, & also (with ref. to brahmanic usage) at Nd2 291; -- S I.142, 168, 220; M I.37, 236 sq.; 446; A I.63, 150; II.44; III.134, 162, 248; IV.13 sq.; D III.5; It 19 (annañ ca datvā bahuno dakkhiṇeyyesu dakkhiṇaŋ . . . saggaŋ gacchanti dāyakā); Sn 227, 448 sq., 504, 529; Nd2 291 (as one of the 3 constituents of a successful sacrifice, viz. yañña the gift, phala the fruit of the gift, d. the recipient of the gift). Cp. I.105 (where also adj. to be given, of dāna). Pv IV.133; VvA 120, 155 (Ep. of the Sangha= ujubhūta); PvA 25, 125, 128, 262.
--aggi the (holy) fire of a good receiver of gifts; a metaphor taken from the brahmanic rite of sacrifice, as one of the 7 fires (=duties) to be kept up (or discarded) by a follower of the Buddha A IV.41, 45; D III.217; --khetta the fruitful soil of a worthy recipient of a gift PvA 92; --puggala an individual deserving a donation J I.228; there are 7 kinds enumd at D III.253; 8 kinds at D III.255; --sampatti the blessing of finding a worthy object for a dakkhiṇā PvA 27, 137 sq.

Dakkhiṇeyyatā (f.) [abstr. fr. prec.] the fact of being a dakkhiṇeyya Miln 240 (a°).

Dakkhita [Vedic dīkṣita pp. of dīkṣ, Intens to daśayati: see dakkha1] consecrated, dedicated J V.138. Cp. dikkhita.

Dakkhin (adj.) [fr. dakkhati, see dassati] seeing, perceiving; f. °ī in atīra--dakkhiṇī nāvā a ship out of sight of land D I.222.

Dakkheyya (nt.) [cp. dakkha2] cleverness, skill J II.237 (Com. kusalassa--ñāṇa--sampayuttaŋ viriyaŋ); III.468.

Daṭṭha [pp. of daśati, see ḍasati] bitten J I.7; Miln 302; PvA 144.

Daṭṭhar [n. ag. to dassati] one who sees A II.25.

Daṭṭhā (f.) [cp. dāṭhā] a large tooth, tusk, fang Miln 150 (°visa).

Daḍḍha [Sk. dagdha, pp. of dahati, see ḍahati] burnt, always with aggi° consumed by fire Sn 62; Pv I.74; Miln 47; PvA 56 (indaggi°).
--ṭṭhāna a place burnt by fire J I.212; also a place of cremation (sarīrassa d.) PvA 163 (=āḷāhana).

Daḍḍhi° [not with Trenckner, Notes p. 65=Sk. dārḍhya, but with Kern, Toev. 113=Sk. dṛḍhī (from dṛḍha, see daḷha), as in compn dṛḍhī karoti & bhavati to make or become strong] making firm, strengthening, in kayādaḍḍhi--bahula strengthened by gymnastics, an athlete J III.310 (v. l. daḷhi°), IV.219 (v. l. distorted kādaḷiphahuna).

Daṇḍa [Vedic daṇḍa, dial.=*dal[d]ra; (on ṇ: l cp. guṇa: guḷa etc.) to *del as in Sk. dala, dalati. Cp. Lat. dolare to cut, split, work in wood; delere to destroy; Gr. Qai/dalon work of art; Mhg. zelge twig; zol a stick. Possibly also fr. *dan[d]ra (r=l freq., ṇ: l as tulā: tūṇa; veṇu: veḷu, etc. cp. aṇḍa, caṇḍa), then it would equal Gr. de/ndron tree, wood, & be connected with Sk. dāru] 1. stem of a tree, wood, wood worked into something, e. g. a handle, etc. J II.102; 405 (v. l. dabba); Vism 313; PvA 220 (nimbarukkhassa daṇḍena [v. l. dabbena] katasūla). tidaṇḍa a tripod. -- 2. a stick, staff, rod, to lean on, & as support in walking; the walking--stick of a Wanderer Vin II.132 (na sakkoti vinā daṇḍena āhiṇḍituŋ), 196; S I.176; A I.138, 206; Sn 688 (suvaṇṇa°); J III.395; V.47 (loha°); Sdhp 399 (eka°, °dvaya, ti°). daṇḍaŋ olubbha leaning on the st. M I.108; A III.298; Th 2, 27. -- 3. a stick as means of punishment. a blow, a thrashing: daṇḍehi aññamaññaŋ upakkamanti "they go for each other with sticks" M I.86=Nd2 199; °ŋ dadāti to give a thrashing J IV.382; V.442; daṇḍena pahāraŋ dadāti to hit with a stick S IV.62; brahma° a certain kind of punishment D II.154, cp. Vin II.290 & Kern, Manual p. 87; pañca satāni daṇḍo a fine of 500 pieces Vin I.247; paṇīta° receiving ample p. Pv IV.166; purisa--vadha° J II.417; rāja--daṇḍaŋ karoti (c. loc.) to execute the royal beating PvA 216. See also Dh 129, 131, 310, 405 -- 4. a stick as a weapon in general, only in cert. phrases & usually in combn w. sattha, sword. daṇḍaŋ ādiyati to take up the stick, to use violence: attadaṇḍa (atta=ā--dā) violent Sn 935; attadaṇḍesu nibbuta Dh 406=Sn 630; a.+kodhâbhibhūta S IV.117: ādinna--daṇḍa ādinnasattha Vin I.349; opp. daṇḍaŋ nidahati to lay down the stick, to be peaceful: sabbesu bhūtesu nidhāya daṇḍaŋ Sn 35, 394, 629; nihita--d. nihita--sattha using neither stick nor sword, of the Dhamma D I.4, 63; M I.287; A I.211; II.208; IV.249; V.204. daṇḍaŋ nikkhipati id. A I.206. d.--sattha parāmasana Nd2 576. daṇḍa--sattha--abbhukkirana & daṇḍa--sattha--abhinipātana Nd2 5764. Cp. paṭidaṇḍa retribution Dh 133. <-> 5. (fig.) a means of frightening, frightfulness, violence, teasing. In this meaning used as nt. as M I.372; tīṇi daṇḍāni pāpassa kammassa kiriyāya: kāyadaṇḍaŋ vacī°, mano°; in the same sense as m. at Nd2 293 (as expld to Sn 35). -- 6. a fine, a penalty, penance in general: daṇḍena nikkiṇāti to redeem w. a penalty J VI.576 (dhanaŋ datvā Com.); daṇḍaŋ dhāreti to inflict a fine Miln 171, 193; daṇḍaŋ paṇeti id. Dh 310 (cp. DhA III.482); DhA II.71; aṭṭha--kahāpaṇo daṇḍo a fine of 8 k. VvA 76. -- adaṇḍa without a stick, i. e. without force or violence, usually in phrase adaṇḍena asatthena (see above 4): Vin II.196 (ad. as. nāgo danto mahesinā; thus of a Cakkavattin who rules the world peacefully: paṭhaviŋ ad. as. dhammena abhivijiya ajjhāvasati D I.89=A IV.89, 105, or dhammena--manusāsati Sn 1002=S I.236.
--âbhighata slaying w. cudgels PvA 58; --âraha (adj.) deserving punishment J V.442; VvA 23; --ādāna taking up a stick (weapon) (cp. above 4), combd with satth' ādāna M I.110, 113, 410; D III.92, 93, 289; A IV.400; Vism 326. --kaṭhina k. cloth stretched on a stick (for the purpose of measuring) Vin II.116; --kathālikā a large kettle with a handle Vin I.286; --kamma punishment by beating, penalty, penance, atonement J III.276, 527; V.89; Miln 8; °ŋ karoti to punish, to inflict a fine Vin I.75, 76, 84; II.262; --koṭi the tip of a branch or stick DhA I.60; --dīpikā a torch J VI.398; Vism 39; DhA I.220, 399; --ppatta liable to punishment Miln 46; --paduma N. of a plant (cp. Sk. daṇḍotphala=sahadevā, Halāyudha) J I.51; --parāyana supported by or leaning on a stick (of old people) M I.88; A I.138; Miln 282; --parissāvana a strainer with a handle Vin II.119; --pahāra a blow with a stick D I.144; --pāṇin carrying a staff, "staff in hand" M I.108; --bali (--ādi) fines & taxes, etc. DhA I.251; --bhaya fear of punishment A II.121 sq.=Nd2 470=Miln 196; --(m)antara among the sticks D I.166=A I.295=II.206=M I.77, 238, 307, 342= Pug 55; see note at Dial. I.228; --yuddha a club--fight D I.6; J III.541; --lakkhaṇa fortune--telling from sticks D I.9; --vākarā a net on a stick, as a snare, M I.153; --veḷupesikā a bamboo stick J IV.382; --sikkā a rope slung round the walking--staff Vin II.131; --hattha with a stick in his hand J I.59.

Daṇḍaka [Demin. of daṇḍa] 1. a (small) stick, a twig; a staff, a rod; a handle D I.7 (a walking stick carried for ornament: see DA I.89); J I.120 (sukkha° a dry twig); II.103; III.26; DhA III.171; Vism 353. -- aḍḍha° a (birch) rod, used as a means of beating (tāḷeti) A I.47; II.122=M I.87=Nd2 604=Miln 197; ubhato° two handled (of a saw) M I.129=189; ratha° the flag--staff of a chariot Miln 27; veṇu° a jungle rope J III.204. -- See also kudaṇḍaka a twig used for tying J III.204. -- 2. the crossbar or bridge of a lute J II.252, 253.
 --dīpikā a torch J I.31; --madhu "honey in a branch," a beehive DhA I.59.

Daṇḍaniya (adj.) [grd. formation from daṇḍa] liable to punishment Miln 186.

Datta1

Datta1 [pp. of dadāti] given (--° by; often in Np. as Brahmadatta, Deva--datta=Theo--dor. etc.) Sn 217 (para°) =SnA 272 (v. l. dinna).

Datta2

Datta2 (adj.--n.) [prob.=thaddha, with popular analogy to datta1, see also dandha & cp. dattu] stupid; a silly fellow M I.383; J VI.192 (Com.: dandha lāḷaka).

Datti (f.) [from dadāti+ti] gift, donation, offering D I.166; M I.78, 342; A I.295; II.206; Pug 55.

Dattika (adj.) [der. fr. datta] given; J III.221 (kula°); IV.146 (id.); nt. a gift D I.103 (=dinnaka DA I.271).

Dattiya =dattika, given as a present J II.119 (kula°); V.281 (sakka°); VI.21 (id.): VvA 185 (mahārāja° by the King).

Dattu (adj.?) [is it base of n. ag. dātar? see datta2] stupid, in d°--paññatta a doctrine of fools D I.55=M I.515; J IV.338.

Dada (--°) (adj.--suff.) [Sk.° dad or °dada, cp °da & dadāti base 3] giving, to be given S I.33 (paññā°); Kh VIII.10 (kāma°); Pv II.91 (id.=dāyaka PvA 113); II.124 (phala° =dāyin PvA 157); VvA 171 (puriŋ°). -- duddada hard to give S I.19=IV.65=J II.86=VI.571.

Dadāti [Redupl. formation dā as in Lat. do, perf. de--di, Gr. di/dwmi; cp. Lat. dōs dowry, Gr. dw/s; Ohg. dati; Lith. důti to give] to give, etc. I. Forms. The foll. bases form the Pāli verb--system: dā, dāy, dadā & di.--1. Bases dā & (reduced) da. -- (a) dā°: fut. dassati J I.113, 279; III.83; A III.37; 1st sg. dassāmi J I.223; II.160; PvA 17, 35, etc. -- dammi interpreted by Com. as fut. is in reality a contraction fr. dātuŋ īhāmi, used as a hortative or dubitative subjunctive (fr. dāhāmi, like kāhami I am willing to do fr. kātuŋ īhāmi) Sn p. 15 ("shall I give"); II.112; IV.10 (varaŋ te dammi); Pv I.103; II.324 (kin t'āhaŋ dammi what can I give thee=dassāmi PvA 88). -- pret. adā Sn 303; Pv II.28 (=adāsi PvA 81); Mhvs VII.14; 2nd sg. ado J IV.10 (=adāsi Com.): Miln 384; 1st. pl. adamha J II.71; Miln 10; 2nd pl. adattha J I.57 (mā ad.); Miln 10, & dattha J II.181; -- aor. adāsi J I.150, 279; PvA 73, etc.; pl. adaŋsu Pv I.116. -- inf. dātuŋ J III.53; PvA 17, 48 (°kāma), etc. & dātave Sn 286. -- grd. dātabba J III.52; PvA 7, 26, 88, etc. <-> (b) da°: pp. datta --ger. datvā J I.152, 290 (a°); PvA 70, 72, etc. & datvāna Pv I.113; also as °dā (for °dāya or °dāna) in prep. cpds., like an--upādā, ādā, etc. Der. fr. 1. are Caus. dāpeti, pp. dāpita; n. ag. dātar; nt. dāna. See also suffix dā,° datti, dattikā, etc.; and pp. atta (=ā--d[a]ta). -- 2. Bases dāy & (reduced) day, contracted into de. (a) dāy°: only in der. dāya, dāyaka, dāyin and in prep. cpds. ā--dāye (ger. of ādāti). <-> (b) de°: pres. ind. deti Sn 130; J II.111, 154; PvA 8; 1st sg. demi J I.228, 307; 2nd desi J I.279; PvA 39. 1st pl. dema J I.263; III.126; PvA 27, 75 (shall we give); 2nd detha J III.127; 3rd denti Sn 244. -- imper. dehi Vin I.17; J I.223; IV.101; PvA 43, 73; 3rd sgQ detu J I.263; II.104; 2nd pl. detha It 66 J III.126; PvA 29, 62, 76. -- ppr. dento J I.265; PvA 3, 11 etc. -- grd. deyya Mhvs VII.31. BtSk. deya. -- Other der. fr. base 2 are dayati & dayā (q. v.). -- 3. Base dadā: pres. ind. dadāti S I.18; Sn p. 87; 1st. sg. dadāmi J I.207; Sn 421; 3rd. pl. dadanti J III.220; Dh 249. -- imper. dadāhi Pv II.14. -- pot. dadeyya PvA 17; Miln 28 & dade Pv II.322; Vv 625; 1st. sg. dadeyyaŋ J I.254, 265; 2nd. sg. dadeyyāsi J III.276. Also contracted forms dajjā S I.18 (may he give); Dh 224; Pv I.41 (=dadeyya PvA 17); II.940; 1st sg. dajjaŋ Vin I.232 (dajjâhaŋ=dajjaŋ ahaŋ). Cp. I.109 (dajjâhaŋ); J IV.101 (=dammi Com.); Pv II.945; 2nd. pl. dajjeyyātha Vin

I.232; 3rd y. dajjeyya & 3rd. pl. dajjuŋ in cpd. anupa°. -- ppr. dadanto Sn p. 87. gen. etc. dadato It. 89; Dh 242; Pv II.942; & dadaŋ Sn 187, 487; Pv II.942; Vv 676. -- ppr. med. dadamāna J I.228, II.154; PvA 129. -- aor. adadaŋ Vv 3411 (=adāsiŋ VvA 151); proh. 2nd. pl. mā dadiṭṭha DhA I.396; J III.171. -- ger. daditvā Pv II.89.II (v. l. BB datvā): contr. into dajjā (should be read dajja) Pv II.967 (=datvā PvA 139). -- Der. dada for °da. <-> 4. (Passive) base di (& dī): pp. dinna pres. dīyati S I.18; Th 2, 475; PvA 26, & diyyati VvA 75; cp. ādiyati; pret. dīyittha DhA I.395; -- ppr. dīyamāna PvA 8, 26, 49, 110, 133, etc. -- Der. fr. 4 are Desid. dicchati, diti, etc. -- II. Meanings I. (trs.) with acc. to give, to present with: dānaŋ deti (w. dat. & abs.) to be liberal (towards), to be munificent, to make a present S I.18; It 89; Pv I.41; II3; PvA 8, 27, etc. -- (fig.) okāsaŋ to give opportunity, allow J I.265; ovādaŋ to give advice PvA 11; jīvitaŋ to spare one's life J II.154; paṭivacanaŋ to answer J I.279; sādhukāraŋ to applaud J I.223; paṭiññaŋ to promise PvA 76; -- to offer, to allow: maggaŋ i. e. to make room Vin II.221; J II.4; maggaŋ dehi let me pass J IV.101; -- to grant: varaŋ a wish J IV.10; Pv II.940; -- to give or deal out: daṇḍaŋ a thrashing J IV.382; pahāraŋ a blow S IV.62. -- 2. with ger. to give out, to hand over: dārūni āharitvā aggiŋ katvā d. to provide with fire J II.102; sāṭake āharitvā to present w. clothes J I.265; dve koṭṭhāse vibhajitvā d. to deal out J I.226; kuṭikāyo kāretvā adaŋsu had huts built & gave them PvA 42. -- 3. (abs.) with inf. to permit, to allow: khādituŋ J I.223; nikkhamituŋ J II.154; pavisituŋ J I.263, etc.

Daddabha [onomatop.] a heavy, indistinct noise, a thud J III.76 (of the falling of a large fruit), v. l. duddabhayasadda to be regarded as a Sk. gloss=dundubhyaśabda. See also dabhakka.

Daddabhāyati [Denom. fr. prec.] to make a heavy noise, to thud J III.77.

Daddara1

Daddara1 [onomat. from the noise, cp. next & cakora, with note on gala] partridge J III.541.

Daddara2

Daddara2 [cp. Sk. dardara] a cert. (grinding, crashing) noise A IV.171; J II.8; III.461; N. of a mountain, expld as named after this noise J II.8; III.16, 461.

Daddaḷhati [Sk. jājvalyati, Intens. of jval, see jalati] to blaze, to shine brilliantly; only in pp. med. daddaḷhamāna resplendent, blazing forth S I.127=J I.469; Vv 173; 341; Pv II.126; III.35; VvA 89 (ativiya vijjotamāna); PvA 157 (at. virocamāna), 189 (at. abhijalanto). -- Spelling daddallamāna at J V.402; VI.118.

Daddu (nt.) [Sk. dadru f. & dardru a kind of leprosy, dadruna leprous (but given by Halāyudha in the meaning of ringworm, p. 234 Aufrecht); fr. *der in Sk. dṛṇāti to tear, chap, split (see dara & dala); cp. Lat. derbiosus; Ohg. zittaroh; Ags. teter] a kind of cutaneous eruption Miln 298; Vism 345.
--bandhana in d.--bandhanādi--bandhana at ThA 241 should be read daṇḍa°.

Daddula1

Daddula1 a cert. kind of rice D I.166; M I.78, 343; A I.241, 295; II.206; Pug 55.

Daddula2

Daddula2 (nt.) [Sk. dārdura?] in nahāru° (v. l. dala & dadalla) both at M I.188 (kukkuṭapattena pi. n--daddulena pi aggiŋ gavesanti) & A IV.47 (kukkuṭapattaŋ vā n--daddulaŋ vā aggimhi pakkhittaŋ paṭilīyati) unexplained; perhaps a muscle.

Dadhi (nt.) [Sk. dadhi, redpl. formation fr. dhayati to suck. Cp. also dhenu cow, dhīta, etc.] sour milk, curds, junket Vin I.244 (in enumn of 5--fold cow--produce, cp. gorasa); D I.201 (id.); M I.316; A II.95; J II.102; IV.140; Miln 41, 48, 63; Dhs 646, 740, 875; Vism 264, 362.

--ghaṭa a milk bowl J II.102; --maṇḍaka whey S II.111; --māla "the milk sea," N. of an ocean J IV.140; --vāraka a pot of milk--curds J III.52.

Danta1

Danta1 [Sk. danta fr. acc. dantaŋ of dan, gen. datah= Lat. dentis. Cp. Av. dantan, Gr. o)do/nta, Lat. dentem, Oir. dēt; Goth. tunpus, Ohg. zand, Ags. tōot (=tooth) & tusc (=tusk); orig. ppr. to *ed in atti to eat="the biter." Cp. dāṭhā], a tooth, a tusk, fang, esp. an elephant's tusk; ivory Vin II.117 (nāga--d. a pin of ivory); Kh II. (as one of the taca--pañcaka, or 5 dermatic constituents of the body, viz. kesā, lomā nakhā d. taco, see detailed description at KhA 43 sq.); pankadanta rajassira "with sand between his teeth & dust on his head" (of a wayfarer) Sn 980; J IV.362, 371; M I.242; J I.61; II.153; Vism 251; VvA 104 (īsā° long tusks); PvA 90, 152 (fang); Sdhp 360.
--ajina ivory M II.71 (gloss: dhanadhaññaŋ); --aṭṭhika "teeth--bone," ivory of teeth i. e. the tooth as such Vism 21. --āvaraṇa the lip (lit. protector of teeth) J IV.188; VI.590; DhA I.387. --ullahakaŋ (M III.167) see ullahaka; --kaṭṭha a tooth--pick Vin I.46=II.223; I.51, 61; II.138; A III.250; J I.232; II.25; VI.75; Miln 15; DhA II.184; VvA 63; --kāra an artisan in ivory
ivory--worker D I.78; J I.320; Miln 331; Vism 336; --kūta tooth of a maimed bullock (?) (thus taking kūṭa as kūṭa4, and equivalent to kūṭadanta), in phrase asanivicakkaŋ danta--kūṭaŋ D III.44=47, which has also puzzled the translators (cp. Dial. III.40: "munching them all up together with that wheel--less thunderbolt of a jawbone," with note: "the sentence is not clear"). --pāḷi row of teeth Vism 251; --poṇa tooth--cleaner, always combd with mukh'odaka water for rinsing the teeth Vin III.51; IV.90, 233; J IV.69; Miln 15; SnA 272. The C. on Pārāj. II.4, 17, (Vin III.51) gives 2 kinds of dantapoṇa, viz. chinna & acchinna. --mūla the root of a tooth; the gums J V.172; --vakkalika a kind of ascetics (peeling the bark of trees with their teeth?) DA I.271; --vaṇṇa ivory--coloured, ivory--white Vv 4510; --valaya an iv. bangle DhA I.226; --vikati a vessel of iv. D I.78; M II.18; J I.320; Vism 336. --vikhādana biting with teeth, i. e. chewing Dhs 646, 740, 875; --vidaŋsaka (either=vidassaka or to be read °ghaŋsaka) showing one's teeth (or chattering?) A I.261 (of hasita, laughter); --sampatti splendour of teeth DhA I.390.

Danta2

Danta2 (adj.) [Sk. dānta] made of ivory, or iv.--coloured J VI.223 (yāna=dantamaya).
--kāsāva ivory--white & yellow Vin I.287; --valaya see danta1.

Danta3

Danta3 [Sk. dānta, pp. dāmyati to make, or to be tame, cp. Gr. dmhto/s, Lat. domitus. See dameti] tamed, controlled, restrained Vin II.196; S I.28, 65, 141 (nāgo va danto carati anejo); A I.6 (cittaŋ dantaŋ); It 123 (danto damayataŋ seṭṭho); Sn 370, 463, 513, 624; Dh 35, 142 (=catumagga--niyamena d. DhA III.83), 321 sq.=Nd2 475. -- sudanta well--tamed, restrained Sn 23; Dh 159, 323.
--bhūmi a safe place (=Nibbāna), or the condition of one who is tamed S III.84; Nd2 475 (in continuation of Dh 323); DhA IV.6.

Dantaka a pin of tooth or ivory; makara° a pin of tooth or ivory; makara° the tooth of a sword--fish Vin II.113, 117; IV.47. See details under makara.

Dandha (adj.) [Sk.? Fausböll refers it to Sk. tandra; Trenckner (Notes 65) to dṛḍha; see also Müller, P. Gr. 22, & Lüders Z.D.M.G. 58, 700. A problematic connection is that with thaddha & datta2 (q. v.)] slow; slothful, indocile; silly, stupid M I.453; S IV.190; Dh 116; J I.116, 143; II.447; V.158; VI.192 (+laḷāka); Th 1, 293; Miln 59, 102, 251; DhA I.94, 251; III.4. Vism 105, 257 (with ref. to the liver).
--âbhiññā sluggish intuition D III.106; A V.63; Dhs 176; Nett 7, 24, 50, 123 sq., cp. A II.149 sq.; Vism 85.

Dandhatā (f.) stupidity DhA I.250; as dandhattaŋ at D III.106.

Dandhanatā (f.), in a° absence of sluggishness Dhs 42, 43.

Dandhāyanā (f.) clumsiness Miln 105.

Dandhāyitatta (nt.) [der. fr. dandheti] stupidity (=dandhatā) D I.249 (opp. vitthāyitatta); S II.54; Miln 105; DA I.252.

Dandheti [Denom. fr. dandha] to be slow, to tarry Th 1, 293 (opp. tāreti). -- pp. dandhāyita see in der. °tta.

Dapeti Caus. fr. dā4 to clean, see pariyo°; pp. dāta see ava°.

Dappa [Sk. darpa, to dṛpyati] wantonness, arrogance J II.277; Miln 361, 414; Pgdp 50. Cp. ditta2. -- In def. of root gabb at Dhtm 289.

Dappita (adj.) arrogant, haughty J V.232, 301.

Dabba1

Dabba1 (adj.--n.) [Sk. dravya, nt. to dravati (dru)] (a) fit for, able, worthy, good, S I.187=Th 1, 1218, cp. Pss. of the Brethren, 399, n. 4 (=Sk. bhavya, cp. Pāṇini V.3, 104 dravyaŋ ca bhavyaḥ). -- (b) material, substance, property; something substantial, a worthy object Pgdp 14.
--jātika of good material, fit for, able M I.114; A I.254 (cp. Sk. pātrabhūta); Vism 196. --saŋhāra collecting something substantial PvA 114 (should prob. be read sambhāra). --sambhāra the collection of something substantial or worth collecting,; a gift worth giving J IV.311; V.48; VI.427; DhA I.321; II.114.

Dabba2

Dabba2 (adj.--n.) [Sk. dravya, of dru wood, see dāru] treelike, wooden; a tree, shrub, wood J I.108 (d.--tiṇagaccha a jungle of wood & grass); V.46 (d.--gahana a thicket of shrubs & trees); Vism 353 (°tiṇa).

Dabbī (f.) [Sk. darvī=*dāru--ī made of wood, see dāru] a (wooden) spoon, a ladle; (met.) the hood of a snake (dabbimattā, phaṇapuṭakā DhA IV.132). -- Dh 64; gen. & instr, davyā J III.218; Miln 365. -- In cpds. dabbi°.
--kaṇṇa the tip of the ladle DhA I.371; --gāha holding a spoon, viz. for the purposes of offering M II.157 (of a priest); Pv II.953 (=kaṭacchu--gāhika PvA 135); --mukha a kind of bird J VI.540 (=āṭa); --homa a spoonoblation D I.9.

Dabbha [Sk. darbha to dṛbhati, to plait, interlace, etc. cp. Lith. darbas plaiting, crating] a bunch of kuśa grass (Poa Cynosuroides) D I.141; M I.344; A II.207.
--puppha "kuśa--flower," Ep. of a jackal J III.334.

Dabhakkaŋ (?) (indecl.)=daddabhaŋ; a certain noise (of a falling fruit) J III.77 (v. l. duddabha=daddabha).

Dama (adj.--n.) (& of a nt. damo the instr. damasā) [Ved. dama; Ags. tam=E. tame, Ohg. zam to *demā in dameti] taming, subduing; self--control, self--command, moderation D I.53 (dānena damena saŋyamena=It 15; expl. at DA I.160 as indriya--damena uposatha--kammena) III.147, 229; S I.4, 29, 168=Sn 463 (saccena danto damasā upeto); S IV.349; A I.151; II.152 sq.; M III.269 (+upasama); Sn 189, 542 (°ppatta), 655; Dh 9, 25, 261; Nett 77; Miln 24 (sudanto uttame dame). duddama hard to tame or control Dh 159; PvA 280; Sdhp 367. -- arindama taming the enemy (q. v.).

Damaka (adj.--n.) [=dama] 1. subduing, taming; converting; one who practises self--control M I.446 (assa°); III.2 (id.) J I.349 (kula° bhikkhu), one who teaches a clan self--mastery 505 (go°, assa°, hatthi°); Th 2, 422 (=kāruññāya paresaŋ cittassa damaka ThA 268). -- 2. one who practises self--mortification by living on the remnants of offered food (Childers) Abhp 467.

Damatha [Sk. damatha] taming, subduing, mastery, restraint, control M I.235; D III.54 (+samatha); Dh 35 (cittassa d.); PvA 265; Dpvs VI.36.

Damana (adj.--nt.) taming, subduing, mastery PvA 251 (arīnaŋ d°--sīla=arindama).

Damaya (adj.) [Sk. damya, see damma] to be tamed: duddamaya difficult to tame Th 1, 5 (better to be read damiya).

Damita [Sk. damāyita=danta3; cp. Gr. a--da/matos; Lat. domitus] subdued, tamed J V.36; PvA 265.

Dametar [n.--ag. to dameti=Sk. damayitṛ, cp. Sk. damitṛ= Gr. (pan)dama/twr dmhth/r; Lat. domitor] one who tames or subdues, a trainer, in phrase adantānaŋ dametā "the tamer of the untamed" (of a Buddha) M II.102; Th 2, 135.

Dameti [Sk. damayati, caus. to dāmyati of *dam to bring into the house, to domesticate; Gr. dama/w, dmhto/s; Lat. domare; Oir. dam (ox); Goth. tamjan=Ohg. zemman=Ags. temian=E. tame; to *demā of dama house, see dampati] to make tame, chastise, punish, master, conquer, convert Vin II.196 (daṇḍena); M II.102; Dh 80, 305 (attānaŋ); It 123 (ppr. [danto] damayataŋ seṭṭho [santo] samayataŋ isi); Miln 14, 386; PvA 54 (core d.=converted).

Dampati [Sk. dampati master of the house; dual: husband & wife; cp. also patir dan, *dam, as in Gr. dw_, dw_ma & des-- in despo/ths=dampati, short base of *dama house =Ved. dama, Gr. dQmos, Lat. domus to *demā (as also in dameti to domesticate) to build, cp. Gr. de/mw & de/mas; Goth. timrjan; Ohg. zimbar; E. timber] master of the house, householder, see tudampati & cp. gahapati.

Damma (adj.) [Sk. damya, grd. of dāmyati see dameti & cp. damaya (damiya)] to be tamed or restrained; esp. with ref. to a young bullock M I.225 (balagāvā dammagāvā the bulls & the young steers); It 80; also of other animals: assadamma--sārathi a horse--trainer A II.112; & fig. of unconverted men likened to refractory bullocks in phrase purisa--damma--sārathi (Ep. of the Buddha) "the trainer of the human steer" D I.62 (misprint °dhamma°)=II.93=III.5; M II.38; A II.112; Vv 1713 (nara--vara--d.--sārathi cp. VvA 86.

Dayati1

Dayati1=dayati (q. v.) to fly J IV.347 (+uppatati); VI.145 (dayassu=uyyassu Com.).

Dayati2

Dayati2=[Ved. dayate of day to divide, share, cp. Gr. dai/omai, dai/numi, dai/th, etc. to dā (see dadāti, base 2), & with p. Gr. dapa/nh, Lat. daps (see Walde, Lat. Wtb. s. v.)] to have pity (c. loc.), to sympathize, to be kind J VI.445 (dayitabba), 495 (dayyāsi=dayaŋ kareyyāsi).

Dayā (f.) [Ved. dayā, to dayati2] sympathy, compassion, kindness M I.78; Sn 117; J I.23; VI.495. Usually as anuddayā; freq. in cpd. dayāpanna showing kindness D I.4 (=dayaŋ metta--cittaŋ āpanno DA I.70); M I.288; A IV.249 sq.; Pug 57; VvA 23.

Dara [Sk. dara; see etym. connection under darī] fear, terror; sorrow, pain Vin II.156=A I.138 (vineyya hadaye daraŋ); S II.101, 103; IV.186 sq.; Th 2, 32 (=cittakato kilesa--patho ThA, 38); J IV.61; Vv 838 (=daratha VvA 327); Pv I.85 (=citta--daratha PvA 41). -- sadara giving pain, fearful, painful M I.464; A II.11, 172; S I.101. Cp. ādara & purindada.

Daratha [Sk. daratha, der. fr. dara] anxiety, care, distress A II.238; M III.287 sq. (kāyikā & cetasikā d.); Sn 15 (darathajā: the Arahant has nought in him born of care Cy explains by pariḷāha fever); J I.61 (sabbakilesa--d.) PvA 230 (id.); DhA II.215; Miln 320; PvA 23, 41; VvA 327.

Darī (f.) [Sk. darī to dṛṇāti to cleave, split, tear, rend, caus. darayati *der=Gr. de/rw to skin, de/rma, dora/ skin); Lith. dirù (id.) Goth. ga--taíran=Ags. teran (tear) =Ohg. zeran (Ger. zerren). To this the variant (r:l) *del in dalati, dala, etc. See also daddara, daddu, dara, avadīyati, ādiṇṇa, uddīyati, purindada (=puraŋ--dara)] a cleavage, cleft; a hole, cave, cavern J I.18 (v. 106), 462 (mūsikā° mouse--hole); II.418 (=maṇiguhā); SnA 500 (=padara).
--cara a cave dweller (of a monkey) J V.70; --mukha entrance of a cave Vism 110. --saya a lair in a cleft Cp. III.71.

Dala (nt.) [Sk. dala, *del (var. of *der, see dara) in dalati (q. v.) orig. a piece chipped off=a chip, piece of wood, cp. daṇḍa, Mhg. zelge (branch); Oir delb (figure, form), deil (staff, rod)] a blade, leaf, petal (usually --°); akkhi--d. eyelid ThA 259; DA I.194; DhsA 378; uppala° DhsA 311; kamala° (lotus--petal) VvA 35, 38; muttā° (?) DA I.252; ratta--pavāḷa° J I.75.

Dalati [Sk. dalati, del to split off, tear; Gr. daida/llw, Lat. dolare & delere. See dala & dara] to burst, split, break. -- Caus. dāleti Sn 29 (dalayitvā=chinditvā SnA 40); Miln 398. -- Pass. dīyati (Sk. dīryate) see uddīyati.

Dalidda & Daḷidda (adj.--n.) [Sk. daridra, to daridrāti, Intens. to drāti run (see dava), in meaning cp. addhika wayfarer=poor] vagrant, strolling, poor, needy, wretched; a vagabond, beggar -- (l:) Vin II.159; S I.96 (opp. aḍḍha); A II.57, 203; III.351; IV.219; V.43; Pug 51; VvA 299 (ḷ:) M II.73; S V.100, 384, 404; Vv201 (=duggata VvA 101); DA I.298; PvA 227; Sdhp 89, 528.

Daḷiddatā (f.) [Sk. daridratā] poverty VvA 63.

Daḷiddiya see dāḷiddiya.

Daḷha (adj.) [Sk. dṛḍha to dṛhyati to fasten, hold fast; *dhergh, cp. Lat. fortis (strong). Gr. tarfu/s (thick), Lith. diQas (strap). For further relations see Walde, Lat. Wtb. under fortis] firm, strong, solid; steady, fast; nt. adv. very much, hard, strongly -- D I.245; S I.77; A II.33; Sn 321 (nāvā), 357, 701, 821 (°ŋ karoti to strengthen), 966 (id.); Dh 112; J II.3; IV.106; DhA IV.48; KhA 184; VvA 212 (=thira); PvA 94, 277. -- daḷhaŋ (adv.) Dh 61, 313.
--dhamma strong in anything, skilled in some art, proficient S II.266=A II.48 (of an archer); M I.82; J VI.77; Vv 631 acc. to Trenckner, Notes p. 60 (cp. also VvA 261)=dṛḍha--dhanva, from dhanu=having a strong bow; --nikkama of strong exertion Sn 68 (=Nd2 294); --parakkama of strong effort, energetic M II.95; A II.250; Dh 23; Th 2, 160; --pahāra a violent blow J III.83; --pākāra (etc.) strongly fortified S IV.194; --bhattin firmly devoted to somebody DhsA 350.

Daḷhī° [f. of dṛḍha>daḷha in compn like dṛḍhī--bhūta, etc.; cp. daḍḍhi] in kāya--daḷhī--bahula strong in body, athletic Vin II.76, cp. Com. on p. 313; J III.310; IV.219. daḷhīkaraṇa steadiness, perseverance SnA 290 (+ādhāraṇatā), 398 (id). In cpds. also daḷhi° viz. --kamma making firm; strengthening Vin I.290; J V.254; Pug 18, 22; Vism 112.

Dava1

Dava1 [Sk. dava, to dunoti (q. v.); cp. Gr. dais fire--brand] fire, heat J III.260. -- See also dāva & dāya.
--ḍāha (=Sk. davāgni) conflagration of a forest, a jungle--fire Vin II.138; M I.306; J I.641; Cp. III.93; Miln 189; Vism 36.

Dava2

Dava2 [Sk. drava to dravati to run, flow, etc. *dreu besides *drā (see dalidda) & *dram (=Gr. dro/mos); cp. abhiddavati, also dabba=dravyaŋ] running, course, flight; quickness, sporting, exercise, play Vin II.13; M I.273; III.2; A I.114; II.40, 145; IV.167; Pug 21, 25. -- davā (abl.) in sport, in fun Vin II.101; davāya (dat.) id. Nd2 540; Miln 367; Dhs 1347, cp. DhsA 402. -- davaŋ karoti to sport, to play J II.359, 363.
--atthāya in joke, for fun Vin II.113; --kamyatā fondness for joking, Vin IV.11, 354; M I.565.

Davya [for *dravya]=dabba1, in sarīra° fitness of body, a beautiful body J II.137.

Dasa1

Dasa1 [Sk. daśa=Av. dasa, Gr. de/ka, Lat. decem, Goth. taíhun, Oir. deich, Ags. tīen, Ohg. zehan fr. *dekm̊, a cpd. of dv+km̊="two hands"] the number ten; gen. dasannaŋ (Dh 137); instr. dasahi (Kh III.) & dasabhi (Vin I.38). In cpds. (--°) also as ḷasa (soḷasa 16) & rasa (terasa 13; pannar° 15; aṭṭhār° 18).

Metaphorical meaning. (A) In the first place 10 is used for measurement (more recent & comprehensive than its base 5); it is the no. of a set or comprehensive unity, not in a vague (like 3 or 5), but in a definite sense. (B) There inheres in it the idea of a fixed measure, with which that of an authoritative, solemn & auspicious importance is coupled. This applies to the unit as well as its decimal combns (100, 1000). Ethically it denotes a circle, to fulfil all of which constitutes a high achievement or power. Application (A) (based on natural phenomena): dasa disā (10 points of the compass; see disā): Sn 719, 1122; PvA 71, etc.; d. lokadhātuyo Pv II.961 (=10X1000; PvA 138); d. māse (10 months as time of gestation) kucchiyā pariharitvā J I.52; PvA 43, 82. -- (B) (fig.) 1. a set: (a) personal (cp. 10 people would have saved Sodom: Gen. 18, 32; the 10 virgins (2X5) Matt. 25, 1): divase divase dasa dasa putte vijāyitvā (giving birth to 10 sons day by day) Pv I.6. -- (b) impersonal: 10 commandments (dasa sikkhāpadāni Vin I.83), cp. Exod. 34, 28; 10 attributes of perfection of a Tathāgata or an Arahant: Tathāgata--balāni; with ref. to the Buddha see Vin I.38 & cp. Vin. Texts I.141 sq.; dasah'angehi samannāgato arahā ti vuccati (in memorizing of No. 10) Kh III. dasahi asaddhammehi sam° kāko J III.127; -- 10 heavenly attributes (ṭhānāni): āyu etc. D III.146; S V.275; PvA 9, opp. 10 afflictions as punishment (cp. 10 plagues Exod. 7--11): dasannaŋ aññataraŋ ṭhānaŋ nigacchati Dh 137 (=das. dukkha--kāraṇānaŋ, enumd v. 138, 139) "afflicted with one of the 10 plagues"; cp. DhA III.70. -- 10 good gifts to the bhikkhu (see deyyadhamma) Nd2 523; PvA 7; 10 rules for the king: PvA 161; -- dividing the Empire into 10 parts: PvA 111; etc. vassa--dasa a decade: das'ev'imā vassa--dasā J IV.396 (enumd under vassa); dasa--rāja--dhammā J II.367; das'akkosa--vatthūni DhA I.212.-- See on similar sets A V.1--310; D III.266--271. -- 2. a larger unity, a crowd, a vast number (of time & space): (a) personal, often meaning "all" (cp. 10 sons of Haman were slain Esth. 9, 10; 10 lepers cleansed at one time Luke 17, 12): dasa bhātaro J I.307; dasa bhātikā PvA 111; dasa--kaññā--sahassa--parivārā PvA 210 etc. <-> (b) impersonal (cp. 10 X 10=many times, S.B.E. 43, 3): dasa--yojanika consisting of a good many miles DhA III.291. dasavassasahassāni dibbāni vatthāni paridahanto ("for ever and aye") PvA 76, etc.

--kkhattuŋ [Sk. °kṛtvah] ten times DhA I.388; --pada (nt.) a draught--board (with 10 squares on each side); a pre--Buddhistic game, played with men and dice, on such a board D I.6; Vin II.10=III.180 (°e kīḷanti); DA I.85. --bala, [Sk. daśabala] endowed with 10 (supernormal) powers, Ep. of the Buddhas, esp. of Kassapa Buddha Vin I.38=J I.84; S II.27; Vism 193, 391; DhA I.14; VvA 148, 206, etc. --vidha tenfold DhA I.398. --sata ten times a hundred Vin I.38 (°parivāro); Sn 179 (yakkhā); DhsA 198 (°nayano). --sahassa ten times a thousand (freq.); °ī in dasa--sahassi--lokadhātu Vin I.12 (see lokadhātu).

Dasa2

Dasa2 (--°) [Sk.--dṛśa; cp. dassa] seeing, to be seen, to be perceived or understood D I.18 (aññadatthu° sureseeing, all--perceiving=sabbaŋ passāmī ti attho DA I.111); Sn 653 (paṭiccasamuppāda°), 733 (sammad°); J I.506 (yugamatta°; v. l. dassa). -- duddasa difficult to be seen or understood D I.12 (dhammā gambhīrā d.; see gambhīra); M I.167, 487; Sn 938; Dh 252; also as sududdasa Dh 36.

Dasaka (nt.) 1. a decad, decade, a decennial J IV.397; DhsA 316. khiḍḍā° the decad of play Vism 619; cakkhu° etc. sense--decads Vism. 553; Comp. 164, 250; kāya°, Vism. 588.

Dasana [Sk. daśana to ḍasati] a tooth Dāvs V.3 (d.<-> dhātu, the tooth relic of the Buddha).

Dasā (f.) & dasa (nt.) [Sk. daśā] unwoven thread of a web of cloth, fringe, edge or border of a garment D I.7 (dīgha° long--fringed, of vatthāni); J V.187; DhA I.180; IV.106 (dasāni). -- sadasa (nt.) a kind of seat, a rug (lit. with a fringe) Vin IV.171 (=nisīdana); opp. adasaka (adj.) without a fringe or border Vin II.301=307 (nisīdana). --anta edge of the border of a garment J I.467; DhA I.180 sq., 391.

Dasika1

Dasika1 (adj.) (--°) [Sk. dṛśika, cp. dassin] to be seen, to behold, being of appearance, only in dud° or frightful app., fierce, ugly SI .94 & id. p. (q. v. under okoṭimaka); J I.504 (kodha, anger); PvA 24, 90 (of Petas). -- Note. The spelling is sometimes °dassika: A II.85; Pug 51; PvA 90.

Dasika2

Dasika2 (adj.) [fr. dasā] belonging to a fringe, in dasika --sutta an unwoven or loose thread Vin III.241; DhA IV.206 (°mattam pi not even a thread, i. e. nothing at all, cp. Lat. nihīlum=ne--fīlum not a thread=nothing). See also dasaka under dasā.

Dassa (--°) [Sk. --darśa; cp. dasa2] to see or to be seen, perceiving, perceived Sn 1134 (appa° of small sight, not seeing far, knowing little=paritta--dassa thoka--dassa Nd2 69). Cp. akkha° a judge Miln 114. --su° easily perceived (opp. duddasa) Dh 252.

*Dassati1 [Sk. *darś in dadarśa pref. to dṛś; caus. darśayati. Cp. Gr. de/rkomai to see; Oir. derc eye; Ags. torht; Goth. ga--tarhjan to make conspicuous. The regular Pāli Pres. is dakkhiti (younger dakkhati), a new formation from the aor. addakkhi=Sk. adrākṣīt. The Sk. Fut. draksyati would correspond formally to dakkhati, but the older dakkhiti points toward derivation from addakkhi. This new Pres. takes the function of the Fut.; whereas the Caus. dasseti implies a hypothetical Pres. *dassati. On dakkhati, etc. see also Kuhn, Beitr. p. 116; Trenckner, Notes pp. 57, 61; Pischel, Prk. Gr. § 554] to see, to perceive.

1. (pres.) base dakkh [Sk. drakṣ]: pres. (a) dakkhati Nd2 428 (=passati), 1st dakkhāmi ibid. (=passāmi), 2nd dakkhasi S I.116; Pv II.113 (v. l. BB adakkhi); imper. dakkha Nd2 428 (=passa). -- (b) dakkhiti Sn 909 (v. l. BB dakkhati), 3rd pl. dakkhinti Vin I.16÷Sn p. 15 (v. l. BB dakkhanti); D I.46. -- aor. addakkhi (Sk. adrakṣīt) Vin II.195; S I.117; Sn 208 (=addasa SnA 257), 841, 1131; It 47; J III.189; & dakkhi It 47; 1st sg. addakkhiŋ Sn 938. Spelling also adakkhi (v. l. BB at Pv II.113) & adakkhiŋ (Nd2 423). -- inf. dakkhituŋ Vin I.179. -- Caus. p.p. dakkhāpita (shown, exhibited) Miln 119. -- Der. dakkhin (q. v.).

2. (pret.) base dass (Sk. darś & draś): aor. (a) addasa (Sk. adarśat) Sn 358, 679, 1016; J I.222; IV.2; Pv II.323 (mā addasa=addakkhiŋ PvA 88); DhA I.26; PvA 73, & (older, cp. agamā) addasā Vin II.192, 195; D I.112; II.16; Sn 409 (v. l. BB addasa), 910 (id.); Miln 24, 1st sg. addasaŋ S I.101; Nd2 423 & addasaŋ Sn 837 (=adakkhiŋ Nd1 185), 1st pl. addasāma Sn 31, 178, 459, 3rd pl. (mā) addasuŋ Pv II.76 (=mā passiŋsu PvA 102). <-> (b) addasāsi, 1st sg. addasāsiŋ Sn 937, 1145; Vv 3552 (v. l. addasāmi), 3rd pl. addasāsuŋ Vin II.195; D II.16; M I.153. -- (c) shortened forms of aor. are: adda Th 1, 986; addā J VI.125, 126. -- inf. daṭṭhuŋ Sn 685 (daṭṭhukāma); J I.290; Pv IV.13 (=passituŋ PvA 219); PvA 48, 79; VvA 75. -- ger. daṭṭhu (=Sk. dṛṣṭvā) Sn 424 (in phrase nekkhammaŋ daṭṭhu khemato)=1098; 681. Expl. at Nd2 292 with expl. of disvā=passitvā, etc. <-> grd. daṭṭhabba (to be regarded as) D II.154; PvA 8, 9, 10, etc., Vism 464; & dassanīya (see sep.). Also in Caus. (see below) & in daṭṭhar (q. v.).

3. (med.--pass.) base diss (Sk. dṛś): pres. pass. dissati (to be seen, to appear) Vin I.16; Sn 194, 441, 688 (dissare), 956; J I.138; Dh 304; Pv I.84; PvA 61 (dissasi you look, intrs.); ppr. dissamāna (visible) PvA 71, 6 (°rūpa), 162 (id.); VvA 78 (°kāya); Mhvs. VII.35, & der. dissamānatta (nt.) (visibility) PvA 103. -- ger. disvā Sn 48, 409, 687 sq. It 76; PvA 67, 68, etc., & disvāna Vin I.15; II.195; Sn 299, 415, 1017; Pv II.87, etc., also a ger. form diṭṭhā, q. v. under adiṭṭhā. -- pp. diṭṭha (q. v.).

4. Caus. (of base 2) dasseti (Sk. darśayati), aor. dassesi & (exceptional) dassayi, only in dassayi tumaŋ showed himself at Pv III.24 (=attānaŋ uddisayi PvA 181) & III.216 (=attānaŋ dassayi dassesi pākaṭo ahosi PvA 185). 3rd pl. dassesuŋ; ger. dassetvā; inf. dassetuŋ to point out, exhibit, explain, intimate Dh 83; J I.84, 200, 263, 266; II.128, 159; III.53, 82; PvA 4, 8, 16 (ovādaŋ d. give advice), 24, 45, 73 etc. -- to point to (acc.) PvA 151 (sunakhaŋ), 257 (dārakaŋ). -- to make manifest, to make appear, to show or prove oneself; also intr. to appear J II.154 (dubbalo viya hutvā attānaŋ dassesi: appeared weak); VI.116; Pv III.23 (=sammukhībhāvaŋ gacchanti PvA 181); PvA 13 (mitto viya attānaŋ dassetvā: acting like a friend), Miln 271. Esp. in phrase attānaŋ dasseti to come into appearance (of Petas): PvA 32, 47, 68, 79, etc. (cp. above dassayi). -- pp. dassita.

Dassati2

Dassati2 fut. of dadāti, q. v.

Dassana (nt.) [Sk. darśana, see dassati1] -- 1. Lit. seeing, looking; noticing; sight of, appearance, look. Often equivalent to an infinitive "to see," esp. as dat. dassanāya in order to see, for the purpose of seeing (cp. dassana--kāma=daṭṭhu--kāma): [Bhagavantaŋ] dassanāya M II.23, 46; A I.121; III.381; Sn 325. -- (a) (nt.) "sight" D II.157 (visūka°, looking on at spectacles); A III.202 (+savana hearing); IV.25 sq. (bhikkhu°); Sn 207 (muni°, may be taken as 2, cp. SnA 256), 266 (=pekkhaṇa KhA 148); Dh 206 (ariyānaŋ d., cp. ariyānaŋ dassāvin), 210 (appiyānaŋ), 274; Vv 342; VvA 138 (sippa° exhibition of art, competition).<-> (b) adj. as (--°) "of appearance" (cp. °dasa) Sn 548 (cāru° lovely to behold); PvA 24 (bhayānaka° fearful to look at), 68 (bībhaccha°). -- 2. Appld. (power of) perception, faculty of apperception, insight, view, theory; esp. (a) in combn ñāṇa--dassana either "knowing & seeing," or perhaps "the insight arising from knowledge," perfect knowledge, realization of the truth, wisdom (cp. ñāṇa): S I.52; II.30; V.28, 422; M I.195 sq., 241, 482 (Gotamo sabbaññū sabba--dassāvī aparisesaŋ ñ--d °ŋ paṭijānāti; id. II.31); D III.134; A I.220; II.220; IV.302 sq.; cp. ñ--d--paṭilābha A I.43; II.44 sq.; III 323; ñ--d--visuddhi M I.147 sq. Also with further determination as adhideva--ñ--d° A IV.428; alam--ariya° S III.48; IV.300; V.126 sq.; M I.68, 71, 81, 207, 246, 440 sq., A I.9; III.64, 430; V.88; parisuddha A III.125; maggâmagga° A V.47; yathābhūta° A III.19, 200; IV.99, 336; V.2 sq., 311 sq.; vimutti° S I.139; V.67; A III.12, 81, 134; IV.99, 336; V.130; It 107, 108; Miln 338. See also vimutti. -- (b) in other contexts: ariyasaccāna--dassana Sn 267; ujubhūta° S V.384, 404; dhamma° (the right doctrine) S V.204, 344, 404; A III.263; pāpa° (a sinful view) Pv IV.355; viparīta° A III.114; IV.226; V.284 sq. (and a°), 293 sq. sammā° (right view) S III.189; A III.138; IV.290; V.199; sabbalokena d. S IV.127; sahetu d. S V.126 sq.; suvisuddha d. S IV.191. -- S III.28, 49; M II.46; III.157; Sn 989 (wisdom: Jinānaŋ eta d. corresponding with ñāṇa in preceding line); Dhs 584, 1002 (insight: cp. Dhs. trsl. p. 256). -- (adj.) perceiving or having a view (cp. dasseti) S I.181 (visuddha°); Th 1, 422. -- (c) as nt. from the Caus. dasseti: pointing out, showing; implication, definition, statement (in Com. style) PvA 72; often as °ākāra--dassana: PvA 26 (dātabba°), 27 (thomana°), 35 (kata°) & in dassanatthaŋ in order to point out, meaning by this, etc. PvA 9, 68. -- 3. adassana not seeing S I.168=Sn 459; invisibility J IV.496 (°ŋ vajjati to become invisible); wrong theory or view A V.145 sq.; Sn 206; Pug 21.
--anuttariya (nt.) the pre--eminence or importance of (right or perfect) insight; as one of the 3 anuttariyāni, viz. d°, paṭipadā°, vimutta° at D III.219, 250, 281; A III.284, 325; --kāma (adj.) desirous of seeing A I.150; IV.115; Miln 23; --bhūmi the level or plane of insight Nett 8, 14, 50; --sampanna endowed with right insight S II.43 sq., 58.

Dassanīya (adj.) [Sk. darśanīya; grd. formation of dassana, also as dassaneyya] fair to behold, beautiful, good--looking (=dassituŋ yutta DA I.141), often in formula abhirūpa d. pāsādika paramāya vaṇṇapokkharatāya samannāgəta to express matchless physical beauty: D I.114; S II.279; PvA 46 etc. Also with abhirūpa & pāsādika alone of anything fair & beautiful: D I.47. -- Vin IV.18; S I.95; J III.394; Pug 52, 66; DA I.281; PvA 44 (=subha), 51 (=rucira). -- Comparative dassanīyatara S I.237; Sdhp 325: DhA I.119.

Dassaneyya (adj.)=dassanīya J V.203 (bhusa°).

Dassāvitā (f.) [abstr. to dassāvin] seeing, sight (--°) Miln 140 (guṇavisesa°).

Dassāvin (adj.--n.) [Sk. *darśavant] full of insight, seeing, perceiving, taking notice of. In combn with °ñū (knowing) it plays the part of an additional emphasis to the 1st term=knowing & seeing i. e. having complete or highest knowledge of, gifted with "clear" sight or intuition (see jānāti passati & cp. ñāṇa--dassana). <-> (a) As adj. --°: seeing, being aware of, realizing; anicca° S III.1; ādīnava° S II.194; IV.332; M I.173; A V.181 sq.; pariyanta° A V.50 sq.; bhaya° S V.187: It 96; esp. in phrase anumattesu vajjesu bhaya° D I.63=It 118 (cp bhaya--dassin); lokavajjabhaya° S I.138; sabba° (+sabbaññū) M I.482 (samaṇo Gotamo s° s°); II.31; Miln 74 (Buddho s° s°); cp. M Vastu III.51 sarvadarśāvin; sāra°. Vin II.139. -- (b) (n.) one who sees or takes notice of, in phrase ariyānaŋ dassāvī (+sappurisānaŋ dassāvī & kovido) M I.8; S III.4; opp. adassāvī one who disregards the Noble Ones S III.3, 113; M III.17; Dhs 1003 (cp. DhsA 350).

Dassika (--°): see dasika1.

Dassita1

Dassita1 [Sk. darśita, pp. of dasseti1] shown, exhibited, performed Vin IV.365; J I.330. Cp. san°.

Dassita2

Dassita2 at J VI.579 accord. to Kern (Toev. p. 114)=Sk. daŋśita mailed, armed.

Dassin (--°) (adj.) [Sk. °darśin] seeing, finding, realizing, perceiving. Only in cpds., like attha° Sn 385; ananta° S I.143; ādīnava° Sdhp 409; ekanga° Ud 69; jātikkhaya° Sn 209; It 40; ñāṇa° Sn 478 (=sacchikatasabbaññuta--ñāṇa SnA 411; cp. dassāvin); tīra° S III.164 sq.; A III.368, cp. tīra--dakkhin; dīgha° (=sabbadassāvin) PvA 196; bhaya° Dh 31 (°dassivā=dassī vā?), 317; It 40; DA I.181 (=bhaya dassāvin); viveka° Sn 474, 851.

Dassimant see attha°.

Dassu [Sk. dasyu, cp. dāsa] enemy, foe; robber, in dassukhīla robber--plague D I.135, 136 (=corakhīla DA I.296).

Dassetar [Sk. darśayitṛ, n. agent to dasseti] one who shows or points out, a guide, instructor, teacher A I.62, 132=It 110.

Dasseti Caus. of dassati1 (q. v.).

Dasso n. pl. of dāsī.

Daha [Sk. draha, through metathesis fr. hrada, hlād, see hilādate] a lake D I.45 (udaka°); J I.50; II.104; V.412; Miln 259; PvA 152; Dpvs I.44.

Dahati1

Dahati1 (dahate) [Sk. dadhāti to put down, set up; *dhe=Gr. ti/qhmi, Lat. facio, Ohg. tuon, Ags. dōn= E. to do. See also dhātu] to put, place; take for (acc. or abl.), assume, claim, consider D I.92 (okkākaŋ pitāmahaŋ=ṭhapeti DA I.258); S III.113 (mittato daheyya); A IV.239 (cittaŋ d. fix the mind on); Sn 825 (bālaŋ dahanti mithu aññamaññaŋ=passanti dakkhanti, etc. Nd1 163). Pass dhīyati (q. v.); grd. dheyya (q. v.). <-> Note. dahati is more frequent in combn with prefixes & compositions like ā°, upa°, pari°, sad°, san°, samā°, etc. pp. hita.

Dahati2

Dahati2=ḍahati to burn; as dahate Pv II.98 (=dahati vināseti PvA 116).

Dahana [Sk. dahana, to dahati, orig. "the burner"] fire Vism 338 (°kicca); ThA 256; Dāvs V.6; Sdhp 20.

Dahara (adj.) [Sk. dahara & dahra for dabhra to dabhnoti to be or make short or deficient, to deceive] small, little, delicate, young; a young boy, youth, lad D I.80, 115; S I.131; II.279 (daharo ce pi paññavā); M I.82; II.19, 66; A V.300; Sn 216, 420 (yuvā+), 578 (d. ca mahantā ye bālā ye ca paṇḍitā sabbe maccuvasaŋ yanti); J I.88 (daharadahare dārake ca dārikāyo), 291 (°itthī a young wife); II.160, 353; III.393; Dh 382; Pv IV.150 (yuvā); DhA I.397 (sāmaṇera); DA I.197 (bhikkhū), 223 (=taruṇa), 284 (id.); PvA 148; VvA 76; ThA 239, 251. Opposed to mahallaka J IV.482; to vuḍḍha Vism 100. <-> f. daharā Vv 315 (young wife) (+yuvā VvA 129) & daharī J IV.35; V.521; Miln 48 (dārikā).

Daharaka =dahara, young Miln 310. -- f. °ikā a young girl Th 2, 464, 483.

Dāṭhā (f.) [Sk. daŋṣṭrā to ḍasati (q. v.), cp. also daṭṭha] a large tooth, fang, tusk; as adj. (--°) having tusks or fangs D II.18 (susukkha°); J I.505 (uddhaṭa--dāṭho viya sappo); IV.245 (nikkhanta°); DhA I.215; PvA 152 (kaṭhina°); Sdhp 286.
--āvudha [Sk. daŋṣṭrāyudha] using a tusk as his weapon J V.172; --danta a canine tooth KhA 44; --balin one whose strength

lies in his teeth (of a lion) Sn 72.

Dāṭhikā (f.) [Sk. *dāḍhikā=Prk. for daŋṣṭrikā] beard, whiskers Vin II.134 (na d. ṭhapetabbā, of the bhikkhus); J I.305; V.42 (tamba°), 217 (mahā° having great whiskers); DA I.263 (parūḷha--massu° with beard & whiskers grown long).

Dāṭhin (adj.) [cp. Sk. daŋṣṭrin] having tusks J II.245; IV.348; Th 1, p. 1; Sdhp 286.

Dātar [Sk. dāṭr, n. ag. of dadāti to give; cp. Gr. dw/twr & doth/r] a giver, a generous person Pgdp 50. -- adātā one who does not give, a miser Pv II.82; otherwise as na dātā (hoti) A II.203; It 65.

Dātta (nt.) [Sk. dātra, to dā, Sk. dāti, dyati to cut, divide, deal out; cp. Gr. date/omai, dai/omai & see dāna, dāpeti, dāyati] sickle, scythe Miln 33.

Dāna (nt.) [Ved. dāna, dā as in dadāti to give & in dāti, dyāti to deal out, thus: distribution (scil. of gifts); cp. Gr. da/nos (present), Lat. damnum (E. damages); Gr. dw_ron, Lat. donum; also Ags. tīd (=E. tide, portion, i. e. of time), & tīma (=E. time). See further dadāti, dayati, dātta, dāpeti. Defn at Vism 60: dānaŋ vuccati avakhaṇḍanaŋ] (a) giving, dealing out, gift; almsgiving, liberality, munificence; esp. a charitable gift to a bhikkhu or to the community of bhikkhus, the Sangha (cp. deyyadhamma & yañña). As such it constitutes a meritorious act (puññaŋ) and heads the list of these, as enumerated in order, dānamaya puññaŋ, sīlamaya p., bhāvanāmaya p. viz. acts of merit consisting of munificence, good character & meditation (D III.218 e. g.; cp. cāga, puñña, sīla). Thus in formula dānâdīni puññāni katvā J I.168; PvA 66, 105; cp. cpds. under °maya. -- (b) Special merit & importance is attached to the mahādāna the great gift, i. e. the great offering (of gifts to the Sangha), in character the buddhistic equivalent of the brahmanic mahāyajña the chief sacrifice. On 16 Mahādānas see Wilson Hindu Caste 413; on 4 Beal. Chinese Texts 88. -- A IV.246; J I.50, 74; V.383 (devasikaŋ chasatasahassa--pariccāgaŋ karonto mahādānaŋ pavattesi "he gave the great largesse, spending daily 600,000 pieces"); PvA 19, 22, 75, 127, etc. -- (c) Constituents, qualities & characteristics of a dāna: 8 objects suitable for gifts form a standard set (also enumd as 10), viz. anna pāna vattha yāna mālā gandha--vilepana seyyāvasatha padīpeyya (bread, water, clothes, vehicle, garlands, scented ointment, conveniences for lying down & dwelling, lighting facility) A IV.239; cp. Pv II.49 & see °vatthu & deyyadhamma. Eight ways of giving alms at D III.258= A IV.236, five ways, called sappurisa--dāna (& asapp°) at A III.171 sq.; eight sapp° at A IV.243. Five manners of almsgiving metaphorically for sīlas 1--5 at A IV.246= DA I.306. Five characteristics of a beneficial gift at A III.172, viz. saddhāya dānaŋ deti, sakkaccaŋ d.d., kālena (cp. kāladāna A III.41), anuggahitacitto, attānañ ca parañ ca anupahacca d.d. -- (d) Various passages showing practice & value of dāna: Vin I.236; D I.53 (+dama & saŋyama; cp. It 15; PvA 276); II.356 sq. (sakkaccaŋ & a°); A IV.392 sq. (id.); D III.147 sq., 190 sq., 232; S I.98 (dānaŋ dātabbaŋ yattha cittaŋ pasīdati); A I.91=It 98 (āmisa° and dhamma°, material & spiritual gifts); A I.161; III.41 (dāne ānisaŋsā); IV.60; 237 sq. (mahapphala), 392 sq. (°ssa vipāka); V.269 (petānaŋ upakappati); J I.8 (aggaḷa°); II.112 (dinna°), III.52 (id.); Sn 263, 713 (appaŋ dānaŋ samaṇabrāhmaṇānaŋ) PvA 54 (āgantuka° gift for the newcomer); Sdhp 211--213. -- adāna withholding a gift, neglect of liberality, stinginess Pv II.945; Miln 279; PvA 25; cp. °sīla under cpds.: atidāna excessive almsgiving Pv II.945 (cp. PvA 129); Miln 277.

--agga [Sk. dānāgara, cp. bhattagga, salākagga; see Trenckner, Notes p. 56] a house where alms or donations are given, a store--house of gifts, fig. a source or giver of gifts, a horn of plenty J VI.487; DhA I.152, 189; Miln 2; PvA 121, 124, 127, 141. A possible connection w. agga=āgra is suggested by combn dānāni mahādānāni aggaññāni A IV.246; --âdhikāra supervision or charge of alms--distributing. PvA 124 (cp. Pv II.927); --ānisaŋsa praise of generosity PvA 9; cp. A III.41; --upakaraṇa means or materials for a gift PvA 105; --upapatti (read uppatti at D III.258) an object suitable for gifts, of which 8 or 10 are mentioned (see above Q) A IV.239=D III.258; --kathā talk or conversation about (the merit & demerit of) almsgiving, one of the anupubbi--kathā Vin I.15, 18; --dhamma the duty or meritorious act of bestowing gifts of mercy (cp. deyyadhamma) PvA 9; --pati "lord of alms," master in liberality, a liberal donor (def. by Bdhgh as: yaŋ dānaŋ deti tassa pati hutvā deti na dāso na sahāyo DA I.298) D I.137 (+saddho & dāyako, as one of the qualifications of a good king); A III.39; IV.79 sq. (+saddho); Sn 487; Pv I.114 (+amaccharin); J I.199; Miln 279 sq.; Sdhp 275, 303; --puñña the religious merit of almsgiving or liberality (see above a) PvA 73; --phala the fruit of munificence (as accruing to the donor) A III.39; IV.79; Pv II.83 (°ŋ hoti paramhi loke: is rewarded in the life to come, cp. It 19); PvA 8 (cp. Pv I.1); --maya consisting in giving alms or being liberal (see above a) D III.218 (puññakiriya--vatthu); Vbh 135 (kusala--cetanā), 325 (pañña); PvA 8 (puñña), 60 (id.), 9 (kusala--kamma), 51, etc.;

--vaṭṭa alms J VI.333; --vatthu that which constitutes a meritorious gift; almsgiving, beneficence, offering, donation D III.258= A IV.236; PvA 20 (=annapānādika dasavidha dātabbavatthu PvA 7); --veyyāvaṭika services rendered at the distribution of gifts DhA III.19; --saŋvibhāga liberal spending of alms D III.145, 169; A I.150, 226; III.53, 313; V.331; It 19; Vism 306; freq. with °rata fond of giving alms S V.351, 392; A IV.6 (vigatamalamaccherena cetasā), 266 (id.); --salā a hall, built for the distribution of alms & donations to the bhikkhus & wanderers J I.231, 262; IV.402 (six); V.383 (id.); --sīla liberal disposition PvA 89; usually as adāna--sīla (adj.) of miserly character, neglecting the duty of giving alms Sn 244; Pv II.83 (°ā na saddahaṇti dānaphalaŋ hoti paramhi loke); PvA 45 (=adāyaka), 59 (+maccharin), 68 (id.).

Dānava [Sk. dānava] a kind of Asuras or Titans, the offspring of Danu J III.527; V.89; Miln 153; Dpvs XVII.98.

Dāni (adv.) [shortened form for idāni, q. v.] now, Vin I.180; II.154; S I.200, 202; II.123; IV.202; J II.246; Miln 11, etc.

Dāpana : see vo°.

Dāpita [Sk. dāpayita pp. of dāpeti1] given, sent PvA 6; Mhvs VII.26.

Dāpeti1

Dāpeti1 [Sk. dāpayati, dap fr. dā (see dadāti & dayati) =deal out, spend, etc., cp. Gr. da/ptw, dapa/nh (expenditure), dei_pnon (meal); Lat. daps (id.), damnum (expense fr. *dapnom). See also dātta & dāna] to induce somebody to give, to order to be given, to deal out, send, grant, dedicate J VI.485; PvA 46; aor. dāpesi J IV.138; DhA I.226, 393 (sent); PvA 5 (id.), 31; fut. dāpessati J II.3; DhA 371. Cp. ava°.

Dāpeti2

Dāpeti2 [Sk. drāvayati & drapayati, Caus. to dru, see davati] to cause to run J II.404.

Dāma (nt.) [Sk. dāman to dyati to bind (Gr. di/dhmi), *dē, as in Gr. de/sma (rope), dia/dhma (diadem), u(po/dhma (sandal)] a bond, fetter, rope; chain, wreath, garland S IV.163 (read dāmena for damena), 282, (id.); A III.393 (dāmena baddho); Sn 28 (=vacchakānaŋ bandhanatthāya katā ganthitā nandhipasayuttā rajjubandhanavisesā); Vism 108. Usually --°, viz. anoja--puppha° J I.9; VI.227; olambaka° VvA 32; kusuma° J III.394; gandha° J I.178; VvA 173, 198; puppha° J I.397; VvA 198; mālā° J II.104; rajata° J I.50; III.184; IV.91; rattapuppha° J III.30; sumana° J IV.455.

Dāya1

Dāya1 [Sk. dāva, conflagration of a forest; wood=easily inflammable substance; to dunoti (to burn) caus. dāvayati, cp. Gr. dai/w (to burn) & P. dava1] wood; jungle, forest; a grove Vin I.10 (miga°), 15, 350; II.138; S II.152 (tiṇa°); IV.189 (bahukaṇṭaka d.=jungle); A V.337 (tiṇa°); J III.274; VI.278. See also dāva.
--pāla a grove keeper Vin I.350; M I.205.

Dāya2

Dāya2 [Sk. dāya, to dadāti, etc.] a gift, donation; share, fee D I.87÷(in phrase rājadāya brahmadeyya, a king's grant, cp. rājadattiya); J IV.138; V.363; VI.346. Cp. dāyāda & brahmadeyya.

Dāyaka [Sk. dāyaka, dā as in dadāti & dāna] (adj.) giving, bestowing, distributing, providing (usually --°); (n.) a donor, benefactor; a munificent person M I.236 sq.; A I.26, 161; II.64, 80; III.32, 336; IV.81; Sn p. 87; It 19 (ito cutā manussattā saggaŋ gacchanti dāyakā); J V.129 (kaṇḍa°); Pv I.11 sq.; 12; 42; 55; DA I.298; PvA 113 (=dada); Miln 258 (°ānaŋ dakkhiṇā); Sdhp 276. -- f. dāyikā Vin II.216 (bhikkhā°), 289 (khīrassa). -- adāyaka a stingy person, one who neglects almsgiving (cp. adānasīla) Pv I.119; f. °ikā Pv I.93.

Dāyajja (nt.) [Sk. dāyādya; see dāyāda] inheritance Vin I.82; D III.189; A III.43; J I.91; Vism 43 sq.; dowry J III.8. -- (adj.) one who inherits Vin III.66 (pituno of the father).
--upasampadā, lit. the Upasampadā by way of inh., a particular form of ordination conferred on Sumana & Sopāka, both novices seven yrs. old DhA IV.137.

Dāyati [Sk. dāti & dyāti (dā) to cut, divide, etc.; cp. dayati, dātta, dāna] to cut, mow, reap, caus. dāyāpeti to cause to be cut or mowed DhA III.285.

Dāyana (nt.) [see dayati] cutting; °agga the first of what has been cut (on fields) DhA I.98; °atthaŋ for the purpose of mowing DhA III.285.

Dāyāda [Sk. dāyāda=dāya+ā--da receiving the (son's) portion, same formation on ground of same idea as Lat. heres=*ghero+ē--do receiver of what is left: see Brugmann, Album Kern p. 29 sq.] heir M I.86=Nd2 199; S I.69, 90; IV.72; A III.72 sq.; J III.181; VI.151; Kh VIII.5. Often fig. with kamma° one who inherits his own deeds (see kamma 3 A b & cpds.): M I.390 sq.; A V.289; & as dhamma° (spiritual heir) opposed to āmisa° (material h.): M I.12; It 101; also as dhamma° D III.84; as brahma° M II.84; D III.83. -- adāyāda not having an heir S I.69; J V.267. See dāyajja & dāyādaka.

Dāyādaka [=dāyāda] heir M II.73; Th 1, 781, 1142; f. °ikā Th 2, 327 (=dāyajjarahā ThA 234).

Dāyika (adj.)=dāyaka PvA 157; Sdhp 211, 229.

--Dāyin (adj.) [Sk. dāyin, of dadāti] giving, granting, bestowing PvA 121 (icchit'icchita°), 157 (=[kāma] dada); Sdhp 214 (dānagga°).

Dāra & Dārā (f.) [Sk. dāra (m.) & dārā (f.), more freq. dārā (m.pl.); instr. sg. dārena J IV.7; Pv IV.177, etc.; instr, pl. dārehi Sn 108 (sehi d. asantuṭṭho not satisfied with his own wife), loc. pl. dāresu Sn 38 (puttesu dāresu apekkhā), orig. "wives, womenfolk," female members of the household=Gr. dou_los (slave; Hesychius: dou=los=h(oi)ki/a; cp. also origin of Germ. frauenzimmer & E. womanhood). Remnants of pl. use are seen in above passage. fr. Sn.] a young woman, esp. married woman, wife. As dārā f. at Nd2 295 (d. vuccati bhariyā) & It 36; f. also dārī maiden, young girl Pv I.115. Otherwise as dāra (coll--masc.): Dh 345; J I.120; II.248; IV.7; V.104, 288; VvA 299 (°paṭiggaha). -- putta--dārā (pl.) wife & children Sn 108, 262; J I.262; cp. saputtadāra with w. & ch. Pv IV.347; putta ca dārā ca Sn 38, 123. Freq. in definition of sīla No. 3 (kāmesu micchācārin or abrahmacariyā, adultery) as sakena dārena santuṭṭha A III.348; V.138; Sn 108 (a°); Pv 177, etc. -- paradāra the wife of another M I.404 sq.; Dh 246, 309; Sn 396 (parassa d.) PvA 261.

Dāraka [Sk. dāraka, cp. dāra & Gr. dou=los (slave)] a (young) boy, child, youngster; a young man. f. dārikā girl (see next) Vin I.83; J I.88 (dārake ca dārikāyo boys & girls); II.127; VI.336; Pv I.127 (=bāla° PvA 65); DhA I.99 (yasa°=yasa--kulaputta); Miln 8, 9; PvA 176. -- Freq. as gāmadārakā (pl.) the village--boys, streeturchins J II.78, 176; III.275.
--tikicchā the art of infant--healing D I.12 (=komārabhacca--vejjakamma DA I.98).

Dārikā (f.) [Sk. dārikā, see dāraka] a young girl, daughter J III.172; VI.364; Miln 48, 151; PvA 16 (daughter), 55, 67, 68.

Dāru (nt.) [Sk. dāru, *dereu̯o (oak) tree; cp. Av. dāuru (wood) Gr. do/ru (spear), drus (oak); Lat. larix (fr. *dārix)=larch; Oir. daur (oak); Goth. triu, Ags. treo= tree. Also Sk. dāruṇa, Lat. dūrus (hard) etc., Oir. dru strong. See also dabba2, dabbī & duma] wood, piece of wood; pl. woodwork, sticks A I.112; It 71; Dh 80; J II.102; III.54; VI.366; DhA I.393; PvA 76 (candana°), 141.
--kuṭikā a hut, log--house Vin III.43; --kkhandha pile of wood PvA 62; --gaha a wood yard Vin III.42 sq.; --ghaṭika wooden pitcher ThA 286. --cīriya "woodbarked" Np, DhA II.35. --ja made of wood S I.77; Dh 345; --dāha the burning of wood S I.169; --dhītalikā a wooden doll Vin III.36, 126; --patta a wooden bowl Vin II.112, 143; pattika one who uses a wooden bowl for collecting alms D I.157; III.22; DA I.319; pādukā a wooden shoe, a clog Vin II.143; --bhaṇḍa wooden

articles Vin II.143 (specified), 170, 211; --maṇḍalika a wooden disk DhA III.180; --maya wooden VvA 8, DhA I.192; --yanta a wooden machine Vism 595; --sanghāta (--yāna) "a vehicle constructed of wood," i. e. a boat J V.194; --samādahāna putting pieces of wood together S I.169.

Dāruka (cp. dāru] a log S I.202=Th 1, 62=DhA III.460; adj. made of wood Th 2. 390 (°cillaka, a wooden post, see ThA 257).

Dāruṇa (adj.) [Ved. dāruṇa, to dāru ("strong as a tree"), cp. Gr. droo/n=i)sxuro/n Hesych; Lat. dūrus; Oir. dron (firm), Mir. dūr (hard) Ags. trum] strong, firm, severe; harsh, cruel, pitiless S I.101; II.226; Sn 244; Dh 139; J III.34; Pv IV.36 (=ghora PvA 251); Miln 117 (vāta); PvA 24, 52 (=ghora), 159 (sapatha a terrible oath= ghora), 181 (=kurūrin), 221 (°kāraṇa); Sdhp 5, 78, 286.

Dālana [f. dalati] see vi°.

Dālikā & Dālima [Sk. dālika the colocynth & dāḍima the pomegranate tree] in °laṭṭhi a kind of creeper; equivalent to takkāri (?) Th 2, 297 (dālikā)=ThA 226 (dālikā & dālima).

(nt.) [Sk. *dāridrya] poverty D III.65, 66; A III.351 sq.; J I.228; Dāvs II.60; Sdhp 78.

Dāleti see dalati.

Dāva [Sk. dāva, see dava1 & daya1] in °aggi a jungle--fire J I.213; III.140; Vism 470; DhA I.281.

Dāvika (adj.) in piṇḍa°, a cert. rank in the army (v. l. piṇḍa--dāyika) D I.51=Miln 331 (DA I.156: sāhasikamahāyodhā, etc., with popular expl. of the terms piṇḍa & davayati).

Dāsa [Ved. dāsa; orig. adj. meaning "non--Aryan," i. e. slave (cp. Gr. ba/rbaros, Ger. sklave=slave); Av. dāha= a Scythian tribe. Also connected w. dasyu (see dassukhīla)] a slave, often combd w. f. dāsī. Def. by Bdhgh as "antojāto" (DA I.300), or as "antojātadhanakkīta--karamarânīta--sāmaŋ dāsabyaŋ upagatānaŋ aññataro" (ibid. 168). -- In phrase dāsā ca kammakarā "slaves & labourers" Vin I.243, 272; II.154; as dāso kammakaro "a slave--servant" D I.60 (cp. d.<-> kammakara). -- Vin I.72, 76 (dāso na pabbājetabbo: the slave cannot become a bhikkhu); D I.72; M II.68 (fig. taṇhā°); J I.200, 223; III.343 (bought for 700 kahāpaṇas), 347; Pug 56; PvA 112.
--kammakara (porisa) a slave--servant, an unpaid labourer, a serf Vin I.240; A I.206; D III.189; DhA IV.1; --gaṇa a troop of slaves Pv IV.141; --purisa a servant J I.385; --porisa a servant, slave Sn 769 (cp. Nd1 11, where 4 kinds of d. are mentioned); --lakkhaṇa fortunetelling from (the condition of) slaves D I.9.

Dāsaka =dāsa in °putta a slave, of the sons of the slaves, mentioned as one of the sipp'āyatanas at D I.51÷ (expl. by Bdhgh as balavasinehā--gharadāsa--yodhā DA I.157). -- sadāsaka with slaves, followed by slaves Vv 324. -- f. dāsikā a female slave (=dāsī) M I.126; J VI.554.

Dāsabyatā (f.)=dāsavya Sdhp 498.

Dāsavya & Dāsabya (nt.) [cp. Sk. dāsya] the condition of a slave, slavery, serfdom D I.73; M I.275 (b); J I.226; DA I.168 (b), 213; DhA III.35; PvA 112, 152.

Dāsitta (nt.) [Sk. dāsītva] the status of a (female) slave Miln 158.

Dāsima a species of tree J VI.536.

Dāsiyā =dāsikā, a female slave J VI.554.

Dāsī (f.) [Sk. dāsī, cp. dāsa. Nom. pl. dasso for dāsiyo J IV.53; in cpds. dāsi°] a female servant, a handmaiden, a slave--girl Vin I.217, 269, 291; II.10 (kula°), 78= III.161; M I.125; II.62 (ñāti°); Pv II.321 (ghara°); PvA 46, 61, 65. -- Cp. kumbha°.
--gaṇa a troop of slave--girls J II.127; --dāsā (pl.) maid& man--servants DhA I.187; freq. to cpd. d--d--paṭiggahaṇa slave--trading D I.5÷(cp. DA I.78); --puttå the son of a slave, an abusive term (gharadāsiyā va putto Dh I.257; cp. Sk. dāsīsuta) D I.93 (°vāda); --bhoga the possessions of a slave Vin III.136.

Dāha see ḍāha.

Di° secondary base of numeral "2," contracted fr. dvi: see under dvi B I.4.

Dikkhita [Sk. dīkṣita "having commenced the preparatory rites for sacrifice"] initiated, consecrated, cira° initiated long since S I.226=J V.138, 139 (where dakkhita, q. v.; Com. cira--pabbājita).

Digucchā (f.) [=jigucchā; Sk. jugupsā] disgust DhsA 210 (asuci°).

Dighacchā (f.) [=jighacchā] hunger A II.117.

Dighañña (adj.) [for jighañña=Sk. jaghanya fr. janghā] inferior, low, last, hindmost (i. e. westward) J V.24 (where the Com. seems to imply a reading jighacchaŋ with meaning of 1st sg. pot. intens. of ghas, but d. is evidently the right reading), 402, 403 (°rattiŋ at the end of the night).

Dicchati [Sk. ditsati, Desid. fr. dadāti, base 4, q. v.] to wish to give, to be desirous of giving S I.18, 20 (dicchare 3rd pl.); J IV.64.

Dija see under dvi B I.4.

Diṭṭha1

Diṭṭha1 [Sk. dṛṣṭa, pp. of *dassati] 1. seen; a° not seen D I.222 (a°+avedita asacchikata); M I.3 sq. (diṭṭhaŋ diṭṭhato sañjānāti); Sn 147 (diṭṭhā vā ye vā addiṭṭhā), 995 (na me diṭṭho ito pubbe na ssuto . . . Satthā); J II.154; III.278; Pv I.23 (sāmaŋ d.=seen by yourself); 33 (id.). -- nt. diṭṭhaŋ a vision J III.416. -- Since sight is the principal sense of perception as well as of apperception (cp. cakkhu), that which is seen is the chief representation of any sense--impression, & diṭṭha combd with suta (heard) and muta (sensed by means of smell, taste & touch), to which viññāta (apperceived by the mind) is often joined, gives a complete analysis of that which comprises all means of cognition & recognition. Thus diṭṭha+suta stands collectively for the whole series Sn 778, 812, 897, 1079; Pv IV.13; diṭṭha suta muta (see Nd2 298 for detail & cp. diṭṭhiyā sutiyā ñāṇena) Sn 790, 901, 914, 1082, 1086, 1122 (na tuyhaŋ adiṭṭhaŋ asutaŋ amutaŋ kiñcanaŋ atthi=you are omniscient); d. suta muta viññāta in the same sense as Sn 1122 in "yaŋ sadevakassa lokassa d. s. m. v. sabbaŋ taŋ Tathāgatena abhisambuddhaŋ" of the cognitive powers of the Tathāgata D III.134=Nd2 276= It 121; D III.232; Sn 1086, 1122. -- 2. known, understood M I.486; Sn 761; diṭṭha pañha a problem or question solved J VI.532. See also conclusion of No. 1. -- 3. (adj.) visible, determined by sight, in conn. with dhamma meaning the visible order of things, the world of sensation, this world (opp. samparāyika dhamma the state after death, the beyond). Usually in cpds. (--°): of this world, in this world. -- diṭṭhadhamma Vin II.188; D III.222 sq.; A I.249; II.61; Nd2 297 (=ñātadhamma); DA I.278; Sdhp 470. -- °abhinibbuta attained to Nibbāna in this birth A I.142; Sn 1087 (see Nibbāna); °nibbāna earthly N. D I.36; DA I.121; °sukhavihāra (& °in) happy condition (or faring well) in this world Vin II.188; M I.40, 331, 459; S II.239; Dhs 577, 1283; DhsA 296; °vedanīya to be perceived in this condition A I.249, 251; PvA 145. -- Freq. in loc. diṭṭhe dhamme (in this world) It 17 (attha, opp. samparāyika attha), or diṭṭhe va dhamme (already or even in the present existence) D I.156, 167, 177, 196; III.108; M I.341 sq., 485; II.94, 103; A II.155, 167; III.429; Sn 141, 343, 1053; It 22, 23, etc. -- In the same sense diṭṭhadhammika (adj.) belonging or referring to this world or the present existence, always contrasted with samparāyika belonging to a future state: Vin I.179; III.21; D III.130; A I.47, 98; Nd2 26; It 16; VvA 149; PvA 131, etc.

--ânugati imitation of what one sees, emulation, competition S II.203; M I.16; A I.126; III.108, 251, 422; Pug 33; DhA IV.39; --āvikamma making visible or clear, open statement, confession Vin V.183, 187 sq.; --kāla the time of seeing (anybody), opportunity VvA 120; --ppatta one who has obtained (Nibbāna) in this world Nett 190; --padā (pl.) visible signs or characteristics A IV.103; --mangalika (adj.) of puccha, a question concerning visible omina. J IV.390; as °ikā (f.) Np at J IV.376 sq.= SnA 185 sq. --saŋsandana Nd2 447=DhsA 55.

Diṭṭha2

Diṭṭha2 [Sk. dviṣṭa, pp. of dveṣṭi dviṣ to hate] (n.) an enemy J I.280; cp. Sk. dviṣat. -- (adj.) poisoned, in diṭṭhagatena sallena with a p. arrow S II.230; misreading for diddh--agadena, q. v. The Cy. has diddhagatena with v. l. dibba--gadena.

Diṭṭhaka (adj.) [=diṭṭha1] seen, visible, apparent DhA II.53, 90.

Diṭṭhā (indecl.) [Sk. dṛṣṭyā, instr. of diṭṭhi] exclamation of joy, hurrah! D iii.73; J I.362.

Diṭṭhi (f.) [Sk. dṛṣṭi; cp. dassana] view, belief, dogma, theory, speculation, esp. false theory, groundless or unfounded opinion. -- (a) The latter is rejected by the Buddha as pāpa° (A IV.172) and pāpikā d. (opp. bhaddikā: A V.212 sq.; It 26): Vin I.98, 323; Dh 164; Pv IV.354; whereas the right, the true, the best doctrine is as sammā d. the first condition to be complied with by anyone entering the Path. As such the sammā d. is opposed to micchQ d. wrong views or heresy (see b). Equivalent with micchā d. is kudiṭṭhi (late) Dāvs II.58. -- (b) Characterized more especially as: (a) sammā diṭṭhi right doctrine, right philosophy Vin I.10; S II.17; V.11, 14, 30 sq., 458 sq., M I.315; II.12, 29, 87; III.72; Nd2 485; Vbh 104 sq. See magga. -- ujukā d. S V.143, 165; ujugatā d. M I.46 sq. -- (b) micchā d. wrong theory, false doctrine S I.145; II.153 (caused by avijjā); M III.71; Dh 167, 316; Nd2 271IIIb; Vbh 361, 389. -- The foll. theories are to be considered as varieties of micchā d., viz. (in limited enumn) akiriyavāda S III.208; IV.349; aññaŋ aññena S III.211; antaggāhikā A I.154; II.240; III.130; antânantikā D I.22 sq. S III.214, 258 sq.; assāda° A III.447; ahetukavādā S III.210; ucchedavādā D I.34; S II.20; III.99; 110 sq.; bhava° S III.93; M I.65; A I.83; sakkāya° A III.438; V.144; Sn 231 (cp. KhA 188); Nd2 271IIIb (20 fold, as diṭṭhilepa); sassatavādā D I.13; S II.20; III.98, 213 sq., 258 sq. -- (c) Various theories & doctrines are mentioned & discussed at: Vin I.115; S I.133; II.61 sq., 75 sq., 222; III.215 sq., 258 sq.; IV.286; V.448 (=D I.31); D III.13 sq., 45, 246, 267; M I.40; A I.32; II.252 sq.; III.132, 289, 349; Th 2, 184; Ps I.135 sq.; Pug 22; Dhs 392, 1003 (cp. Dhs. trsl. pp. 257 sq., 293, 325); Vbh 145, 245, 341, 393 sq.; Sdhp 13, 333. -- (d) Miscellaneous: 4 diṭṭhiyo at Vbh 376; also at Vism 511 (sakkāya°, uccheda°, sassata°, akiriya°); 5 Vbh 378; 6 at M I.8; Vbh 382; 7 at Vbh 383; 20 see under sakkāya°; 62 under diṭṭhigata. -- In series diṭṭhi khanti ruci laddhi characterizing "diṭṭhadhamma" at Nd2 299 & passim. Diṭṭhiyā sutiyā ñāṇena in def. of a theory of cognition at Nd2 300 as complementing taṇhā: see taṇhā B 3. Coupled with vācā & citta in formula (taŋ) vācaŋ appahāya cittaŋ appahāya diṭṭhiŋ appaṭinissajjitvā . . . (nikkhitto evaŋ niraye) at S IV.319= D III.13, 15; combd with (& opposed to) sīla (as pāpaka & bhaddaka) at It 26, 27. -- diṭṭhiŋ āsevati to hold a view M I.323; °ŋ bhindati to give up a view J I.273; Dāvs II.58.

--ânugati a sign of speculation Vin II.108; S II.203; Pug 33. --ânusaya inclination to speculation D III.254, 282; S V.60; A IV.9; --āsava the intoxicant of speculation, the 3rd of four āsavā, viz. kāma°, bhava°, d.°, avijjā° Vin III.5; Nd2 134; Dhs 1099, 1448; Vbh 373; cp. °ogha; --upadānā taking up or adhering to false doctrines, the 2nd of the four upādānāni or attachments, viz. kāma°, d.°, sīlabbata°, attavāda° D III.230; Dhs 1215, 1536; --ogha the flood of false doctrine, in set of four ogha's as under °āsava D III.230, 276; Nd2 178; --kantāra the wilderness of groundless speculation Dhs 381, 1003, 1099, etc.; see °gata; --gaṇṭhi the web or tangle of sophisticism VvA 297; cp. °sanghāṭa; --gata (nt.) "resorting to views," theory, groundless opinion, false doctrine, often followed by series of characterizing epithets: d.--gahana, °kantāra, °visūka, °vipphandita, °saññojana, e. g. M I.8; Nd2 271IIIb. Of these sophistical speculations 2 are mentioned at It 43, Ps I.129; 6 at Ps I.130; 62 (the usual number, expressing "great and small" sets, cp. dvi A II.) at D I.12--39 (in detail); S IV.286; Ps I.130; Nd2 271IIIb; Nett 96, 112, 160. <-> Vin I.49; D I.162, 224, 226; S I.135, 142; II.230; III.109, 258 sq. (anekavihitāni); IV.286 (id.); M I.8, 176, 256 sq. (pāpaka), 326 (id.), 426 sq.; A IV.68; V.72 sq., 194 (pāpaka);

Sn 649, 834, 913; Pug 15; Dhs 277, 339, 392, 505; Vism 454. -- adj. °gatika adhering to (false) doctrine Dpvs VI.25; --gahana the thicket of speculation Dhs 381, 1003; see °gata; --jāla the net of sophistry D I.46; DA I.129; --ṭṭhāna a tenet of speculative philosophy D I.16; M I.136; A V.198; Ps I.138 (eight); Miln 332; DA I.107; --nijjhānakkhanti forbearance with wrong views S II.115; IV.139; A I.189 sq.; II.191; Nd2 151; --nipāta a glance VvA 279; --nissaya the foundation of speculation M I.137; D II.137 sq.; --pakkha the side or party of sophists Nett 53, 88, 160; --paṭilābha the attainment of speculation M III.46; --paṭivedha=prec. D III.253; --patta one who has formed (a right or wrong) view D III.105, 254; M I.439; A I.74; 118, IV.10; V.23; --parāmasa perversion by false doctrine Dhs 1498; --maṇḍala the circle of speculative dogmatics DhsA 109; --vipatti failure in theory, the 3rd of the four vipattiyo viz. sīla°, ācāra°, d.°, ājīva°; opp. °sampadā Vin V.98; D III.213; A I.95, 268; Pug 21; Dhs 1362; Vbh 361; --vipallāsa contortion of views A II.52; --visaŋyoga disconnection with false doctrine D III.230, 276; --visuddhi beauty of right theory A I.95; M I.147 sq.; D III.214, 288; --visūka (nt.) the discord or disunion (lit. the going into parties) of theories, the (?) puppet--show of opinion M I.8, 486; Sn 55 (=dvāsaṭṭhi diṭṭhigatāni), K S II.44; Vv 8426; Pv IV.137; Nd2 301 (=vīsati--vattukā sakkāyadiṭṭhi); cp. Nd2 25 (attānudiṭṭhi); Dhs 381 (cp. Dhs. trsl. p. 101), 1003, 1099. See also °gata; --vyasana failing or misfortune in theory (+sīla°, in character) D III.235; Nd2 304; --saŋyojana the fetter or bond of empty speculation (cp. °anusaya) D III.254; A IV.7 sq.; --sanghāta the weft or tangle of wrong views (cp. °gaṇṭhi) Nd1 343; Nd2 503; --samudaya the origin of wrong views A IV.68; --sampadā success in theory, blessing of right views, attainment of truth D III.213; 235 (opp. °vipatti), S V.30 sq.; A I.95, 269; III.438; IV.238; Pug 25; Dhs 1364; VvA 297; --sampanna endowed with right views S II.43, 58, 80; V.11; A III.438 sq.; IV.394; Vbh 366; Dialogues iii.206, n. 10; --sārin (adj.) following wrong views Sn 911.

Diṭṭhika (adj.) (--°) seeing, one who regards; one who has a view M III.24 (āgamana° one who views the arrival, i. e. of guests); S II.168 sq. (sammā° & micchā° hoḷding right & wrong theories); D III.96 (vītimissa°). See añña°, micchā°, sammā°.

Diṭṭhitā (f.) [fr. diṭṭhi] the fact of having a (straightforward) view (uju°) Miln 257.

Diṭṭhin (adj.--n.) one who has a view, or theory, a follower of such & such a doctrine Ud 67 (evaŋ°+evaŋ vādin).

Diṇṇa [Sk. dīrṇa, pp. of dṛ, dṛṇāti, see darī] broken, split, undone, torn, as neg. adiṇṇa unbroken D I.115 (so read for ādina--khattiya--kula; v. l. BB. abhinna°); S V.74 (so read for ādīna--mānaso, v. l. BB. adinā & SS ādina°). Cp. also ādiṇṇa.

Ditta1

Ditta1 [Sk. dīpta, dīp; cp. dīpa] blazing. Dāvs V.32. Usually in cpd. āditta.

Ditta2

Ditta2 [Sk. dṛpta; cp. dappa] proud, arrogant, insolent; wanton Th 1, 198; J II.432; III.256=485; V.17, 232; VI.90, 114.

Diddha [Sk. digdha to dih, see deha] smeared J V.425 sq.; esp. smeared with poison, poisoned J IV.435 (sara, a poisoned arrow); perhaps to be read at It 68 for duṭṭha (scil. sara) and at S II.230 for diṭṭha. Cp. san°.

Dina (nt.) [Sk. dina; Lat. nun--dinae (*noven--dinom); Oir. denus; Goth. sin--teins; cp. divasa] day Sdhp 239. --duddinaŋ darkness Dāvs V.50 (d. sudinaŋ ahosi, cp. I.49, 51); also as f. duddinī Vin I.3.

Dindibha [cp. Sk. ṭiṭṭibha?] a kind of bird J VI.538.

Dindima (nt.) [Sk. ḍiṇḍima, cp. dundubhi] a musical instrument, a small drum J VI.580; Bu I.32. See also deṇḍima.

Dinna [Sk. dinna, pp. of dadāti] given, granted, presented etc., in all meanings of dadāti q. v.; esp. of giving alms Pv IV.326 (=mahādāna PvA 253) & in phrase adinn'ādāna taking what is not given, i. e. stealing, adj. adinnâdāyin stealing, refraining from which constitutes the 2nd sīla (see under sīla). -- dinna: D I.55÷(n'atthi dinnaŋ the heretic view of the uselessness of almsgiving); J I.291; II.128; Sn 191, 227, 240; Dh 356; PvA 68 (given in marriage). Used as finite tense freq., e. g. J I.151, 152; VI.366. -- adinna: M I.39, 404; Sn 119 (theyyā adinnaŋ ādiyati), 156, 395, 400, 633; PvA 33 etc.
  --ādāyin taking (only) what is given D I.4; DA I.72; --dāna almsgiving J III.52; DhA I.396; --dāyin giving alms, liberal, munificent D III.191.

Dinnaka an adopted son, in enumn of four kinds of sons (atraja, khettaja, antevāsika, d.) Nd2 448; J I.135 (=posāvanatthāya dinna).

Dippati [Sk. dīpyate, see under dīpa1 & cp. jotati] to shine, to shine forth, to be illustrious Vin II.285. Cp. pa°.

Dibba (adj.) [Ved. divya=P. divya in verse (q. v.), Gr. di_os (*divios), Lat. dīus (*divios)=divine. Cp. deva] of the next world, divine, heavenly, celestial, superb, magnificent, fit for exalted beings higher than man (devas, heroes, manes etc.), superhuman, opp. mānusaka human. Freq. qualifying the foll. "summa bona": cakkhu the deva--eye, i. e. the faculty of clairvoyance, attr. in a marked degree to the Buddha & other perfect beings (see cakkhumant) D I.82, 162; II.20 (yena sudaŋ samantā yojanaŋ passati divā c'eva rattiñ ca); III.219; S I.196; II.55 sq.; M II.21; It 52; Th 2, 70; Ps I.114; II.175; Vism 434; Sdhp 482; PvA 5 (of Moggallāna); Tikp 278; Dukp 54. sota the d. ear, matching the d. eye D I.79, 154; J V.456; also as sotadhātu A I.255; M II.19; D III.38, 281; Vism 430. rūpa D I.153. Āyu, vaṇṇa etc. (see dasa ṭhānāni) A I.115; III.33; IV.242; PvA 9, 89. kāmā Sn 361; Dh 187; It 94; also as kāmaguṇā A V.273. Of food, drink, dress & other commodities: A I.182; J I.50, 202; III.189; PvA 23, 50, 70, 76 etc. <-> Def. as devaloke sambhūta DA I.120; divibhavattā dibba KhA 227; divibhāvaŋ devattabhāva--pariyāpanna PvA 14. -- See further e. g. S I.105; D III.146; Sn 176, 641; Dh 236, 417; Pug 60; Vism 407 (defn), 423.
  --osadha magical drugs Miln 283; --kāmā (pl.) heavenly joys (see above) J I.138 (opp. mānusakā); --cakkhuka endowed with the superhuman eye S II.156; A I.23, 25; --paṇṇākāra (dasavidha°) the (tenfold) heavenly gift (viz. āyu, vaṇṇa etc.: see ṭhāna) DhA III.292; --bhāva divine condition or state PvA 110; --yoga union with the gods S I.60; --vihāra supreme condition of heart Miln 225; --sampatti heavenly bliss J IV.3; DhA III.292; PvA 16, 30.

Dibbati [Sk. dīvyati, pp. dyūta see jūta] to sport, to amuse oneself VvA 18 (in expl. of devī); to play at dice M II.106 (akkhehi).

Dirasaññu (adj.) [Sk. dara--saŋjña? See Kern, Toev. p. 118] one who has little common--sense J VI.206, 207, 213, 214. Com. expls wrongly on p. 209 with "one who possesses two tongues" (of Agni), but has equivalent nippañña on p. 217 (text 214: appapañña+).

Diva [Sk. diva (nt.), weak base diu̯ (div) of strong form di̯ē (see deva) to *dei̯eu̯o to shine; cp. Sk. dyo heaven, divā adv. by day; Lat. biduum (bi--divom) two days] (a) heaven J IV.134 (°ŋ agā); V.123 (°ŋ patta); PvA 74 (°ŋ gata). -- (b) day Sn 507 (rattindivaŋ night & day); VvA 247 (rattindiva one night & one day, i. e. 24 hrs.); DhA II.8 (divā--divassa so early in the day). Also in divaŋ--kara, daymaker,=sun, VvA 307; usually as divākara (q. v.). Cp. devasika; see also ajja.
  --santatta heated for a whole day J IV.118 (cp. divasa°)

Divasa (m; nt. only in expression satta divasāni 7 days or a week J IV.139; Miln 15) [Sk. divasa; see diva] a day A I.206 (°ŋ atināmeti); J III.52 (uposatha°); PvA 31 (yāva sattadivasā a week long), 74 (sattamo divaso). Usually in oblique cases adverbially, viz. acc. divasaŋ (during) one day, for one day, one day long A III.304= IV.317; J I.279; II.2; DhA III.173 (taŋ d. that day); eka° one day J I.58; III.26; PvA 33, 67. -- gen. divasassa (day) by day S II.95 (rattiyā ca d. ca); J V.162; DA I.133. -- instr. divasā day by day J IV.310; divasena (eka°) on the same day J I.59; sudivasena on a lucky day J IV.210. -- loc. divase on a day: eka° J III.391; jāta° on his birth--day J III.391; IV.138; dutiya° the next day PvA 12, 13, 17, 31, 80 etc.; puna° id. J I.278;

PvA 19, 38; sattame d. on the 7th day Sn 983; Miln 15; PvA 6; ussava° on the festive d. VvA 109; apara° on another day PvA 81. Also repeated divase divase day after day, every day J I.87; PvA 3. <-> abl. divasato from the day (--°) J I.50; DA I.140.
--kara the "day--maker," i. e. the sun (cp. divākara) VvA 169, 271; --bhāga the day--part (opp. ratti° the night--part), day--time Miln 18 (°ena); PvA 152 (°ŋ), 206 (°e=divā); --santatta heated the livelong day S I.169; M I.453; A IV.70, cp. Vin I.225; Miln 325; cp. diva°

Divā (adv.) [Ved. divā, cp. diva] by day S I.183; M I.125; Dh 387; DA I.251; PvA 43, 142, 206 (=divasa--bhāge). Often combd & contrasted with rattiŋ (or ratto) by night; e. g. divārattiŋ by day & by night S I.47; divā c'eva rattiñ ca D II.20; rattim pi divā pi J II.133; divā ca ratto ca S I.33; Sn 223; Dh 296; Vv 314; VvA 128. -- divātaraŋ (compar. adv.) later on in the day M I.125; J III.48, 498. -- atidivā too late S I.200; A III.117.
--kara (=divaŋ kara) the day--maker, the sun ThA 70 (=Ap. V.16); PvA 155; --divassa (adv.) early in the day, at sunrise, at an early hour Vin II.190; S I.89, 91, 97; A V.185; M II.100, 112; J II.1; VI.31; DhA II.8; VvA 239, 242; --vihāra the day--rest, i. e. rest during the heat of the day Vin I.28, S I.129, 132, 146, 193=Th 1, 1241; Sn 679; --saññā consciousness by day, daily c. D III.223=A II.45; --seyyā=°vihāra D I.112.

Divi° an abstraction fr. divya constructed for etym. expln of dibba as divi--bhava (°bhāva) of divine existence or character, a divine being, in "divi--bhavāni divyāni ettha atthī ti divyā" SnA 219; "divi--bhavattā dibbā ti" KhA 227; "divibhāvaŋ devattabhāvapariyāpanno ti dibbo" PvA 14.

Divilla a musical instrument Dpvs XVI.14.

Divya [Sk. divya; the verse--form for the prose--form dibba (q. v.)] (adj.) divine Sn 153 (cp. SnA 219 under divi°), 524 (+mānusaka); J VI.172. -- (nt.) the divinity, a divine being (=devatā) J VI.150; SnA 219.

Disa [Sk. dviṣant & dviṣa (--°); dveṣṭi & dviśati to hate; cp. Gr. deino/s (corynthic dveini/a, hom. de/dvimen) fearful; Lat. dīrus=E. dire] an enemy Dh 42, 162; J III.357; IV.217; V.453; Th I.874--6; cp. Pss. Breth., 323, n. I.

Disatā1

Disatā1 (f.) [Sk. diśatā, see disā] direction, quarter, region, part of the world J IV.359; Pv II.921 (kiŋ disataŋ gato "where in the world has he gone?"); Vv II.32 (sādisatā the circle of the 6 directions, cp. VvA 102).

Disatā2

Disatā2 (f.) [Sk. *dviṣatā, see disa] state of being an enemy, a host of enemies J IV.295 (=disasamūha, v. l. as gloss: verasamoha).

Disati [Ved. diśati, *deik to show, point towards; cp. Gr. dei/knumi (di/kh=diśā), Lat. dico (indico, index=pointer, judex), Goth. gateihan=Ger. zeigen, Ags. taecan=E. token] to point, show; to grant, bestow etc. Usually in combn with pref. ā, or in Caus. deseti (q. v.). As simplex only at S I.217 (varaŋ disā to be read for disaŋ; cp. Sk. adiśat). See also upa°.

Disā (f.) [Ved. diś & diśā, to diśati "pointing out," point; cp. Gr. di/kh=diśā] point of the compass, region, quarter, direction, bearings. The 4 principal points usualy enumd are puratthimā (E) pacchimā (W) dakkhiṇā (S) uttarā (N), in changing order. Thus at S I.101, 145; II.103; III.84; IV.185, 296; Nd2 302; Pv II.126 (caturo d.); PvA 52 (catūsu disāsu nirayo catūhi dvārehi yutto), and passim. -- To these are often added the two locations "above & below" as uparimā & heṭṭhimā disā (also as uddhaŋ adho S III.124 e. g.; also called paṭidisā D III.176), making in all 6 directions: D III.188 sq. As a rule, however, the circle is completed by the 4 anudisā (intermediate points; sometimes as vidisā: S I.224; III.239; D III.176 etc.), making a round of 10 (dasa disā) to denote completeness, wide range & all pervading comprehensiveness of states, activities or other happening: Sn 719, 1122 (disā catasso vidisā catasso uddhaŋ adho: dasa disā imāyo); Th 2, 487; Ps II.131; Nd2 239 (see also cātuddisa in this sense); Pv I.111; II.110; Vism 408. sabbā (all) is often substituted for 10: S I.75; D II.15; Pv I.21; VvA 184;

PvA 71. -- anudisā (sg.) is often used collectively for the 4 points in the sense of "in between," so that the circle always implies the 10 points. Thus at S I.122; III.124. In other combinations as 6 abbreviated for 10; four disā plus uddhaŋ & anudisaŋ at D I.222=A III.368; four d.+uddhaŋ adho & anudisaŋ at S I.122; III.124; A IV.167. In phrase "mettāsahagatena cetasā ekaŋ disaŋ pharitvā viharati" (etc. up to 4th) the allcomprehending range of universal goodwill is further denoted by uddhaŋ adho tiriyaŋ etc., e. g. D I.250; Vbh 272; see mettā. -- As a set of 4 or 8 disā is also used allegorically ("set, circle") for var. combinations, viz. the 8 states of jhāna at M III.222; the 4 satipaṭṭhānā etc. at Nett 121; the 4 āhārā etc. at Nett 117. <-> See also in other applications Vin I.50 (in meaning of "foreign country"); II.217; S I.33 (abhayā), 234 (puthu°); III.106; V.216; D III.197 sq.; It 103; Th 1, 874; Vv 416 (disāsu vissutā). -- disaŋ kurute to run away J V.340. diso disaŋ (often spelt disodisaŋ) in all directions (lit. from region to region) D III.200; J III.491; Th 1, 615; Bu II.50; Pv III.16; Miln 398. But at Dh 42 to disa (enemy), cp. DhA I.324=coro coraŋ. See also J.P.T.S. 1884, 82 on abl. diso=diśatah. Cp. vidisā.
--kāka a compass--crow, i. e. a crow kept on board ship in order to search for land (cp. Fick, Soc. Gl. p. 173; E. Hardy, Buddha p. 18) J III.126, 267; --kusala one who knows the directions Vin II.217; --cakkhuka "seeing" (i. e. wise) in all directions J III.344; --ḍāha "sky--glow," unusual redness of the horizon as if on fire, polar light (?) or zodiacal light (?) D I.10; J I.374: VI.476; Miln 178; DA I.95; cp. BSk. diśodāha AvŚ II.198; --pati (disampati) a king S I.86; J VI.45; --pāmokkha world--famed J I.166; --bhāga [Sk. digbhāga] direction, quarter Vin II.217; --mūḷha [Sk. diṅmūḍha] one who has lost his bearings Dpvs IX.15; --vāsika living in a foreign country DhA III.176. --vāsin=°vāsika DhA IV.27.

Dissati Pass. of *dassati, q. v.

Dīgha (adj.--n.) [Ved. dīrgha, cp. Caus. drāghayati to lengthen, *dlāgh as in Gr. dolixo/s (shaft), e)ndelexh/s (lasting etc.; cp. E. entelechy); Lat. indulges; Goth. tulgus (enduring)] 1. (adj.) long D I.17; M I.429; S I.104 (°ŋ addhānaŋ); Sn 146, 633 (opp. rassa); Dh 60, 409; Pv I.1011 (°ŋ antaraŋ all the time); II.955 (id.); Th 1, 646 (°m--antare); Dhs 617; KhA 245; PvA 27, 28, 33, 46. See def. at Vism 272. -- dīghato lengthways J VI.185; dīghaso in length Vin IV.279; atidīgha too long Vin IV.7, 8. -- 2. (m.) a snake (cp. M Vastu II.45 dīrghaka) J I.324; II.145; IV.330. -- 3. N. of the Dīgha Nikāya ("the long collection") Vism 96.
--angulin having long fingers (the 4th of the marks of a Mahāpurisa) D II.17; III.143, 150; --antara corridor J VI.349. --āyu long--lived (opp. app'āyu) D I.18; J V.71. Also as °ka D III.150; DA I.135; Sdhp 511; --āvu=°āyu in the meaning of āyasmant (q. v.) J V.120; --jāti (f.) a being of the snake kind, a snake DhA III.322; also as °ka at J II.145; III.250; IV.333; V.449; DA I.252; --dasa having long fringes D I.7; --dassin [Sk. dīrghadarśin] far--seeing (=sabba--dassāvin) PvA 196; --nāsika having a long nose Vism 283. --bhāṇaka a repeater or expounder of the Dīgha Nikāya J I.59; Vism 36, 266, 286; DA I.15, 131; --rattaŋ (adv.) [Sk. *dīrgharātraŋ, see Indexes to AvŚ; Divy & Lal. V.; otherwise dīrgha--kālaŋ] a long time D I.17, 206; A V.194; Sn 649; It 8; J I.12, 72; Pv I.44; II.1311 (°rattāya=°rattaŋ PvA 165); Pug 15; DhA IV.24; --loma long--haired Vin III.129; also as °ka at J I.484, f. °ikā S II.228; --sotthiya (nt.) long welfare or prosperity DhA II.227.

Dīghatta (nt.) [Sk. dīrghatvaŋ] length A I.54.

Dīna (adj.) [Sk. dīna] poor, miserable, wretched; base, mean, low D II.202 (?) (°māna; v. l. ninnamāna); J V.448; VI.375; Pv II.82 (=adānajjhāsaya PvA 107); IV.81; Miln 406; PvA 120 (=kapaṇa), 260 (id.), 153; Sdhp 188, 324.

Dīnatta (nt.) [Sk. *dīnatvaŋ] wretchedness, miserable state Sdhp 78.

Dīpa1

Dīpa1 [Ved. dīpa to Ved. dī, dīpyate; Idg. *dei̯ā to shine (see dibba, deva); cp. Gr. di/alos, dh_los; see also jotati] a lamp J II.104 (°ŋ jāleti to light a l.); DhA II.49 (id.), 94 (id.)
--acci the flame of a lamp ThA 154; --āloka light of a l. J I.266; VI.391; DhA I.359; VvA 51; -- (°ŋ)kara making light, shining, illuminating Nd2 399 (=pabhaŋ kara Sn 1136; but cp. Dh 236 under dīpa2); Vism 203. --tittira a decoy partridge (cp. dīpaka°) J III.64; --rukkha lit. lamp--tree, the stand of a lamp, candlestick DhA IV.120; --sikhā the flame (lit. crest) of a l. Vism 171; DhA II.49.

Dīpa2

Dīpa2 (m. & nt.) [Ved. dvīpa=dvi+ap (*sp.) of āpa water, lit. "double--watered," between (two) waters] an island, continent (mahā°, always as 4); terra firma, solid foundation, resting--place, shelter, refuge (in this sense freq. combd w. tāṇa lena & saraṇa & expl. in Com. by patiṭṭhā) -- (a) lit. island: S V.219; J III.187; VvA 19; Mhvs VII.7, 41. -- continent: cattāro mahādīpā S V.343; Vv 2010 (=VvA 104); VvA 19; PvA 74 etc. Opp. the 2000 paritta--dīpā the smaller islands KhA 133. -- (b) fig. shelter, salvation etc. (see also tāṇa): S III.42
(atta°+attasaraṇa etc., not with S Index to dīpa1); V.154, 162 (id.) IV.315 (maŋ°, not to dīpa1), 372; A I.55 sq. (+tāṇa etc.); Sn 501 (atta° selfreliant, self--supported, not with Fausböll to dīpa1), 1092, 1094, 1145 (=Satthā); Nd2 303; Dh 236 (°ŋ karohi=patiṭṭhā PvA 87); Pv III.19 (id. PvA 174); J V.501=VI.375 (dīpañ ca parāyaṇaŋ); Miln 84, 257 (dhamma--dīpa, Arahantship).
--ālaya resting place J VI.432; --gabbhaka same J VI.459, 460.

Dīpa3

Dīpa3 [cp. Sk. dvīpa tiger's skin] a car covered with a panther's skin J I.259; V.259=VI.48.

Dīpaka1

Dīpaka1 (=dīpa1) (a) f. dīpikā a lamp, in daṇḍa° a torch DhA I.220, 399, -- (b) (°--) an image of, having the appearance of, sham etc.; in --kakkara a decoy partridge J II.161; --tittira same J III.358; --pakkhin a decoy bird J V.376; --miga a d. antelope J V.376.

Dīpaka2

Dīpaka2 (=dīpa2) a (little) island J I.278, 279; II.160.

Dīpaka3

Dīpaka3 in vaṇidīpaka PvA 120 for vanibbaka (q. v.).

Dīpana (adj.) illustrating, explaining; f. °ī explanation, commentary, N. of several Commentaries, e. g. the Paramattha --dīpanī of Dhammapāla on Th 2; Pv & Vv. -- Cp. jotikā & uddīpanā.

Dīpika [fr. dīpin] a panther J III.480.

Dīpita [pp. of dīpeti] explained Vism 33.

Dīpitar [n. ag. fr. dīpeti] one who illumines Vism 211.

Dīpin [Sk. dvīpin] a panther, leopard, tiger Vin I.186 dīpicamma a leopard skin=Sk. dvīpicarman); A III.101; J I.342; II.44, 110; IV.475; V.408; VI.538. dīpi--rājā king of the panthers Vism 270. -- f. dīpinī Miln 363, 368; DhA I.48.

Dīpeti [Sk. dīpayati, Caus. to dīp, see dīpa1 & cp. dippati] to make light, to kindle, to emit light, to be bright; to illustrate, explain A V.73 sq.; Dh 363; Miln 40; PvA 94, 95, 102, 104 etc.; Sdhp 49, 349. Cp. ā°.

Du°1

Du°1 (& before vowels dur°) (indecl.) [Sk. duḥ & duṣ=Gr. du/s--, Oir. du--, Ohg. zur--, zer--; antithetic prefix, generally opposed to su°=Gr. eu)-- etc. Ultimately identical with du2 in sense of asunder, apart, away from= opposite or wrong] 1.

syllable of exclamation (=duḥ) "bad, woe" (beginning the word du (j) --jīvitaŋ) DhA II.6, 10=PvA 280, cp. J III.47; Bdhgh's expln of the syllable see at Vism 494. -- 2. prefix, implying perverseness, difficulty, badness (cp. dukkha). Original form *duḥ is preserved at dur-- before vowels, but assimilated to a foll. consonant according to the rules of Assimilation, i. e. the cons. is doubled, with changes of v to bb & usual lengthening dū before r (but also du°). For purposes of convenience all cpds. with du° are referred to the simplex, e. g. dukkaṭa is to be looked up under kata, duggati under gati etc.
See: A. dur°. akkhāta, accaya, atikkama, atta, adhiroha, anta, annaya, abhisambhava; āgata, ājāna, āyuta, āsada; itthi; ukkhepa, ubbaha. -- B. du°: (k)kata, kara; (g)ga, gata, gati, gandha, gahīta; (c)caja, carita, cola; (j)jaha, jāna, jivha, jīvita; (t)tappaya, tara; (d)dama, dasika; (n)naya, nikkhaya, nikkhitta, niggaha, nijjhāpaya, nibbedha, nīta; (p)pañña, paṭiānaya, paṭinissaggin, paṭipadā, paṭivijjha, paṭivedha, pabhajja, pamuñca, pameyya, parihāra, payāta, pasu, peyya, posa; (p)phassa; (bb=b): bala, balika, budha; (bb=v): dubbaca=) vaca, vacana, vaṇṇa, vijāna, vidū, vinivijjha, visodha, vuṭṭhika; (b) bhaga, bhara, bhāsita, bhikkha; (m)mati, mana, manku, mukha, mejjha, medha; (y)yiṭṭha, yuja, yutta; (du+r)=du--ratta, ropaya (dū+r): dū--rakkha; (l)labha; (s)saddhapaya, sassa, saha, sīla; hara.

Du°2

Du°2 in cpds. meaning two°; see dvi B II.

Du3

Du3 (--°) (adj.--suff.) [Sk. druha, druh, see duhana & duhitika] hurting, injuring, acting perfidiously, betraying, only in mitta° deceiving one's friends S I.225; Sn 244 expl. as mitta--dūbhaka SnA 287, v. l. B mittadussaka; cp. mitta--dubbhika & mitta--dubbhin.

Duka (nt.) [see dvi B II] a dyad DhsA 36, 343, 347, 406; Vism 11 sq. & in titles of books "in pairs, on pairs," e. g. Dukapaṭṭhāna; or chapters, e. g. J II.1 (°nipāta).

Dukūla [Sk. dukūla] a certain (jute?) plant; (nt.) [cp. Sk. dukūlaŋ woven silk] very fine cloth, made of the fibre of the d. plant S III.145; A IV.393; J II.21; IV.219; V.400; VI.72; Vism 257, 262; VvA 165; DA I.140; Dāvs V. 27.

Dukkha (adj.--n.) [Sk. duḥkha fr. duḥ--ka, an adj. formation fr. prefix duḥ (see du). According to others an analogy formation after sukha, q. v.; Bdhgh (at Vism 494) expls dukkha as du+kha, where du=du1 and kha=ākāsa. See also def. at Vism 461.] A. (adj.) unpleasant, painful, causing misery (opp. sukha pleasant) Vin I.34; Dh 117. Lit. of vedanā (sensation) M I.59 (°ŋ vedanaŋ vediyamāna, see also below III.1 e); A II.116=M. I.10 (sarīrikāhi vedanāhi dukkhāhi). <-> Fig. (fraught with pain, entailing sorrow or trouble) of kāmā D I.36 (=paṭipīḷan--aṭṭhena DA I.121); Dh 186 (=bahudukkha DhA III.240); of jāti M I.185 (cp. ariyasacca, below B I.); in combn dukkhā paṭipadā dandhābhiññā D III.106; Dhs 176; Nett 7, 112 sq., cp. A II.149 sq. ekanta° very painful, giving much pain S II.173; III.69. dukkhaŋ (adv.) with difficulty, hardly J I.215.
B. (nt.; but pl. also dukkhā, e. g. S I.23; Sn 728; Dh 202, 203, 221. Spelling dukha (after sukha) at Dh 83, 203). There is no word in English covering the same ground as Dukkha does in Pali. Our modern words are too specialised, too limited, and usually too strong. Sukha & dukkha are ease and dis--ease (but we use disease in another sense); or wealth and ilth from well & ill (but we have now lost ilth); or wellbeing and ill--ness (but illness means something else in English). We are forced, therefore, in translation to use half synonyms, no one of which is exact. Dukkha is equally mental & physical. Pain is too predominantly physical, sorrow too exclusively mental, but in some connections they have to be used in default of any more exact rendering. Discomfort, suffering, ill, and trouble can occasionally be used in certain connections. Misery, distress, agony, affliction and woe are never right. They are all much too strong & are only mental (see Mrs. Rh. D. Bud. Psy. 83--86, quoting Ledi Sadaw).
I. Main Points in the Use of the Word.--The recognition of the fact of Dukkha stands out as essential in early Buddhism. In the very first discourse the four socalled Truths or Facts (see saccāni) deal chiefly with dukkha. The first of the four gives certain universally recognised cases of it, & then sums them up in short. The five groups (of physical & mental qualities which make an individual) are accompanied by ill so far as those groups are fraught with āsavas and grasping. (Pañc'upādānakkhandhā pi dukkhā; cp. S III.47). The second Sacca gives the cause of this dukkha (see Taṇhā). The third

enjoins the removal of this taṇhā. And the fourth shows the way, or method, of doing so (see Magga). These ariyasaccāni are found in two places in the older books Vin I.10=S V.421 (with addition of soka--parideva . . . etc. [see below] in some MSS). Comments on this passage, or part of it, occur S III.158, 159; with expln of each term (+soka) D I.189; III.136, 277; M I.185; A I.107; Sn p. 140; Nd2 under sankhārā; It 17 (with dukkhassa atikkama for nirodha),
104, 105; Ps I.37; II.204, 147; Pug 15, 68; Vbh 328; Nett 72, 73. It is referred to as dukkha, samudaya, nirodha, magga at Vin I.16, 18, 19; D III.227; Nd2 304IIb; as āsavānaŋ khaya--ñāṇa at D I.83; Vin III.5; as sacca No. 1+paṭiccasamuppāda at A I.176 sq. (+soka°); in a slightly diff. version of No. 1 (leaving out appiyehi & piyehi, having soka° instead) at D II.305; and in the formula catunnaŋ ariyasaccānaŋ ananubodhā etc. at D II.90=Vin I.230.
II. Characterisation in Detail.--1. A further specification of the 3rd of the Noble Truths is given in the Paṭicca--samuppāda (q.v.), which analyses the links & stages of the causal chain in their interdependence as building up (anabolic=samudaya) &, after their recognition as causes, breaking down (katabolic=nirodha) the dukkha--synthesis, & thus constitutes the Metabolism of kamma; discussed e. g. at Vin 1; D II.32 sq. =S II.2 sq.; S II.17, 20, 65= Nd2 680I.c; S III.14; M I.266 sq.; II.38; A I.177; mentioned e. g. at A I.147; M I.192 sq., 460; It 89 (=dukkhassa antakiriyā). <-> 2. Dukkha as one of the 3 qualifications of the sankhārā (q. v.), viz. anicca, d., anattā, evanescence, ill, nonsoul: S I.188; II.53 (yad aniccaŋ taŋ dukkhaŋ); III.112 (id.) III.67, 180, 222; IV.28, 48, 129 sq.; 131 sq. -- rūpe anicc'ânupassī (etc. with dukkh'& anatt') S III.41. anicca--saññā, dukkha° etc. D III.243; A III.334, cp. IV.52 sq. -- sabbe sankhārā aniccā etc. Nd2 under sankhārā. -- 3. Specification of Dukkha. The Niddesa gives a characteristic description of all that comes under the term dukkha. It employs one stereotyped explanation (therefore old & founded on scholastic authority) (Nd2 304I.), & one expln (304III.) peculiar to itself & only applied to Sn 36. The latter defines & illustrates dukkha exclusively as suffering & torment incurred by a person as punishment, inflicted on him either by the king or (after death) by the guardians of purgatory (niraya--pālā; see detail under niraya, & cp. below III. 2 b). -- The first expln (304I.) is similar in kind to the definition of d. as long afterwards given in the Sānkhya system (see Sānkhya--kārikā--bhāṣya of Gauḍapāda to stanza 1) & classifies the various kinds of dukkha in the foll. groups: (a) all suffering caused by the fact of being born, & being through one's kamma tied to the consequent states of transmigration; to this is loosely attached the 3 fold division of d. as dukkha°, sankhāra°, vipariṇāma° (see below III. 1 c); -- (b) illnesses & all bodily states of suffering (cp. ādhyātmikaŋ dukkhaŋ of Sānkhya k.); -- (c) pain & (bodily) discomfort through outward circumstances, as extreme climates, want of food, gnat--bites etc. (cp. ādhibhautikaŋ & ādhidaivikaŋ d. of Sk.); -- (d) (Mental) distress & painful states caused by the death of one's beloved or other misfortunes to friends or personal belongings (cp. domanassa). -- This list is concluded by a scholastic characterisation of these var. states as conditioned by kamma, implicitly due to the afflicted person not having found his "refuge," i. e. salvation from these states in the 8 fold Path (see above B I.).
III. General Application, & various views regarding dukkha. -- 1. As simple sensation (: pain) & related to other terms: (a) principally a vedanā, sensation, in particular belonging to the body (kāyika), or physical pain (opp. cetasika dukkha mental ill: see domanassa). Thus defined as kāyikaŋ d. at D II.306 (cp. the distinction between śarīraŋ & mānasaŋ dukkhaŋ in Sānkhya philosophy) M I.302; S V.209 (in def. of dukkhindriya); A II.143 (sarīrikā vedanā dukkhā); Nett 12 (duvidhaŋ d.: kāyikaŋ=dukkhaŋ; cetasikaŋ= domanassaŋ); Vism 165 (twofold), 496 (dukkhā aññaŋ na bādhakaŋ), 499 (seven divisions), 503 (kāyika); SnA 119 (sukhaŋ vā dukkhaŋ vā Sn 67=kāyikaŋ sātāsātaŋ). Bdhgh. usually paraphrases d. with vaṭṭadukkha, e. g. at SnA 44, 212, 377, 505. -- (b) Thus to be understood as physical pain in combn dukkha+ domanassa "pain & grief," where d. can also be taken as the gen. term & dom° as specification, e. g. in cetasikaŋ dukkhaŋ domanassaŋ paṭisaŋvedeti A I.157, 216; IV.406; S II.69; rāgajan d °ŋ dom °ŋ paṭisaŋvedeti A II.149; kāmûpasaŋhitaŋ d °ŋ dom °ŋ A III.207; d °ŋ dom °ŋ paṭisaŋvediyati S IV.343. Also as cpd. dukkhadomanassānaŋ atthangamāya A III.326, & freq. in formula soka--parideva--d°--domanass--upāyāsā (grief & sorrow, afflictions of pain & misery, i. e. all kinds of misery) D I.36 (arising fr. kāmā); M II.64; A V.216 sq.; It 89 etc. (see above B I. 4). Cp. also the combn dukkhī dummano "miserable and dejected" S II.282. -- (c) dukkha as "feeling of pain" forms one of the three dukkhatā or painful states, viz. d.--dukkhatā (painful sensation caused by bodily pain), sankhāra° id. having its origin in the sankhārā, vipariṇāma°, being caused by change S IV.259; V.56; D III.216; Nett 12. (d) Closely related in meaning is ahita "that which is not good or profitable," usually opposed to sukha & hita. It is freq. in the ster. expression "hoti dīgharattaŋ ahitāya dukkhāya" for a long time it is a source of discomfort & pain A I.194 sq.; M I.332 D III.157; Pug 33. Also in phrases anatthāya ahitāya dukkhāya D III.246 & akusalaŋ . . . ahitāya dukkhāya saŋvattati A I.58. -- (e) Under vedanā as sensation are grouped the 3: sukhaŋ (or sukhā ved.) pleasure (pleasant sensation), dukkhaŋ pain (painful sens.), adukkham--asukhaŋ indifference (indifferent sens.), the last of which is the ideal state of the emotional habitus to be gained by the Arahant (cp. upekhā & nibbidā). Their rQle is clearly indicated in the 4th jhāna:

sukhassa pahānā dukkhassa pahānā pubbe va somanassadomanassānaŋ atthangamā adukkham--asukhaŋ upekhā parisuddhiŋ catutthaŋ jhānaŋ upasampajja viharati (see jhāna). -- As contents of vedanā: sukhaŋ vediyati dukkhaŋ v. adukkham--asukhaŋ v. tasmā vedanā ti S III.86, 87; cp. S II.82 (vedayati). tisso vedanā: sukha, d°, adukkham--asukhā° D III.275; S II.53; IV.114 sq., 207, 223 sq., cp. M I.396; A I.173; IV.442; It 46, 47. yaŋ kiñc'āyaŋ purisa--puggalo paṭisaŋvedeti sukhaŋ vā d °ŋ vā a °ŋ vā sabban taŋ pubbe katahetū ti=one's whole life--experience is caused by one's former kamma A I.173=M II.217. -- The combn (as complementary pair) of sukha+dukkha is very freq. for expressing the varying fortunes of life & personal experience as pleasure & pain, e. g. n'âlam aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā D I.56=S III.211. Thus under the 8 "fortunes of the world" (loka dhammā) with lābha (& a°), yasa (a°), pasaŋsā (nindā), sukha (dukkha) at D III.260; Nd2 55. Regarded as a thing to be avoided in life: puriso jīvitukāmo . . . sukhakāmo dukkha--paṭikkūlo S IV.172, 188. -- In similar contexts: D I.81÷; III.51, 109, 187; S II.22, 39; IV.123 sq.; A II.158 etc. (cp. sukha).

2. As complex state (suffering) & its valuation in the light of the Doctrine: (a) any worldly sensation, pleasure & experience may be a source of discomfort (see above, I.; cp. esp. kāma & bhava) Ps I.11 sq. (specified as jāti etc.); dukkhaŋ=mahabbhayaŋ S I.37; bhārādānaŋ dukkhaŋ loke bhāra--nikkhepanaŋ sukhaŋ (pain is the great weight) S III.26; kāmānaŋ adhivacanaŋ A III.310; IV.289; cp. A III.410 sq. (with kāmā, vedanā, saññā, āsavā, kamma, dukkhaŋ). -- (b) ekanta° (extreme pain) refers to the suffering of sinful beings in Niraya, & it is open to conjecture whether this is not the first & orig. meaning of dukkha; e. g. M I.74; A II.231 (vedanaŋ vediyati ekanta--d°ŋ seyyathā pi sattā nerayikā); see ekanta. In the same sense: . . . upenti Roruvaŋ ghoraŋ cirarattaŋ dukkhaŋ anubhavanti S I.30; niraya--dukkha Sn 531; pecca d°ŋ nigacchati Sn 278, 742; anubhonti d°ŋ kaṭuka--pphalāni Pv I.1110 (=āpāyikaŋ d°ŋ PvA 60); PvA 67; mahādukkhaŋ anubhavati PvA 43, 68, 107 etc. atidukkhaŋ PvA 65; dukkhato pete mocetvā PvA 8. -- (c) to suffer pain, to experience unpleasantness etc. is expressed in foll. terms: dukkhaŋ anubhavati (only w. ref. to Niraya, see b);
anveti Dh 1 (=kāyikaŋ cetasikaŋ vipāka--dukkhaŋ anugacchati DhA I.24), upeti Sn 728; carati S I.210; nigacchati M I.337; Sn 278, 742; paṭisaŋvedeti M I.313 (see above); passati S I.132 (jāto dukkhāni passati: whoever is born experiences woe); vaḍḍheti S II.109; viharati A I.202; II.95; III.3; S IV.78 (passaddhiyā asati d°ŋ v. dukkhino cittaŋ na samādhiyati); vedayati, vediyati, vedeti etc. see above III. 1 e; sayati A I.137. -- (d) More specific reference to the cause of suffering & its removal by means of enlightenment: (a) Origin (see also above I. & II. 1): dukkhe loko patiṭṭhito S I.40; yaŋ kiñci dukkhaŋ sambhoti sabbaŋ sankhāra--paccayā Sn 731; ye dukkhaŋ vaḍḍhenti te na parimuccanti jātiyā etc. S II.109; d°ŋ ettha bhiyyo Sn 61, 584; yo paṭhavī--dhātuŋ abhinandati dukkhaŋ so abhin° Si I.174; taṇhā d °ssa samudayo etc. Nett 23 sq.; as result of sakkāyadiṭṭhi S IV.147, of chanda S I.22 of upadhi S II.109, cp. upadhīnidānā pabhavanti dukkhā Sn 728; d°ŋ eva hi sambhoti d°ŋ tiṭṭhati veti ca S I.135. -- (b) Salvation from Suffering (see above I.): kathaŋ dukkhā pamuccati Sn 170; dukkhā pamuccati S I.14; III.41, 150; IV.205; V.451; na hi putto pati vā pi piyo d °ā pamocaye yathā saddhamma--savanaŋ dukkhā moceti pāṇinaŋ S I,210; na appatvā lokantaŋ dukkhā atthi pamocanaŋ A II.49. Kammakkhayā . . . sabbaŋ d°ŋ nijjiṇṇaŋ bhavissati M II.217, cp. I.93. kāme pahāya . . . d°ŋ na sevetha anatthasaŋhitaŋ S I.12=31; rūpaŋ (etc.) abhijānaŋ bhabbo d --°kkhayāya S III.27; IV.89; d°ŋ pariññāya sakhettavatthuŋ Tathāgato arahati pūraḷāsaŋ Sn 473. pajahati d°ŋ Sn 789, 1056. dukkhassa samudayo ca atthangamo ca S II.72; III.228 sq.; IV.86, 327. -- dukkhass'antakaro hoti M I.48; A III.400 sq.; It 18; antakarā bhavāmase Sn 32; antaŋ karissanti Satthu sāsana--kārino A II.26; d °parikkhīṇaŋ S II.133; akiñcanaŋ nânupatanti dukkhā S I.23; sankhārānaŋ nirodhena n'atthi d°assa sambhavo Sn 731. -- muniŋ d°assa pārayuŋ S I.195=Nd2 136v; antagū 'si pāragū d°assa Sn 539. -- sang'ātiko maccujaho nirūpadhi pahāya d°ŋ apunabbhavāya S IV.158; ucchinnaŋ mūlaŋ d°assa, n'atthi dāni punabbhavo Vin I.231= D II.91.

--âdhivāha bringing or entailing pain S IV.70; --anubhavana suffering pain or undergoing punishment (in Niraya) J IV.3; --antagū one who has conquered suffering Sn 401; --âbhikiṇṇa beset with pain, full of distress It 89; --âsahanatā non--endurance of ills Vism 325. --indriya the faculty of experiencing pain, painful sensation S V.209, 211; Dhs 556, 560; Vbh 15, 54, 71; --udraya causing or yielding pain, resulting in ill, yielding distress M I.415 sq.; A I.97; IV.43 (+dukkhavipāka); V.117 (dukh°), 243; J IV.398; of kamma: Ps I.80; II.79; Pv I.1110 (so read for dukkhandriya, which is also found at PvA 60); DhA II.40 (°uddaya); --ûpadhāna causing pain Dh 291; --ûpasama the allayment of pain or alleviation of suffering, only in phrase (aṭṭhangiko maggo) d--ûpasama--gāmino S III.86; It 106; Sn 724=Dh 191; -- (m)esin wishing ill, malevolent J IV.26; --otiṇṇa fallen into misery S III.93; M I.460; II.10; --kāraṇa labour or trials to be undergone as punishment DhA III.70 (see Dh 138, 139 & cp. dasa1 B 1 b); --khandha the aggregate of suffering, all that is called pain or affliction (see above B II. 1) S II.134; III.93; M I.192 sq.; 200 sq.; etc.; -- khaya the destruction of pain, the extinction of ill M I.93; II.217 (kammakkhayā d--kkhayo); S III.27; Sn 732. Freq. in phrase (nīyāti or hoti) sammā--d--kkhayāya "leads to the complete extinction of ill," with ref. to the Buddha's teaching or the higher wisdom, e. g. of brahmacariyā S II.24; of paññā D III.268; A III.152 sq.; of ariyā

diṭṭhi D III.264=A III.132; of sikkhā A II.243; of dhamma M I.72; --dhamma the principle of pain, a painful object, any kind of suffering (cp. °khandha) D III.88; S IV.188 (°ānaŋ samudayañ ca atthagamañ ca yathābhūtaŋ pajānāti); It 38 (nirodha °anaŋ); --nidāna a source of pain M II.223; Dhs 1059, 1136; --nirodha the destruction of pain, the extinction of suffering (see above B II. 1) M I.191; II.10; A III.410, 416; etc.; --paṭikkūla averse to pain, avoiding unpleasantness, in combn sukhakāmo d--p. S IV.172 (spelt °kulo), 188; M I.341; --patta being in pain J VI.336; --pareta afflicted by pain or misery S III.93; It 89=A I.147; --bhummi the soil of distress Dhs 985; --vāca hurtful speech Pv I.32 (should probably be read duṭṭha°); --vipāka (adj.) having pain as its fruit, creating misery S II.128; D III.57, 229; A II.172 (kamma); Ps II.79 (id.); --vepakka =°vipāka Sn 537 (kamma); --saññā the consciousness of pain Nett 27; --samudaya the rise or origin of pain or suffering (opp. °nirodha; see above B II. 1) S IV.37; M I.191; II.10; III.267; Vbh 107 (taṇhā ca avasesā ca kilesā: ayaŋ vuccati d--s.); --samphassa contact with pain M I.507; Dhs 648; f. abstr. °tā Pug 33; --seyya an uncomfortable couch DhA IV.8.

Dukkhatā (f.) [cp. Sk. duḥkhatā, abstr. to dukkha] state of pain, painfulness, discomfort, pain (see dukkha B III. 1 c) D III.216; S IV.259; V.56; Nett 12 (expl.).

Dukkhati [fr. dukkha] to be painful Vism 264.

Dukkhatta (nt.) [Sk. *duhkhatvaŋ]=dukkhatā D III.106 (+dandhatta).

Dukkhāpana (nt.) [abstr. to dukkhāpeti] bringing sorrow, causing pain Miln 275 sq., 351.

Dukkhāpita [pp. of dukkhāpeti] pained, afflicted Miln 79, 180.

Dukkhāpeti [caus. to dukkha] to cause pain, to afflict J IV.452; Miln 276 sq.; PvA 215. -- pp. dukkhāpita.

Dukkhita (adj.) [Sk. duḥkhita; pp. of *dukkhāpeti] afflicted, dejected, unhappy, grieved, disappointed; miserable, suffering, ailing (opp. sukhita) D I.72 (puriso ābādhiko d. bāḷha--gilāno); II.24; S I.149; III.11=IV.180 (sukhitesu sukhito dukkhitesu dukkhito); V.211; M I.88; II.66; Vin IV.291; Sn 984, 986; J IV.452; Miln 275; DhA II.28; VvA 67.

Dukkhin (adj.--n.) [Sk. duḥkhin] 1. afflicted, grieved, miserable S I.103 sq., 129 sq., II.282 (+dummano); IV.78; A III.57. -- 2. a loser in the game J II.160.

Dukkhīyati [Sk. duḥkhīyati & duḥkhāyati Denom. fr. dukkha; cp. vediyati & vedayati] to feel pain, to be distressed DhA II.28 (=vihaññati).

Dugga [du+ga] a difficult road Dh 327; Pv II.78. dugge sankamanāni passages over difficult roads, usually combd with papā (water--shed) S I.100; Vv 5222; Pv II.925.

Duṭṭha (adj.--n.) [Sk. duṣṭha, pp. of dussati, q. v.] spoilt, corrupt; bad, malignant, wicked Vin III.118; S II.259, 262; IV.339; A I.124 (°âruka), 127 (id.), 157 sq.; It 68 (saro d., perhaps should be read as diddho); J I.187, 254 (°brāhmaṇa); IV.391 (°caṇḍāla); PvA 4 (°corā: rogues of thieves); Sdhp 86, 367, 434. -- aduṭṭha not evil, good Sn 623; It 86; DhA IV.164. Cp. pa°.
--gahaṇika suffering from indigestion Vin I.206; --citta evil--minded Vin II.192; M III.65.

Duṭṭhu (adv.) [Sk. duṣṭhu, cp. suṣṭhu] badly, wrong DhsA 384; SnA 396; VvA 337.

Duṭṭhulla (adj.) wicked, lewd Vin IV.128; S I.187 (°bhāṇin "whose speech is never lewd," cp. Th 1, 1217 padulla <-> gāhin, expld as duṭṭhullagāhin Psalms of Brethren 399 n. 3); M I.435; III.159; Vism 313. -- (nt.) wicked <-> ness Vin III.21; kāya° unchastity M III.151; Th 1, 114; Vism 151. --âduṭṭhulla that which is wicked & that which is not Vin V.130; --āpatti a grave transgression of the Rules of the Order,
viz. the 4 Pārājika & the 13 Sanghādisesa Vin IV.31 (opp. a° Vin IV.32).

Dutiya (num. ord.) [Sk. dvitīya, with reduction of dvi to du, as in compn mentioned under dvi B II. For the meaning "companion" cp. num. ord. for two in Lat. secundus < sequor, i. e. he who follows, & Gr. deu/teros > deu/omai he who stays behind, also Sk. davīyas farther] (a) (num.) the second, the following J II.102, 110; dutiyaŋ for the second time (cp. tatiyaŋ in series 1, 2, 3) Vin II.188; D II.155. -- (b) (adj. n.) one who follows or is associated with, an associate of; accompanying or accompanied by (--°); a companion, friend, partner Vin IV.225; S I.25 (saddhā dutiyā purisassa hoti=his 2nd self); IV.78 (id.) I.131; It 9; J V.400; Th 2, 230 (a husband); Sn 49 (=Nd2 305, where two kinds of associates or companions are distinguished, viz. taṇhā° & puggalo°). taṇhā--dutiyā either "connected with thirst" or "having thirst as one's companion" (see taṇhā) S IV.37; It 109=A II.10; bilanga° kaṇājaka (rice with sour gruel) Vin II.77; S I.90, 91. -- adutiya alone, unaccompanied PvA 161.

Dutiyaka (adj.--n.) [Dimin. of dutiya] (a) the second, following, next J I.504 (°cittavāre); °ŋ a 2nd time M I.83. -- (b) a companion; only in f. dutiyikā a wife or female compn Vin IV.230, 270 (a bhikkhunī as compn of another one); Freq. as purāṇa--dutiyikā one's former wife Vin I.96; III.16; S I.200; M II.63; J I.210; V.152; DhA I.77. Cp. M Vastu II.134 dvitīyā in the same sense.

Dutiyyatā (f.) companionship, friendship, help J III.169.

Duddabha see daddabha.

Duddha (Sk. dugdha, pp. of duh, see dohati] milked, drawn Sn 18 (duddha--khīra=gāvo duhitvā gahitakhīra SnA 27); M II.186. -- (nt.) milk Dāvs V.26.

Dudrabhi [another form of dundubhi, cp. duddabha & dundubhya] a kettle--drum, in Amata° the drum of Nibbāna Vin I.8=M I.171 (dundubhi at the latter passage); PvA 189 (v. l. for dundubhi).

Dundubhi (m. & f.) [Sk. dundubhi, onomat.; cp. other forms under daddabha, dudrabhi] a kettle--drum, the noise of a drum, a heavy thud, thunder (usually as deva° in the latter meaning) Pv III.34; J VI.465; PvA 40, 189 (v. l. dudrabhi). -- Amata° the drum of Nibbāna M I.171=Vin I.8 (: dudrabhi); deva° thunder D II.156; A IV.311.

to burn, see der, dava, dāva & dāya.

Dupaṭṭo see dvi B II.

Dubbaṇṇa see under vaṇṇa.

Dubbuṭṭhika see under vuṭṭhi.

Dubbha (& dūbha) (adj.) [Sk. dambha, see dubbhati] deceiving, hurting, trying to injure Vin II.203 (=It 86 where dubbhe); Pv II.93 (mitta°). adubbha one who does not do harm, harmless Pv II.98 (°pāṇin=ahiŋsakahattha). As nt. harmlessness, frankness, friendliness, good--will Vin I.347 (adrūbhāya, but cp. vv. ll. p. 395: adubbhaya & adrabbhāvāya); S I.225 (adubbhāya trustily); J I.180 (id. as adūbhāya); spelt wrongly adrūbhaka (for adubbhaka, with v. l. adrabhaka in expl. of adubbha--pāṇin) at J VI.311. Note: dabhāya (dat.) is also used in Sk. in sense of an adv. or infinitive, which confirms the etymology of the word. Cp. dobha.

Dubbhaka (adj.) [Sk. dambhaka] perfidious, insidious, treacherous Th 1, 214 (citta°). Cp. dubbhaya & dūbhaka.

Dubbhati (& dūbhati) [Sk. dabhnoti cp. J.P.T.S. 1889, 204: dabh (dambh), pp. dabdha; idg. *dhebh, cp. Gr. a)te/mbw to deceive. Cp. also Sk druh (so Kern, Toev. p. 11, s. v. padubbhati). See also dahara & dūbha, dūbhaka, dūbhi] to injure, hurt, deceive; to be hostile to, plot or sin against (either w. dat. J V.245; VI.491, or w. loc. J I.267; III.212) S I.85 (ppr. adubbhanto), 225; It 86 (dubbhe=dusseyya Com.)=Vin II.203 (where dubbho); Th 1, 1129; J II.125; IV.261; V.487, 503. -- ppr. also dūbhato J IV.261; ger. dubbhitvā J IV.79; grd. dubbheyya (v. l. dūbheyya) to be punished J V.71. Cp. pa°.

Dubbhana (nt.) [Sk. *dambhana] hurtfulness, treachery, injury against somebody (c. loc.) PvA 114 (=anattha).

Dubbhaya =dubbhaka, S I.107.

Dubbhika =dubbhaka, Pv III.113 (=mittadubbhika, mittānaŋ bādhaka PvA 175).

Dubbhikkha see bhikkhā.

Dubbhin (adj.--n.) [Sk. dambhin] seeking to injure, deceitful; a deceiver, hypocrite J IV.41; Pv II.98 (mitta°); DhA II.23 (mitta--dūbhin). -- f. dubbhinī VvA 68 (so read for dubbinī).

Dubha (num.--adj.) [See dubhaya & cp. dvi B II.] both; only in abl. dubhato from both sides Th 1, 1134; Ps I.69; II.35, 181; Vv 4621; VvA 281 (for Vv 6419 duvaddhato).

Dubhaya (num. adj.) [a contaminated form of du(ve) & ubhaya; see dvi B II.] both (see ubhaya) Sn 517, 526, 1007, 1125; J III.442; VI.110.

Duma [Sk. druma=Gr. drumo/s, see dāru] tree A III.43; J I.87, 272; II.75, 270; VI.249, 528; Vv 8414; Miln 278, 347; VvA 161.
--agga 1. the top of a tree J II.155. -- 2. a splendid tree Vv 354. -- 3. a tooth--pick J V.156; --inda "king of trees," the Bodhi tree Dpvs I.7; --uttama a magnificent tree Vv 393; --phala fruit of a tree M II.74; Vism 231 (in comparison).

Duyhati Pass to dohati (q. v.).

Dussa1

Dussa1 (nt.) [Sk. dūrśa & dūṣya] woven material, cloth, turban cloth; (upper) garment, clothes Vin I.290; II.128, 174; IV.159. D I.103; S V.71; M I.215; II.92; A V.347; Sn 679; Pv I.103 (=uttarīyaŋ sāṭakaŋ PvA 49); II.314; Pug 55; PvA 73, 75. -- cīvara°, q. v.; chava° a miserable garment D I.166; A I.295; II.206; M I.78, 308.
--karaṇḍaka a clothes--chest S V.71=M I.215; A IV.230; --koṭṭhagāra a store--room for cloth or clothes DhA I.220, 393; --gahaṇa (--mangala) (the ceremony of) putting on a garment DhA II.87; --cālanī a cloth sieve Vin I.202; --paṭṭa turban cloth Vin II.266 (=setavattha--paṭṭa Bdhgh.); S II.102; --phala having clothes as fruit (of magic trees, cp. kapparukkha) Vv 462 (cp. VvA 199); --maya consisting in clothes Vv 467 (cp. VvA 199); --yuga a suit of garments Vin I.278; M I.215=S V.71; Miln 31 (cp. M Vastu I.61); DhA IV.11; --ratana "a pearl of a garment," a fine garment Miln 262. --vaṭṭi fringed cotton cloth Vin II.266. --veṇi plaited cotton cloth Vin II.266.

Dussa2

Dussa2 at J III.54 is usually taken as=amussa (cp. amuka). C. expls as "near," & adds "asammussa." Or is it Sk. dūṣya easily spoilt? See on this passage Andersen Pali Reader II.124.

Dussaka =dūsaka (q. v.).

Dussati [Sk. duṣyati, Denom. fr. pref. duḥ (du°); pp. duṣṭha, caus. dūṣayati] to be or become bad or cor. rupted, to get damaged; to offend against, to do wrong Vin II.113; S I.13=164; Dh 125=PvA 116; Dh 137; It 84 (dosancyye na d.) cp. A III.110 (dussanīye d.); J VI.9; Miln 101, 386.
-- pp. duṭṭha (q. v.). -- Caus. dūseti (q. v.). See also dosa1 & dosaniya; & pa°.

Dussanā (f.) & Dussana (nt.) [Sk. dūṣana, cp. dussati] defilement, guilt A II.225; Pug 18, 22; Dhs 418, 1060; DA I.195

(rajjana--d. muyhana).

Dussanīya (adj.) [cp. Sk. dveṣanīya, because of doṣa= dveṣa taken to dus] able to give offence, hateful, evil (always combd with rajanīya, cp. rāga dosa moha) A III.110 (dusanīye dussati, where It 84 has dosaneyye); J VI.9; Miln 386.

Dussassa see sassa.

Dussika a cloth merchant J VI.276; Miln 262, 331 sq.

Dussitatta (nt.) [Sk. *dūṣitatva]=dussanā, Pug 18, 22.

Duha (adj.--°.) [Sk. duh & duha; see dohati] milking; yielding, granting, bestowing: kāma° giving pleasures J IV.20; V.33.

Duhati (to milk) see dohati.

Duhana (adj.--n.) [Sk. *druhana, to druh, druhyati to hurt, cp. Oir. droch; Ohg. triogan to deceive, traum= dream; also Sk. dhvarati. For further connections see Walde, Lat. Wtb. under fraus] one who injures, hurts or deceives; insidious, infesting; a robber, only in pantha° a dacoit D I.135; DA I.296. -- (nt.) waylaying, robbery (pantha°) J II.281 (text dūhana), 388 (text: panthadūbhana, vv. ll. duhana & dūhana); DhsA 220. -- Cp. maggadūsin.

Duhitika (adj.) [cp. Sk. druha, fr. druhyati] infested with robbers, beset with dangers S IV.195 (magga). <-> Note. This interpretation may have to be abandoned in favour of duhitika being another spelling of dvīhitika= hard to get through (q. v.), to be compared are the vv. ll. of the latter at S IV.323 (S.S. dūhitika & dūhītika).

Dūta1

Dūta1 [Ved. dūta, prob. to dūra (q. v.) as "one who is sent (far) away," also perhaps Gr. dou=los slave. See Walde, Lat. Wtb. under dudum] a messenger, envoy Vin I.16; II.32, 277; D I.150; S IV.194; Sn 411 (rāja°), 417. <-> deva° Yama's envoy, Death's messenger A I.138, 142; M II.75 sq.; J I.138. -- °ŋ pāheti to send a messenger Miln 18, PvA 133.

Dūta2

Dūta2 (nt.) [Sk. dyūta, see jūta] play, gaming, gambling J IV.248.

Dūteyya (nt.) [Sk. dūtya, but varying in meaning] errand, commission, messages A IV.196; J III.134; DA I.78.<-> °ŋ gacchati to go on an errand Vin II.202; °ŋ harati to obtain a commission Vin III.87; IV.23.
--kamma doing a messenger's duty Vin I.359; --pahiṇagamana sending & going on messages D I.5=M III.34; A II.209; M I.180.

Dūbha (adj.) deceiving, see dubbha.

Dūbhaka1

Dūbhaka1 (adj.) [Sk. dambhaka] deceiving, treacherous, harmful SnA 287 (mitta°); f. °ikā J II.297.

Dūbhaka2

Dūbhaka2 [Sk. dambha, cp. dambholi] a diamond J I.363=III.207.

Dūbhana (nt.) deceiving, pillaging, robbing etc. at J II.388 is to be read as (pantha--) duhana.

Dūbhin (adj.) -- dubbhin J II.180 (vv. ll. dūbha & dubbhi), 327; IV.257; DhA II.23.

Dūbhī (f.) [cp. Sk. dambha, see dubbhati] perfidy, treachery, J I.412; IV.57 (v. l. dubhī); VI.59 (=aparādha).

Dūra (adj.) [Sk. dūra, Ved. duva (stirring, urging on), compar. davīyān, Av. dūrō̄ (far), *dāu; cp. Ohg. zawen, Goth. taujan=E. do. Another form is *deu̯ā, far in respect to time, as in Gr. dh/n, dhro/n, Lat. dū--dum (cp. dū--rare=en--dure). See also dutiya & dūta] far, distant, remote, opp. āsanna (J II.154) or santika (Dhs 677; Vism 402). -- PvA 117. Often in cpds. (see below), also as dūri°, e. g. dūri--bhāva distance Vism 71, 377; DhsA 76. -- Cases mostly used adverbially, viz. acc. dūraŋ far J II.154; DhA I.192. -- abl. dūrato from afar, aloof Vin I.15; II.195; S I.212; Sn 511; Dh 219; J V.78 (dūra--dūrato); Miln 23; PvA 107. dūrato karoti to keep aloof from PvA 17.--loc. dūre at a distance, also as prep. away from, far from (c. abl.), e. g. Sn 468; J II.155, 449 (=ārā); III.189. -- Sn 772; Dh 304; J VI.364; Dhs 677. -- dūre--pātin one who shoots far [cp. Sk. dūra--pātin] A I.284; II.170, 202. J IV.494. See also akkhaṇavedhin. -- atidūre too far Vin II.215.
 --kantana at Th 1, 1123: the correct reading seems to be the v. l. durākantana, see ākantana; --gata gone far away Pv II.134 (=paralokagata PvA 164); DhA III.377 (durā°). --(ŋ)gama far--going, going here & there Dh 37 (cp. DhA I.304); Pv II.910; --ghuṭṭha farrenowned Pv II.82; --vihāra (--vuttin) living far away Sn 220.

Dūrakkha [du1+rakkha] see rakkha & cp. du1.

Dūratta (adj.) [du1+ratta] reddish M I.36 (°vaṇṇa).

Dūsaka (adj.--n.) [Sk. dūṣaka] corrupting, disgracing, one who defiles or defames; a robber, rebel A V.71 (bhikkhunī°); J II.270; IV.495; Sn 89 (kula° one who spoils the reputation of the clan); DhA II.23 (kuṭi° an incendiary); Miln 20 (pantha°). As dussaka at J V.113 (kamma°); Sn A 287 (mitta°, v. l. B. for dūbhaka). -- panthadūsaka a highwayman Miln 290. -- f. dūsikā J III.179 (also as dūsiyā=dosakārikā); a° harmless Sn 312 (see a°).

Dūsana (nt.) [see dūseti] spoiling, defiling J II.270; Sdhp 453.

Dūsita [Sk. dūṣita, pp. of dūseti] depraved, sinful, evil PvA 226 (°citta).

Dūsin (adj.--n.) [Sk. dūṣin]=dūsạka, in magga° (cp. pantha--dusaka) a highway robber Sn 84 sq

Dūseti [Sk. dūṣayati, caus. of dussati (q. v.). Also as dusseti PvA 82] to spoil, ruin; to injure, hurt; to defile, pollute, defame Vin I.79, 85, 86; IV.212 (maŋ so dūsetukāmo, said by a bhikkhunī), 316 (dūsetuŋ); A IV.169 sq.; J I.454; II.270; DhA II.22 (kuṭiŋ, damage, destroy). -- aor. dūsayi J II.110 (fared ill). -- pp. dūsita. Cp. pa°, pari°.

Dūhana1

Dūhana1 (nt.) [see duhana] infesting, polluting, defaming; robbing, only in pantha° (with v. l. duhana) waylaying J II.281, 388; Tikp 280.

Dūhana2

Dūhana2 (nt.) [Sk. dohana, see dohati] milking (--°), in kumbha° filling the pails with milk, i. e. giving much milk (gāvo; cp. Sk. droṇadughā a cow which yields much milk) Sn 309.

Dūhitika see duhitika.

Dejjha (=dvejjha, see dvi B I.5] divided, in a° undividedness J III.7 (com. abhejja), 274=IV.258 (dhanuŋ a °ŋ karoti to get the bow ready, v. l. BB. sarejjhaŋ C. expld jiyāya ca sarena ca saddhiŋ ekam eva katvā).

Deḍḍubha [Sk. duṇḍubha] a water--snake; salamander J III.16; VI.194; Sdhp 292. See next.

Deḍḍubhaka 1. a sort of snake (see prec.) J I.361. -- 2. a kind of girdle (in the form of a snake's head) Vin II.136 (expld by udaka--sappi--sira--sadisa).

Deṇḍima (m. nt.) [Sk. diṇḍima, cp. dindima] a kind of kettle--drum D I.79 (v. l. dindima); Nd2 219 (°ka, v. l. dind°); J I.355; (=paṭaha--bheri); V.322=VI.217; VI.465=580.

Depiccha (adj.) [=dvepiccha, see dvi B I. 5] having two tail--feathers J V.339.

Deyya (adj.) [Sk. deya, grd. of dā, see dadāti I. 2, b] (a) to be given (see below). -- (b) deserving a gift, worthy of receiving alms J III.12 (a°); Miln 87 (rāja°) --nt. a gift, offering Vin I.298 (saddhā°).
--dhamma a gift, lit. that which has the quality of being given; esp. a gift of mercy, meritorious gift S I.175; A I.150, 166; II.264 (saddhā°); Pv I.11; II.318; PvA 5, 7 sq., 26, 92 (°bīja), 103, 129; cp. AvŚ I.308. The deyyadhamma (set of gifts, that which it is or should be a rule to give) to mendicants, consists of 14 items, which are (as enumd at Nd2 523 under the old Brahman's term yañña "sacrifice") (1) cīvara, (2) piṇḍapāta, (3) senāsana, (4) gilāna--paccaya--bhesajja--parikkhāra, (5) anna, (6) pāna, (7) vattha, (8) yāna, (9) mālQ, (10) gandhā, (11) vilepana, (12) seyya, (13) āvasatha, (14) padīpeyya. A similar enumn in diff. order is found at Nd1 373.

Deva [Ved. deva, Idg. *deịā to shine (see dibba & diva), orig. adj. *deiụos belonging to the sky, cp. Av. daēvō (demon.), Lat. deus, Lith. dḗvas; Ohg. &slashedZ;īo; Ags. Tīg, gen. Tīwes (=Tuesday); Oir. dia (god). The popular etymology refers it to the root div in the sense of playing, sporting or amusing oneself: dibbanti ti devā, pañcahi kāmaguṇehi kīḷanti attano vā siriyā jotantī ti attho KhA 123] a god, a divine being; usually in pl. devā the gods. As title attributed to any superhuman being or beings regarded to be in certain respects above the human level. Thus primarily (see 1a) used of the first of the next--world devas, Sakka, then also of subordinate deities, demons & spirits (devaññatarā some kind of deity; snake--demons: nāgas, tree--gods: rukkhadevatā etc.). Also title of the king (3). Always implying splendour (cp. above etym.) & mobility, beauty, goodness & light, & as such opposed to the dark powers of mischief & destruction (asurā: Titans; petā: miserable ghosts; nerayikā sattā: beings in Niraya). A double position (dark & light) is occupied by Yama, the god of the Dead (see Yama & below 1 c). Always implying also a kinship and continuity of life with humanity and other beings; all devas have been man and may again become men (cp. D I.17 sq.; S III.85), hence "gods" is not a coincident term. All devas are themselves in saŋsāra, needing salvation. Many are found worshipping saints (Th I.627--9; Th II.365). -- The collective appellations differ; there are var. groups of divine beings, which in their totality (cp. tāvatiŋsa) include some or most of the well--known Vedic deities. Thus some collect. designations are devā sa--indakā (the gods, including Indra or with their ruler at their head: D II.208; S III.90, A V.325), sa--pajāpatikā (S III.90), sa--mārakā (see deva--manussaloka), sa--brahmakā (S III.90). See below 1 b. Lists of popular gods are to be found, e. g. at D II.253; III.194. -- A current distinction dating from the latest books in the canon is that into 3 classes, viz. sammuti--devā (conventional gods, gods in the public opinion, i. e. kings & princes J I.132; DA I.174), visuddhi° (beings divine by purity, i. e. of great religious merit or attainment like Arahants & Buddhas), & upapatti° (being born divine, i. e. in a heavenly state as one of the gatis, like bhumma--devā etc.). This division in detail at Nd2 307; Vbh 422; KhA 123; VvA 18. Under the 3rd category (upapatti°) seven groups are enumerated in the foll. order: Cātummahārājikā devā, Tāvatiŋsā d. (with Sakka as chief), Yāmā d., Tusitā d., Nimmānaratī d., Paranimmita--vasavattī d., Bṛahmakāyikā d. Thus at D I.216 sq.; A I.210, 332 sq.; Nd2 307; cp. S I.133 & J I.48. See also devatā.
1. good etc. -- (a) sg. a god, a deity or divine being, M I.71 (d. vā Māro vā Brahmā vā); S IV.180=A IV.461 (devo vā bhavissāmi devaññataro vā ti: I shall become a god or some one or other of the (subordinate gods, angels); Sn 1024 (ko nu devo vā Brahmā vā Indo vāpi Sujampati); Dh 105 (+gandhabba, Māra, Brahmā); A II.91, 92 (puggalo devo hoti devaparivāro etc.); PvA 16 (yakkho vā devo vā). -- (b) pl. devā gods. These inhabit the 26 devalokas one of which is under the rule of Sakka, as is implied by his appellation S. devānaŋ indo (his opponent is Vepacitti Asur--indo S I.222) S I.216 sq.; IV.101, 269; A I.144; Sn 346; PvA 22 etc. -- Var. kinds are e. g. appamāṇ'--ābhā (opp. paritt' ābhā) M III.147; ābhassarā D I.17; Dh 200; khiḍḍāpadosikā D I.19; gandhabba--kāyikā S III.250 sq.; cattāro mahārājikā S V.409, 423; Jat I.48; Pv IV.111; PvA 17, 272; naradevā tidasā S I.5; bhummā PvA 5; manāpa--kāyikā A IV.265 sq.; mano--padosikā D I.20; valāhaka--kāyikā S III.254.

-- Var. attributes of the Devas are e. g. āyuppamāṇā A I.267; II.126 sq.; IV.252 sq.; dīghāyukā S III.86; A II.33; rūpino manomayā M I.410, etc. etc. -- See further in general: D I.54 (satta devā); II.14, 157, 208; S V.475=A I.37; Sn 258 (+manussā), 310 (id.); 404, 679; Dh 30, 56, 94, 230, 366; Ps I.83 sq.; II.149; Vbh 86, 395, 412 sq.; Nett 23; Sdhp 240. -- (c) deva=Yama see deva--dūta (expld at J I.139: devo ti maccu). -- atideva a pre--eminent god, god above gods (Ep. of the Buddha) Nd2 307; DhsA 2 etc.; see under cpds. -- 2. the sky, but only in its rainy aspect, i. e. rain--cloud, rainy sky, rain--god (cp. Jupiter Pluvius; K.S. I.40, n. 2 on Pajjunna, a Catumahārājika), usually in phrase deve vassante (when it rains etc.), or devo vassati (it rains) D I.74 (: devo ti megho DA I.218); S I.65, 154 (cp. It 66 megha); Sn 18, 30; J V.201; DhA II.58, 82; PvA 139. devo ekam ekam phusāyati the cloud rains drop by drop, i. e. lightly S I.104 sq., 154, 184; IV.289. -- thulla--phusitake deve vassante when the sky was shedding big drops of rain S III.141; V.396; A I.243; II.140; V.114; Vism 259. -- vigata--valāhake deve when the rain--clouds have passed S I.65; M II.34, 42. -- 3. king, usually in voc. deva, king! Vin I.272; III.43; A II.57; J I.150, 307; PvA 4, 74 etc.

devī (f.) 1. goddess, of Petīs, Yakkhiṇīs etc.; see etym. expl. at VvA 18. -- Pv II.112; Vv 13 etc. -- 2. queen Vin I.82 (Rahulamātā), 272; D II.14; A II.57, 202 (Mallikā) J I.50 (Māyā); III.188; PvA 19, 75.

--accharā a divine Apsarā, a heavenly joy--maiden Vism 531; PvA 46, 279; --aññatara, in phrase devo vā d. vā, a god or one of the retinue of a god S IV.180= A IV.461; PvA 16; --âtideva god of gods, i. e. divine beyond all divinities, a super--deva, of Buddha Nd2 307 & on Sn 1134; J IV.158=DhA I.147; Vv 6427; VvA 18; Miln 241, 258, 368, 384 & passim; cp. M Vastu I.106, 257, 283, 291; --attabhāva a divine condition, state of a god PvA 14; --ânubhāva divine majesty or power D II.12; M III.120; J I.59; --āsana a seat in heaven It 76; --âsurasangāma the fight between the Gods & the Titans D II.285; S I.222; IV.201; V.447; M I.253; A IV:432 (at all passages in identical phrase); --iddhi divine power Vv 313; VvA 7; --isi a divine Seer Sn 1116; Nd2 310; --ûpapatti rebirth among the gods PvA 6; --orohaṇa descent of the gods DhA III.443; --kaññā a celestial maiden, a nymph S I.200; J I.61; VvA 37, 78; --kāya a particular group of gods S I.200; It 77; Th 2, 31; --kuñjara "elephant of the gods," of Indra J V.158; --kumāra son of a god (cp. °putta) J III.391; --gaṇa a troop of gods J I.203; DhA III.441; --gaha a temple, chapel Vin III.43; --cārikā a visit to the gods, journeying in the devaloka VvA 3, 7, 165 etc.; --ṭṭhāna heavenly seat J III.55; a temple, sacred place Miln 91, 330; --dattika given or granted by a god, extraordinary PvA 145; --dattiya=°dattika J III.37; DhA I.278; --dāruka a species of pine J V.420; --dundubhi the celestial drum, i. e. thunder D I.10; Miln 178; DA I.95; --dūta
the god's (i. e. Yama's see above 1°) messenger A I.138, 142; M II.75; III.179; J I.138; DhA I.85 (tayo d.); Mhbv. 122 (°suttanta); --deva "the god of gods," Ep. of the Buddha (cp. devâtideva) Th 1, 533, 1278 (of Kappāyana); DhsA 1; PvA 140; --dhamma that which is divine or a god A III.277 (°ika); DhA III.74; --dhītā a female deva or angel (cp. devaputta), lit. daughter of a god J II.57; VvA 137, 153 (with ref. to Vimānapetīs); --nagara the city of the Devas, heaven J I.168, 202; DhA I.280; --nikāya a class, community or group of gods, celestial state or condition D II.261 (sixty enumd); S IV.180; M I.102 sq.; A I.63 sq.; II.185; III.249 sq.; IV.55; V.18; --pañha questioning a god, using an oracle D I.11 (=DA I.97: devadāsiyā sarīre devataŋ otāretvā pañha--pucchanaŋ); --parivāra a retinue of gods A II.91; --parisā the assembly of gods A II.185; Tikp 241. --putta "son of a god," a demi--god, a ministering god (cp. f. deva--dhītā), usually of Yakkhas, but also appld to the 4 archangels having charge of the higher world of the Yāmā devā (viz. Suyāma devaputta); the Tusitā d. (Santusita d.); the Nimmānaratī d. (Sunimmita d.); & the Paranimmitavasavattī d. (Vasavattī d.) D I.217 sq.; cp. J I.48. -- D II.12, 14; S I.46 sq.; 216 sq.; IV.280; A I.278; It 76; J I.59 (jarā--jajjara); IV.100 (Dhamma d.); VI.239 (Java d.); PvA 6, 9, 55, 92, 113 (Yakkho ti devaputto); Miln 23; --pura the city of the gods, heaven S IV.202; Vv 6430 (=Sudassana--mahānagara VvA 285); J IV.143; --bhava celestial existence PvA 167; --bhoga the wealth of the gods PvA 97; --manussā (pl.) gods & men D I.46, 62÷, 99 (°mānuse); M II.38, 55; Sn 14 (sa°), 236 (°pūjita), 521; It 80 (°seṭṭhā); Kh VIII.10; KhA 196; PvA 17, 31, 117; --°loka the world of gods and men. It comprises (1) the world of gods proper (Devas, i. e. Sakka, Māra & Brahmā; corresp. to sammuti--devā, see above); (2) samaṇas & brāhmaṇas (cp. visuddhi--devā); (3) gods & men under the human aspect (gati, cp. upapatti--devā): Sn 1047, 1063; expl. at Nd2 309 & (with diff. interpretations) DA I.174 sq.; --yāna leading to the (world of) the gods, i. e. the road to heaven Sn 139, also in °yāniya (magga) D I.215; --rājā king of the devas, viz. Sakka Nd1 177; J III.392 (=devinda); DhA III.441; PvA 62; --rūpa divine appearance or form PvA 92; --loka the particular sphere of any devas, the seat of the devas, heaven; there exist 26 such spheres or heavens (see loka); when 2 are mentioned it refers to Sakka's & Brahma's heavens. A seat in a devaloka is in saŋsāra attained by extraordinary merit: Dh 177; J I.202, 203; IV.273; ThA 74; KhA 228; PvA 5, 9, 21, 66, 81, 89; Vism 415, etc.; --vimāna the palace of a deva J I.58; VvA 173; --sankhalikā a magic chain J II.128; V.92, 94; --sadda heavenly sound or talk among the devas It 75 (three such sounds).

Devaka (adj.) (--°) [deva+ka] belonging or peculiar to the devas; only in sa°--loka the world including the gods in general D I.62; Nd2 309; Sn 86 377, 443, 760 etc.; Miln 234. See also devamanussa--loka.

Devata (adj.) (--°) having such & such a god as one's special divinity, worshipping, a worshipper of, devotee of Miln 234 (Brahma°+Brahma (garuka). -- f. devatā in pati° "worshipping the husband," i. e. a devoted wife J III.406; VvA 128.

Devatā (f.) [deva+tā, qualitative--abstr. suffix, like Lat. juventa, senecta, Goth. hauhipa, Ohg. fullida cp. Sk. pūrṇatā, bandhutā etc.] "condition or state of a deva," divinity; divine being, deity, fairy. The term comprises all beings which are otherwise styled devas, & a list of them given at Nd2 308 & based on the principle that any being who is worshipped (or to whom an offering is made or a gift given: de--vatā=yesaŋ deti, as is expressed in the conclusion "ye yesaŋ dakkhiṇeyyā te tesaŋ devatā") is a devatā, comprises 5 groups of 5 kinds each, viz. (1) ascetics; (2) domestic animals (elephants, horses, cows, cocks, crows); (3) physical forces & elements (fire, stone etc.); (4) lower gods (: bhumma devā) (nāgā, suvaṇṇā, yakkhā, asurā, gandhabbā); (5) higher gods (: inhabitants of the devaloka proper) Mahārājā, Canda, Suriya, Inda, Brahmā), to which are added the 2 aspects of the sky--god as devadevatā & disā--devatā). -- Another definition at VvA 21 simply states: devatā ti devaputto pi Brahmā pi devadhītā pi vuccati. -- Among the var. deities the foll. are frequently mentioned: rukkha° tree--gods or dryads M I.306; J I.221; PvA 5; vatthu° earth gods (the four kings) Pv 41; PvA 17; vana° wood--nymphs M I.306; samudda° water--sprites J II.112 etc. etc. <-> D I.180 (mahiddhikā, pl.), 192; II.8, 87, 139, 158; S I. sq.; IV.302; M I.245; II.37; A I.64, 210, 211; II.70 (sapubba°); III.77 (bali--paṭiggāhikā), 287 (saddhāya samannāgatā); 309; IV.302 sq., 390 (vippaṭisāriniyo); V.331; Sn 45, 316, 458, 995, 1043; Dh 99; J I.59, 72, 223, 256; IV.17, 474; Vv 163; Pv II.110; KhA 113, 117; PvA 44.
--ânubhāva divine power or majesty J I.168; --ânussati "remembrance of the gods," one of the 6 ânussatiṭṭhānāni, or subjects to be kept in mind D III.250, 280, cp. A I.211; Vism 197. --uposatha a day of devotion to the gods A I.211; --paribhoga fit to be enjoyed by gods J II.104; --bali an offering to the gods A II.68; --bhāva at PvA 110 read as devattabhāva (opp. petattabhāva).

to lament, etc.; see pari°. Cp. also parideva etc.

Devatta (nt.) [deva+tta] the state of being a deva, divinity ThA 70; PvA 110 (°bhāva as Yakkha, opp. petatta bhāva; so read for devatā--bhāva).

Devattana (nt.) [=last] state or condition of a deva Th 1, 1127; cp. petattana in the foll. verse.

Devara [Sk. devṛ & devara Gr. da_h/r (*daivh/r), Lat. levir, Ohg. zeihhur, Ags. tācor] husband's brother, brotherin--law J VI.152; Vv 326 (sa°), popularly expld at VvA 135 as "dutiyo varo ti vā devaro, bhattu kaniṭṭha bhātā."

Devasika (adj.) [Der. fr. divasa] daily J V.383; DA I.296 (°bhatta=bhattavetena); DhA I.187 sq., --nt. °ŋ as adv. daily, every day J I.82, J I.149, 186; VvA 67, 75; DhA I.28; II.41.

Desa [Ved. deśa, cp. disā] point, part, place, region, spot, country, Vin I.46; II.211; M I.437; J I.308; DhsA 307 (°bhūta); PvA 78 (°antara prob. to be read dos°), 153; KhA 132, 227. -- desaŋ karoti to go abroad J V.340 (p. 342 has disaŋ). -- kañcid--eva desaŋ pucchati to ask a little point D I.51; M I.229; A V.39, sometimes as kiñcid--eva d. p. S III.101; M III.15; v. l. at D I.51. -- desāgata pañha a question propounded, lit. come into the region of some one or having become a point of discussion Miln 262.

Desaka (adj.) [Sk. deśaka] pointing out, teaching, advising Sdhp 217, 519 -- (nt.) advice, instruction, lesson M I.438.

Desanā (f.) [Sk. deśanā] 1. discourse, instruction, lesson S V.83, 108; J III.84; Pug 28; Nett 38; Vism 523 sq. (regarding Paṭiccasamuppāda); PvA 1, 2, 9, 11; Sdhp 213. 2. Freq. in dhamma° moral instruction, exposition of the Dhamma, preaching, sermon Vin I.16; A I.53; II.182; IV.337 sq.; It 33; J I.106 etc. (a° gāminī āpatti), a Pārājika or Sanghādisesa offence Vin II.3, 87; V.187. Cp. Vin. Texts II.33. -- 3. (legal) acknowledgment Miln 344. -- Cp. ā°.

--avasāne (loc.) at the end of an instruction discourse or sermon DhA III.175; PvA 54; --pariyosāne=proc. PvA 9, 31 etc. --vilāsa beauty of instruction Vism 524; Tikapaṭṭhāna 21.

Desika (adj.) [Sk. deśika]=desaka, su° one who points out well, a good teacher Miln 195.

Desita [pp. of deseti] expounded, shown, taught etc., given, assigned, conferred Vin III.152 (marked out); V.137; D II.154 (dhamma); Dh 285 (nibbāna); PvA 4 (magga: indicated), 54 (given).

Desetar [n. ag. to deseti] one who instructs or points out; a guide, instructor, teacher M I.221, 249; A I.266; III.441; V.349.

Deseti [Sk. deśayati, Caus. of disati, q. v.] to point out, indicate, show; set forth, preach, teach; confess. Very freq. in phrase dhammaŋ d. to deliver a moral discourse, to preach the Dhamma Vin I.15; II.87, 188; V.125, 136; D I.241, A II.185, V.194; It 111; J I.168; III.394; Pug 57; PvA 6. -- aor. adesesi (S I.196=Th 1 1254) & desesi (PvA 2, 12, 78 etc.) -- pp. desita (q. v.).

Dessa & Dessiya (adj.) [Sk. dveṣya, to dvis, see disa] disagreeable, odious, detestable J I.46; II.285; IV.406; VI.570, ThA 268, Miln 281.

Dessati [Sk. dviṣati & dveṣṭi; see etym. under disa] to hate, dislike, detest SnA 168 (=na piheti, opp. kāmeti).

Dessatā (f.) [Sk. dvesyatā] repulsiveness Miln 281.

Dessin (adj.) [Sk. dveṣin] hating, detesting Sn 92 (dhamma°); better desin, cp. viddesin.

Deha [Sk. deha to *dheigh to form, knead, heap up (cp. kāya=heap), see diddha. So also in uddehaka. Cp. Kern, Toev. p. 75 s. v. sarīradeha. Cp. Gr. tei_xos (wall)=Sk. dehī; Lat. fingo & figura; Goth. deigan (knead)=Ohg. teig=E. dough] body A II.18; PvA 10, 122. Usually in foll. phrases: hitvā mānusaŋ dehaŋ S I.60; Pv II.956; pahāya m. d. S I.27, 30; jahati d. M II.73; °ŋ nikkhipati Pv II.615; (muni or khīṇāsavo) antima--deha--dhārin (°dhāro) S I.14, 53; II.278; Sn 471; Th II.7, 10; It 32, 40, 50, 53. °nikkhepana laying down the body Vism 236.

Dehaka (nt.)=deha; pl. limbs Th 2, 392; cp. ThA 258.

Dehin (adj.--n.) that which has a body, a creature Pgdp 12, 16.

Doṇa [Sk. droṇa (nt.) conn. with *dereu̯o tree, wood, wooden, see dabbi & dāru & cp. Sk. druṇī pail] a wooden pail, vat, trough; usually as measure of capacity (4 Āḷhaka generally) Pv IV.333 (mitāni sukhadukkhāni donehi piṭakehi). taṇḍ̤ula° a doṇa of rice DhA III.264; IV.15. At J II.367 doṇa is used elliptically for doṇamāpaka (see below).
--pāka of which a d. full is cooked, a doṇa measure of food S I.81; DhA II.8. --māpaka (mahāmatta) (a higher official) supervising the measuring of the doṇa--revenue (of rice) J II.367, 378, 381; DhA IV.88; --mita a d. measure full D I.54; M I.518.

Doṇika (adj.) [fr. doṇa] measuring a doṇa in capacity Vin I.240 (catu° piṭaka).

Doṇikā (f.)=donī1, viz. a hollow wooden vessel, tub, vat Vin I.286 (rajana° for dyeing); II.120 (mattikā to hold clay) 220 (udaka°), 221 (vacca° used for purposes of defæcation). See also passāva°.

Donī1

Donī1 (f.) [Sk. droṇī, see doṇa] 1. a (wooden) trough, a vat, tub S II.259; A I.253; V.323; J I.450; Miln 56. -- tela° an oil vat A III.58 (āyasā made of iron & used as a sarcophagus). -- 2. a trough--shaped canoe (cp. Marāthi ḍ̤on "a long flat--bottomed boat

made of unḍi wood," & Kanarese ḍoni "a canoe hallowed from a log"] J IV.163 (=gambhīrā mahānāvā p. 164); PvA 189. -- 3. a hollow, dug in the ground Miln 397. -- 4. the body of a lute, the sounding--board (?)] I.450; Miln 53; VvA 281.

Doṇī2

Doṇī2 (f.) [Sk. droṇi?] an oil--giving plant (?) (or is it= donī1 meaning a cake made in a tub, but wrongly interpreted by Dhammapāla?) only in --nimmiñjana oil--cake Pv I.1010; as °nimmijjani at Vv 3338; expld by telamiñjaka at PvA 51 & by tilapiññāka at VvA 147.

Dobbhagga (nt.) [Sk. daurbhāgya fr. duḥ+bhāga] ill luck, misfortune Vin IV.277; DhA 281 (text: °dobhagga).

Dobha [see dubbha] fraud, cheating D II.243 (v. l. dobbha= dubbha).

Domanassa (nt.) [Sk. daurmanasya, duḥ+manas] distress, dejectedness, melancholy, grief. As mental pain (cetasikaŋ asātaŋ cet. dukkhaŋ S V.209=Nd2 312; cp. D II.306; Nett 12) opp. to dukkha physical pain: see dukkha B III. 1 a). A synonym of domanassaŋ is appaccaya (q. v.). For defn of the term see Vism 461, 504. The freq. combn dukkha--domanassa refers to an unpleasant state of mind & body (see dukkha B III. 1 b; e. g. S IV.198; V.141; M II.64; A I.157; It 89 etc.), the contrary of somanassaŋ with which dom° is combd to denote "happiness & unhappiness," joy & dejection, e. g. D III.270; M II.16; A I.163; Sn 67 (see somanassa). -- Vin I.34; D II.278, 306; S IV.104, 188; V.349, 451; M I.48, 65, 313, 340; II.51; III.218; A I.39 (abhijjhā° covetousness & dejection, see abhijjhā); II.5, 149 sq.; III.99, 207; V.216 sq.; Sn 592, 1106; Pug 20, 59; Nett 12, 29 (citta--sampīḷanaŋ d.) 53, Dhs 413, 421, 1389; Vbh 15, 54, 71, 138 sq.; Dh I.121.
--indriya the faculty or disposition to feel grief D III.239 (+som°); S V.209 sq.; --upavicāra discrimination of that which gives distress of mind D III.245; --patta dejected, disappointed J II.155.

Dolā (f.) [Sk. dolā, *del as in Ags. tealtian=E. tilt, adj. tealt unstable=Sk. dulā iṣṭakā an unstable woman] a swing J IV.283; VI.341; Vism 280 (in simile).

Dolāyati [Denom. of dolā] to swing, to move to & fro J II.385.

Dovacassa (nt.) [contamination of Sk. *daurvacasya evil speech & *daurvratya disobedience, defiance] unruliness, indocility, bad conduct, fractiousness S II.204 sq. (°karaṇā dhammā); M I.95 (id. specified); A II.147; III.178; Nett 40, 127.

Dovacassatā (f.) [2nd abstr. of dovacassa] unruliness, contumacy, stubbornness, obstinacy A I.83, III.310, 448; V.146 sq.; D III.212, 274; Pug 20; Dhs 1326 (cp. Dhs. trsl. p. 344); Vbh 359, 369, 371.

Dovacassiya (nt.)=dovacassa Pug 20; Dhs 1325.

Dovārika [cp. Sk. dauvārika, see dvāra] gatekeeper, janitor Vin I.269; D II.83; III.64 sq., 100; S IV.194; M I.380 sq.; A IV.107, 110; V.194; J II.132; IV.382 (two by name, viz. Upajotiya & Bhaṇḍa--kucchi), 447; VI.367; Miln 234, 332; Vism 281; Sdhp 356.

Dovila (adj.) [Sk.?] being in the state of fructification, budding J VI.529 (cp. p. 530); Miln 334.

Dosa1

Dosa1 [Sk. doṣa to an Idg. *deu(s) to want, to be inferior etc. (cp. dussati), as in Gr. de/omai, deu/omai] corruption, blemish, fault, bad condition, defect; depravity, corrupted state; usually --°, as khetta° blight of the field Miln 360; tiṇa° spoilt by weeds Dh 356; PvA 7; visa° ill effect of poison Th 1, 758, 768; sneha° blemish of sensual affection Sn 66. Four kasiṇa--dosā at Vism 123; eighteen making a Vihāra unsuitable at Vism 118 sq. -- J II.417; III.104; Miln 330 (sabba--d.--virahita faultless); DA I.37, 141. -- pl. dosā the (three) morbid affections, or disorder of the (3) humours Miln 43; adj. with disturbed humours Miln 172,

cp. DA I.133.

Dosa2

Dosa2 [Sk. dveṣa, but very often not distinct in meaning from dosa1. On dveṣa see under disa] anger, ill--will, evil intention, wickedness, corruption, malice, hatred. In most freq. combn of either rāga (lust) d. & moha (delusion), or lobha (greed) d. moha (see rāga & lobha), to denote the 3 main blemishes of character. For defn see Vism 295 & 470. Interpreted at Nd2 313 as "cittassa āghāto paṭighāto paṭigho . . . kopo . . . kodho . . . vyāpatti." -- The distinction between dosa & paṭigha is made at DA I.116 as: dosa=dubbalakodha; paṭigha=balavakodha. -- In combn lobha d. moha e. g. S I.98; M I.47, 489; A I.134, 201; II.191; III.338; It 45 (tīṇi akusalamūlāni). With rāga & moha: Dh 20; It 2=6; with rāga & avijjā; It 57; rāga & māna Sn 270, 631 etc. -- See for ref.: Vin I.183; D III.146, 159, 182, 214, 270; S I.13, 15, 70; V.34 sq.; M I.15, 96 sq., 250 sq., 305; A I.187; II.172, 203; III.181; Sn 506; It 2 (dosena duṭṭhāse sattā gacchanti duggatiŋ); Ps I.80 sq., 102; Pug 16, 18; Dhs 418, 982, 1060; Vbh 86, 167, 208, 362; Nett 13, 90; Sdhp 33, 43. -- Variously characterised as: 8 purisa--dosā Vbh 387; khila, nīgha, mala S V.57; agati (4 agati--gamanāni: chanda, d. moha, bhaya) D III.228, cp. 133, 182; ajjhattaŋ A III.357 sq.; its relation to kamma A I.134; III.338; V.262; to ariyamagga S V.5, 8. -- sadosa corrupted, depraved, wicked D I.80; A I.112; adosa absence of illwill, adj. kind, friendly, sympathetic A I.135, 195, 203; II.192; Vbh 169, 210; Dhs 33 (cp. Dhs. trsl. 21, 99); VvA 14 (+alobha amoha).
--aggi the fire of anger or ill--will D III.217; S IV.19 sq.; It 92 (+rāgaggi moh°); J I.61; --antara (adj.) bearing anger, intending evil in one's heart Vin II.249; D III.237; M I.123; A I.59; III.196 sq.; V.81 (opp. metta--citta); perhaps at PvA 78 (for des°); --kkhaya the fading away, dying out of anger or malice S III.160, 191; IV.250; V.8; Vbh 73, 89; --gata=dosa (+paṭigha) S IV.71; --garu full of anger S I.24; --dosa (: dosa1) spoilt by anger Dh 357; --saññita connected with ill--will It 78; --sama like anger Dh 202; --hetuka caused by evil intention or depravity A V.261 (pāṇātipāta).

(adj.) [grd.--formation either to dosa1 or dosa2, but more likely=Sk. *dūṣanīya=dūṣya (see dussa2 & dussati) influenced by dveṣaṇīya] corruptible; polluting, defiling; hateful, sinful S IV.307; A II.120; It 84 (where A III.110 has dussanīya in same context).

Dosā (f.) [Sk. doṣā & doṣas, cp. Gr. du/w, du/omai to set (of the sun)] evening, dusk. Only in acc. as adv. dosaŋ (=doṣāŋ) at night J VI.386.

Dosin (adj.) [to dosa2] angry J V.452, 454.

Dosinā (f.) [Sk. jyotsnā, cp. P. juṇhā) a clear night, moonlight; only in phrase ramaṇīyā vata bho dosinā ratti. "lovely is the moonlight night" D I.47÷J I.509; J V.262; Miln 5, 19 etc. Expld in popular fashion by Bdhgh. as "dosâpagatā" ratti DA I.141.
--puṇṇamāsī a clear, full moon night Th 1, 306, 1119; --mukha the face of a clear night J VI.223.

Doha1

Doha1 [Sk. doha & dogha] milking, milk J V.63, 433.

Doha2

Doha2 (adj.) [Sk. droha] injuring (--°) DA I.296.

Dohaka [Sk. doha] a milk--pail J V.105.

Dohati [Sk. dogdhi, to which prob. duhitṛ daughter: see under dhītā & cp. dhenu] to milk. -- pres. 1 pl. dohāma & duhāma J V.105; pret. 1 pl. duhāmase ibid.; pot. duhe JVI.211; ger. duhitvā SnA 27; pp. duddha (q. v.) -- Pass. duyhati S I.174 (so read for duhanti); J V.307; ppr. duyhamāna Miln 41. -- See also dūhana, doha1, dohin.

Dohaḷa [Sk. dohada & daurhṛda, of du+hṛd, sick longing, sickness, see hadaya. Lüders Gōttinger GelehrteNachrichten 1898, 1 derives it as dvi+hṛd] (a) the longing of a pregnant woman J III.28, 333; DhA I.350; II.139. -- (b) intense longing, strong desire, craving in general J II.159, 433; V.40, 41; VI.263, 308; DhA II.86 (dhammika d.).

Dohaḷāyati [Denom. fr. dohaḷa] to have cravings (of a woman in pregnancy) J VI.263.

Dohaḷinī (adj.--f.) a woman in pregnancy having cravings; a pregnant woman in general J II.395, 435; III.27; IV.334; V.330 (=gabbhinī); VI.270, 326, 484; DhA III.95.

Dohin (adj. n.) one who milks, milking M I.220 sq.=A V.347 sq. (anavasesa° milking out fully).

Drūbha incorrect spelling for dubbha incorrect spelling for dubbha (q. v.) in adrūbhāya Vin I.347.

Dva° in numeral composition, meaning two etc., see under dvi B III.

Dvaya (adj.--n.) [Ved. dvaya; cp. dvi B I. 6] (adj.) (a) twoQ fold Sn 886 (saccaŋ musā ti dvayadhammaŋ); Dh 384; Pv IV.129 (dvayaŋ vipākaŋ=duvidhaŋ PvA 228). -- advaya single A V.46. -- (b) false, deceitful Vin III.21. -- nt. a duality, a pair, couple S II.17 (°ŋ nissito loko); J III.395 (gātha°); PvA 19 (māsa°); DhA II.93 (pada° two lines, "couplet").
--kārin "doing both," i. e. both good & evil deeds (su° & duccaritaŋ) S III.241, cp. 247 sq.; D III.96.

Dvā (cp. dva°) see dvi B III.

Dvāra (nt.) [Ved. dvār (f.) & dvāra (nt.), base *dhvār, cp. Av. dvarəm; Gr. qu/ra_, qurw/n; Lat. fores (gate), forum; Goth. daúr, Ohg. turi=Ger. tür, Ags. dor=E. door.] 1. lit. an outer door, a gate, entrance Vin I.15; S I.58, 138, 211; J I.346; II.63; VI.330; Vbh 71 sq.; PvA 4, 67 (village gate), 79; Sdhp 54, 356. -- That d. cannot be used for an inner door see Vin II.215; on knocking at a d. see DA I.252; cp. DhA I.145 (dvāraŋ ākoṭeti); to open a door: āvarati; to shut: pidahati; to lock: thaketi. dvāraŋ alabhamāna unable to get out Vin II.220. -- mahā° the main or city gate J I.63; culla° J II.114; catu° (adj.) having 4 doors (of niraya) Pv I.1013; cha° with 6d. (nagaraŋ, w. ref. to the 6 doors of the senses, see below) S IV.194; pure° the front d. J II.153; pacchima° the back d. J VI.364; uttara° the E. gate (PvA 74); nagara° the city gate (J I.263; deva° DhA I.280); gāma° the village g. (Vin III.52; J II.110); ghara° (J IV.142; PvA 38) & geha° (PvA 61) the house door; antepura° the door of the inner chamber M II.100; kula° the doors of the clan--people Sn 288. -- metaph. of the door leading to Nibbāna: amata° S I.137; A V.346. <-> 2. (fig.) the doors=in-- & outlets of the mind, viz. the sense organs; in phrase indriyesu gutta--dvāra (adj.) guarding the doors with respect to the senses or faculties (of the mind): see gutta (e. g. S II.218; IV.103 & cp. Dhs. trsl. p. 175). -- S IV.117, 194 (with simile of the 6 gates of a city); VvA 72 (kāya--vacī°). The nine gates of the body at Vism 346. Thus also in f. abstr. guttadvāratā the condition of well protected doors (see gutta).
--kavāṭa a door post J I.63; II.334; VI.444; PvA 280, --koṭṭhaka [cp. Sk. dvārakoṣṭhaka Sp. AvŚ I.24, 31] gateway; also room over the gate Ud 52, 65; J I.290; III.2; IV.63, 229; VvA 6, 160; DhA I.50; II.27, 46; IV.204; Vism 22; Miln 10. -- bahidvārakoṭṭhake or °ā outside the gate M I.382; II.92; A III.31; IV.206; --gāma a village outside the city gates, i. e. a suburb (cp. bahidvāragāma J I.361) J III.126 (°gāmaka), 188; IV.225; DhA II.25 (°ka); --toraṇa a gateway J III.431. --pānantara at J VI.349 should be read °vātapānantara; --pidahana shutting the door Vism 78. --bāhā a door post S I.146; Pv I.51; DhA III.273; --bhatta food scattered before the door Sn 286; --vātapāna a door--window Vin II.211; J VI.349; --sālā a hall with doors M I.382; II.61.

Dvārika (--°) (adj.) referring or belonging to the door of--; in cha °ā taṇhā, craving or fever, arising through the 6 doors (of the senses) DhA IV.221, & kāya° --saŋvara control over the "bodily" door, i. e. over action (opp. speech) PvA 10 (so read for kāyañ cārika°).

Dvi [Sk. dvi, dva etc. -- Bases: I. dvi=Sk. dvi in dvipad =Lat. bipēs (fr. duipēs), Ags. twiféte; dvidant=bidens. Reduced to di (see B I.4) as in Gr. di\pous (=dipad), Lat. diennium & pref. dis-- (cp. Goth. twis asunder, Ogh. zwisk between). -- II. du (=dvi in reduced grade, cp. Lat. du--plex, dubius etc.). -- III. dvā (& dva)=Sk. dvāu, dvā, f. nt. dve (declined as dual, but the

P. (plural) inflexion from base I. see B I.1); Gr. du/w, Lat. duo; Oir. dāu, dā, f. dī; Goth. twai, f. twō̄s; Ags. twā (=E. two); Ohg. zwēne, zwō̄ zwei. Also in cpd. num. dva--daśa twelve=Gr. d(*v)w/Qeka=Lat. duodecim.] number two.

A. Meanings--I. Two as unit: 1. with objective foundation: (a) denoting a combn (pair, couple) or a repetition (twice). In this conn. frequent both objective & impersonal in mentioning natural pairs as well as psychologically contrasted notions. E. g. dvipad (biped), nāgassa dve dantā (elephants'tusks), cakkhūni (eyes); dvija (bird), duvija (tooth), dijivha (snake). See also dutiya & dvaya. -- dve: kāmā, khiḍ̤ḍ̤ā, gatiyo (Sn 1001), dānāni (It 98), piyā, phalāni (Sn 896; It 39), mittā, sinehā etc. See Nd2 under dve, cp. A I.47<-> 100; D III.212--214. -- (b) denoting a separation (in two, twofold etc.): see dvidhā & cpds. -- 2. with symbolic, sentimental meaning: (a) only two (i. e. next to one or "next to nothing"), cp. the two mites of the widow (Mark XII. 42), two sons of Rachel (Gen. 30): dumāsika not more than 2 months (Vin II.107); dvemāsiko gabbho (Pv I.67); dvevācika; duvangula (see below). -- (b) a few--more than one, some, a couple (often intermediate between 1 & 3, denoting more than once, or a comparatively long, rather long, but not like 3 a very long time): māsadvayaŋ a couple of months; dvisahassa dīpā 2000 islands (=a large number); diyaḍ̤ḍ̤hasata 150=very long etc.; dvīhatīha (2 or 3= a couple of days) q. v.; dvirattatiratta (id. of nights); dvīsu tīsu manussesu to some people (PvA 47); dvatikkhattuŋ soveral times; cp. dvikkhattuŋ (more than once), dutiyaŋ (for the 2nd time).

II. Two as unit in connection with its own & other decimals means a complex plus a pair, which amounts to the same as a large & a small unit, or so to speak "a year & a day." E. g. 12 (sometimes, but rarely= 10+2, see sep.); -- 32: rests usually on 4 X 8, but as No. of the Mahāpurisa--lakkhaṇāni it denotes 30+2= the great circle plus the decisive (invisible) pair; -- 62: views of heresy: see diṭ̤ṭhi; also as a year of eternity= 60 kappas+2; -- 92: as measure of eternity=90+2 kappas=a year & a day.

III. Number twelve. 1. Based on natural phenomena it denotes the solar year (dvādasamāsako saŋvaccharo VvA 247). -- 2. Connected with the solar cult it is used with human arrangements to raise them to the level of heavenly ones and to impart to them a superior significance. Thus: (a) as denoting a set (cp. 12 months Q companions of the Sun) it is the No. of a respectful, holy, venerable group (cp. 12 sons of Jacob Gen. 35, 22; cakes as shewbread Lev. 25, 5; stones erected Josh. 4, 8; apostles Math. 10, 2; patriarchs Acts 7, 8; companions of Odysseus Hom. Od. 9, 195; Knights of Arthur etc.): of theras, accompd by 12 bhikkhus PvA 67, 141. 179 etc.; dvādasa koṭisatāni Sn 677; five groups of 12 musicians VvA 96 (cp. 5 X 12 cromlechs in the outer circle of Stonehenge). -- (b) as measure of distance in space & time it implies vast extent, great importance, a climax, divine symmetry etc. 12 yojanas wide extends the radiance VvA 16; 12 y. as respectful distance PvA 137 (cp. 2000 cubits in same sense at Josh. 3, 4); 12 y. in extent (height, breadth & length) are the heavenly palaces of the Vimāna--petas or Yakkhas Vv 551; J VI.116; VvA 6, 217, 244, 291, 298 etc. In the same connection we freq. find the No. 16: solasa--yojanikaŋ kanaka--vimānaŋ Vv 671; VvA 188, 289 etc. -- Of years: J III.80; VvA 157 (dvādasa--vassikā; in this sense also 16 instead of 12: soḷasa--vassuddesika VvA 259 etc. See soḷasa).

B. Bases & Forms--I. dvi; main base for numeral & nominal composition & derivation, in:

1. numeral dve (& duve) two: nom. acc. dve (Sn p. 107; It 98; J I.150; IV.137 etc.) & (in verse) duve (Sn 896, 1001); gen. dat. dvinnaŋ (It 39, 40, 98; J II.154); instr. dvīhi (J I.87: v. l. dīhi; 151; II.153); loc. dvīsu (J I.203; PvA 47) & duvesu (Vv 412).

2. as numeral base: --sahassa 2000 (see A I. 2b) J I.57; VvA 261; PvA 74; also in dvittā and adv. dvikkhattuŋ twice & dvidhā in two parts. -- (b) as nominal base: -- (r)āvaṭṭa [Sk. dviḥ cp. Lat. bis] turning twice S I.32; --ja "twice born," i. e. a bird J I.152 (gaṇā); --jātin one who is born twice, i. e. a brāhmaṇa Th, 2, 430 (ThA 269=brahmajātin); --tālamatta of the size of 2 palms DhA II.62; --pad [Sk. dvipad, Lat. bipes, Gr. di/pous etc.] a biped, man S I.6; --pala twofold Vism 339; --pādaka=dvipad Vin II.110; --bandhu having two friends J VI.281; --rattatiratta two or three nights Vin IV.16; also in dvīha two days (q. v.).

3. as diæretic form duvi°: --ja (cp. dija) "growing again" i. e. a tooth J V.156.

4. as contracted form di°: --(y)aḍ̤ḍ̤ha one and a half (lit. the second half, cp. Ger. anderthalb) Dh 235; J I.72 (diyaḍ̤ḍ̤ha--yojana--satika 150 y. long or high etc.), 202; IV.293 (°yāma); DhA I.395; DA I.17; Miln 243, 272; DhsA 12; --guṇa twofold, double Vin I.289; Sn 714; J V.309; Miln 84; DhA II.6; VvA 63, 120; --ja (cp. dvija, duvija) (a) "twice--born," a bird S I.224; Sn 1134 (d. vuccati pakkhī Nd2 296); J I.152, 203; II.205; IV.347; V.157; Pv II.124; Vv 358 (cp. VvA 178); Miln 295. -- (b) a brahmin ThA, 70, 73; --jivha "twotongued," i. e. a snake (cp. du°) J III.347; --pad (--pada or --pa) a biped (cp. dvi°) A I.22; V.21; Sn 83 (dipa--duttama), 995 (id.) 998; Dh 273; --pādaka=°pad Th 1, 453=Sn 205.

5. as sec. cpd. form (with guṇa) dve° (and de°): --caturanga twice fourfold -- eightfold Th 1, 520 (°gāmin); --patha a "double" path, a border path, the boundary between two villages Vv 5317 (--sīmantika--patha VvA 241); --piccha having two tail--feathers J V.341 (cp. de°); --pitika having two feathers J V.424; --bhāva doubling kacc. 21; --māsika two months old Pv

I.67; --vācika pronouncing (only) two words, viz. Buddha & Dhamma (cp. tevācika, saying the whole saraṇa--formula), Vin I.4; J I.81; --sattaratta twice seven nights, a fortnight [cp. Sk. dvisapta] J VI.230. -- See also der. fr. numer. adv. dvidhā, viz. dvejjha (& dejjha), dvedhā°, dveḷhaka.

6. as noun--derivation dvaya a dyad (q. v.).

II. du; reduced base in numeral and nominal compn & dern:

--(v)addhato from both sides (a distorted form of dubhato q. v.) Vv 6419 (=dubhato VvA 281); --(v)angika consisting of two parts Dhs 163; --(v)angula & dvangula two finger--breadths or depths, two inches long, implying a minimum measure (see above A I.2a) Vin II.107; IV.262; usually in cpds. -- kappa the 2 inch rule, i. e. a rule extending the allotted time for the morning meal to 2 inches of shadow after mid day Vin II.294 306; --pannā wisdom of 2 finger--breadths, i. e. that of a woman S I.129=Th 2, 60 (dvanguli°, at ThA 66 as °saññā); --buddhika=°paññā VvA 96; --jivha twotongued (cp. di°); a snake J IV.330; V.82, 425; --paṭṭa "double cloth" (Hind. dupaṭṭā; Kanarese dupaṭa, duppaṭa; Tamil tuppaṭṭā a cloak consisting of two cloths joined together, see Kern, Toev. I.179); J I.119; IV.114, 379 (ratta°); DhA I.249 (suratta°); III.419 (°cīvarā); --matta (about) 2 in measure Miln 82; --māsika 2 months old or growing for 2 months (of hair) Vin II.107; --vagga consisting of two Vin I.58; --vassa 2 years old
Vin I.59; --vidha twofold, instr. duvidhena M III.45 sq.; etc. -- Derivations from du° see sep. under duka (dyad), dutiya (the second), & the contamination forms dubha (to) & dubhaya (for ubha & ubhaya).

III. dvā (& reduced dva), base in numeral compn only: dvatikkhattuŋ two or three times J I.506; DA I.133, 264; DhA IV.38; dvādasa twelve (on meaning of this & foll. numerals see above A II. & III.) J III.80; VI.116; DhA I.88; III.210; VvA 156, 247 etc.; °yojanika J I.125; IV.499; dvāvīsati (22) VvA 139; dvattiŋsa (32) Kh II. (°ākāra the 32 constituents of the body); DhA II.88; VvA 39 etc.; dvācattālīsa (42) Nd2 15; Vism 82; dvāsaṭṭhi (Nd2 271III. & dvaṭṭhi (62) D I.54; S III.211; DA I.162); dvānavuti (92) PvA 19, 21. -- Note. A singular case of dva as adv.=twice is in dvâhaŋ Sn 1116.

Dvikkhattuŋ (adv.) [Sk. *dvikṛtvaḥ] twice Nd2 on Sn 1116 (=dva); Nd2 296 (jāyati dijo). See dvi B I. 2a.

Dvittā (pl.) [Sk. dvitrā; see dvi B I. 2a] two or three S I.117 (perhaps we should read tad vittaŋ: Windisch, Māra & Buddha 108).

Dvidhā (num. adv.) [Sk. dvidhā, see dvi B I. 2a] in two parts, in two M I.114; J I.253 (karoti), 254 (chindati), 298 (id.); III.181; IV.101 (jāta disagreeing); VI.368 (bhindati). See also dvedhā & dveḷhaka.

--gata gone to pieces J V.197; --patha a twofold way, a crossing; only fig. doubt SIII.108; M I.142, 144; Ud 90. See also dvedhāpatha.

Dvīha (adv.) [Sk. dvis--ahnah; see dvi B I.2b] two days; dvīhena in 2 days S II.192; dvīha--mata 2 days dead M I.88; III.91.

--tīha 2 or 3 days (°ŋ adv.) (on meaning cp. dvi A I.2b) D I.190 (°assa accayena after a few days); J II.316; DhA III.21 (°accayena id., gloss: katipāh'<-> accayena); DA I.190 (°ŋ) 215; VvA 45.

Dvīhika (adj.) every other day M I.78.

Dvīhitika (adj.) [du--īhitika, of du1+īhati] to be gained or procured with difficulty (i. e. a livelihood which is hardly procurable), only in phrase "dubbhikkhā d. setaṭṭhikā salākavuttā," of a famine Vin III.6, 15, 87; IV.23; S IV.323. On the term & its expln by Bdhgh. (at Vin III.268: dujjīvikā īhī tī . . . dukkhena īhitaŋ ettha pavattatī ti) see Kern, Toev. I.122. -- Note. Bdhgh's expln is highly speculative, & leaves the problem still unsolved. The case of du1 appearing as du-- (and not as dur--) before a vowel is most peculiar; there may be a connection with druh (see duhana), which is even suggested by vv. ll. at S IV.223 as dūhitika= duhitika (q. v.).

Dve & Dve° see dvi B 1 & 5.

Dvejjha (adj.) [Sk. dvaidhya; cp. dvi B I. 5] divided, twofold, only in neg. advejjha undivided, certain, doubtless; simple, sincere, uncontradictory A III.403; J IV.77; Nd2 30 (+adveḷhaka); Miln 141. -- Cp. dejjha.

Dvejjhatā (f.) [fr. prec.] in a° undividedness J IV.76.

Dvedhā (adv.) [Sk. dvedhā, cp. dvidhā] in two J V.203, 206 (°sira); DhA II.50 (bhijji: broke in two, broke asunder).

Dvedhāpatha [cp. dvidhā & dvi B I.5] (a) a double, i. e. a branching road; a cross--road DhA II.192; Miln 17. <-> (b) doubt Dh 282; Dhs 1004, 1161 Vism 313.

Dveḷhaka (nt.) [Sk. *dvaidhaka fr. adv. dvidhā, cp. dvi B I. 5] doubt Vin III.309; Dhs 1004, 1161; DA I.68; DhsA 259; °citta uncertain PvA 13; °jāta in doubt Vin III.309; D III.117 sq.; 210. -- adveḷhaka (adj.) sure, certain, without doubt Nd2 30 (+advejjha).

Dh.

Dhaŋsati [Ved. dhvaŋsati to fall to dust, sink down, perish; Idg. dheu̯es to fly like dust, cp. Sk. dhūsara "dusky"; Ags. dust; Ger. dust & dunst; E. dusk & dust; prob. also Lat. furo] to fall from, to be deprived of (c. abl.), to be gone D III.184 (with abl. asmā lokā dh.) A II.67; V.76, 77; It 11; Th 1, 225, 610; J III.260, 318, 441, 457; IV.611; V.218, 375. -- Caus. dhaŋseti [Sk. dhvaŋsayati, but more likely=Sk. dharṣayati (to infest, molest= Lat. infestare. On similar sound--change P. dhaŋs°> Sk. dharṣ cp. P. daŋseti>Sk. darśayati). Caus. of dhṛṣṇoti to be daring, to assault cp. Gr. qa/rsos audacious, bold, Lat. festus, Goth. gadars=E. dare; Ohg. gitar] to deprive of, to destroy, assault, importune D I.211; S III.123; Sn 591; J III.353; Miln 227; Sdhp 357, 434. Cp. pa°, pari°.

Dhaŋsana (n.--adj.) [Sk. dharṣana] destroying, bringing to ruin, only in kula° as v. l. to kula--gandhana (q. v.) at It 64, and in dhaŋsanatā at DhA III.353 in expln of dhaŋsin (q. v.).

Dhaŋsin (adj.--n.) [Sk. dharṣin to dhṛṣṇoti, see dhaŋseti] obtrusive, bold, offensive M I.236; A II.182; Dh 244 (=DhA III.353 paresaŋ guṇaŋ dhaŋsanatāya dh.).

Dhanka [Sk. dhvānkṣa, cp. also dhunkṣā] a crow S I.207; II.258; Sn 271=Nd2 420; J II.208; V.107, 270; VI.452; Pv III.52 (=kāka PvA 198); VvA 334.

Dhaja [Sk. dhvaja, cp. Ohg. tuoh "cloth" (fr. *dwōko)] a flag, banner; mark, emblem, sign, symbol Vin I.306 (titthiya°: outward signs of); II.22 (gihi°); S I.42; II.280; A II. 51; III.84 sq. (panna°); M I.139 (id.); A III.149 (dhamma); J I.52 (+patākā); VvA 173 (id.); J I.65 (arahad °;)Th I.961; J V.49=Miln 221; J V.509; VI.499; Nd1 170; Vv 361, 6428 (subhāsita°=dhamma° VvA 284); Dhs 1116, 1233; Vism 469 (+paṭȧka, in comparison); PvA 282; VvA 31, 73; Miln 21; Sdhp 428, 594. Cp. also panna.
--agga the top of a standard S I.219; A III.89 sq.; Pug 67, 68; Vism 414 (°paritta). --ālu adorned with flags Th 1, 164=J II.334 (: dhajasampanna Com.); --āhaṭa won under or by the colours, taken as booty, captured Vin III.139, 140; Vism 63. --baddha captured (=°āhaṭa) Vin I.74 (cora).

Dhajinī (f.) [Sk. dhvajinī, f. to adj. dhvajin] "bearing a standard," i. e. an army, legion Sn 442 (=senā SnA 392).

Dhañña1

Dhañña1 (nt.) [Ved. dhānya, der. fr. dhana] grain, corn. The usual enumn comprises 7 sorts of grain, which is however not strictly confined to grain--fruit proper ("corn") but includes, like other enumns, pulse & seeds. These 7 are sāli & vīhi (rice--sorts), yava (barley), godhuma (wheat), kangu (millet), varaka (beans), kudrūsaka (?) Vin IV.264; Nd2 314; DA I.78. -- Nd2 314 distinguishes two oategories of dhañña: the natural (pubbaṇṇa) & the prepared (aparaṇṇa) kinds. To the first belong the 7 sorts, to the second belongs sūpeyya (curry). See also bīja--bīja. -- Six sorts are mentioned at M I.57, viz. sāli, vīhi, mugga, māsa, tila, taṇḍula. <-> D I.5 (āmaka°, q. v.); A II.209 (id.); M I.180; A II.32 (+dhana); Th 1, 531; Pug 58; DhA I.173; VvA 99; PvA 29 (dhanaŋ vā dh °ŋ vā), 198 (sāsapa--tela--missitaŋ), 278 (sappi --

madhu -- tela -- dhaññādīhi vohăraŋ katvā). -- dhaññaŋ ākirati to besprinkle a person with grain (for good luck) Pv III.54 (=mangalaŋ karoti PvA 198, see also mangala).
--āgāra a store house for grain Vin I.240; --piṭaka a basket full of grain DhA III.370; --rāsi a heap of g. A IV.163, 170; --samavāpaka grain for sowing, not more & not less than necessary to produce grain M I.451.

Dhañña2

Dhañña2 (adj.) [Sk. dhānya, adj. to dhana or dhānya. Semantically cp. āḷhiya] "rich in corn," rich (see dhana); happy, fortunate, lucky. Often in combn dhanadhañña. -- DhA I.171; III.464 (dhaññādika one who is rich in grains etc., i. e. lucky); DhsA 116. -- dhaññapuñña--lakkhaṇa a sign of future good fortune & merit PvA 161; as adj. endowed with the mark of . . . J VI.3. See also dhāniya.

Dhata [Sk. dhṛta, pp. of dharati; cp. dhara & dhāreti] 1. firm, prepared, ready, resolved A III.114; Dāvs V.52. -- 2. kept in mind, understood, known by heart Vin II.95; A I.36.

Dhana (nt.) [Ved. dhana; usually taken to dhā (see dadhāti) as "stake, prize at game, booty," cp. pradhāna & Gr. qe/ma; but more likely in orig. meaning "grain, posses sion of corn, crops etc.," cp. Lith. dūna bread, Sk. dhānā pl. grains & dhañña=dhana--like, i. e. corn, grain] wealth, usually wealth of money, riches, treasures. 1. Lit. D I.73 (sa°); M II.180.; A III.222; IV.4 sq.; Nd2 135 (+yasa, issariya etc.) Th 2, 464 (+issariya); J I.225 (paṭhavigataŋ karoti: hide in the ground), 262, 289; II.112; IV.2; Sn 60, 185, 302; Pv II.610; DhA I.238. Often in combn aḍ̤ḍ̤ha mahaddhana mahābhoga to indicate immense wealth (see aḍ̤ḍ̤ha) PvA 3, 214 etc. (see also below °dhañña). -- 2. fig. Used in the expression sattavidha--ariya--dhana "the 7 fold noble treasure" of the good qualities or virtues, viz. saddhā, cāga etc. (see enumd under cāga) D III.163, 164, 251; VvA 113; ThA 240.
--agga the best treasure (i. e. the ariya--dhana) D III.164; --atthika wishing for or desiring wealth Sn 987; --āsā craving for wealth; --kkīta bought for money DhA II.3, --thaddha proud of wealth, snobbish Sn 104; --dhañña, usually Dvandva--cpd. "money & money's worth," but as adj. (always in phrase pahūta°) it may be taken as Tatpuruṣa "rich in treasures," otherwise "possessing money & money's worth" cp. pahūtadhanadhaññavā J I.3. As n. Pv I.1111; III.104; PvA 60; Miln 2, 280; as adj. freq. "pahūtadhana--dhañña" Vv 6313=Pv II.611: PvA 97. Thus in ster. formula of aḍ̤ḍ̤ha mahaddhana etc. D III.163 sq.; S I.71; A II.86; --parājaya loss of money, as adj. appl. to kali: the dice marking loss in game Sn 659; --lobha "greed of gold" J IV.1; --lola=lobha J II.212; --viriya wealth & power Sn 422; --hetu for the sake of wealth Sn 122.

Dhanatta (nt.) [Sk. *dhanatvaŋ] being bent on having money J V.449.

Dhanavant (adj.) [Sk. dhanavant] wealthy Nd2 462; J I.3.

Dhanāyati [Denom. to dhana] to desire (like money), to wish for, strive after M I.260 (perhaps better to be read vanāyati, see formula under allīyati, and note M I.552).

Dhanika [Sk. dhanika] a creditor, Th 2, 443, ThA, 271; PvA 276. Cp. dhaniya.

Dhanita [Sk. dhvanita, pp. of dhvan, cp. Ags. dyn noise= E. din; Ags. dynnan to sound loud] sounded; as nt. sonant (said of a letter) Miln 344.

Dhaniya =dhanika Vin I.76.

Dhanu (nt.) [Sk. dhanus, to Ohg. tanna fir--tree, also oak, orig tree in general, cp. dāru] a bow M I.429; J I.50, 150; II.88; IV.327; PvA 285.
--kalāpa bow & quiver Vin II.192; M I.86; II.99; A III.94; PvA 154; --kāra a bow maker Miln 331; --kārika N. of a tree J V.420; --kārin=prec. J V.422 (=°pāṭali); --ggaha an archer D I.51; A II.48; IV.107; J I.58, 356; II.87, 88; III.220 (dhanuggaha) J III.322; V.129 (where 4 kinds are enumd); Vism 150 (in simile); DA I.156; --takkāri (f.) a plant J VI.535;

--pāṭali N. of a tree J V.422; --lakkhaṇa prophesying from marks on a bow D I.9.

Dhanuka (nt.) [Sk. dhanuṣka] a (small) bow Vin II.10; III.180; D I.7; A III.75; V.203; J VI.41; Miln 229; DA I.86.

Dhanta [Sk. dhvānta in meaning of either dhvanita fr. dhvan to sound, or dhamita fr. dhmā to blow, see dhameti] blown, sounded A I.253; J I.283, 284.

Dhama (--°) (adj.) [Sk. dhama, to dhamati] blowing, n. a blower, player (on a horn: sankha°) D I.251; S IV.322.

Dhamaka (--°) (adj.) one who blows Miln 31; see vaŋsa°, sankh°, singa°.

Dhamati [Ved. dhamati, dhmā, pp. dh amita & dhmāta, cp. Ohg. dampf "steam"] to blow, to sound (a drum); to kindle (by blowing), melt, smelt, singe A I.254; IV.169; J I.283, 284; VI.441; Nd1 478; Miln 262.<-> ppr. dhamāna S I.106; Miln 67. -- Caus. dhameti to blow (an instrument) J II.110; Miln 31, and dhamāpeti to cause to blow or kindle DhA I.442. -- pp. dhanta & dhanita (the latter to dhvan, by which dhamati is influenced to a large extent in meaning. Cp. uddhana).

Dhamadhamāyati [cp. Sk. dadhmāti, Intens. to dhamati] to blow frequently, strongly or incessantly Miln 117.

Dhamani (f.) [Sk. dhamani, to dhamati, orig. a tube for blowing, a tubular vessel, pipe] a vein Th 1, 408. Usually in cpd.: --santhata strewn with veins, with veins showing, i. e. emaciated (: nimmaŋsa--lohitatāya sirājālehi vitthatagatta PvA 68) Vin III.110; J IV.371; V.69; Dh 395=Th 1, 243=Pv II.113; Pv IV.101; DhA I.299, 367; IV.157; ThA 80. So also in Jain Pk. "kisa dhamaṇisaŋtata": Weber, Bhagavatī p. 289; cp. Lal. Vist. 226. -- Also as °santhatagatta (adj.) having veins showing all over the body for lack of flesh Vin I.55; III.146; M II.121; J I.346, II.283; ThA 80.

Dhamma1

Dhamma1 (m. & rarely nt.) [Ved. dharma & dharman, the latter a formation like karman (see kamma for expln of subj. & obj. meanings); dhṛ (see dhāreti) to hold, support: that which forms a foundation and upholds= constitution. Cp. Gr. qro/nos, Lat. firmus & fretus; Lith. derme (treaty), cp. also Sk. dhariman form, constitution, perhaps=Lat. forma, E. form] constitution etc. A. Definitions by Commentators: Bdhgh gives a fourfold meaning of the word dhamma (at DA I.99= DhA I.22), viz. (1) guṇe (saddo), applied to good conduct; (2) desanāyaŋ, to preaching & moral instruction; (3) pariyattiyaŋ, to the 9 fold collection of the Buddh. Scriptures (see navanga); (4) nissatte (--nijjīvate), to cosmic (non--animistic) law. -- No. 1 is referred to freq. in expls of the term, e. g. dhammiko ti ñāyena samena pavattatī ti DA I.249; dhamman ti kāraṇaŋ ñāyaŋ PvA 211; as paṭipatti--dhamma at VvA 84; No. 3 e. g. also at PvA 2. Another and more adequate fourfold definition by Bdhgh is given in DhsA 38, viz. (1) pariyatti, or doctrine as formulated, (2) hetu, or condition, causal antecedent, (3) guṇa, or moral quality or action, (4) nissatta--nijīvatā, or "the phenomenal" as opposed to "the substantial," "the noumenal," "animistic entity." Here (2) is illustrated by hetumhi ñāṇaṃ dhammapaṭisambhidā: "analytic knowledge in dhamma's means insight into condition, causal antecedent" Vibh 293, and see Niyama (dhamma°). Since, in the former fourfold definition (2) and (3) really constitute but one main implication considered under the two aspects of Doctrine as taught and Doctrine as formulated, we may interpret Dhamma by the fourfold connotation:--doctrine, right, or righteousness, condition, phenomenon. -- For other exegetic definitions see the Coms & the
Niddesa, e. g. Nd1 94; for modern expls & analyses see e. g. Rhys Davids, Buddh. India pp. 292--4; Mrs. Rh. Davids, Buddhism (1912) pp. 32 sq., 107 sq., 235 sq.; Dhs. trsl. XXXIII. sq.; and most recently the exhaustive monograph by M. & W. Geiger, Pāli Dhamma. Abhandlungen der Bayer. Akademie XXXI. 1; München 1920; which reached the editors too late to be made use of for the Dictionary.

B. Applications and Meaning.--1. Psychologically; "mentality" as the constitutive element of cognition & of its substratum, the world of phenomena. It is that which is presented as "object" to the imagination & as such has an effect of its own:--a presentation (Vorstellung), or idea, idea, or purely mental phenomenon as distinguished from a psycho--physical phenomenon, or sensation (re--action of sense--organ to sensestimulus). The mind deals with ideas as the eye deals with forms: it is the abstraction formed by mano, or mind proper, from the objects of sense presented by the sense--organ when reacting to

external objects. Thus cakkhu "faculty of sight" corresponds to rūpa "relation of form" & mano "faculty of thought" (citta & ceto its organ or instrument or localisation) corresponds to dhamma "mentalized" object or "idea" (Mrs. Rh. D. "mental object in general," also "state of mind") -- (a) subjective: mental attitude, thought, idea, philosophy, truth, & its recognition (anubodhi) by the Buddha, i. e. the Dhamma or worldwisdom=philosophy of the Buddha as contained & expounded in the Dialogues of the 5 Nikāyas (see below C.) -- Note. The idea of dhamma as the interpreted Order of the World is carried further in the poetical quasi--personification of the Dh. with the phrase "dhammaja dh--nimmita dh--dāyāda" (born of the Norm, created by the Norm, heir of the Norm; see under cpds. and Dhammatā; also s. v. Niyama). That which the Buddha preached, the Dhamma kat) e)coxh/n, was the order of law of the universe, immanent, eternal, uncreated, not as interpreted by him only, much less invented or decreed by him, but intelligible to a mind of his range, and by him made so to mankind as bodhi: revelation, awakening. The Buddha (like every great philosopher & other Buddhas preceding Gotama: ye pi te ahesuŋ atītaŋ addhānaŋ Arahanto Sammāsambuddhā te pi dhammaŋ yeva sakkatvā S I.140) is a discoverer of this order of the Dhamma, this universal logic, philosophy or righteousness ("Norm"), in which the rational & the ethical elements are fused into one. Thus by recognition of the truth the knower becomes the incorporation of the knowable (or the sense of the universe=Dhamma) & therefore a perfect man, one who is "truly enlightened" (sammā--sambuddha): so Bhagavā jānaŋ jānāti passaŋ passati cakkhu--bhūto ñāṇa--bhūto dhamma° brahma° & in this possession of the truth he is not like Brahmā, but Brahmā himself & the lord of the world as the "master of the Truth": vattā pavattā atthassa ninnetā Amatassa dātā dhammassāmī S IV.94; & similarly "yo kho Dhammaŋ passati so mam passati; yo mam passati so Dhammaŋ passati" =he who sees the Buddha sees the Truth S III.120. Cp. with this also the dhamma--cakka idea (see cpds.). On equation Dhamma=Brahman see esp. Geiger, Dhamma pp. 76--80, where is also discussed the formula Bhagavato putto etc. (with dhammaja for the brahmanic brahmaja). -- In later (Abhidhamma) literature the (dogmatic) personification of Dhamma occurs. See e. g. Tikp A 366.

As 6th sense--object "dhamma" is the counterpart of "mano": manasā dhammaŋ viññāya "apperceiving presentations with the mind" S IV.185 etc. (see formula under rūpa); mano--viññeyyā dhammā S IV.73; cp. S III.46; IV.3 sq.; V.74; D III.226, 245, 269. Ranged in the same category under the anupassanā--formula (q. v.) "dhammesu dhamm--ânupassin" realising the mentality of mental objects or ideas, e. g. D II.95, 100, 299; A I.39, 296; II.256; III.450; IV.301. Also as one of the 6 taṇhās "desire for ideas" D III.244, 280. -- As spirituality opposed to materiality in contrast of dh. & āmisa: It 98 (°dāna: a mat. & a spir. gift). -- (b) objective: substratum (of cognition), piece, constituent (=khandha), constitution; phenomenon, thing, "world," cosmic order (as the expression of cosmic sense, as under a & 2). Thus applied to the khandhas: vedanādayo tayo kh. DhA I.35 (see Khandha B 3); to rūpa vedanā saññā sankhārā viññāna S III.39;=sankhārā D III.58, 77, 141. Freq. in formula sabbe dhammā aniccā (+dukkhā anattā: see nicca) "the whole of the visible world, all phenomena are evanescent etc." S III.132 sq. & passim. diṭṭhe [va] dhamme in the phenomenal world (opp. samparāyika dh. the world beyond): see under diṭṭha (S IV.175, 205 etc.). -- ye dhammā hetuppabhavā tesaŋ hetuŋ Tathāgato āha "of all phenomena sprung from a cause the Buddha the cause hath told" Vin I.40 (cp. Isā Upanishad 14). <-> lokadhammā things of this world (viz. gain, fame, happiness etc., see under lābha) D III.260; Nd2 55. <-> uttari--manussa--dh°ā transcendental, supernormal phenomena D I.211, cp. D III.4; abbhuta--dh°ā wonderful signs, portents Miln 8 (tayo acchariyā a. dh. pāturahesuŋ); PvA 2: hassa--khiḍḍhā--rati--dh.--samāpanna endowed with the qualities or things of mirth, play & enjoyment D I.19; III.31; gāma° things or doings of the village D I.4 (cp. DA I.72).

2. Ratio--ethically--(a) objective: "rationality," anything that is as it should be according to its reason & logicality (as expressed under No. 1 a), i. e. right property, sound condition, norm, propriety, constitution as conforming to No. 1 in universal application i. e. Natural or Cosmic Law: yattha nāmañ ca rūpaŋ ca asesam uparujjhati, taŋ te dhammaŋ idhâññāya acchiduŋ bhavabandhanaŋ (recognising this law) S I.35 cittacetasikā dh° ā a term for the four mental khandhas, and gradually superseding them Dhs 1022 (cf. Compendium of Philosophy, 1); dasadhamma--vidū Vin I.38 (see dasa); with attha, nirutti and paṭibhāna: one of the 4 Paṭisambhidās (branches of analytic knowledge A II.160; Pṭs I.84, 88 etc.; Vibh. 293 f., Points of Controversy, p. 380. In this sense freq. --° as adj.: being constituted, having the inherent quality (as based on Natural Law or the rational constitution of the Universe), destined to be . . ., of the (natural) property of . . ., like (cp. Gr. --eidh/s or E. --able, as in change--able=liable to change, also E. --hood, --ly & P. --gata, --ṭhita), e. g. khaya--dhamma liable to decay (+vaya°, virāga°, nirodha°), with ref. to the Sankhāras S IV.216 sq.; in the Paṭiccasamuppāda S II.60; akkhaya imperishable Pv IV.152 (dānaŋ a--dh. atthu). cavana° destined to shift to another state of existence D I.18; III.31; It 76; VvA 54. jāti--jarā--maraṇa° under the law of birth, age, & death D III.57; A I.147; III.54; PvA 41 (sabbe sattā . . .); bhedana° fragile (of kāya) D I.76; S I.71; PvA 41 (bhijjana° of sankhārā). vipariṇāma° changeable A I.258; IV.157; PvA 60 (+anicca). a° unchanging D III.31 sq.

samudaya° & nirodha°, in formula yaŋ kiñci s--dh°ŋ sabban tan n--dh°ŋ "anything that is destined to come into existence must also cease to exist" D I.110, 180; S IV.47 & passim. Cp. further: anāvatti° avinipāta° D I.156; III.107, 132; A I.232; II.89, 238; IV.12; anuppāda° D III.270. -- (b) subjective: "morality," right behaviour, righteousness, practice, duty; maxim (cp. ṭhāna), constitution of character as conforming to No. 1 in social application, i. e. Moral Law. -- Often in pl.: tenets, convictions, moral habits; & as adj. that which is proper, that which forms the right idea; good, righteous, true; opp. adhamma false, unjust etc.; evil practice -- (a) Righteousness etc.: S I.86 (eko dh. one principle of conduct; II.280 (dh. isinaŋ dhajo: righteousness is the banner of the Wise); kusala dh. D I.224; dhamme ṭhita righteous Vv 168; ñāti° duty against relatives PvA 30; deyya°= dāna PvA 9, 70; sad° faith (q. v.) -- opp. adhamma unrighteousness, sin A II.19; V.73 sq.; D III.70 (°rāga+ visama--lobha & micchā--dhamma); Pv III.96 (°ŋ anuvattisaŋ I practised wrong conduct).-- In the same sense: dh. asuddho Vin I.5=S I.137 (pāturahosi Magadhesu pubbe dh. a.); pāpa° (adj.) of evil conduct Vin I.3; aṭṭhita° unrighteous D III.133; lobha° greedy quality D I.224, 230; methuna dh. fornication D III.133. -- (b) (pl.) Tenets, practices etc. -- (aa) good: kusalā dh. D II.223, 228; III.49, 56, 82, 102 etc.; S II.206; sappurisa° A V.245, 279; PvA 114; samaṇa° Wanderer's practice or observances DhA II.55. brāhmaṇakaraṇā D I.244; yesaŋ dh°ānaŋ Gotamo vaṇṇavādin D I.206; cp. sīlaŋ samādhi paññā ca vimutti ca anuttarā: anubuddhā ime dhammā Gotamena yasassinā D II.123. dhammānaŋ sukusalo perfect in all (these) qualities D I.180; samāhite citte dhammā pātubhavanti "with composed mind appear true views" S IV.78; dhammesu patiṭṭhito S I.185; ananussutesu dh°esu cakkhuŋ udapādi "he visualized undiscovered ideas" S II.9. <-> (bb) evil: āvaraṇīyā S IV.104; pāpakā Vin I.8; D I.70; A I.202; akusalā D III.56, 57, 73, 91 etc.; lobha°, dosa°, moha° S I.70=It 45=Nd2 420; S I.43; M III.40; dukkhavipākā vodanīyā saŋkilesikā ponobbhavikā D I.195; III.57. -- (cc) various: gambhīrā duddasā etc. Vin I.4; D I.12; S I.136; -- Cp. S II.15, 26; Nd2 320; It 22, 24; Ps I.5, 22, 28; Vbh 105, 228, 293 sq. etc. etc. -- (g) (adj.) good, pious, virtuous etc.: adhammo nirayaŋ neti dhammo pāpeti suggatiŋ "the sinners go to niraya, the good to heaven" Th 1, 304=DA I.99=DhsA 38= DhA I.22. kalyāṇa° virtuous A I.74, 108; II.81, 91, 224 sq.; PvA 13. Opp. pāpa° Vin III.90; cp. above a. -- (d) (phrases). Very freq. used as adv. is the instr. dhammena with justice, justly, rightly, fitly, properly Vin I.3; D I.122; S IV.331; Vv 3419 (=kāraṇena ñāyena vā VvA); Pv II.930 (=yutten'eva kāraṇena PvA 125, as just punishment); IV.169 (=anurūpakāraṇena PvA 286). Esp. in phrase of the cakkavattin, who rules the world according to justice: adaṇḍena asatthena dhammena anusāsati (or ajjhāvasati) D I.89; II.16; S I.236=Sn 1002; cp. Sn 554 (dhammena cakkaŋ vattemi, of the Buddha). Opp. adhammena unjustly, unfitly, against the rule Vin IV.37; S I.57; IV.331; DA I.236. -- dhamme (loc.) honourably J II.159. <-> dhammaŋ carati to live righteously Pv II.334; see also below C 3 & dh.--cariyā.

C. The Dhamma, i. e. moral philosophy, wisdom, truth as propounded by Gotama Buddha in his discourses & conversations, collected by the compilers of the 5 Nikāyas (dhamma--vinayaŋ sangāyantehi dhammasangāhakehi ekato katvā VvA 3; cp. mayaŋ dh.°ŋ ca vinayañ ca sangāyāma Vin II.285), resting on the deeper meaning of dhamma as expld under B 1 a, & being in short the "doctrinal" portions of the Buddhist Tipiṭaka in contradiction to the Vinaya, the portion expounding the rules of the Order (see piṭaka). Dhamma as doctrine is also opposed to Abhidhamma "what follows on the Dhamma." -- (1) Dhamma and Vinaya, "wisdom & discipline," as now found in the 2 great Piṭakas of the B. Scriptures, the Vinaya and SuttantaPiṭaka (but the expression "Piṭako" is later. See Piṭaka). Thus bhikkhū suttantikā vinaya--dharā dhamma kathikā, i. e. "the bhikkhus who know the Suttantas, remember the Vinaya & preach the Word of the Buddha" Vin II.75 (÷I.169), cp. IV.67. Dhamma & Vinaya combd: yo 'haŋ evaŋ svâkkhāte Dh--vinaye pabbajito S I.119; bhikkhu na evarūpiŋ kathaŋ kattā hoti: na tvaŋ imaŋ Dh--v°ŋ ājānāsi, ahaŋ imaŋ Dh--v°ŋ ājānāmi etc. S III.12; imaŋ Dh--v°ŋ na sakkomi vitthārena ācikkhituŋ S I.9; samaṇā . . . imasmiŋ Dh--v°e gādhanti S III.59. -- Thus in var. cpds. (see below), as Dh--dhara (+V--dh.) one who knows both by heart; Dh--vādin (+V--v.) one who can recite both, etc. -- See e. g. the foll. passages: Vin II.285 (dh. ca v. ca pariyatta), 304; III.19, 90; D I.8, 176, 229; II.124 (ayaŋ Dh. ayaŋ V. idaŋ Satthu--sāsanaŋ); III.9, 12, 28, 118 sq.; S I.9, 119, 157; II.21, 50, (dh--vinaye assāsa); A III.297 (id.); S II.120; III.91; IV.43 sq., 260; A I.34, 121, 185, 266; II.2, 26, 117, 168; III.8, 168 sq.; IV.36, 200 sq.; V.144, 163, 192; It 112; Sn p. 102; Ud 50. <-> 2. Dhamma, Buddha, Sangha. On the principle expld in Note on B 1 a rests the separation of the personality of the teacher from that which he taught (the "Doctrine," the "Word," the Wisdom or Truth, cp. Dhamma--kāyo Tathāgatassa adhivacanaŋ D III.84). A person becoming a follower of the B. would conform to his teaching (Dh.) & to the community ("Church"; Sangha) by whom his teaching was handed down. The formula of Initiation or membership is therefore threefold, viz. Buddhaŋ saraṇaŋ upemi (gacchāmi), Dh °ŋ . . ., Sanghaŋ . . . i. e. I put myself into the shelter of the B., the Dh. & the S. (see further ref. under Sangha) S I.34 (Buddhe pasannā Dhamme ca Sanghe tibbagāravā: ete sagge pakāsenti yattha te upapajjare, i. e. those who adore the B. & his Church will shine in Heaven); D II.152 sq., 202 sq., 352; S IV.270 sq. (°saraṇagamana); DhA I.206; PvA 1 (vande taŋ uttamaŋ Dh °ŋ, B °ŋ, S °ŋ). Cp. Satthari, Dhamme, Sanghe kankhati, as 3 of the ceto--khilā A III.248÷. --3. Character of the Dhamma in var. attributes, general phraseology. -- The

praise of the Dh. is expressed in many phrases, of which only a few of the more frequent can be mentioned here. Among the most famous is that of "dhammaŋ deseti ādi--kalyāṇaŋ majjhe--k°, pariyosāna--k°, etc. "beautiful in the beginning, beautiful in the middle & beautiful in the end," e. g. D I.62; S I.105; IV.315; A II.147, 208; III.113 sq., 135, 262; D III.96, 267; Nd2 316; It 79; VvA 87. It is welcome as a friend, beautifully told, & its blessings are immediate: sv'akkhāta, sandiṭṭhika, akālika, ehipassika etc. D II.93; III.5, 39, 45, 102; S I.9, 117; II.199; IV.271; A III.285 etc. It is mahā--dh. S IV.128; ariya° S I.30; A V.241, 274; Sn 783; sammā° S I.129. It is likened to a splendid palace on a mountain--top Vin I.5=It 33, or to a quiet lake with sīla as its banks S I.169=183; and it is above age & decay: satan ca dhammo na jaram upeti S I.71. Whoever worships the Dh. finds in this worship the highest gratification: diyo loke sako putto piyo loke sako pati, tato piyatarā . . . dhammassa magganā S I.210; ye keci ariyadhamme khantiyā upetā . . . devakāyaŋ paripūressanti S I.30. Dh °ŋ garukaroti D III.84. Opp. Dhamme agārava A III.247, 340; IV.84: the slanderers of the Dh. receive the worst punishment after death S I.30 (upenti Roruvaŋ ghoraŋ). -- Var. phrases: to find the truth (i. e. to realize intuitively the Dh.)=dh°ŋ anubodhati D II.113; S I.137, or vindati D I.110, 148. To expound the Dh., teach the truth, talk about problems of ethics & philosophy: dh°ŋ deseti Vin IV.134; S I.210 etc.; katheti PvA 41; bhāsati Vin I.101; bhaṇati Vin I.169; pakāseti S II.28; IV.121. To hear the Dh., to listen to such an exposition: dh°ŋ suṇāti S I.114, 137, 196, 210; A I.36; III.163; DhA III.81, 113. To attain full knowledge of it: dh °ŋ pariyāpuṇāti A II.103, 185; III.86, cp. 177 & °pariyatti. To remember the Dh.: dhāreti A III.176 (for details of the 5 stages of the Dh.--accomplishment); to ponder over the Dh., to study it: dh °ŋ viciṇāti S I.34=55, 214; A IV.3 sq. To enter a relation of discipleship with the Dh.: dh °ŋ saraṇaŋ gacchati (see above 2) Pv IV.348; dhammaŋ saraṇatthaŋ upehi Vv 532 (cp. VvA 232). <-> See further Ps I.34, 78, 131; II.159 sq.; Pug 58, 66; Vbh 293 sq., 329; Nett 11, 15, 31, 83, 112; & cp. cpds. -- 4. Dhamma and anudhamma. Childers interprets anudhamma with "lesser or inferior dhamma," but the general purport of the Nikāya passages seems to be something like "in conformity with, in logical sequence to the dhamma" i. e. lawfulness, righteousness, reasonableness, truth (see KS II.202; Geiger, Pāli Dhamma pp. 115--118). It occurs (always with Dh.) in the foll. contexts: dhammassa c'ânudh °ŋ vyākaroti "to explain according to the truth of the Dhamma" D I.161; III.115; Ud 50; dhammassa hoti anudhammacārin "walking in perfect conformity to the Dh." A II.8; dh.--anudh °ŋ ācaranti id. D III.154; dh.--anudh° paṭipanna "one who has
reached the complete righteousness of the Dh." D II.224; III.119; S III.40 sq.; It 81; A III.176 (where it forms the highest stage of the Dhammaknowledge, viz. (1) dh °ŋ suṇāti; (2) pariyāpuṇāti; (3) dhāreti; (4) atthaŋ upaparikkhati; (5) dh--anudh °ŋ paṭipajjati). Further in series bahussuta, dhammadhara, dh--anudh°--paṭipanna D II.104; S V.261; A II.8; Ud 63; also in dhamma--kathika, dh--anudh°--paṭi panna, diṭṭha--dhamma--nibbāna--patta S II.18=114= III.163; & in atthaŋ aññāya, dhammaŋ aññāya, dhanudh°--paṭipanna A I.36; II.97.

--akkhāna discussing or preaching of the Dhamma Nd1 91; --atthadesanā interpretation of the Dh. Miln 21; --âdhikaraṇa a point in the Dh. S IV.63=V.346; --âdhipa Lord of righteousness (+anudhamma--cārin) A I.150; cp. °ssāmi; nt. abstr. °âdhipateyya the dominating influence of the Dh. A I.147 sq.; D III.220; Miln 94; Vism 14. --ânudhamma see above C 4; --anuvattin acting in conformity with the moral law Dh 86, cp. DhA II.161; --ânusārin of righteous living D III.105, 254 (+saddhā°); M I.226, 479; A I.74; IV.215; IV.23; S V.200; Pug 15; Nett 112, 189; --anvaya main drift of the faith, general conclusions of the Dh., D II.83= III.100; M II.120; --abhisamaya understanding of the Truth, conversion to the Dhamma [cp. dharmâbhisamaya Divy 200] S II.134 (+dh.--cakkhu--paṭilābha): Pug 41; Miln 20; DhA I.27; IV.64; PvA 31 etc.; --âmata the nectar of righteousness or the Dh. Miln 22 (°meghena lokaŋ abhitappayanto), 346; --ādāsa the mirror of the Dhamma D II.93 (name of an aphorism) S V.357 (id.); Th 1, 395; ThA 179; --āyatana the field of objects of ideation S II.72; Dhs 58, 66, 147, 397, 572, 594; Vbh 70, 72 sq.; --ārammaṇa: dh. as an object of ideation Dhs 146, 157, 365; cp. Dhs. trsl. 2; --ārāma "one who has the Dh. as his pleasure--ground," one who rejoices in the Dh. A III.431; It 82 (+dh--rata); Sn 327; Dh 364, cp. DhA IV.95; --ālapana using the proper address, a fit mode of addressing a person as followed by the right custom. See Dial. I.193--196; J V.418; --āsana "the Dh--seat," i. e. flat piece of stone or a mat on which a priest sat while preaching J I.53; DhA II.31; --ûposatha the fast day prescribed by the Dh. A I.208; --okkā the torch of Righteousness J I.34; --oja the essence or sap of the Dh. S V.162; DhA IV.169; --osadha the medicine of the Dh. Miln 110, 335. --kathā ethical discussion, fit utterance, conversation about the Dh., advice D III.151; J I.217; VvA 6; PvA 50, 66; --kathika (adj.) one who converses about ethical problems, one who recites or preaches the Dh., one who speaks fitly or properly. Often in combn. with Vinaya--dhara "one who masters (knows by heart) the Vinaya," & bahussuta "one who has a wide knowledge of tradition": Vin IV.10, 13, 141; A III.78; DhA II.30; also with suttantika "one who is versed in the Suttantas": Vin I.169; II.75; IV.67. The ability to preach the Dh. is the first condition of one who wishes to become perfected in righteousness (see dhamm--ânudhamma, above C 4): S II.18, 114=III.163; M III.40. -- A I.25 sq.; II.138; Pug 42; J I.217; IV.2 (°thera). Cp. also AvŚ II.81; --kathikatta (nt.) speaking about

the Dh.; preaching M III.40; A I.38 (+vinayadhara--katta); --kamma a legally valid act, or procedure in accordance with the Rules of the Order Vin IV.37, 136, 232; A I.74 (+vinaya°); a° an illegal act Vin IV.232; A I.74; --karaka a proper or regulation (standard) water--pot, i. e. a pot with a filter for straining water as it was used by ascetics Vin II.118, 177, 301; J I.395; VI.331; DhA III.290, 452; VvA 220 (not °karaṇena); PvA 185; Miln 68; --kāma a lover of the Dh. D III.267; A V.24, 27, 90, 201; Sn 92. --kāya having a body according to the Norm (the dhammatā of bodies). See Bdhgh as translated in Dial. III. ad loc.; having a normal body (sic Bdhgh, esp. of the B. D III.84; --ketu the standard of the Dh., or Dh. as standard A I.109=III.149; --khan- dha the (4) main portions or articles of the Dh. (sīla, samādhi, paññā, vimutti) D III.229; cp. Sp. AvŚ II.155; --gaṇa a body of followers of the Dh. PvA 194; --gaṇḍikā (better gaṇṭhikā, q v.) a block of justice, i. e. of execution J I.150, 151; II.124; VI.176; V.303; --garu worshipping the Dh. S IV.123; DhA I.17 (°ka); --gariya a kind of acrobatic tumbler, lit. excellent t. (+brahma°) Miln 191; --gu one who knows the Dh. (analogous to vedagu) J V.222; VI.261; --gutta protecting the Dh. or protected by the Dh. (see gutta) S I.222; J V.222 (+dhpāla); --ghosaka (--kamma) praise of the Dh. DhA III.81; --cakka the perfection or supreme harmony of righteousness (see details under cakka), always in phrase dhcakkaŋ pavatteti (of the Buddha) "to proclaim or inaugurate the perfect state or ideal of universal righteousness" Vin I.8=M I.171; Vin I.11; S I.191; III.86; Sn 556, 693; Miln 20, 343; DhA I.4; VvA 165; PvA 2, 67 etc.; besides this also in simile at S I.33 of the car of righteousness; --cakkhu "the eye of wisdom," perception of the law of change. Freq. in the standing formula at the end of a conversation with the Buddha which leads to the "opening of the eyes" or conversion of the interlocutor, viz. "virajaŋ vītamalaŋ dhcakkhuŋ udapādi" D I.86, 110; II.288; S IV.47; A IV.186; Vin I.11, 16, 40 etc. Expl. at DA I.237: dhammesu vā cakkhuŋ dhammamayaŋ vā cakkhuŋ. Cp. S II.134 (°paṭilābha;+dhammâbhisamaya); Dial. I.184; II.176; --cariyā walking in righteousness, righteous living, observance of the Dh., piety (=dānādi--puññapaṭipatti VvA 282) S I.101 (+samacariyā kusalakiriyā); A II.5; III.448; V.87, 302; Sn 263 (=kāyasucaritâdi° Sn A 309), 274 (+brahma°). a° evil way of living A I.55 (+visama--cariyā); --cārin virtuous, dutiful M I.289; II.188; Dh 168; Miln 19 (+samacārin); --cetiya a memorial in honour of the Dh. M II.124; --chanda virtuous desire (opp. kāma°) DhsA 370; Vbh 208; --ja born of the Dh. (see above, Note on B 1 a), in formula "Bhagavato putto oraso dh--jo, dh--nimmito, dh.dāyādo" (the spiritual child of the Buddha) D III.84=S II.221; It 101; --jāla "net of the Dh.," name of a discourse (cp. °ādāsa & pariyāya) D I.46; --jīvin living righteously It 108; Dh 24 (=dhammenā samena DhA I.239); --ññū one who knows the Dh. J VI.261; --ṭṭha standing in the Law, just, righteous S I.33 (+sīlasampanna); Sn 749; J III.334; IV.211; ThA 244, --ṭṭhita=°ṭṭha D I.190; --ṭṭhiti° having a footing in the Dh. S II.60, 124, cp. °ṭṭhitatā: establishing of causes and effects S II.25; --takka right reasoning Sn 1107 (=sammāsankappa Nd2 318); --dāna gift of; --dāyāda heir of the Dh.; spiritual heir (cp. above note on B 1 a) D III.84; S II.221; M I.12; III.29; It 101; --dīpa the firm ground or footing of the Dh. (usually combd with atta--dīpa: having oneself as one's refuge, self--dependent) D II.100; III.58, 77; S V.154; --desanā moral instruction, exposition of the Dh. Vin I.16; D I.110 etc. (see desanā); --dessin a hater of the Dh. Sn 92; --dhaja the banner of the Dh. A I.109= III.149; Nd2 503; Miln 21; --dhara (adj.) one who knows the Dh. (by heart); see above C 4. Combd w. Vinayadhara Vin I.127, 337; II.8; A I.117, & bahussuta (ibid). Sn 58 (cp. SnA 110). -- See also A III.361 sq., IV.310; Nd2 319; --dhātu the mental object considered as irreducible element Dhs 58, 67, 147 etc.; Vbh 87, 89 (see above B 1); an ultimate principle of the Dh., the cosmic law D II.8; M I.396; S II.143 sq.; Nett 64 sq.; Vism 486 sq. --dhāraṇa knowledge of the Dh. M II.175; --nāṭaka a class of dancing girls having a certain duty J V.279; --nimmita see °ja; --niyāma belonging to the order of the Norm D I.190; DA on D II.12: dhammatā; (°ka); --niyāmatā, certainty, or orderliness of causes and effects S II.25; Points of Controversy, 387; --netti= niyāma Miln 328; DA I.31; cp. Sk. dharmanetrī M Vastu II.357; III.234, 238; --pajjota the lamp of the Dh. Miln 21; --pada (nt.) a line or stanza of the Dhamma, a sentence containing an ethical aphorism; a portion or piece of the Dh. In the latter meaning given as 4 main subjects, viz. anabhijjhā, avyāpāda, sammā--sati,
sammā--samādhi D III.229; A II.29 sq. (in detail); Nett 170. -- S I.22 (dānā ca kho dh--padaŋ va seyyo). 202 (dh--padesu chando); A II.185; Sn 88 (dh--pade sudesite=nibbāna--dhammassa padattā SnA 164); J III.472 (=nibbāna); DhA III.190 (ekaŋ dh--padaŋ). As Np. title of a canonical book, included in the Khuddaka Nikāya; --pamāṇa measuring by the (teaching of) Dh. Pug 53; DhA III.114 (°ikāni jātisatāni); --pariyatti attainment of or accomplishment in the Dh., the collection of the Dh. in general A III.86 (w. ref. to the 9 angas, see navanga); --pariyāya a short discourse, or a verse, or a poem, with a moral or a text; usually an exposition of a single point of doctrine D I.46; II.93; III.116; M I.445; Vin I.40 (a single verse); A I.65; IV.63 (a poem Sn 190--218, where also it is called a dh°pariyāyo); A V.288, 291. Such a dh°pariyāya had very often a special name. Thus Brahmajāla, the Wondrous Net D I.46; Dhammādāso dh°p°, the Mirror of the Law D II.93=S V.357; Sokasallaharaṇa, Sorrow's dart extractor A III.62; Ādittap° dh°p°, the Red--hot lancet S IV.168; Lomahaŋsana° M I.83; Dhammatā--dhamma° Miln 193, etc. --pāla guardian of the Law or the Dh. J V.222, freq. also as Np.; --pīti (--rasa) the sweetness of drinking in the

Dh. (pivaŋ) Sn 257; Dh 79 (=dhammapāyako dhammaŋ pivanto ti attho DhsA II.126); --bhaṇḍāgārika treasurer of the Dh., an Ep. of Ānanda Th 1, 1048; J I.382, 501; II.25; DhA III.250; PvA 2. --bhūta having become the Dh.; righteousness incorporated, said of the Buddhas D III.84. Usually in phrase (Bhagavā) cakkhu--bhūta . . . dh--bhūta brahmabhūta A V.226 sq. (cp. cakkhu); Th 1, 491; see also above, note B 1 a; --bheri the drum of the Dh. Miln 21; --magga the path of righteousness Sn 696; Miln 21; --maya made (built) of the Dh. (pāsāda) S I.137; --yanta the (sugar--) mill of the Dh. (fig.) Miln 166. --yāna the vehicle of the Law (the eightfold Noble Path) S V.5; --rakkhita rightly guarded Sn 288; --rata fond of the Law Sn 327; Dh 364; DhA IV.95; cp. dh.--[gatā]rati Th I.742; Dhp. 354; --rasa taste of Dhp. 354; --rājā king of righteousness, Ep. of the Buddha S I.33=55; D I.88 (of a cakkavatti); A I.109; III.149; Sn 554; J I.262; interpreted by Bdhgh at DA I.249 as "dhammena rajjaŋ labhitvā rājā jāto ti"=a king who gained the throne legitimately; --laddha one who has acquired the Dh., holy, pious S II.21; J III.472; justly acquired (bhogā) Sn p. 87; --vara the best of truths or the most excellent Doctrine Sn 233, 234; --vādin speaking properly, speaking the truth or according to the Doctrine Vin II.285; III.175 (+Vinaya--vādin); D III.135 (id.); D I.4, 95 (of Gotama; DA I.76: nava--lokuttara--dhamma sannissitaŋ katvā vadati); S IV.252; A I.75; II.209; --vicaya investigation of doctrine, religious research Dhs 16, 20, 90, 309, 333, 555; Vbh 106; Vism 132; --vitakka righteous thought A I.254; --vidū one who understands the Dh., an expert in the Dh. J V.222; VI.261; --vinicchaya righteous decision, discrimination of the truth Sn 327; Dh 144; DhA III.86; --vihārin living according to the Dh. A III.86 sq.; --saŋvibhāga sharing out or distribution of the Dh., i. e. spiritual gifts It 98 (opp. āmisa° material gifts); --sangāhaka a compiler of the sacred scriptures, a diaskeuasth/s VvA 3, 169; --saññā righteous thought, faith, piety PvA 3; --sabhā a hall for the discussion of the Dh., a chapel, meetinghouse J VI.333; DhA I.31; II.51; IV.91; PvA 38, 196; --samaya a meeting where the Dh. is preached S I.26; --samādāna acquisition of the Dh., which is fourfold as discussed at M I.305; D III.229; --saraṇa relying on or putting one's faith in the Dh. (see above C 3) D III.58, 77; S V.154; --savana hearing the preaching of the Dh., "going to church" Vin I.101; M II.175; A II.248, 381; IV.361; Sn 265; DhA III.190; --sākaccha conversation about the Dh. Sn 266; --ssāmi Lord of the Truth, Ep. of the Buddha (see above B 1 a note) S IV.94; --sāra the essence of the Dh. S V.402; --sārathi in purisa--dh.--s° at D I.62 misprint for purisa--damma--s°; --sārin a follower of the Dh. S I.170; --sudhammatā excellency of the Dh. S II.199; Th 1, 24, 220, 270, 286; --senāpati "captain of the Dhamma," Ep. of Sāriputta Th 1, 1083; J I.408; Miln 343; DhA III.305; VvA 64, 65, 158; --soṇḍatā thirst after justice J V.482; --sota the ear of the Dh. S II.43.

Dhamma2

Dhamma2 (adj.) [Sk. *dhārma, cp. dhammika] only in f. --ī in combn with kathā: relating to the Dhamma, viz. conversation on questions of Ethics, speaking about the Dh., preaching, religious discourse, sermon. Either as dhammī kathā Vin II.161; IV.56 & in instr.--abl. dhammiyā kathāya (sandasseti samādapeti samuttejeti saŋpahaŋseti: ster. formula) S I.114, 155, 210, IV.122, PvA 30 etc.; or as cpd. dhammī--kathā D II.1; M I.161; Sn 325; & dhammi--kathā S I.155; PvA 38.

Dhamma3

Dhamma3 (adj.) [Sk. dhanvan] having a bow: see daḷha°; also as dhammin in daḷha° S I.185 (see dhammin).

Dhammatā (f.) [Sk. dharmitā] conformity to the Dhammaniyāma (see niyāma), fitness, propriety; a general rule, higher law, cosmic law, general practice, regular phenomenon, usual habit; often used in the sense of a finite verb: it is a rule, it is proper, one should expect S I.140 (Buddhānaŋ dh. the law of the B.'s i. e. as one is wont to expect of the B.s), 215 (su°); IV.216 sq. (khaya° etc.); D II.12; A II.36 (kusala°); V.46; Th 1, 712; J I.245; II.128; Nett 21, 50, cp. Miln 179; PvA 19; VvA 7. See also AvŚ Index.

[Sk. *dharmatvaŋ] liability to be judged Vin II.55 (& a°).

Dhammani only found in S I.103, where the Comy. takes it as a locative, and gives, as the equivalent, "in a forest on dry land" (arañña thale). Cp. Kindred Sayings I.129, n. 2.

Dhammika (adj.) [=Sk. dharmya, cp. dhammiya] lawful, according to the Dh. or the rule; proper, fit, right; permitted,

legitimate, justified; righteous, honourable, of good character, just, esp. an attr. of a righteous King (rājā cakkavattī dhammiko dhammarājā) D I.86; II.16; A I.109=III.149; J I.262, 263; def. by Bdhgh as "dhammaŋ caratī ti dh." (DA I.237) & "dhammena caratī ti dh., ñāyena samena pavattalī ti" (ib. 249). <-> Vin IV.284; D I.103; S II.280 (dhammikā kathā); III.240 (āhāra); IV.203 (dhammikā devā, adh° asurā); A I.75; III.277; Sn 404; DhA II.86 (dohaḷa); IV.185 (°lābha); PvA 25 (=suddha, manohara). Also as saha--dh° (esp. in conn. w. pañha, a justified, reasonable, proper question: D I.94; S IV.299 in detail) Vin IV.141; D I.161; III.115; A I.174. -- a° unjust, illegal etc. Vin IV.285; S IV.203; A III.243.

Dhammin1

Dhammin1 (adj.) [Sk. dharmin] only --°: having the nature or quality of, liable to, consisting in, practising, acting like, etc. (as °dhamma B 2 a), viz. uppāda--vaya° D II.157; maraṇa° (=maraṇadhamma) A I.147; pāpa° Pv I.117 of evil nature.

Dhammin2

Dhammin2 (--°) only in daḷha--dh°, which is customarily taken as a dern from dhanu, bow=having a strong bow (see dhamma3); although some passages admit interpretation as "of strong character or good practice," e. g. S I.185.

Dhammiya (adj.) [Sk. dharmya; cp. dhammika] in accordance with the Dhamma PvA 242 (also a°); Vism 306 (°lābha).

Dhammilla [Sk. dhammilla] the braided hair of women Dāvs IV.9.

Dhammī in °kathā see dhamma2.

to suck: see dhātī. Caus. dhāpayati, pp. dhāta (q. v.).

Dhara (usually --°, except at Miln 420) (adj.) [Sk. dhara, to dhr see dharati] bearing, wearing, keeping; holding in mind, knowing by heart. Freq. in phrase dhammadhara (knowing the Dhamma, q. v.), vinaya°, mātikā° e. g. D II.125. dhamma° also Sn 58; Th 1, 187; Nd2 319; vinaya° Miln 344; jaṭājina° Sn 1010. See also dhāra.

Dharaṇa (adj.) bearing, holding, comprising VvA 104 (suvaṇṇassa pañcadasa° nikkha holding, i. e. worth or equal to 15 parts of gold). -- f. --ī bearing, i. e. pregnant with Sn 26 (of cows: godharaṇiyo paveniyo=gabbhiniyo SnA 39). As n. the Earth J V.311; VI.526; Miln 34; dharaṇī--ruha N. of a tree J VI.482, 497; Miln 376.

Dharati [Sk. dharati, dhṛ as in Gr. qro/nos; Lat. firmus & fretus. See also daḷha, dhata, dhamma, dhiti, dhuva] to hold, bear, carry, wear; to hold up, support; to bear in mind, know by heart; to hold out, endure, last, continue, live Sn 385 (take to heart, remember); DhA II.68; -- ppr. dharamāṇa living, lasting J I.75 (dh°e yeva suriye while the sun was still up); II.6; Miln 240, 291 (Bhagavato dh°--kāle); -- grd. dhareyya, in dh°divasa the day when a young girl is to be carried (into the house of her husband) ThA, 25; cp. dhāreyya Th 2, 472=vivāha ThA 285. -- pp. dhata (q. v.) -- Caus. dhāreti (q. v.).

Dhava1

Dhava1 [Sk. dhava=madhuratvaca, Halāyudha] the shrub Grislea Tomentosa A I.202, 204; J IV.209; VI.528.

Dhava2

Dhava2 [Sk. dhava, a newly formed word after vidhava, widow, q. v.] a husband ThA 121 (dh. vuccati sāmiko tad abhāvā vidhavā matapatikā ti attho).

Dhavala (adj.) [Sk. dhavala, to dhavati, see dhāvati & dhovati] white, dazzling white VvA 252; Dāvs II.123; V.26.

Dhavalatā (f.) whiteness VvA 197.

Dhāta [Sk. *dhāyita of dhayati to suck, nourish, pp. dhīta] fed, satiated; satisfied, appeased Vin I.222; J I.185; II.247, 446; V.73; VI.555; Pv I.118 (so read for dāta)=PvA 59 (: suhita titta); Miln 238, 249. -- f. abstr. dhātatā satiation, fulness, satisfaction, in ati° J II.293.

Dhātar [n. ag. fr. dhṛ] upholder J V.225.

Dhātī (f.) [Sk. dhātrī=Gr. tiqh/nh wet nurse, to dhayati suck, suckle; Idg. *dhēi as in Gr. qh_sqai to milk, qh_lus feeding, qhlh/ female breast; cp. Lat. felare, femina ("giving suck"), filius ("suckling"); Oir. dīnu lamb; Goth. daddjan; Ohg. tila breast. See also dadhi, dhītā, dhenu] wet nurse, fostermother D II.19; M I.395; II.97; J I.57; III.391; PvA 16, 176. In cpds. dhāti°, viz. --cela swaddling cloth, baby's napkin S I.205= J III.309.

Dhātu (f.) [Sk. dhātu to dadhāti, Idg. *dhē, cp. Gr. ti/qhmi, a)na/--qhma, Sk. dhāman, dhāṭṛ (=Lat. conditor); Goth. gadēds; Ohg. tāt, tuom (in meaning --°=dhātu, cp. E. serf--dom "condition of . . .") tuon=E. to do; & with k--suffix Lat. facio, Gr. (e)/)qhk(a), Sk. dhāka; see also dhamma] element. Closely related to dhamma in meaning B 1b, only implying a closer relation to physical substance. As to its gen. connotation cp. Dhs. trsl. p. 198. -- 1. a primary element, of which the usual set comprises the four paṭhavī, āpo, tejo, vāyo (earth, water, fire, wind), otherwise termed cattāro mahābhūtā(ni): D I.215; II.294; III.228; S I.15; II.169 sq., 224; IV.175, 195; A II.165; III.243; Vbh 14, 72; Nett 73. See discussed at Cpd. 254 sq. -- A defn of dhātu is to be found at Vism 485. -- Singly or in other combns paṭhavī° S II.174; tejo° S I.144; D III.227; the four plus ākāsa S III.227, plus viññāna S II.248; III.231; see below 2 b. -- 2. (a) natural condition, property, disposition; factor, item, principle, form. In this meaning in var. combns & applications, esp. closely related to khandha. Thus mentioned with khandha & āyatana (sensory element & element of sense--perception) as bodily or physical element, factor (see khandha B 1 d & cp. Nd2 under dhātu) Th 2, 472. As such (physical substratum) it constitutes one of the lokā or forms of being (khandha° dhātu° āyatana° Nd2 550). Freq. also in combn kāma--dhātu, rūpa° arūpa° "the elements or properties of k. etc." as preceding & conditioning bhava in the respective category (Nd2 s. v.). See under d. -- As "set of conditions or state of being (--°)" in the foll.: loka° a world, of which 10 are usually mentioned (equalling 10,000: PvA 138) S I.26; V.424; Pv II.961; Vbh 336; PvA 138; KS II.101, n. 1; -- nibbāna° the state of N. S V.8; A II.120; IV.202; J I.55; It 38 (dve: see under Nibbāna); Miln 312. Also in the foll. connections: amata° It 62; bhū° the verbal root bhū DA I.229; ṭhapitāya dhātuyā "while the bodily element, i. e. vitality lasts" Miln 125; vaṇṇa° form, beauty S I.131; Pv I.31. In these cases it is so far weakened in meaning, that it simply corresponds to E. abstr. suffix --hood or --ity (cp. °hood=origin. "form": see ketu), so perhaps in Nibbāna°=Nibbāna--dom. Cp. dhātuka. -- (b) elements in sense--consciousness: referring to the 6 ajjhattikāni & 6 bāhirāni āyatanāni S II.140 sq. Of these sep. sota° D I.79; III.38; Vbh 334; dibbasota° S II.121, 212; V.265, 304; A I.255; III.17, 280; V.199; cakkhu° Vbh 71 sq.; mano° Vbh 175, 182, 301; mano--viññāṇa° Vbh 87, 89, 175, 182 sq. <-> (c) various: aneka° A I.22; III.325; V.33; akusala° Vbh 363; avijjā° S II.132; ābhā° S II.150; ārambha° S V.66, 104 sq.; A I.4; II.338; ṭhiti° S II.175; III.231; A III.338; dhamma° S II.56; nekkhamma° S II.151; A III.447; nissāraṇiyā dhātuyo (5) D III.239; A III.245, 290. See further S I.134, 196; II.153, 248 (aniccā); III.231 (nirodha); IV.67; A I.176; II.164; IV.385; Dhs 58, 67, 121; Nett 57, 64 sq.; ThA 20, 49, 285, -- (d) Different sets and enumerations: as 3 under kāma°, rūpa°, arūpa A I.223; III.447; Ps I.137; Vbh 86, 363, 404 sq.; under rūpa°, arūpa°, nirodha° It 45. -- as 6 (pathavī etc.+ākāsa° & viññāṇa°): D III.247; A I.175 sq.; M III.31, 62, 240; Ps I.136; Vbh 82 sq. -- as 7 (ābhā subha etc.): S II.150. -- 18: Ps I.101, 137; II.230, Dhs 1333; Vbh 87 sq., 401 sq.; Vism 484 sq. -- 3. a humour or affection of the body DA I.253 (dhātusamatā). -- 4. the remains of the body after cremation PvA 76; a relic VvA 165 (sarīra°, bodily relic); Dāvs V.3 (dasana° the toothrelic). -- abl. dhātuso according to one's nature S II.154 sq. (sattā sattehi saddhiŋ saŋsandanti etc.); It 70 (id.); S III.65.

--kathā N. of 3rd book of the Abhidhamma Vism 96. --kucchi womb Miln 176; --kusala skilled in the elements M III.62; °kusalatā proficiency in the (18) elements D III.212; Dhs 1333; --ghara "house for a relic," a dagoba SnA 194. --cetiya a shrine over a relic DhA III.29; --nānatta diversity of specific experience D III.289; S II.143; IV.113 sq., 284; --vibhāga distribution of relics VvA 297; PvA 212.

Dhātuka (adj.) (only --°) having the nature, by nature, affected with, --like (cp. °dhamma B 2a); often simply= first part of cpd. (cp. E. friend--like=friendly=friend) J I.438 (kiliṭṭha° miserable), II.31 (sama°), 63 (badhira° deaf), 102 (paṇḍuroga°

having jaundice), 114 (dhuttika°); IV.137 (vāmanaka° deformed), 391 (muddhā°); V.197 (āvāṭa°); DhA I.89 (anattamana°).

Dhātura (adj. --°) [=*dhātuya] in cha° consisting of six elements (purisa) M III.239 (where āpodhātu omitted by mistake). See dhātu 2 c.

Dhāna (adj.--n.) [Sk. dhāna, to dadhāti; cp. dhātu] (adj.) holding, containing (--°) M I.11 (ahi kaṇṭaka°; cp. ādhāna & kaṇṭaka). -- (n.) nt. a receptacle Dh 58 (sankāra° dust--heap=ṭhāna DhA I.445). f. dhānī a seat (=ṭhāna), in rāja° "the king's seat," a royal town. Often in comb with gāma & nigama (see gāma 3 a): Vin III.89; J VI.397; Pv II.1318.

Dhāniya (adj.) [Sk. dhānya, cp. dhañña2] wealthy, rich, abundant in (--°) J III.367 (pahūtadhana°; v. l. BB °dhāritaŋ); (nt.) riches, wealth J V.99, 100.

Dhāra (adj.) (--°) [Sk. dhāra to dhāreti; cp. dhara] bearing, holding, having D I.74 (udaka--rahado sītavāri°); M I.281 (ubhato°) Sn 336 (ukkā°); It 101 (antimadeha°), 108 (ukkā°). See also dhārin.

Dhāraka (adj.--n.) 1. bearing, one who holds or possesses DhA III.93 (sampattiŋ). -- 2. one who knows or remembers A II.97 (°jātika); IV.296 sq., 328 (id.).

Dhāraṇa (nt.) [cp. Sk. dhāraṇa, to dhāreti] 1. wearing, in mālā° (etc.) D I.5=A II.210=Pug 58; KhA 37; cīvara° A II.104=Pug 45. -- 2. maintaining, sustaining, keeping up Miln 320 (āyu° bhojana). -- 3. bearing in mind, remembrance Vin IV.305; M II.175 (dhamma°).

Dhāraṇaka [der. fr. dhāraṇa] 1. a debtor (see dhāreti 4) J II.203; IV.45. -- 2. a mnemonician Miln 79.

Dhāraṇatā (f.) 1. wearing, being dressed with (=dhāraṇa 1) Miln 257. -- 2. mindfulness (=dhāraṇa 3) Nd2 628= Dhs 14.

Dhāraṇā (f.) [to dhāraṇa] 1. memory Miln 79. -- 2. the earth ("the upholder," cp. dharaṇī) J VI.180.

Dhārā1

Dhārā1 (f.) [Sk. dhārā, from dhāvati 1] torrent, stream, flow, shower D I.74 (sammā° an even or seasonable shower; DA I.218=vuṭṭhi); II.15 (udakassa, streams); J I.31; Ps I.125 (udaka°); Pv II.970 (sammā°); VvA 4 (hingulika°); PvA 139; DhA IV.15 (assu°); Sdhp 595 (vassa°).

Dhārā2

Dhārā2 (f.) [Sk. dhārā, from dhāvati 2.] the edge of a weapon J I.455; VI.449; DhA 317; DA I.37. -- (adj.) (--°) having a (sharp) edge J I.414 (khura°) Miln 105 (sukhuma°); ekato°--ubhato° single-- & double--edged J I.73 (asi); IV.12 (sattha).

Dhārin (adj. --°) [Sk. dhārin, see dhāreti & cp. °dhara, °dhāra] holding, wearing, keeping; often in phrase antimadeha° "wearing the last body" (of an Arahant) S I.14; Sn 471; It 32, 40. -- J I.47 (virūpa--vesa°); Dāvs V.15. -- f. °inī Pv I.108 (kāsikuttama°).

Dhāretar [n. ag. to dhāreti 3] one who causes others to remember, an instructor, teacher (cp. dhāraṇaka) A IV.196 (sotā sāvetā uggahetā dh.).

Dhāreti [Caus. of dharati, q. v. for etym.] to hold, viz. 1. to carry, bear, wear, possess; to put on, to bring, give D I.166÷(chavadussāni etc.); Vin I.16=D I.110÷ (telapajjotaŋ); D II.19 (chattaŋ to hold a sunshade over a person); PvA 47 (id.); dehaŋ dh. to "wear," i. e. to have a body It 50, 53 (antimaŋ d.); J IV.3 (padumaŋ); VI.136; Pv I.31 (vaṇṇaŋ dh.=vahasi

PvA 14); tassa kahāpaṇaŋ daṇḍaŋ dh. "to inflict a fine of a k. on him" Miln 171. -- 2. to hold back, restrain Vin IV.261 (kathaŋ dhāretha how do you suppress or conceal pregnancy?); Dh 222 (kodhaŋ). -- 3. to bear in mind, know by heart, understand: dhammaŋ to know the Dhamma A III.176; tipiṭakaŋ buddhavacanaŋ to know the 3 Piṭakas Miln 18. -- D II.2; Pug 41 (suṇāti, bhaṇati, dh.=remember). Cp. upadhāreti. -- With double acc.: to receive as, to take=believe, to take for, consider as, call: upāsakaŋ maŋ dhāretu Bhagavā "call me your disciple" Vin I.16 & passim; atthajālan ti pi naŋ dhārehi (call it . . .) D I.46; yathā pañhaŋ Bhagavā vyākaroti tathā naŋ dhareyyāsi (believe it) D I.222; yathā no (atthaŋ) Gotamo vyākarissati tathā naŋ dhāressāma D I.236; evaŋ maŋ dhārehi adhimuttacittaŋ (consider as) Sn 1149 (=upalakkhehi Nd2 323). -- 4. to admit, allow, allow for, take up, support (a cause); to give, to owe D I.125 (may allow), 126; A II.69 (na kassa kiñci dh. pays no tribute); Miln 47 (atthaŋ).

Dhāreyya (nt.) [orig. grd. of dhāreti] the ceremony of being carried away, i. e. the marriage ceremony, marriage (cp. dhareyya under dharati) Th 2, 472 (text has vāreyya, but ThA, 285 explains dhāreyya=vivāha).

Dhāva [Sk. dhāva] running, racing M I.446.

Dhāvati [Sk. dhāvati & dhāvate: 1. to flow, run etc.; cp. Gr. qe/w (both meanings); Ags. déaw=E. dew; Ohg. tou=Ger. tau; cp. also dhārā & dhunāti. -- 2. to clean (by running water) etc.=P. dhovati, q. v.] 1. to run, run away, run quickly Sn 939 (cp. Nd1 419); Dh 344; J I.308; VI.332; Nd1 405=Nd2 304III.; Pv IV.161 =palāyati PvA 2841; DhA I.389 (opp. gacchati); PvA 4; Sdhp 378. -- 2. to clean etc.: see dhovati; cp. dhavala & dhārā2.

Dhāvana (nt.) [Sk. dhāvana] running, galloping J II.431; Miln 351.

Dhāvin : see pa°.

Dhi1 & Dhī

Dhi1 & Dhī (indecl.) [Sk. dhik] an excln of reproach & disgust: fie! shame! woe! (with acc. or gen.) S V.217 (read dhī taŋ for dhītaŋ); Dh 389 (dhī=garahāmi DhA IV.148); J I.507; DhA I.179 (haŋ dhī), 216 (v. l. BB but text has haŋdi). An inorganic r replaces the sandhi--cons. in dhī--r--atthu jīvitaŋ Sn 440; cp. Th I.1150; dhi--r--atthu jātiyā J I.59.

Dhi2

Dhi2 (f.) [Sk. dhīḥ to didheti, cp. Av. dī to see, Goth. (filu--) deisei cunning. See also dhīra] wisdom, only in Com. expl. of paññā: "dhi vuccati paññā" (exegesis of dhīra) at Nd1 44=J II.140=III.38.

Dhikkita (adj.) [Sk. dhikkṛta, of dhi1+kata] reproached, reviled; used also medially: blaming, censuring, condemning J I.155 (=garahitā Com.); also in Com. expl. of dhīra (=dhikkita--pāpa detesting evil) at Nd1 44=J II.140=III.38 (cp. dhi2).

Dhiti (f.) [Sk. dhṛti to dhṛ, see dharati] energy, courage, steadfastness, firm character, resolution. S I.122, 215 =Sn 188 (cp. SnA 237); J I.266, 280; III.239; VI.373; Vbh 211; Dhs 13 (+thāma), 22, 289, 571; Miln 23, 329; Sdhp 574. Equivalent to "wisdom" (cp. juti & jutimant & Sk. dhīti) in expl. of dhīra as "dhitisampanna" Nd1 44÷(see dhi2); PvA 131.

Dhitimant (adj.) [Sk. dhṛtimant; cp. also dhīmant] courageous, firm, resolute A I.25; Sn 462, 542; Th I,6; J II.140; VI.286 (wise, cp. dhiti).

Dhītar and Dhītā and Dhītā (f.) [Sk. dhītā, orig. pp. of dhayati to suck (cp. Lat. filia): see dhāta & dhātī, influenced in inflection by Sk. duhitṛ, although etymologically different] daughter Th 2, 336 (in faith); J I.152, 253; VI.366; Pv I.115; DhA III.171, 176; PvA 16, 21, 61, 105. deva° a female deva (see deva) VvA 137 etc.; nattu° a granddaughter PvA 17; mātula° a niece PvA 55; rāja° a princess J I.207; PvA 74. In compn dhītu.
--kkama one who is desirous of a daughter J VI.307 (=dhītu atthāya vicarati Com.; v. l. dhītu--kāma); --dhītā granddaughter

PvA 16.

Dhītalikā (f.) [Dimin. of dhītā; cp. dhītikā & potthalikā] a doll Vin III.36, 126 (dāru°); DhsA 321; PvA 16.

Dhītikā (f.) [cp. dhītalikā] a doll Th 2, 374 (=dhītalikā ThA 252).

Dhīna see adhīna.

Dhīyati [Sk. dhīyate, Pass. to dahati1] to be contained ThA 13 (so read for dhiyati); PvA 71.

Dhīra (adj.) [combining in meaning 1. Sk. dhīra "firm" fr. dhārayati (see dharati & dhiti); 2. Vedic. dhīra "wise" fr. dīdheti (see dhi2). The fluctuation of connotation is also scen in the expls of Coms which always give the foll. three conventional etymologies, viz. dhikkitapāpa, dhiti--sampanna, dhiyā (=paññāya) samannāgata Nd144÷(see dhi2)] constant, firm, self--relying, of character; wise, possessing the knowledge of the Dhamma, often=paṇḍita & Ep. of an Arahant D II.128; S I.24 (lokapariyāyaŋ aññāya nibbutā dh.), 122, 221; Sn 45, 235 (nibbanti dhīrā), 913 (vippamutto diṭṭhigatehi dh.), 1052; It 68 (°upasevanā, opp. bāla), 122 (dh. sabbaganthapamocano); Dh 23, 28, 177 (opp. bāla); Th 1, 4; 2, 7 (dhammā=tejussadehi ariyamag<-> gadhammehi ThA 13); J III.396; V.116; Pv II.16; II.945; Nd1 44, 55, 482; Nd2 324 (=jutimant); Miln 342; KhA 194, 224, 230;
DhA III.189 (=paṇḍita).

Dhuta (& Dhūta) [cp. Sk. dhuta & dhūta, pp. of dhunāti] 1. shaken, moved Dāvs V.49 (vāta°). -- 2. lit. "shaken off," but always expld in the commentaries as "one who shakes off" either cvil dispositions (kilese), or obstacles to spiritual progress (vāra, nīvaraṇa). The word is rare. In one constantly repeated passage (Vin I.45=305=II.2=III.21=IV.213) it is an adj. opposed to kosajja lazy, remiss; and means either scrupulous or punctilious. At D I.5 it is used of a pain. At Sn 385 we are told of a dhutadhamma, meaning a scrupulous way of life, first for a bhikkhu, then for a layman. This poem omits all higher doctrine and confines itself to scrupulousness as regards minor, elementary matters. Cp. Vism 61 for a defn of dhuta.
--anga a set of practices leading to the state of or appropriate to a dhuta, that is to a scrupulous person First occurs in a title suffixed to a passage in the Parivāra deprecating such practices. The passage occurs twice (Vin V.131, 193), but the title, probably later than the text, is added only to the 2nd of the two. The passage gives a list of 13 such practices, each of them an ascetic practice not enjoined in the Vinaya. The 13 are also discussed at Vism 59 sq. The Milinda devotes a whole book (chap. VI.) to the glorification of these 13 dhutangas, but there is no evidence that they were ever widely adopted. Some are deprecated at M I.282, & examples of one or other of them are given at Vin III.15; Bu I.59; J III.342; IV.8; Miln 133, 348, 351; Vism 59 (°kathā), 65 (°cora), 72 (id.), 80 (defn); SnA 494; DhA I.68; II.32 (dhūtanga); IV.30. Nd1 188 says that 8 of them are desirable. --dhara mindful of punctiliousness Miln 342 (āraññaka dh. jhāyin). --vata the vow to perform the dhutangas DhA VI.165. --vāda one who inculcates punctiliousness S II.156; A I.23; Miln 380; Vism 80; ThA 69; DhA II.30. --vādin= °vāda J I.130.

Dhutatta (nt.) [Sk. *dhūtatvaŋ] the state of being punctilious Vin I.305 (of going naked).

Dhutta [Sk. dhūrta, from dhūrvati & dhvarati to injure, deceive, cp. Lat. fraus; Idg. *dhreu, an enlarged form of which is *dreugh in Sk. druhyati, drugdha=Ohg. triogan, troum etc.: see duhana] of abandoned life, wild, fast, cunning, crafty, fraudulent; wicked, bad. (m.) a rogue, cheat, evil--minded person, scoundrel, rascal. There are three sorts of a wild life, viz. akkha° in gambling, itthi° with women, surā° in drink (Sn 106; J IV.255). -- Vin II.277 (robber, highwayman); A III.38 (a°); IV.288 (itthi°); J I.49 (surā°), 290, 291; II.416; III.287; IV.223, 494 (surā°); ThA 250 (itthi°), 260 (°purisa), 266 (°kilesa); PvA 3, 5 (itthi°, surā°), 151. <-> f. dhutti (dhuttī) J II.114 (°brāhmaṇī).

Dhuttaka =dhutta S I.131; Th 2, 366 (=itthi--dhutta ThA 250); DhA III.207; Dpvs IX.19. -- f. dhuttikā always in combn w. chinnikā (meretrix, q. v.) Vin III.128; J II.114; Miln 122.

Dhunana (nt.) [Sk. dhūnana] shaking, in °ka (adj.) consisting in shaking off, doing away with, giving up (kilesa°) SnA

Dhunāti [Sk. dhunoti (dhūnoti), dhunāti & dhuvati, Caus. dhūnayati. Idg. *dhū to be in turbulent motion; cp. Gr. qu/w, qu/nw (to be impetuous), qu/ella (storm), qu/mos "thyme"; Lat. fūmus (smoke=fume), suffio; Lith. duja (dust); Goth. dauns (smoke & smell); Ohg. toum. Connected also w. dhāvate; see further dhūpa, dhūma, dhūsara, dhona & a secondary root Idg. *dheu̯es in dhaŋsati] to shake, toss; to shake off, remove, destroy S I.156 (maccuno senaŋ); Th 1, 256=Miln 245; dhunāti pāpake dhamme dumapattaŋ va māluto Th I.2; J I.11 (v. 48); III.44 (hatthe dhuniŋsu, wrung their hands); Vv 649 (=VvA 278 misprint dhumanti); aor. adhosi [=Sk. adhauṣīt] Sn 787 (micchādiṭṭhiŋ= pajahi SnA 523). pp. dhuta & dhūta (q. v.). Cp. nis°, o°.

Dhuma in °kaṭacchuka=druma° having a wooden spoon (see duma), cp. Mar. dhumārā? (Ed. in note) DhA II.59. [Doubtful reading.]

Dhura (m. & nt.) [Sk. dhur f. & dhura m.] 1. a yoke, a pole, the shaft of a carriage J I.192 (purima--sakaṭa°), 196; Cp. II.8, 4. -- 2. (fig.) a burden, load, charge, office, responsibility Sn 256 (vahanto porisaŋ dh °ŋ "carrying a human yoke"=purisânucchavikā bhārā SnA 299), 694 (asama° one who has to bear a heavy burden=asamaviriya SnA 489); DhA II.97 (sama°); dve dhurāni two burdens (viz. gantha° & vipassanā, study & contemplation) DhA I.7; IV.37; asamadhura J I.193; VI.330. Three dhurā are enumd at J IV.242 as saddhā°, sīla°, and paññā°.-- Sdhp 355 (saddhā°), 392 (+viriya), 413 (paññā°) dh °ŋ nikkhipati to take off the yoke, to put down a burden, to give up a charge or renounce a responsibility (see °nikkhepa): nikkhittadhura A I.71; II.148; III.65, 108, 179 sq.; a° S V.197, 225; Nd2 131; SnA 236 (=dhuravant). -- 3. the forepart of anything, head, top, front; fig. chief, leader, leading part. nāvāya dh. the forecastle of a ship J III.127=IV.142; dh--vāta head wind J I.100; ekaŋ dh °ŋ nīharati to set aside a foremost part DA I.135. <-> 4. the far end, either as top or beginning J III.216 (yāva dh--sopānā); IV.265 (dh--sopānaŋ katvā making the staircase end); V.458 (magga--dhure ṭhatvā standing on the far end or other side of the road, i. e. opposite; gloss BB maggantare); VvA 44 (dh--gehassa dvāre at the door of the top house of the village, i. e. the first or last house).
--gāma a neighbouring village (lit. the first v. that one meets) J I.8, 237; IV.243; DhA III.414; --dhorayha a yoked ox S I.173=Sn 79 (viriyam me dh--dh °ŋ); SnA 150. --nikkhepa the putting down of the yoke, the giving up of one's office J III.243; Vism 413. --bhatta a meal where a monk is invited as leader of other monks who likewise take part in it J I.449. v. l. (for dhuva°); III.97 (v. l. dhuva°); Vism 66. --yotta yoke--tie, i. e. the tie fastening the yoke to the neck of the ox J I.192; VI.253; --vahana bearing a burden (cp. dhorayha) DhA III.472; --vihāra a neighbouring monastery (cp. °gāma) J I.23; IV.243; DhA I.126 (Np.); III.224 (id.); --sampaggāha "a solid grip of the burden" (Mrs. Rh.D.) Dhs 13, 22 etc. (opp. nikkhepa); --ssaha enduring one's yoke Th 1, 659. Cp. dhuratā.

Dhuratā (f.) [abstr. fr. dhura] in cpd. anikkhitta--dh. "a state of unflinching endurance" Nd2 394, 405=Dhs 13 etc.=Vbh 350, 370 (+dhura--sampaggāha); opp. nikkhitta--dh. weakness of character, lack of endurance (=pamāda) ibid.

Dhuravant (adj.) [cp. Sk. dhuradhara] one who has or bears his yoke, patient, enduring S I.214=Sn 187 (: cetasikaviriya--vasena anikkhittadhura SnA 236).

Dhuva (adj.) [Sk. dhruva, cp. Lith. drúta firm; Goth. triggws=Ohg. triuwi (Ger. treue, trost); Ags. tréowe= E. true, of Idg. *dheru, enlarged form of *dher, see dharati] stable, constant, permanent; fixed, regular, certain, sure D I.18; S I.142; IV.370; A II.33; J I.19; V.121 (°sassataŋ maraṇaŋ); III.325; Bu II.82;Miln 114 (na tā nadiyo dh--salilā). 334 (°phala); Vism 77; DA I.112 (maraṇaŋ apassanto dh.), 150 (=thāvara); DhA III.170 (adhuvaŋ jīvitaŋ dhuvaŋ maraṇaŋ); ThA 241; Sdhp 331. -- nt. permanence, stability M I.326; Dh 147. Also Ep. of Nibbāna (see °gāmin). -- nt. as adv. dhuvaŋ continuously, constantly, always J II.24=Miln 172; PvA 207; certainly J I.18, V.103. -- adhuva (addhuva) changing, unstable, impermanent D I.19 (anicca a. appāyuka); M I.326; S IV.302; J I.393; III.19 (addhuva--sīla); VvA 77.
--gāmin leading to permanence, i. e. Nibbāna S IV.370
(magga); --colā (f.) constantly dressed, of a woman Vin III.129; --ṭṭhāniya lasting (of shoes) Vin I.190; --dhamma one who has reached a stable condition DhA III.289; --paññatta (a) permanently appointed (seat) Vin IV.274; --bhatta a constant supply of food Vin I.25, 243; II.15 (°ika); J I.449 (where the v. l. dhura° seems to be preferable instead of dhuva°, see

dhurabhatta); cp. niccabhatta; --yāgu constant (distribution of) ricegruel Vin I.292 sq.; --lohitā (f.) a woman whose blood is stagnant Vin III.129; --ssava always discharging, constantly flowing J I.6, V.35.

Dhūta & Dhūtanga see dhuta.

Dhūpa [Sk. dhūpa of Idg. *dhūp, enlarged fr. *dhū in dhunāti (q. v.)] incense J I.51, 64, 290 (gandha°, dvandva, cpd.); III.144; VI.42; PvA 141 (gandhap̄uppha°). dh°ŋ dadāti to incense (a room) J I.399. Sometimes misspelt dhūma, e. g. VvA 173 (gandhapuppha°).

Dhūpana (nt.) [Sk. dhūpana] incensing, fumigation; perfume, incense, spice J III.144; IV.236; Pv III.53 (sāsapa°).

Dhūpāyati & Dhūpayati [Sk. dhūpayati; caus. fr. dhūpa] to fumigate, make fragrant, perfume Vin I.180; S I.40 (dhūpāyita)=Th 1, 448; A II.214 sq.; J I.73; Miln 333 (sīlagandhena lokaŋ dh.); DhA I.370 (aor. dhūpāyi); III.38 (ppr. dhūpayamāna). -- pp. dhūpita.

Dhūpita [pp. of dhūpāyati] fumigated, flavoured Vv 435 (tela° flavoured with oil). Cp. pa°.

Dhūma [Vedic dhūma=Lat. fumus; Gr. qumo/s (mood, mind), qumia/w (fumigate); Ohg. toum etc. Idg. *dhu, cp. Gr. qu/w (burn incense), qu/os (incense). See also dhunāti] smoke, fumes Vin I.204 (aroma of drugs); M I.220 (dh °ŋ kattā); A V.352 (id.); A II.53; IV.72 sq.; V.347 sq.; J III.401, 422 (tumhākaŋ dh--kāle at the time when you will end in smoke, i. e. at your cremation); DhA I.370 (eka° one mass of smoke); VvA 173 (for dhūpa, in gandhapuppha°); PvA 230 (micchā--vitakka° in expl. of vidhūma).
 --andha blind with smoke J I.216; --kālika (cp. above dh.--kāle) lasting till a person's cremation Vin II.172, 288; --ketu fire (lit. whose sign is smoke) J IV.26; V.63; --jāla a mass of smoke J V.497; --netta a smoke--tube, i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin I.204; II.120; J IV.363; ThA 14; --sikhā fire (Ep. of Agni; lit. smoke--crested) Vv 352 (sikha)=VvA 161; Vism 416; also as sikhin J VI.206.

Dhūmāyati & Dhūmayati [Sk. dhūmayati, Denom. fr. dhūma] to smoke, to smoulder, choke; to be obscured, to cloud over M I.142 (v. l. dhūpāyati); Pv I.64 (pariḍ̤ayhati+dh. hadayaŋ); DhA I.425 (akkhīni me dh.= I see almost nothing). pp. dhūmāyita.

Dhūmāyanā (f.) smoking, smouldering M I.143; Nett 24 (as v. l. to dhūpāyanā).

Dhūmāyitatta (nt.) [abstr. to dhūmāyati] becoming like smoke, clouding over, obscuration S III.124 (+timirāyitattaŋ).

Dhūsara (adj.) [Sk. dhūsara, Ags. dust=E. dust & dusk, Ger. dust; see dhvaŋsati & dhunoti & cp. Walde, Lat. Wtb. under furo] dust--coloured VvA 335.

Dhenu (f.) [Sk. dhenu, to dhayati to give suck, see dhātī & dhītar] a milch cow, a female animal in general J I.152 (miga° hind); Vv 806; DhA I.170; 396; PvA 112. In simile at Vism 313.

Dhenupa [dhenu+pa from pibati] a suckling calf M I.79; Sn 26.

Dheyya (--°) [Sk. dheya, orig. grd. of dhā, see dahati1] 1. in the realm of, under the sway or power of: anañña° J IV.110; kamma° A IV.285; maccu° (q. v.) S I.22; Sn 358, 1104; Th 2, 10 (=maccu ettha dhīyati ThA 13); māra° A IV.228. -- 2. putting on, assigning, in nāma° Dhs 1307.

Dhota [Sk. dhāuta, pp. of dhavati2, see dhovati] washed, bleached, clean J I.62 (°sankha a bleached shell); II.275; PvA 73 (°vattha), 116 (°hattha with clean hands), 274 (id.); Vism 224 (id.).

Dhona (adj.--n.) [either=dhota, Sk. dhauta, see dhovati or=dhuta, see dhuta & dhunana. Quite a diff. suggestion as regards etym. is given by Kern, Toev. 117, who considers it as a possible dern fr. (a)dho, after analogy of poṇa. Very doubtful] 1. purified M I.386; Sn 351, 786, 813, 834 (=dhutakilesa SnA 542); J III.160 (°sākha=patthaṭasākha Com.; v. l. BB vena°); Nd1 77=176 (: dhonā vuccati paññā etc., dhuta & dhota used indiscriminately in exegesis following). -- 2. (pl.) the four requisites of a bhikkhu DhA III.344 (: dhonā vuccati cattāro paccayā, in Com. on atidhonacārin Dh 240; gloss K. dhovanā, cp. Morris, J.P.T.S. 1887, 100).

Dhopati [a variant of dhovati, taken as Caus. formation] to wash, cleanse D I.93 (dhopetha, imper.; v. l. B. dhovatḥa), 124 (dhopeyya; v. l. B. dhoveyya).

Dhopana (nt.) [a variant of dhovana, q. v.] 1. ceremonial washing of the bones of the dead D I. 6; aṭṭhi--dhovana Bdhgh at DA I.84; A V.216 (see Commentary at 364). <-> 2. Surgical washing of a wound J II.117. -- 3. In vaŋsadhopana, apparently a feat by acrobats J IV.390. It is possible that the passage at D I. 6 really belongs here. See the note at Dial. I.9.

Dhorayha [for *dhor--vayha=Sk. *dhaurvahya, abstr. fr. dhurvaha; may also directly correspond to the latter] "carrying a yoke," a beast of burden S I.28; D III.113 (purisa°); A I.162.
 --vata (nt.) the practice of carrying a burden, the state of a beast of burden, drudgery S I.28; --sīla accustomed to the yoke, enduring; patient Dh 208 (=dhuravahana--sīlatāya dh. DhA III.272); --sīlin= °sīla J II.97 (=dhura--vahanaka--ācārena sampanna Com.).

Dhoreyya (--°) [Sk. dhaureya, der. fr. dhura] "to be yoked," accustomed to the yoke, carrying a burden, in kamma° Miln 288.

Dhova (adj.--n.) [Sk. dhāva, see dhovati] washing, cleansing Bu II.15.

Dhovati [Sk. dhāvati, see dhāvati] to rinse, wash, cleanse, purify Vin II.208, 210, 214; Sn p. 104 (bhājanāni); J I.8; V.297. -- dhovi J VI.366; DhA III.207. ger. dhovitvā J I.266; IV.2; VvA 33 (pattaŋ), 77 (id.); PvA 75, 144. inf. dhovituŋ Vin II.120; IV.261 pp. dhota (q. v.) & dhovita J I.266. -- See also dhopati (*dhopeti).

Dhovana (nt.) [Sk. dhāvana; see also dhopana] washing Vin IV.262; S IV.316 (bhaṇḍa°); A I.132, 161, 277; It 111 (pādānaŋ); J II.129; VI.365 (hattha°); Miln 11; Vism 343; PvA 241 (hattha--pāda°); DhA II.19 (pāda°); fig. (ariyaŋ) A V.216.

Na1

Na1 [Sk. na (in cana) & nā (in nānā, vi--nā) Idg. pron. base *no, cp. Gr. nh/, nai/; Lat. nē, nae surely, also encl. in ego--ne & in question utruṁne, nam; fuller form *eno, as in Sk. anā (adv.) anena, anayā (instr. pron. 3rd); Gr. e)/nh "that day"; Lat. enim] expletive--emphatic particle, often used in comparative--indefinite sense: just so, like this, as if, as (see cana & canaŋ) J V.339 (Com. cttha na--kāro upamāne). Also as naŋ (cp. cana> canaŋ) Vin II.81, 186 (kathaŋ naŋ=kathaŋ nu); J II.416; V.302; VI.213 (Com. p. 216: ettha eko na--karo pucchanattho hoti); Th 1, 1204; Miln 177. Perhaps at Sn 148 (kattha--ci naŋ, v. l. BB na; but Com. KhA 247= etaŋ). To this na belongs na3; see also nu & nanu.

Na2

Na2 [Ved. na=Idg. *nĕ; Lat. ne in n'unquam etc., Goth. ni; Sk. na ca=Lat. neque=Goth. nih. Also Sk. nā= Idg. *nē, cp. Lat. Goth. nē] negātive & adversative particle "not" (Nd2 326: paṭikkhepa; KhA 170: paṭisedhe) 1. often apostr. n': n'atthi, n'etaŋ etc.; or contracted: nāhaŋ, nāpi etc., or with cuphonic consonant y: nayidaŋ (It 29, J IV.3), nayidha (It 36, 37), nayimaŋ (It 15) etc. As double negation implying emphatic affirmation: na kiñci na all, everything J I.295. -- 2. In disjunctive clauses: na . . . na neither--nor, so--or not so. In question: karoti na karoti ("or not") J II.133. Cp. mā in same use. <-> Often with added pi (api) in second part: na--nāpi neither--nor ("not--but also not") S II.65; M I.246; Pv I.119. -- 3. In syntactic context mostly emphasized by var. negative & adversative particles, viz. nāpi (see under 2); n'eva indeed not, not for all that J III.55; or not

KhA 219; n'eva--na neither--nor D I.33, 35; M I.486; A V.193; J I.207, 279; Vin II.185; DhA I.328; II.65; DA I.186, 188; n'eva--na pana id. D I.24; na kho not indeed J II.134; na ca but not (=this rather than that) J I.153; na tāva=na kho Vv 3713; na nu (in quest.= noQne) is it not? PvA 74, 136; na no surely not Sn 224; na hi [cp. Gr. ou/xi/ not at all; nai/xi certainly] certainly not Dh 5, 184; Sn 666; Kh VII.6; na hi jātu id. Sn 152. -- See also nu, nū, no. -- 4, na is also used in the function of the negative prefix a-- (an--) in cases where the word--negation was isolated out of a sentence negation or where a negated verb was substantified, e. g. (a) nacira (=acira) short, napparūpa abundant, napuŋsaka neuter, neka (=aneka) several; (b) natthi, natthika etc. (q. v.).

Na3

Na3 [identical with na1] base of demonstr. pron. 3rd pers. (=ta°), only in foll. cases: acc. sg. naŋ (mostly enclitic), fuller form enaŋ him, her, that one etc. Sn 139, 201, 385, 418, 980, 1076; It 32; Dh 42, 230; J I.152, 172, 222; III.281; KhA 220; DhA I.181; III.173; PvA 3, 68, 73.
-- acc. pl. ne them It 110 (v. l. te); Qn 223 (=te manusse KhA 169); J II.417; III.204; V.458; DhA I.8, 13, 61, 101, 390; VvA 299. -- gen. dat. pl. nesaŋ D I.175, 191; It 63; J I.153; DhA IV.41; VvA 37, 136.; PvA 54, 201, 207. See also cna; cp. nava2.

Nakula [Ved. nakula, cp. nakra crocodile] a mungoose, Viverra Ichneumon A V.289 sq.; J II.53; VI.538; Miln 118, 394.

Nakkhatta (nt.) [Ved. nakṣatra collect. formation from naktiḥ & naktā=Gr. nu/c, Lat. nox, Goth. nahts, E. night=the nightly sky, the heavenly bodies of the night, as opposed to the Sun: ādicco tapataŋ mukhaŋ Vin I.246] the stars or constellations, a conjunction of the moon with diff. constellations, a lunar mansion or the constellations of the lunar zodiac, figuring also as Names of months & determinant factors of horoscopic and other astrological observation; further a celebration of the beginning of a new month, hence any kind of festival or festivity. -- The recognised number of such lunar mansions is 27, the names of which as given in Sk. sources are the same in Pāli, with the exception of 2 variations (Assayuja for Aśvinī, Satabhisaja for Śatatāraka). Enumd at Abhp. 58--60 as follows: Assayuja [Sk. Aśvinī] Bharaṇī, Kattikā, Rohiṇī, Magasiraŋ [Sk. Mṛgaśīrṣa] Addā [Sk. Ārdrā], Punabbasu, Phussa [Sk. Puṣya], Asilesā, Maghā, Pubba--phaggunī [Sk. Pūrva--phalgunī). Uttara°, Hattha, Cittā [Sk. Chaitra], Sāti [Svātī], Visākhā, Anurādhā, Jeṭṭhā, Mūlaŋ, Pubb--āsāḷha [°āṣāḍha], Uttar°, Savaṇa, Dhaniṭṭhā, Satabhisaja [Śatatāraka], Pubba--bhaddapadā, Uttara°, Revatī. -- It is to be pointed out that the Niddesa speaks of 28 N. instead of 27 (Nd1 382: aṭṭhavīsati nakkhattāni), a discrepancy which may be accounted by the fact that one N. (the Orion) bore 2 names, viz. Mṛgaśīrṣa & Agrahayanī (see Plunkett, Ancient Calendars etc. p. 227 sq.). -- Some of these Ns. are more familiar & important than others, & are mentioned more frequently, e. g. Āsāḷha (Āsāḷhi°) J I.50 & Uttarāsāḷha J I.63, 82; Kattikā & Rohiṇī SnA 456. -- nakkhattaŋ ādisati to augur from the stars, to set the horoscope Nd1 382; oloketi to read the stars, to scan the constellations J I.108, 253; ghoseti to proclaim (shout out) the new month (cp. Lat. calandae fr. cālāre to call out, scil. mensem), and thereby announce the festivity to be celebrated J I.250; n. ghuṭṭhaŋ J I.50, 433; sanghuṭṭhaŋ PvA 73; ghositaŋ VvA 31; kīḷati to celebrate a (nakkhatta--) festival J I.50, 250; VvA 63; DhA I.393 (cp. °kīḷā below). n. ositaŋ the festival at an end J I.433. -- nakkhatta (sg.) a constellation Sn 927; collect. the stars Vv 811 (cando nparivārito). nakkhattāni (pl.) the stars: nakkhattānaŋ mukhaŋ chando (the moon is the most prominent of the lights of night) Th 2.143; Vin I.246=Sn 569 (but cp. expl. at SnA 456: candayogavasena "ajja kattikā, ajja Rohiṇī" ti paññāṇato ālokakāraṇato sommabhāvato ca nakkhattānaŋ mukhaŋ cando ti vutto); D I.10 (nakkhattānaŋ pathagamanaŋ & uppatha--gamanaŋ a right or wrong course, i. e. a straight ascension or deviation of the stars or planets); II.259; III.85, 90; A IV.86; Th 2, 143 (nakkhattāni namassantā bālā).
--kīḷana=kīḷā DhA III.461; --kīḷā the celebration of a festival, making merry, taking a holiday J I.50; ThA 137; VvA 109; --ggāha the seizure of a star (by a demon: see gāha), the disappearance of a planet (transit?) D I.10 (expl. at DA I.95 as nakkhattasa angārakādi--gahasamāyoga); --patha "the course of the stars," i. e. the nocturnal sky Dh 208; --pada a constellation Vin II.217; --pāṭhaka an astrologer, soothsayer, augur Nd1 382; --pīḷana the failing or obscuration of a star (as a sign of death in horoscopy) DhA I.166; -- mālā a garland of stars VvA 167; --yoga a conjunction of the planets, a constellation in its meaning for the horoscope J I.82 253; DhA I.174 (+tithi--karaṇa); °ŋ oloketi to set the horoscope DhA I.166, °ŋ uggaṇhāti id. Pv III.54. --rājā the king of the
nakkhattas (i. e. the moon) J III.348.

Nakha [Ved. nakha, cp. Sk. anghri foot; Gr. o)/nuc (claw, nail), Lat. unguis=Oir. inga; Ohg. nagal=E. nail] a nail of finger or toe, a claw Vin II.133; Sn 610 (na angulīhi nakhehi vā); J V.489 (pañcanakhā sattā five--nailed or --toed beings); Kh II.=Miln 26, cp. taca (pañcatacakaŋ); KhA 43; VvA 7 (dasa--nakhasamodhāna putting the 10 fingers together); PvA 152, 192; Sdhp 104.

Nakhaka (adj.) belonging to, consisting of or resembling a claw, in hatthi° like elephants'claws, Ep. of a castle (pāsāda) Vin II.169 (Bdhgh on p. 323: hatthikumbhe patiṭṭhitaŋ, evaŋ evaŋkatassa kir'etaŋ nāmaŋ) (?).

Nakhin (adj.) having nails J VI.290 (tamba° with coppercoloured nails).

Naga [Sk. naga tree & mountain, referred by Fausböll & Uhlenbeck to na+gacchati, i. e. immovable (=sthāvara), more probably however with Lidén (see Walde under nāvis) to Ohg. nahho, Ags. naca "boat=tree"; semantically mountain=trees, i. e. forest] mountain S I.195= Nd2 136A (nagassa passe āsīna, of the Buddha); Sn 180 (=devapabbata royal mountain SnA 216; or should it mean "forest"?); Th 1, 41 (°vivara), 525; Pv II.961 (°muddhani on top of the Mount, i. e. Mt. Sineru PvA 138; the Buddha was thought to reside there); Miln 327 (id.); Vv 166 (°antare in between the (5) mountains, see VvA 82).

Nagara (nt.) [Ved. nagara, Non--aryan? Connection with agāra is very problematic] a stronghold, citadel, fortress; a (fortified) town, city. As seat of the government & as important centre of trade contrasted with gāma & nigama (village & market--place or township) Vin III.47 (°bandhana), 184; cp. gāma 3 b. deva° deva--city JI. 3, 168, 202; DhA I.280 etc.; cp. yakkha° J II.127. -- Vin I.277, 342, 344; II.155, 184; D II.7; S II.105 sq.; IV.194 (kāyassa adhivacanaŋ); V.160; A I.168, 178; IV.106 sq. (paccantima); V.194 (id.) Dh 150 (aṭṭhīnaŋ); Sn 414, 1013 (Bhoga°); J I.3, 50 (Kapilavatthu°); II.5; III.188; VI.368 etc.; Pug 56; DhA IV.2; PvA 3, 39, 73; Dpvs XIV.51 (+pura). Cp. nāgara.
--ûpakārikā a town fortified with a wall covered with cement at its base D I.105, cp. DA I.274; --ûpama like a citadel (of citta) Dh 40, cp. DhA I.317 & Nagaropama sūtra Divy 340; --kathā town--gossip D I.7; --guttika superintendent of the city police J III.30, 436; IV.279; Miln 345 (dhammanagare n--g.), DhA IV.55. Cp. Kern, Toev. p. 167; --vara the noble town (of Rājagaha) Vv 166, cp. VvA 82; --vīthi a city street J II.416; --sobhinī the city belle, a town courtesan J II.367 (°anā); III.435 (Sulasā), 475 (°anī); DhA I.174; II.201; PvA 4 (Sulasā); Miln 350.

Nagaraka (nt.) a small city D I.146=169, quoted J I.391.

Nagga (adj.) [Ved. nagna=Lat. nudus (fr. *noguedhos) Goth. naqaþs=Ohg. naccot, Ags. nacod=naked; Oir. nocht; perhaps Gr. gumno/s] naked, nude Vin II.121; J I.307; Pv I.61 (=niccola PvA 32); II.15; 81; PvA 68, 106.
--cariyā going naked Dh 141; DhA III.78; cp. Sk nagnacaryā Divy 339; --bhogga one whose goods are nakedness, an ascetic J IV.160; V.75; VI.225.

Naggatta (nt.) [Sk. nagnatva]=naggiya nakedness PvA 106.

Naggiya (nt.) [Sk. *nagnyaŋ] naked state, nudity Vin I.292, 305; S IV.300; Sn 249.

Naggiyā (adj. f.) [Sk. nagnikā]=naggā, naked Pv II.312.

Nangala (nt.) [Ved. lāngala; nangala by dissimilation through subsequent nasal, cp. Milinda>Menandros. Etym. unknown, prob. dialectical (already in RV IV. 574), because unconnected with other Aryan words for plough. Cp. Balūčī nangār] a plough S I.115; III.155; A III.64; Sn 77 (yuga° yoke & plough); Sn p. 13; J I.57; Th 2, 441 (=sīra ThA 270); SnA 146; VvA 63, 65; PvA 133 (dun° hard to plough); DhA I.223 (aya°); III.67 (id.).
--īsā the beam of a plough S I.104 (of an elephant's trunk); --kaṭṭhakaraṇa ploughing S V.146=J II.59; --phāla [mod. Ind. phār] ploughshare (to be understood as Dvandva) DhA I.395.

Nangalin (adj.--n.) having or using a plough, ploughman, in mukha° "using the mouth as plough" Th 1, 101 (maulvergnügt, Neumann) (Mrs. Rh. D. harsh of speech).

Nanguṭṭha (nt.) [dial. for *nangūlya>*nanguḷhya?]= nangula A II.245; J I.194 (of a bull); II.19 (of an elephant); III.16 (sūci°), 480 (panther); IV.256 (of a deer); DhA I.275 (of a fish); II.64.

Nangula (nt.) [Sk. lāng&uhacekmacr;la to langa & lagati (q. v.). cp. Gr. lagga/zw, Lat. langueo] a tail Th 1, 113=601 (go°).

Nacira (adj.) [Sk. nacira=na+cira] not of long duration, short Sn 694; gen nacirass'eva after a short time, shortly Sn p. 16; J IV.2, 392; Miln 250.

Nacca (nt.) [Ved. nṛtya=Anglo--Ind. nautch, etym. uncertain, cp. naccati & naṭati] (pantomimic) dancing; usually combd with singing (gīta, q. v.) & instrumental music (vādita). -- nacca: A I.261; D III.183; J I.61, 207; DA I.77; PvA 231. -- nacca--gīta: J I.61; Pv IV.72; DhA III.129; VvA 131, 135. -- nacca--gīta--vādita (+visūkadassana): Vin I.83; D I.5, 6; KhA 36; cp. Vv 8110 (naccagīte suvādite).

Naccaka [Sk. *nṛtyaka, distinguished from but ultimately identical with naṭaka, q. v.] a dancer, (pantomimic) actor Miln 191, 331, 359 (naṭa°). -- f. naccakī Vin II.12.

Naccati [Ved. nṛtyati nṛt, cp. nacca & naṭati] to dance, play Vin II.10; J I.292; Vv 501 (=naṭati VvA 210); 6421. <-> pp. naccento D I.135; fut. naccissati Vin II.12; aor. nacci J III.127; inf. naccituŋ J I.207. -- Caus. naccāpeti to make play Vism 305 (so read for nacch°).

Naccana (nt.) [Ved. *nṛtyana, cp. naṭana] dance, dancing VvA 282, 315.

Najjuha [Sk. dātyūha] a kind of cock or hen J VI.528, 538.

Naṭa [Sk. naṭa dial. ṭ, cp. Prk. naḍa, of nṛt, see naccati] a dancer, player, mimic, actor Vin IV.285; S IV.306 sq.; DhA IV.60 (°dhītā), 65 (°karaka), 224 (°kīḷā); Miln 359 (°naccaka); Sdhp 380. -- Cp. naṭaka & nāṭaka.

Naṭaka [Sk. naṭaka]=naṭa Vin IV.285; Miln 331; PvA 3. -- f. naṭikā DA I.239.

Naṭati [Sk. naṭati, of nṛt, with dial. ṭ, cp. naccati] to dance, play VvA 210 (=naccati).

Naṭṭha [Sk. naṣṭha, pp. of nassati (naśyati), q. v.] perished, destroyed; lost A II.249; J I.74; 267.

Naṭṭhana (nt.) [Der. fr. naṭṭha] destruction Miln 180, 237.

Naṭṭhāyika [cp. Sk. naṣṭhārtha, i. e. naṣṭha+artha] bankrupt Miln 131, 201.

Nata [Sk. nata, pp. of namati, q. v.] bent (on) S I.186 (a°); Sn 1143; Nd2 327.

Nati (f.) [Sk. nati of nam] bending, bent, inclination S II.67; IV.59; M I.115.

Natta (nt.) [Sk. nakta, see nakkhatta] night, acc. nattaŋ by night, in nattam--ahaŋ by day & by night Sn 1070 (v. l. BB and Nd2 rattamahaŋ).

Nattar [Sk. naptṛ, analogy--formation after mātṛ etc. from Ved. napāt; cp. Lat. nepos; Ags. nefa=E. nephew; Ohg. nevo] grandson J I.60 (nattu, gen.), 88; Ud 91, 92; PvA 17 (nattu--dhītā great--grand--daughter), 25 (nattā nom.).

Natthika (adj.--n.) [Sk. nāstika] one who professes the motto of "natthi," a sceptic, nihilist S I.96; usually in cpds.

--diṭṭhi scepticism, nihilistic view, heresy Sn 243 (=micchāditthi Com.); VvA 342; PvA 244; --vāda one who professes a nihilistic doctrine S III.73; M I.403; A II.31; PvA 215 (+micchādiṭṭhika).

Natthitā (f.) [Sk. nāstitā, fr. n'atthi] nihilism S II.17; J V.110.

Natthibhāva [n'atthi--bhāva] non--existence DhA III.324.

Natthu [cp. Sk. nas f. & nasta, see etym. under nāsā] 1. the nose J V.166 (=nāsā Com.). -- 2.=°kamma, medical treatment through the nose Vin III.83 (deti).
--kamma nose--treatment, consisting in the application of hot oil (DA I.98: telaŋ yojetvā n--karaṇaŋ) D I.12; Vin I.204; M I.511; DhA I.12; --karaṇī a pockethandkerchief Vin I.204.

Nadati [Ved. nadati, nad of unknown etym.] to roar, cry, make a noise (nadaŋ nadati freq.) Sn 552 (sīha), 684 (id.), 1015; J I.50, 150; II.110; aor. nadi J III.55 & anādisuŋ J IV.349. Caus. nadāpeti to make roar J II.244. See also nadī & nāda, & cp. onadati.

Nadana (nt.) [cp. Sk. nadanu] roaring J I.19 (sīhanāda° the sound of a lion's roar).

Nadita (nt.) [cp. Sk. nādita, pp. of caus. nadayati] roar, noise J II.110.

Nadī (f.) [Ved. nadī, from nadati="the roaring," cp. also nandati] a river; often characterised as mahā° in opp. to kun° rivulet; pl. nadiyo also collect. "the waters." -- D I.244 (Aciravatī nadī); S II.32, 118, 135; V.390; A I.33, 136, 243 (mahā°); II.55, 140 (mahā°); III.52; IV.101 (m°), 137; Sn 425, 433, 568, 720; Dh 251; J I.296; II.102; III.51; III.91 (Kebukā); V.269 (Vetaraṇī°); VI.518 (Ketumatī); Pv IV.354; Vism 468 (sīghasotā); PvA 256 (m°); Sdhp 21, 194, 574. -- gen. sg. nadiyā J I.278; It 113; instr. nadiyā J I.278; PvA 46; pl. nom. nadiyo Miln 114 (na tā n. dhuva--salilā), najjo PvA 29 (mahā°); & najjāyo J VI.278; gen nadīnaŋ Vin I.246=Sn 569 (n. sāgaro mukhaŋ). -- kunnadī a small river S I.109; II.32, 118; V.47, 63; A II.140; IV.100; V.114 sq. -- On n. in similes see J.P.T.S. 1906, 100.
--kuñja a river glen DA I.209; --kūla the bank of a river Cp. III.71; --tīra=°kūla J I.278; --dugga a difficult ford in a river S II.198; --vidugga=°dugga A I.35; III.128.

Naddha [Sk. naddha pp. of nah, see nayhati] tied, bound, fastened, put on J I.175 (rathavarattaŋ); Bu I.31 (camma°, of a drum); Mhvs VII.16 (°pañcāyudha); Miln 117 (yuga°); DhsA 131. Cp. onaddha, vi°, san°.

Nanandar (f.) [Sk. nanāndṛ & nanāndā, to nanā "mother"] husband's sister J V.269 (=sāmikassa bhaginī p. 275).

Nanikāma (adj.) [na+nikāma=anikāma] disagreeable, unpleasant Dh 309 (°seyyā an uncomfortable bed).

Nanu (indecl.) [Ved. nanu] 1. part. of affirmation (cp. na1): surely, certainly Pv II.67 (so to be read for nanda? v. l. BB nuna); Manor. Pūr. on A V.194 (Andersen P. R. 91). -- 2. part. of interrogation (=Lat. nonne) "is it not" (cp. na2): J I.151; III.393; DhA I.33.

Nantaka (nt.) [a contamination of namataka (Kern, Toev. p. 169), maybe Sk. naktaka "cover for nakedness" (Trenckner, Notes 811), unless it be non--Aryan] a shred, rag, worn--out cloth, usually expld by jiṇṇapilotika (J III.22) or khaṇḍabhūtā pilotikā (PvA 185) or pilotika only (VvA 311). -- S V.342; A III.187; IV.376 (°vāsin as v. l.; text has nantikavāsin); Vv 807 (anantaka); Pv III.214; J III.22 (°vāsin clad in rags).

Nanda at Pv II.67 used either as interj. (=nanu, q. v.) or as voc. in the sense of "dear"; the first expln to be preferred & n. probably to be read as nanu (v. l. nuna) or handa (in which case nanu would be gloss).

Nandaka (adj.) [Sk. nandikā] giving pleasure, pleasing, full of joy; f. nandikā J IV.396 (+khiḍḍā), either as adj. or f.

abstr. pleasure, rejoicing (=abhindandanā Com.).

Nandati [Ved. nandati, nand=nad (cp. vind>vid etc.) orig. to utter sounds of joy] to be glad, to rejoice, find delight in, be proud of (c. instr.) S I.110; A IV.94 sq.; Sn 33; Dh 18. -- Caus. nandeti to please, to do a favour J IV.107 (nandaya=tosehi Com.); PvA 139 (=toseti). -- ppr. nandayanto J VI.588. -- Cp. ānandati.

Nandanā (f.) [Sk. nandanā] rejoicing, delight, pleasure S I.6=Sn 33.

Nandi1

Nandi1 & (freq.) Nandī (f.) [Sk. nandi, but cp. BSk. nandī Divy 37] 1. joy, enjoyment, pleasure, delight in (c. loc.) S I.16, 39, 54; II.101 sq. (āhāre); III.14 (=upādāna); IV.36 sq.; A II.10 (kāma°, bhava°, diṭṭhi°), III.246; IV.423 sq. (dhamma°); Sn 1055 (+nivesana); Nd2 330 (=taṇhā); Pug 57; Dhs 1059÷(in def. of taṇhā); Vbh 145, 356, 361; DhsA 363; ThA 65, 167. -- For nandī at Miln 289 read tandī. -- 2. a musical instrument: joy--drum [Sk. nandī] Vin III.108 (=vijayabheri). Cp. ā°.
--(y)āvatta "turning auspiciously" (i. e. turning to the right: see dakkhiṇāvatta), auspicious, good Nett 2, 4, 7, 113 (always attr. of naya); --ûpasecana (rāgasalla) sprinkled over with joy, having joy as its sauce Nett 116, 117; cp. maŋsûpasecana (odana) J III.144=VI.24; --kkhaya the destruction of (finding) delight S III.51; --(ŋ)jaha giving up or abandoning joy Sn 1101 (+okañjaha & kappañjaha); Nd2 331; --bhava existence of joy, being full of joy, in °parikkhīṇa one in whom joy is extinct (i. e. an Arahant), expld however by Com. as one who has rid himself of the craving for rebirth (tīsu bhavesu parikkhīnataṇha DhA IV.192=SnA 469) S I.2, 53; Sn 175, 637=Dh 413; --mukhī (adj.--f.) "joyfaced," showing a merry face, Ep. of the night (esp. the eve of the uposatha) Vin I.288 (ratti); II.236 (id.); --rāga pleasure & lust, passionate delight S II.227; III.51; IV.142, 174, 180; M I.145; Dhs 1059÷, 1136; esp. as attr. of taṇhā in phrase n--r--sahagata--taṇhā (cp. M Vastu III.332: nandīrāgasahagatā tṛṣṇā) Vin I.10; S III.158; V.425 sq.; Ps II.137; Nett 72; --saŋyojana the fetter of finding delight in anything Sn 1109, 1115; Nd2 332; --samudaya the rise or origin of delight M III.267.

Nandi2

Nandi2=nandhi.

Nandin (adj.) [Sk. nandin] finding or giving delight, delighting in, pleasurable, gladdening S II.53 (vedanā); A II.59, 61; It 112.

Nandha see yuga°.

Nandhati [for nayhati, der. fr. naddha after analogy of baddha>bandhati] meaning not so much "to bind" as "to cover": see apiḷandhati, upanandhati, onandhati, pariyonandhati.

Nandhi (f.) (usually spelt nandi) [Sk. naddhrī to naddha, pp. of nah to bind] a strap, thong J I.175 (rathassa cammañ ca nandiñ ca); Sn 622=Dh 398 (+varatta); SnA 400; DhA I.44, IV.160.

Napuŋsaka (adj.) [Ved. napuŋsaka=na+puŋs "notmale"] of no sex; lit. Vism 548, 553; ThA 260; Vbh 417; in gram. of the neuter gender Kacc. 50; PvA 266 (is reading correct?)

Nabha (nt.) & Nabhas (in oblique cases) [Sk. nabhas; Gr. ne/fos & nefe/lh, Lat. nebula, Oir. nēl, Ags. nifol (darkness), Ohg. nebul. See also abbha] mist, vapour, clouds, sky A I.242; II.50 (nabhā), III.240, Sn 687 (nabhasi--gama, of the moon); Vv 323, 352 (=ākāsa VvA 161), 534 (id. 236), 6327 (id. 268); PvA 65; Mhvs VII.9 (nabhasā instr.).

Nabbho =nābhiyo, nom. pl. of nābhi (q. v.).

Namataka (nt.) [word & etym. doubtful; cp. nantaka & Bdhgh. Vin II.317: matakan (sic) ti satthakavedhanakaŋ

(=veṭhanakaŋ) pilotikakhaṇḍaŋ] a piece of cloth Vin II.115 (satthaka), 123, 267 (°ŋ dhāreti).

Namati [Ved. namati, Idg. *nem to bend; also to share out, cp. Gr. ne/mw, Goth. niman=Ger. nehmen. See cognates in Walde loc. cit. under nemus] to bend, bend down (trs. & instr.) direct, apply S I.137 (cittaŋ); Sn 806; J I.61 (aor. nami, cittaŋ). -- Caus. nameti (not nāmeti, Fsb. to Sn 1143 nāmenti, which is to be corrected to n'âpenti) to bend, to wield Dh 80=145 (namayati). As nāmeti at J VI.349. pp. namita (q. v.).

Namana (nt.) [a philosophical term constructed by Bdhgh. from nāma, cp. ruppana--rūpa] naming, giving a name KhA 78; DhsA 52 (see nāma2); Vism 528.

Namanā (f.) [abstr. to namati, cp. Sk. namana nt.] bent, application, industry Vbh 352.

Namassati [Ved. namasyati, Denom. fr. namo] to pay honour to, to venerate, honour, do homage to (often with pañjalika & añjaliŋ katvā) Sn 236, 485, 598, 1058, 1063; Nd2 334; J III.83; Pv II.1220; KhA 196; pot. namasseyya It 110; Dh 392, 1st pl. namassemu Sn 995; ppr. namassaŋ Sn 334, 934; namassanto SnA 565, & (usually) namassamāna Sn 192, 1142; Nd1 400; J II.73; VvA 7. -- aor. namassiŋsu Sn 287. -- ger. namassitvā J I.1. -- grd. (as adj.) namassaniya (venerable), Miln 278.

Namassana (nt.) (?) veneration J I.1.

Namassiyā (namassā) (f.) [Sk. namasyā] worship, veneration Miln 140.

Namita [pp. nameti] bent on, disposed to (--°), able or capable of J III.392 (pabbajjāya--namita--citta); Miln 308 (phalabhāra°).

Namo (nt.) & Nama (nt.) [Ved. namas, cp. Av. nəmo prayer; Gr. ne/mos, Lat. nemus (see namati)] nomage, veneration, esp. used as an exclamation of adoration at the beginning of a book (namo tassa Bhagavato Arahato Sammāsambuddhassa) Sn 540, 544; PvA 1, 67.

Namuci (Np.) a name of Māra.

Naya (adj.--n.) [from nayati, to lead, see neti] "leading"; usually m: way (fig.), method, plan, manner; inference; sense, meaning (in grammar); behaviour, conduct A II.193=Nd2 151 (°hetu through inference); Nett 2 (method), 4 (id.), 7, 113; Miln 316 (nayena=nayahetu); KhA 74; VvA 112 (sense, context, sentence); PvA 1 (ways or conduct), 117 (meaning), 126 (id.), 136, 280. -- nayaŋ neti to draw a conclusion, apply an inference, judge, behave S II.58=Vbh 329; J IV.241 (anayaŋ nayati dummedho: draws a wrong conclusion); PvA 227 (+anumināti). -- With °ādi° N. has the function of continuing or completing the context= "and similarly," e. g. °ādinaya--pavatta dealing with this & the following VvA 2; . . . ti ādinā nayena thus & similarly, & so forth J I.81; PvA 30. -- Instr. nayena (--°) as adv. in the way of, as, according(ly): āgata° according to what has been shown or said in . . . J I.59; VvA 3; PvA 280; purima° as before J I.59; IV.140; vutta° as said (above) (cp. vutta--niyāmena) PvA 13, 29, 36, 71, 92 etc. -- sunaya a sound judgment J IV.241; dunnaya a wrong principle, method or judgment, or as adj.: wrongly inferred, hard to be understood, unintelligible A III.178=Nett 21; J IV.241.

Nayati see neti.

Nayana (nt.) [Sk. nayana, to nayati=the leader cp. also netra=P. netta] the eye Th 2, 381; Vv 353; Dhs 597; Vbh 71 sq.; Miln 365; ThA 255; VvA 161 (=cakkhu); PvA 40 (nettāni nayanāni), 152; Sdhp 448, 621.

Nayhati [Ved. nahyati, Idg. *nedh as in Lat. nodus & Ved. nahu] to tie, bind; only in comp. with prep. as upanayhati (cp. upāhanā sandal), pilandhati etc. -- pp. naddha (q. v.). See also nandhi, nāha; onayhati, unnahanā, piḷayhati.

Nayhana (nt.) [Sk. nahana] tying, binding; bond, fetter DhA IV.161.

Nara [Ved. nara, cp. nṛtu; Idg. *ner to be strong or valiant =Gr. a)nh/r, a)g--h/nwr (valiant), drw/y (*nrw/y); Lat. neriosus (musculạr), Nero (Sabinian, cp. Oscan ner= Lat. vir); Oir. nert] man (in poetry esp. a brave, strong, heroic man), pl. either "men" or "people" (the latter e. g. at Sn 776, 1082; Pv I.1112). -- A I.130; II.5; III.53; Sn 39, 96, 116, 329, 591, 676, 865 etc.; Dh 47, 48, 262, 309, 341; J III.295; Nd1 12=Nd2 335 (definition); VvA 42 (popular etymology: narati netī ti naro puriso, i. e. a "leading" man); PvA 116=Dh 125.
  --âdhama vilest of men Sn 246; --âsabha "man bull," i. e. lord of men Sn 684, 996; --inda "man lord," i. e. king Sn 836; J I.151; --uttama best of men (Ep. of the Buddha) S I.23; D III.147; Sn 1021; --deva god--man or man--god (pl.) gods, also Ep. of the B. "king of men" S I.5; Pv IV.350; --nārī (pl.) men & women, appl. to male & female angelic servants (of the Yakkhas) Vv 324, 337, 538; Pv II.112; --vīra a hero (?), a skilled man (?) Th 1, 736 (naravīrakata "by human skill & wit" Mrs. Rh. D.). --sīha lion of men J I.89.

Naraka [Sk. naraka; etym. doubtful, problematic whether to Gr. ne/rteros (=inferus), Ags. nord=north as region of the underworld] 1. a pit D I.234; Th 1, 869; J IV.268 (°āvāṭa PvA 225). -- 2. a name for Niraya, i. e. purgatory; a place of torment for the deceased (see niraya & cp. list of narakas at Divy 67) S I.209; Sn 706; PvA 52; Sdhp 492 (saŋsāraghora°), 612.
  --angāra the ashes of purgatory Sdhp 32.

Narada (nt.) [Sk. nalada, Gr. na/rdos, of Semitic origin, cp. Hebr. nīrd] nard, ointment J VI.537.

Nala & Naḷa [Ved. naḍa & Sk. naḷa, with dial. ḍ (ḷ) for *narda, cp. Gr. na/rdhc] a species of reed; reed in general Vin IV.35; A II.73; Dh 337; Nd2 680II; J I.223; IV.141, 396 (n. va chinno); Pv I.116 (id.); DhA III.156; IV.43. See also nāḷa, nāḷī & nāḷikā.
  --âgāra a house built of reeds S I.156; IV.185 (+tiṇāgāra); A I.101 (+tiṇāgāra); Nd2 40d (id.), Miln 245; cp. AvŚ Index II.228 (naḍāgāra); --aggi a fire of reeds J VI.100 (°vaṇṇaŋ pabbataŋ); --kalāpī a bundle of r. S II.114; --kāra a worker in reeds, basket--maker; D I.51 (+pesakāra & kumbhakāra); J V.291; ThA 28; PvA 175 (+vilīvakāra); DhA I.177; --daṇḍaka a shaft of r. J I.170; --maya made of r. Vin II.115; --vana a thicket of reeds J IV.140; Miln 342; --sannibha reedcoloured J VI.537 (Com.: naḷa--puppha--vaṇṇa rukkhasunakha); --setu a bridge of reeds Sn 4.

Naḷapin a water--animal J VI.537.

Nalāṭa (nt.) [Ved. lalāṭa=rarāṭa; on n>l cp. nangala] the forehead S I.118; J III.393; IV.417 (nalāṭena maccuŋ ādāya: by his forelock); Vism 185; DhA I.253.   --anta the side of the forehead J VI.331; --maṇḍala the round of the f. D I.106; Sn p. 108.

Nalāṭikā (f.) [Sk. lalāṭikā] "belonging to the forehead," a frown Vin II.10 (nalāṭikaŋ deti to give a frown).

Nalinī (f.) [Sk. nalinī] a pond J IV.90; Vism 84, 17.

Nava1

Nava1 (num.) [Ved. navan, Idg. *neu̯n̊, cp. Lat. novem (*noven), Gr. e)nne/a, Goth. niun, Oir. nōin, E. nine. Connection with nava2 likely because in counting by tetrads (octo=8 is a dual!) a new series begins with No. 9] number nine. gen.--dat. navannaŋ (Sn p. 87); instr.--abl. navahi (VvA 76), loc. navasu.
  Meaning and Application: The primitive--Aryan importance of the "mystic" nine is not found in Buddhism and can only be traced in Pali in folkloristic undercurrents (as fairy tales) & stereotype traditions in which 9 appears as a number implying a higher trinity=32. 1. navabhūmaka pāsāda (a palace 9 stories high more freq. satta°, 7) J I.58; nava--hiraññakoṭīhi (w. 9 koṭis of gold) VvA 188; nava yojana DhA II.65. -- 2. navangabuddhasāsana "the 9 fold teaching of Buddha," i. e. the 9 divisions of the Buddh. Scriptures according to their form or style, viz. suttaŋ geyyaŋ veyyākaraṇaŋ gāthā udānaŋ itivuttakaŋ jātakaŋ abbhutadhammaŋ vedallaŋ M I.133; A II.103, 178; III.86 sq., 177 sq.; Pug 43; Miln 344; Dpvs IV.15; PvA 2. Cp. chaḷanga.--nava sattāvāsā "9 abodes of beings" Kh IV. (in exemplifying No. 9), viz. (see D III.263=KhA 86, 87 cp. also A IV.39

sq.) (1) manussā, devā, vinipātikā; (2) Brahmakāyikā devā; (3) Ābhassarā; (4) Subhakiṇhā; (5) Asaññasattā; (6) Ākāsanañcâyatana--upagā; (7) Viññāṇanañcâyatana°; (8) Ākiñcaññāyatana°; (9) Nevasaññâsaññâyatana°. -- nava sotā (Sn 197) or nava dvārā (VvA 76; v. l. mukhā) 9 openings of the body, viz. (SnA 248) 2 eyes, ears, nostrils, mouth, anus & urethra (cp. S.B.E. 39, 180; 40, 259 sq.). -- nava vitakkā 9 thoughts Nd2 269 (q. v.). -- 3. a trace of the week of 9 days is to be found in the expression "navuti--vassasatasahass--āyukā" giving the age of a divinity as 9 million years (=a divine week) VvA 345. -- Cp. navuti.

Nava2

Nava2 (adj.) [Ved. nava, Idg. *neu̯n̊ (cp. nava1)=Lat. novus, Gr. ne/os (*ne/vos), Lith. navas; Goth. niujis etc.=E. new; also Sk. navya=Gr. nei_os, Lat. Novius. May be related to na3] 1. new, fresh; unsoiled, clean; of late, lately acquired or practised (opp. pubba & purāṇa). Often syn. with taruṇa. Sn 28, 235 (opp. purāṇaŋ), 944 (id.), 913 (opp. pubba); Pv I.92 (of clothes=costly); J IV.201 (opp. purāṇa); Miln 132 (salila fresh water). -- 2. young, unexperienced, newly initiated; a novice Vin I.47 (navā bhikkhū the younger bhs., opp. therā); S I.9 (+acira--pabbajita); II.218; Sn p. 93 (Gotamo navo pabbajjāya "a novice in the Wanderer's life"); DhA I.92 (bhikkhu).
--kamma building new, making repairs, "doing up," mending Vin II.119, 159; III.81; J I.92; IV.378; Nd2 385; --kammika an expert in making repairs or in building, a builder (cp. vaḍḍhaki) Vin II.15; IV.211; --ghata fresh ghee J II.433 (v. l. °sappi).

Navaka (adj.--n.) [Sk. navaka] young; a young man, a newly ordained bhikkhu (opp. thera), novice (cp. Divy 404) J I.33 (sangha°); PvA 76 (id.). -- Freq. in compar. navakatara a younger one, or the youngest (opp. theratara) D II.154; J I.218; Miln 24.

Navanīta (nt.) & nonīta [cp. Ved. navanīta] fresh butter Vin I.244 (cp. gorasa); D I.201; M III.141; Pv III.55 (nonīta); Pug 69, 70; Miln 41, Dhs 646, 740; DhA I.417; PvA 199.

Navama (num. ord.) [Sk. navama=Oir. nōmad; cp. Lat. nonus; Gr. e)/natos, Goth. niunda with diff. superl. suffixes] the ninth Sn 109; f. °ī VvA 72.

Naviya (adj.) [Sk. navya, either grd. of navate to praise; or=nava, q. v.] praiseworthy Miln 389.

Navuti (num.) [Ved. navati] number ninety VvA 345 & in compn eka° 91 D II.2 (i. e. 92 minus 1; in expr. ekanavuto kappo, v. l. ekanavuti kappe); dvā° 92 (see dvi A II. & B III.); PvA 19, 21; aṭṭhā° 98; Sn 311 (diseases sprung fr. orig. 3).

Navutiya (adj.) worth ninety J V.485. Cp. nāvutika.

Nassati (v. intr.) [Ved. naś; naśyati & naśati, cp. Gr. ne/kus, nekro/s (corpse), ne/ktar ("overcoming death" =nec+tṛ, cp. tarati); Lat. neco, noceo, noxius] to perish, to be lost or destroyed, to disappear, come to an end Sn 666 (na hi nassati kassaci kammaŋ); It 90; J I.81, 116, 150; pret. nassaŋ (prohib.) Sn 1120, pl. anassāma M I.177; aor. nassi A III.54 (mā nassi prohib.); J IV.137 (cakkhūni °iŋsu: the eyes failed); fut. nassisati J I.5; cond. nassissa J II.112. -- Caus. nāseti (q. v.). See also pa°.

Nassana (nt.) [cp. Sk. naśana] disappearance, loss, destruction A III.54 (°dhamma adj. doomed to perish).

Nahāta [Sk. snāta, see nahāyati] one who has bathed Vin II.221; J I.266; DhA IV.232 (°kilesatā washed off moral stain).

Nahātaka [Ved. snātaka, cp. nahāta & nahāyati] "one who has bathed," a brahmin who has finished the studies M I.280; A IV.144; Dh 422 (expl. at DhA IV.232 with ref. to perfection in the Buddha's teaching: catusaccabuddhatāya buddha); cp. Sn 521 (one who has washed away all sin), 646.

Nahāna (nt.) [Sk. snāna] bathing, a bath Vin I.47, 51= II.224; I.196 (dhuva° constant bathing), 197; S I.183; V.390 (fig.); J I.265; PvA 50; Vism 27.

--kāla bathing time PvA 46; --koṭṭhaka bath--room DhA III.88; --garuka fond of bathing Vin I.196; --cuṇṇa bath powder (cp. nahāniya°) DhA I.398; --tittha a shallow place for bathing DhA I.3; III.79.

Nahāniya (adj.) belonging to a bath, bath--; in °cuṇṇa bath--powder PvA 46.

Nahāpaka [Sk. snāpaka, fr. Caus, nahāpeti; cp. nahāpita] a barber, bath attendant D I.74; A III.25; DA I.157 (=ye nahāpenti); PvA 127 (=kappaka).

Nahāpana (nt.) bathing, washing (trs.) D I.7, 12; A I.62, 132; II.70; IV.54; It 111 (ucchādana+); VvA 305 (udakadāna+).

Nahāpita [Sk. only snāpaka (see nahāpaka); new formation fr. Caus. nahāpeti as n. ag. with a-- theme instead of ar--, cp. sallakatta for sallakattar] a barber, who has also the business of preparing & giving baths (cp. Ger. "bader") a bath--attendant (see kappaka). Barbers ranked as a low class socially, and rebirth in a barber's family was considered unfortunate. Vin I.249 (°pubba who had formerly been a barber); D I.225; J I.137; II.5; III.451; IV.138 (eight kahāpaṇas as a barber's fee); DA I.157 (=kappaka); VvA 207 (°sālā a barber's shop).

Nahāpeti [Sk. snāpayati, Caus. of nahāyati] to wash, to give a bath, bathe J I.166; PvA 49; VvA 68, 305.

Nahāmin (adj.--n.) [=nahāpaka; Kern, Toev. asks: should it be nahāpin?] a barber, a low--class individual Pv III.114 (=kappaka--jātika PvA 176).

Nahāyati (rarely nhāyati) [Ved. snāti & snāyati, snā=Gr. nh/xw (to swim), naro/s, *nhreu/s (Nereid), nh_sos (island); Lat. nare (to swim); cp. also Sk. snauti, Gr. na/w, ne/w; Goth. sniwan] to bathe (trs. & intr.), to wash, to perform an ablution (esp. at the end of religious studentship or after the lapse of a lustrative period) Vin II.280; J I.265; VI.336; PvA 93. ppr. nahāyanto (PvA 83) & nahāyamāna (Vin II.105); inf. nahāyituŋ (Vin I.47; PvA 144); ger. nahāyitvā (J I.50; VI.367; PvA 42) & nahātvā (J I.265; III.277; DhA III.88; PvA 23, 62) (after mourning), 82; grd. nahāyitabba (Vin II.220, 280).

Nahāru & Nhāru [Sk. snāyu, Idg. *snē to sew, cp. Gr. ne/w, nh/qw, nh_ma (thread); Ohg. nājan; also Gr. neu_ron (=Lat. nervus); Ags. sinu (=sinew); Ohg. senawa; Goth. nepla=Ags. n&amacremacr;dl (=needle); Oir. snātha (thread); Ohg. snuor (cord)=Ags. snōd] sinew, tendon, muscle. In the anatomy of the body n. occupies the place between maŋsa (flesh, soft flesh) & aṭṭhi (bone), as is seen from ster. sequence chavi, camma, maŋsa, nahāru, aṭṭhi, aṭṭhi--miñja (e. g. at Vin I.25; J III.84). See also defn in detail at SnA 246 sq. & KhA 47. <-> Vin I.25 (nh°); M I.429 (used for bow strings); A I.50; III.324; IV.47 sq. (°daddula), 129; Kh 111.; Sn 194 (aṭṭhi°) Nd2 97 (nh°); DhA III.118; ThA 257 (nh°); PvA 68 (aṭṭhi--camma°), 80 (camma--maŋsa°); Sdhp 46, 103.

Nahuta (nt.) [Sk. nayuta (m. pl.) of unknown etym. Is it the same as navuti? The corresponding v>y>h is frequent, as to meaning cp. nava 3] a vast number, a myriad Sn 677; J I.25, 83; Pv IV.17; DhA I.88; PvA 22, 265.

Nāga [Ved. nāga; etym. of 1. perhaps fr. *snagh=Ags. snaca (snake) & snaegl (snail); of 2 uncertain, perhaps a Non--Aryan word distorted by popular analogy to nāga1] 1. a serpent or Nāga demon, playing a prominent part in Buddh. fairy--tales, gifted with miraculous powers & great strength. They often act as fairies & are classed with other divinities (see devatā), with whom they are sometimes friendly, sometimes at enmity (as with the Garuḷas) D I.54; S III.240 sq.; V.47, 63; Bu. I.30 (dīghāyukā mahiddhikā); Miln 23. Often with supaṇṇā (Garuḷas); J I.64; DhA II.4; PvA 272. Descriptions e. g. at DhA III.231, 242 sq.; see also cpds. -- 2. an elephant, esp. a strong, stately animal (thus in combn hatthi--nāga characterising "a Nāga elephant") & freq. as symbol of strength & endurance ("heroic"). Thus Ep. of the Buddha & of Arahants. Popular etymologies of n. are based on the excellency of this animal (āguŋ na karoti=he is faultless, etc.): see Nd1 201=Nd2 337; Th 1, 693; PvA 57. -- (a) the animal D I.49; S I.16; II.217, 222; III.85; V.351; A II.116; III.156 sq.; Sn 543; Vv 55 (=hatthināga VvA 37); Pv I.113. mahā° A IV.107, 110. -- (b) fig.= hero or saint: S II.277; III.83; M I.151, 386; Dh 320; Sn 29, 53, 166, 421, 518. Of the Buddha: Sn

522, 845, 1058, 1101; Miln 346 (Buddha°). -- 3. The Nāga--tree (now called "iron--wood tree," the P. meaning "fairy tree"), noted for its hard wood & great masses of red flowers (=Sk. nāgakesara, mesua ferrea Lin.): see cpds. °rukkha, °puppha, °latā.
 --âpalokita "elephant--look" (turning the whole body), a mark of the Buddhas M I.337; cp. BSk. nāgâvalokita Divy 208; --danta an ivory peg or pin, also used as a hook on a wall Vin II.117 (°ka Vin II.114, 152); J VI.382; --nāṭaka snakes as actors DhA IV.130; --nāsūru (f.) (woman) having thighs like an elephant's trunk J V.297; --puppha iron--wood flower Miln 283; --bala the strength of an elephant J I.265; II.158; --bhavana the world of snakes Nd1 448; J III.275; DhA IV.14; --māṇavaka a young serpent J III.276; f. °ikā ib. 275; DhA III.232; --rājā king of the Nāgas, i. e. serpents J II.111; III.275; Sn 379 (Erāvaṇa, see detail SnA 368); DhA I.359; III.231, 242 sq. (Ahicchatta); IV.129 sq. (Paṇṇaka); --rukkha the iron--wood tree J I.35 (cp. M Vastu II.249); --latā=rukkha J I.80 (the Buddha's toothpick made of its wood), 232; DhA II.211 (°dantakaṭṭha toothpick); --vatta habits of serpents Nd1 92, also adj. °ika ibid. 89; --vana elephant--grove Dh 324; DhA IV.15; --vanika cl. hunter M I.175; III.132; --hata one who strikes the el. (viz. the Buddha) Vin II.195.

Nāgara [Sk. nāgara, see nagara] a citizen J I.150; IV.404; V.385; Dāvs II.85; VvA 31; PvA 19; DhA I.41.

Nāgarika (adj.) [Sk. nāgarika] citizen--like, urbane, polite DA I.282.

Nāṭaka [Sk. nāṭaka; see naccati] 1. (m.) a dancer, actor, player J I.206; V.373; DhA III.88; IV.59, 130; nāṭakitthi a dancing--girl, nautch--girl DhA III.166; VvA 131. -- 2. (nt.) a play, pantomime J I.59; V.279, also used coll.=dancing--woman J I.59 (?) II.395.

Nātha [Ved. nātha, nāth, to which Goth. nipan (to support), Ohg. gināda (grace)] protector, refuge, help A V.23, 89; Dh 160 (attā hi attano n.), 380; Sn 1131 (Nd2 has nāga); DhA IV.117; PvA 1. lokanātha Saviour of the world (Ep. of the Buddha) Sn 995; PvA 42. -- anātha helpless, unprotected, poor J I.6 (nāthânāthā rich & poor); PvA 3 (°sālā poor house) 65. Cp. nādhati.

Nāda [Sk. nāda, see nadati] loud sound, roaring, roar J I.19 (sīha°), 50 (koñca°), 150 (mahā°). Cp. pa°.

Nādi (f.)=nāda, loud sound, thundering (fig.) Vv 6410.

Nādhati [Sk. nādhate=nāthate (see nātha), only in nadhamāna, cp. RV X.65, 5: nādhas] to have need of, to be in want of (c. gen.) J V.90 (Com. expls by upatappati milāyati; thinking perhaps of nalo va chinno).

Nānatta (nt. m.) [Sk. nānatva; abstr. fr. nānā] diversity, variety, manifoldness, multiformity, distraction; all sorts of (opp. ekatta, cp. M I.364: "the multiformity of sensuous impressions," M.A.). Enumn of diversity as nānattā, viz. dhātu° phassa° vedanā° saññā° sankappa° chanda° pariḷāha° pariyesanā° lābha° D III.289; S II.140 sq., cp. IV.113 sq., 284 sq.; Ps I.87. -- A IV.385; Ps I.63 sq., 88 sq.; S II.115 (vedanā°); Ps I.91 (samāpatti° & vihāra°); J II.265. In composition, substituted sometimes for nāna. Cp. Dialogues I.14, n. 2.
 --kathā desultory talk, gossip D I.8; (=niratthakakathā DA I.90); S V.420; --kāya (adj.) having a variety of bodies or bodily states (combd with or opp. to ekatta°, nānatta--saññin, & ekatta--saññin), appl. to manussā, devā, vinipātikā (cp. nava sattâvāsā) A IV.39 sq.=Nd2 5702; D III.253, 263, 282; --saññā consciousness of diversity (Rh. D.: "idea of multiformity," Dial. II.119; Mrs. Rh. D. "consciousness of the manifold") M I.3; S IV.113 sq.; D III.224, 262 sq., 282; A I.41, 267; II.184; III.306; Ps II.172; Dhs 265 (cp. trsl. p. 72); Vbh 342, 369; --saññin having a varying consciousness (cp. °kāya), D I.31 (cp. DA I.119) 183; III.263.

Nānattatā (f.) [2nd abstr. to nānā]=nānatta, diversity (of states of mind). Seven sorts at Vbh 425: ārammaṇa° manasikāra° chanda° paṇidha° adhimokkha° abhinīhāra° paññā°.

Nānā (adv.) [Ved. nānā, a redupl. nā (emphatic particle, see na1) "so and so," i. e. various, of all kinds] variously, differently. 1. (abs.) A I.138 (on different sides, viz. right < left); Sn 878 (=na ekaŋ SnA 554;=vividhaŋ aññoññaŋ puthu na ekaŋ Nd1 285), 884 sq. -- 2. more frequently in cpds., as first part of adj. or n. where it may be trsld as "different, divers, all kinds of" etc.

Before a double cons. the final ā is shortened: nānagga (for nānā+agga), nānappakāra etc. see below.
 --agga (--rasa) all the choicest delicacies J I.266 (°bhojana, of food); VI.366; PvA 155 (°dibbabhojana); --âdhimuttikatā diversity of dispositions DA I.44; Nett 98; --āvudhā (pl.) various weapons J I.150; --karaṇa difference, diversity Vin I.339 (sangha°); M II.128; cp. Divy 222; --gotta of all kinds of descent Pv II.916; --citta of varying mind J I.295 (itthiyo); --jana all kinds of folk Sn 1102; Nd1 308 (puthu°); --titthiya of var. sects D III.16 sq.; --pakkāra various, manifold J I.52 (sakuṇā), 127, 278 (phalāni); DAI. 148 (āvudhā); PvA 50, 123, 135; --ratta multi--coloured Sn 287; J VI.230; --rasā (pl.) all kinds of dainties Pv II.911; --vāda difference of opinion D I.236; --vidha divers, various, motley PvA 53, 96, 113, and passim; --saŋvāsaka living in a different part, or living apart Vin I.134 sq. (opp. samāna°), 321; II.162.

Nābhi & Nābhī (f.) [Vedic nābhi, nābhī; Av. nabā; Gr. o)mfalo/s (navel); Lat. umbo & umbilicus; Oir. imbliu (navel); Ags. nafu; Ohg. naba (nave), Ger. nabel=E. nave & navel] 1. the navel A III.240; J I.238; DA I.254 (where it is said that the Vessā (Vaiśyas) have sprung from the navel of Brahmā). -- 2. the nave of a wheel Vv 644 (pl. nabhyo & nabbho SS=nābhiyo VvA 276); J I.64; IV.277; Miln 115.

Nāma (nt.) [Vedic nāman, cp. Gr. o)/noma (a)n--w/numos without name); Lat. nomen; Goth. namō; Ags. noma, Ohg. namo] name. -- 1. Literal. nom. nāmaŋ S I.39; Sn 808; J II.131; Miln 27; acc. nāmaŋ PvA 145 (likhi: he wrote her name). -- nāmaŋ karoti to give a name Sn 344; Nd2 466 (n'etaŋ nāmaŋ mātarā kataŋ on "Bhagavā"); J I.203, 262 (w. double acc.). -- nāmaŋ gaṇhāti to call by name, to enumerate J IV.402; PvA 18 (v. l. BB nāmato g.). Definitions at Vin IV.6 (two kinds Q hīna° & ukkaṭṭha°) and at Vism 528 (=namanalakkhaṇa). -- 2. Specified. nāma as metaphysical term is opposed to rūpa, & comprises the 4 immaterial factors of an individual (arūpino khandhā, viz. vedanā saññā sankhāra viññāṇa; see khandha II. Ba). These as the noëtic principle combd with the material principle make up the individual as it is distinguished by "name & body" from other individuals. Thus nāmarūpa= individuality, individual being. These two are inseparable (aññamaññûpanissitā ete dhammā, ekato va uppajjanti Miln 49). S I.35 (yattha n. ca rūpañ ca asesaŋ uparujjhati taŋ te dhammaŋ idh'aññāya acchiduŋ bhavabandhanaŋ); Sn 1036, 1100; Nd1 435=Nd2 339 (nāma=cattāro arūpino khandhā); DhA IV.100 (on Dh 367): vedanādīnaŋ catunnaŋ rūpakkhandhassa cā ti pañcannaŋ khandhānaŋ vasena pavattaŋ nāmarūpaŋ; DhsA 52: nāmarūpa--duke nāmakaraṇaṭṭhena nāmaṭṭhena namanaṭṭhena ca nāmaŋ ruppanaṭṭhena rūpaŋ. Cp. D I.223; II.32, 34, 56, 62; S I.12 (taṇhā nrūpe), 23 (n--rūpasmiŋ asajjamāna); II.3, 4, 66 (nrūpassa avakkanti), 101 sq. (id.); M I.53; A I.83, 176; III.400; IV.385 (°ārammaṇa); V.51, 56; Sn 355, 537, 756, 909; Dh 367; It 35; Ps I.193; II.72, 112 sq.; Vbh 294; Nett 15 sq., 28, 69; Miln 46. Nāma+rūpa form an elementary pair D III.212; Kh IV. Also in the Paṭicca--samuppāda (q. v.), where it is said to be caused (conditioned) by viññāṇa & to cause saḷāyatana (the 6 senses), D II.34; Vin I.1 sq.; S II.6 sq.; Sn 872 (nāmañ ca rūpañca paṭicca phassā; see in detail expld at Nd1 276). Synonymous with nāmarūpa is nāmakāya: Sn 1074; Nd2 338; Ps I.183; Nett 27, 41, 69, 77. <-> In this connection to be mentioned are var. definitions of nāma as the principle or distinguishing mark ("label") of the individual, given by Coms, e. g. Nd1 109, 127; KhA 78; with which cp. Bdhgh's speculation concerning the connotation of nāma mentioned by Mrs. Rh. D. at Dhs. trsl. p. 341. -- 3. Use of Cases. Instr. nāmena by name PvA 1 (Petavatthū ti n.); Mhvs VII.32 (Sirīsavatthu n.). -- acc. nāma (the older form, cp. Sk. nāma) by name S I.33, 235 (Anoma°); Sn 153, 177; J I.59 (ko nām'esa "who by name is this one"=what is his name), 149 (nāmena Nigrodhamigarājā n.), 203 (kiŋsaddo nāma esa); II.4; III.187; VI.364 (kā nāma tvaŋ). See also evaŋnāma, kinnāma; & cp. the foll. -- 4. nāma (acc.) as adv. is used as emphatic particle=just, indeed, for sure, certainly J I.222; II.133, 160, 326; III.90; PvA 6, 13, 63 etc. Therefore freq. in exclamation & exhortation ("please," certainly) J VI.367; DhA III.171; PvA 29 (n. detha do give); in combn with interr. pron.=now, then J I.221 (kiŋ n.), 266 (kathaŋ n.); III.55 (kiŋ); Kh IV. (ekaŋ n. kiŋ); with neg.=not at all, certainly not J I.222; II.352; III.126 etc. -- Often further emphasised or emphasising other part.; e. g. pi (=api) nāma really, just so Vin I.16 (seyyathā p. n.); Sn p. 15 (id.); VvA 22 (read nāma kāro); PvA 76; app' (=api) eva n. thus indeed, forsooth Vin I.16; It 89=M I.460; J I.168; Pv II.26 (=api nāma PvA 80); eva nāma in truth PvA 2; nāma tāva certainly DhA I.392, etc.
 --kamma giving a name, naming, denomination Dhs 1306; Bdhd 83; --karaṇa name--giving, "christening" DhA II.87; --gahaṇa receiving a name, "being christened" J I.262 (°divasa) --gotta ancestry, lineage S I.43 (°ŋ na jīrati); Sn 648, Nd2 385 (mātāpettikaŋ n.); --dheyya assigning a name, name--giving J III.305; IV.449; V.496; Dhs 1306. --pada see pada. --matta a mere name Miln 25.

Nāmaka (adj.) [fr. nāma] 1. (--°) by name S II.282 (Thera°); PvA 67, 96 (kaṇha°). -- 2. consisting of a mere name, i. e. mere talk, nonsense, ridiculous D I.240.

Nāmeti at Sn 1143 (Fsb.) is to be read as nâpenti. Otherwise see under namati.

Nāyaka [BSk. nāyaka (cp. anāyaka without guide AvŚ I.210); fr. neti; cp. naya] a leader, guide, lord, mostly as Ep. of the Buddha (loka° "Lord of the World") Sn 991 (loka°); Mhvs VII.1 (id.); Sdhp 491 (tilokassa); bala--nāyakā gang leaders J I.103.

Nārāca [Sk. nārāca; perhaps for *nāḍ̤āca & conn. with nālīka, a kind of arrow, to nāḷa] an iron weapon, an arrow or javelin M I.429; J III.322; Miln 105, 244, 418. --valaya an iron ring or collar (?) Mhvs VII.20 (Com. "vaṭ̤ṭita--assanārāca--pasa"=a noose formed by bending the ends of the n. into a circle).

Nārī (f.) [Sk. nārī to nara man, orig. "the one belonging to the man"] woman, wife, female Sn 301, 836; Dh 284; J I.60; III.395; IV.396 (°gaṇa); Vv 61, 4416; Pv I.91 (=itthi PvA 44). pl. nariyo (Sn 299, 304, 703), & nāriyo (Sn 703 v. l. BB; Pv II.952). Combd with nara as naranārī, male & female (angels), e. g. Vv 538; Pv II.112 (see nara).

Nāla & Nāḷa (nt.) [Sk. nāla, see nala] a hollow stalk, esp. that of the water lily A IV.169; J I.392 (°pana v. l. °vana); VvA 43. See also nāḷikā & nālī.

Nālaŋ (adv.) [=na alaŋ] not enough, insufficient It 37; J I.190; DA I.167.

Nāḷikā (f.) [Sk. nāḍ̤ikā & nālikā] a stalk, shaft; a tube, pipe or cylinder for holding anything; a small measure of capacity Vin II.116 (sūci°, cp. sūcighara, needle--case); D I.7 (=bhesajja° DA I.89); A I.210; J I.123 (taṇḍ̤ula° a nāḷi full of rice); VI.366 (aḍ̤ḍ̤ha--n--matta); Nd2 229. Cp. pa°.
  --odana a nāḷi measure of boiled rice S I.82; DhA IV.17; --gabbha an (inner) room of tubular shape Vin II.152.

Nāḷikera [Sk. nārikera, nārikela, nalikera, nālikela: dialect, of uncertain etym.] the coconut tree Vv 4413; J IV.159; V.384; DA I.83; VvA 162.

Nāḷikerika (adj.) belonging to the coconut tree J V.417.

Nāḷī (f.) & (in cpds.) nāḷi [Sk. nāḍ̤ī, see nala] a hollow stalk, tube, pipe; also a measure of capacity Vin I.249; A III.49; J I.98 (suvaṇṇa°), 124 (taṇḍ̤ula°), 419; III.220 (kaṇḍ̤a° a quiver); IV.67; DhA II.193 (tela°), 257. Cp. pa°.
  --paṭ̤ṭa a covering for the head, a cap J VI.370, 444 (text °vaṭ̤ṭa); --matta as much as a tube holds A II.199; PvA 283; DhA II.70; J I.419 (of aja--laṇḍ̤ikā).

Nāvā (f.) [Ved. nāuḥ & nāvā, Gr. nau_s, Lat. navis] a boat, ship Vin III.49 (q. v. for definition & description); S I.106 (eka--rukkhikā); III.155=V.51=A IV.127 (sāmuddikā "a liner"); A II.200; III.368; Sn 321, 770, 771; Dh 369 (metaphor of the human body); J I.239; II.112; III.126; 188; IV.2, 21, 138; V.75 (with "500" passengers), 433; VI.160 (=nāvyā canal? or read nālaŋ?); Vv 61 (=pota VvA 42, with pop. etym. "satte netī ti nāvā ti vuccati"); Pv III.35 (=doṇi PvA 189); Miln 261 (100 cubits long); Dāvs IV.42; PvA 47, 53; Sdhp 321. In simile Vism 690.
  --tittha a ferry J III.230; --sañcaraṇa (a place for) the traffic of boats, a port Miln 359.

Nāvāyika [Sk. nāvāja=Gr. nauhgo/s, cp. Lat. navigo] a mariner, sailor, skipper Miln 365.

Nāvika [Sk. nāvika] 1. a sailor, mariner J II.103; IV.142; Miln 359; Dāvs IV.43 (captain). -- 2. a ferryman J II.111; III.230 (Avariya--pitā.).

Nāvutika (adj.) [fr. navuti] 90 years old J III.395 (°ā itthi); SnA 172.

Nāsa [Sk. nāśa, see nassati] destruction, ruin, death J I.5, 256; Sdhp 58, 319. Usually vi°, also adj. vināsaka. Cp. panassati.

Nāsana (nt.) [Sk. nāśana] destruction, abandoning, expulsion, in °antika (adj.) a bhikkhu who is under the penalty of expulsion Vin I.255.

Nāsā (f.) [Vedic nāsā (du.); Lat. nāris, Ohg. nasa, Ags. nasu] 1. the nose, Sn 198, 608. -- 2. the trunk (of an elephant) J V.297 (nāga°--uru); Sdhp 153.
--puṭa "nose--cup"; the outside of the nose, the nostril J VI.74; Vism 195 (nāsa°), 264 (nāsa°, but KhA 67 nāsā°), 283 (nāsa°). --vāta wind, i. e. breath from the nostrils J III.276.

Nāsika (adj.) [cp. Sk. nāsikya] belonging to the nose, nasal, in °sota the nostril or nose (orig. "sense of smell") D I.106; Sn p. 108.

Nāsitaka (adj.) [see nāsa & nāseti] one who is ejected Vin IV.140 (of a bhikkhu).

Nāseti [Sk. nāśayati, Caus. of nassati, q. v.] 1. to destroy, spoil, ruin; to kill J I.59; II.105, 150; III.279, 418. <-> 2. to atone for a fault (with abl.) Vin I.85, 86, 173 etc. <-> Cp. vi°.

Nāha (nt.) [cp. nayhati, naddha] armour J I.358 (sabba°sannaddha). Cp. onāha.

Ni° [Sk. ni-- & nih--, insep. prefixes: (a) ni down=Av. ni, cp. Gr. neio/s lowland, nei/atos the lowest, hindmost; Lat. nīdus (*ni--zdos: place to sit down=nest); Ags. nēol, nider=E. nether; Goth. nidar=Ohg. nidar; also Sk. nīca, nīpa etc. -- (b) niḥ out, prob. fr. *seni & to Lat. sine without]. Nearly all (ultimately prob. all) words under this heading are cpds. with the pref. ni. <-> A. Forms. 1. Pāli ni° combines the two prefixes ni & nis (nir). They are outwardly to be distinguished inasmuch as ni is usually followed by a single consonant (except in forms where double cons. is usually restored in composition, like ni--kkhipati=ni+kṣip; nissita= ni+sri. Sometimes the double cons. is merely graphic or due to analogy, esp. in words where ni-- is contrasted with ud-- ("up"), as nikkujja>ukkujja, niggilati> uggilati, ninnamati>unnamati). On the other hand a compn with nis is subject to the rules of assimilation, viz. either doubling of cons. (nibbhoga=nir--bhoga) where vv is represented by bb (nibbiṇṇa fr. nir--vindati), or lengthening of ni to nī (nīyādeti as well as niyy°; nīharati=nir+har), or single cons. in the special cases of r & v (niroga besides nīroga for nirroga, cp. duratta >dūrakkha; niveṭheti=nibbeṭheti, nivāreti=*nivvāreti=nīvāreti). Before a vowel the sandhi--cons. r is restored: nir--aya, nir--upadhi etc. -- 2. Both ni & nis are base--prefixes only, & of stable, well--defined character, i. e. never enter combns with other prefixes as first (modifying) components in verb--function (like saŋ, vi etc.), although nis occurs in such combn in noun--cpds. negating the whole term: nir--upadhi, nis--saŋsaya etc. <-> 3. ni is freq. emphasised by saŋ as saŋni° (tud, dhā, pat, sad); nis most freq. by abhi as abhinis° (nam, pad, vatt, har).
B. Meanings. 1. ni (with secondary derivations like nīca "low") is a verb--pref. only, i. e. it characterises action with respect to its direction, which is that of (a) a downward motion (opp. abhi & ud); (b) often implying the aim (=down into, on to, cp. Lat. sub in subire, or pref. ad°); or (c) the reverting of an upward motion=back (identical with b); e. g. (a) ni--dhā (put down), °kkhip (throw d.), °guh (hide d.), °ci (heap up), °pad (fall d.), °sad (sit d.); (b) ni--ratta (at--tached to), °mant (speak to); °yuj (ap--point), °ved (ad--dress), °sev (be devoted to) etc.; (c) ni--vatt (turn back). -- 2. nis (a) as verb--pref. it denotes the directional "out" with further development to "away from, opposite, without," pointing out the finishing, completion or vanishing of an action & through the latter idea often assuming the meaning of the reverse, disappearance or contrary of an action="un" (Lat. dis--), e. g. nikkhamati (to go out from) opp. pavisati (to enter into), °ccharati (nis to car to go forth), °ddhamati (throw out), °pajjati (result from), °bbattati (vatt spring out from), nīharati (take out), nirodhati (break up, destroy). -- (b) as nounpref. it denotes "being without" or "not having"= E. --less, e. g. niccola without clothes, °ttaṇha (without thirst), °ppurisa (without a man), °pphala (without fruit); niccala motion--less, °kkaruṇa (heartless), °ddosa (fault°), °maŋsa (flesh°), °saŋsaya (doubt°) niratttha (useless), °bbhaya (fear°). -- Bdhgh evidently takes ni-- in meaning of nis only, when defining: ni--saddo abhāvaŋ dīpeti Vism 495.

Nikacca see nikati.

Nikaṭṭha (adj.) [cp. Sk. nikṛṣṭa, ni+kasati] brought down, debased, low. As one kind of puggala (n--kāya+ncitta) A

II.137. loc. nikaṭṭhe (adv.) near J III.438= ThA 105 (v. 33) (=santike J III.438).

Nikaṇṇika (adj.) under (4) ears, secret, cp. catukkaṇṇa J III.124; nt. adv. secretly Vin IV.270, 271.

Nikata (adj.) [Sk. nikṛta, ni+karoti "done down"] deceived, cheated M I.511 (+vañcita paladdha); S IV.307 (+vañcita paluddha).

Nikati (f.) [Sk. nikṛti, see prec.] fraud, deceit, cheating D I.5 (=DA I.80 paṭirūpakena vañcanaŋ); III.176; Sn 242 (=nirāsaŋ--karaṇaŋ SnA 286); J I.223; Pv III.95 (+vañcana); Pug 19, 23, 58; VvA 114; PvA 211 (paṭirūpadassanena paresaŋ vikāro). -- instr. nikatiyā (metri causa) J I.223, nikatyā J II.183, nikacca S I.24. Cp. nekatika.

Nikanta (adj.) [Sk. nikṛtta & nikṛntita (cp. Divy 537, 539), ni+kantati2] cut, (ab--)razed M I.364 (of a fleshless bone).

Nikantati [Sk. ni--kṛntati, see kantati2] to cut down, to cut up, cut off PvA 210 (piṭṭhi--maŋsāni the flesh of the back, v. l. SS for ukkant°); Pgdp 29.

Nikanti (f.) [Sk. nikānti, ni+kamati] desire, craving, longing for, wish Th 1, 20; Ps II.72, 101; Dhs 1059, 1136; Vism 239, 580; DhsA 369; DhA IV.63; DA I.110; Dāvs III.40.

Nikara [Sk. nikara, ni+karoti] a multitude Dāvs V.25 (jātipuppha°).

Nikaraṇā (f. or is it °aŋ?)=nikati (fraud) Pug 19, 23 (as syn. of māyā).

Nikaroti [Sk. nikaroti, ni+karoti] to bring down, humiliate, to deceive, cheat Sn 138 (nikubbetha Pot.=vañceyya KhA 247). pp. nikata (q. v.).

Nikasa [Sk. nikasa, ni+kasati] a whetstone Dāvs III.87 (°opala).

Nikasāva (adj.) [Sk. niṣkaṣāya nis+kasāva see kasāya 2d] free from impurity Vin I.3; opp. anikkasāva (q. v.) Dh 9÷.

Nikāma [Vedic nikāma, ni+kāma] desire, pleasure, longing: only in cpds.; see nanikāma.
--kāra read by Kern (Toev. 174) at Th 1, 1271 for na kāmakāra but unjustified (see SnA on Sn 351); --lābhin gaining pleasure S II.278; M I.354; III.110; A II.23, 36; Pug 11, 12; Vbh 332.

Nikāmanā (f.)=nikanti, Dhs 1059.

Nikāmeti [Sk. ni--kāmayati, ni+kāmeti] to crave, desire, strive after, ppr nikāmayaŋ S I.122, & nikāmayamāna Vin II.108. Cp. nikanta & nikanti.

Nikāya [Sk. nikāya, ni+kāya] collection ("body") assemblage, class, group; 1. generally (always --°): eka° one class of beings DhsA 66; tiracchāna° the animal kingdom S III.152; deva° the assembly of the gods, the gods D II.261 (60); M I.102; S IV. 180; A III.249; IV.461; PvA 136; satta° the world of beings, the animate creation, a class of living beings S II.2, 42, 44; M I.49 (tesaŋ tesaŋ sattānaŋ tamhi tamhi s.--nikāye of all beings in each class); Vbh 137; PvA 134. -- 2. especially the coll. of Buddhist Suttas, as the 5 sections of the Suttanta Piṭaka, viz. Dīgha°, Majjhima°, Saŋyutta°, Anguttara° (referred to as D.M.S.A. in Dictionaryquotations), Khuddaka°; enumd PvA 2; Anvs p. 35; DhA II.95 (dhammāsanaŋ āruyha pañcahi nikāyehi atthañ ca kāraṇañ ca ākaḍḍhitvā). The five Nikāyas are enumd also at Vism 711; one is referred to at SnA 195 (pariyāpuṇāti master by heart). See further details under piṭaka. Cp. nekāyika.

Nikāra [Sk. nikāra in diff. meaning, ni+kāra] service, humility J III.120 (nikāra--pakāra, prob. to be read nipaccākāra, q. v.).

Nikāsa (n.--adj.) [ni+kaś] appearance; adj. of appearance, like J V.87 (--°), corresp. to °avakāsa.

Nikāsin (adj.) [cp. Sk. nikāśin; fr. ni+kāsati] "shining," resembling, like J III.320 (aggi--nikāsinā suriyena).

Nikiṇṇa (adj.) [Sk. *nikīrṇa, pp. ni+kirati, cp. kiraṇa] "strewn down into," hidden away, sheltered J III.529.

Nikiḷita (adj.) [Sk. *nikrīḍ̤ita, pp. of nikrīḍ̤ayati, ni+ kīḷati] engrossed in play J VI.313.

Nikīḷitāvin (adj.) [fr. ni--kīḷati] playful, playing or dallying with (c. loc.), finding enjoyment in S I.9 (a° kāmesu); IV.110 (id.).

Nikujja see nikkujja, q. v. also for nikujjita which is more correctly spelt k than kk (cp. Trenckner, Preface to Majjhima Nikāya & see ni° A 1).

Nikujjati [ni+kujjati, see kujja & cp. nikkujja] to be bent down on, i. e. to attach importance to, to lay weight on D I.53 (as vv. ll. to be preferred to text reading nikkujj°, cp. nikujja); DA I.160 (nikk°).

Nikuñja [Sk. nikuñja, ni+kuñja] a hollow down, a glen, thicket Dāvs IV.32.

Nikūjati [ni+kūjati "to sing on"] 1. to chirp, warble, hum Th 1, 1270 (nikūjaŋ); ThA 211 (nikūji). -- 2. to twang, jingle, rustle J III.323. -- pp. nikūjita. -- Cp. abhi°.

Nikūjita [see nikūjati] sung forth, warbled out Th 2, 261.

Nikūṭa [ni+kūṭa to kūṭa2] a corner, top, climax J I.278 (arahatta°, where usually arahattena kūṭaŋ etc.); DA I.307 (id.).

Niketa [Sk. niketa settlement, ni+cināti] 1. house, abode Dh 91 (=ālaya DhA II.170). -- 2. (fig.) company, association. (In this sense it seems to be interpreted as belonging to ketu "sign, characteristic, mark," and niketa--sārin would have to be taken as "following the banner or flag of . . .," i. e. belonging or attached to, i. e. a follower of, one who is devoted to.) a° not living in company, having no house Sn 207; Miln 244 (+nirālaya).
--vāsin (a°) not living in a house, not associating with anybody Miln 201; --sayana=°vāsin Miln 361; --sārin (a°) "wandering homeless" or "not living in company," i. e. not associating with, not a follower of . . . S III.9 sq.=Nd1 198; Sn 844=S III.9; SnA 255=S III.10; Sn 970 (=Nd1 494 q. v.).

Niketavant (adj.) [to niketa] parting company with Miln 288 (kamma°).

Niketin (adj.) having an abode, being housed, living in Sn 422 (kosalesu); J III.432 (duma--sākhā--niketinī f.).

Nikkankha (adj.) [Sk. niḥśanka, nis+kankha, adj. of kankhā, cp. kankhin] not afraid, fearless, not doubting, confident, sure J I.58. Cp. nissaŋsaya.

Nikkankhā (f.) [Sk. niḥśankā, nis+kankhā] fearlessness, state of confidence, trust (cp. nibbicikicchā) S V.221.

Nikkaḍ̤ḍ̤hati [Sk. niṣkarṣati, nis+kasati, cp. kaḍ̤ḍ̤hati] to throw out Vin IV.274 (Caus. nikkaḍ̤ḍ̤hāpeti ibid.); J I.116; II.440; SnA 192. pp. nikkaḍ̤ḍ̤hita.

Nikkaḍ̤ḍ̤hanā (f.) throwing out, ejection J III.22 (a°); V.234. (=niddhamanā).

Nikkaḍ̤ḍ̤hita (adj.) [Sk. *niṣkarṣita see nikkaḍ̤ḍ̤hati] thrown out J II.103 (gehā); PvA 179 (read ḍ̤ḍ̤h for ḍ̤ḍ̤).

Nikkaṇṭaka (adj.) [Sk. niṣkaṇṭaka, nis+kaṇṭaka] free from thorns or enemies Miln 250; cp. akaṇṭaka.

Nikkaddama (adj.) [nis+kaddama] unstained, not dirty, free from impunity DA I.226.

Nikkama (n.--adj.) [Sk. niṣkrama; nis+kama] exertion, strength, endurance. The orig. meaning of "going forth" is quite obliterated by the fig. meaning (cp. nikkhamati & nekkhamma) A I.4; III.214; Vv 187 (=viriya VvA 96); Dhs 13, 22, 219, 571; Vism 132; Miln 244 (+ārambha). -- (adj.) strong in (--°), enduring, exerting oneself S I.194 (tibba°); V.66, 104 sq.; Sn 68 (daḷha°, cp. Nd2 under padhānavā), 542 (sacca°).

Nikkamati [Sk. niṣkramati, nis+kamati, see also nikkhamati & nekkhamma] to go out, to go forth; in fig. meaning: to leave behind lust, evil & the world, to get rid of "kāma" (craving), to show right exertion & strength Miln 245 (+arabhati)+S I.156 (kkh).

Nikkaya [cp. Sk. niṣkraya, nis+kaya cp. nikkiṇāti] "buying off," redemption J VI.577.

Nikkaruṇa (adj.) [nis+karuṇa, adj. of karuṇā] without compassion, heartless Sn 244 (=sattānaŋ anatthakāma); Sdhp 508.

Nikkarunatā (f.)=following Vism 314.

Nikkaruṇā (f.) [Sk. niṣkaruṇatā; nis+karuṇā] heartlessness PvA 55.

Nikkasāva see nikasāva.

Nikkāma (adj.) [Sk. niṣkāma, nis+kāma] without craving or lust, desireless Sn 1131 (=akāmakāmin Nd2 340; pahīnakāma SnA 605 with v. l.: nikkāma). Cp. next.

Nikkāmin (adj.) [nis+kāmin]=nikkāma Sn 228 (=katanikkhamana KhA 184).

Nikkāraṇā (abl.=adv.) [Sk. niṣkāraṇā, nis+kāraṇaŋ] without reason, without cause or purpose Sn 75 (=akāraṇā ahetu Nd2 341).

Nikkāsa is Bdhgh's reading for ikkāsa (q. v.) Vin II.151, with C. on p. 321.

Nikkiṇati [Sk. niṣkriṇāti, nis+kiṇāti] to buy back, to redeem J VI.576, 585; Miln 284.

Nikkiṇṇa (adj.) [Sk. niṣkīrṇa, nis+kiṇṇa, see kiraṇa] spread out, spread before, ready (for eating) J VI.182 (=ṭhapita Com.).

Nikkilesa [nis+kilesa] freedom fr. moral blemish Nd1 340=Nd2 under pucchā Nd2 185; as adj. pure, unstained DhA IV.192=SnA 469 (=anāvila).

Nikkujja (adj.) [ni+kubja, better spelling is nikujja see nikkujjati] bent down, i. e. head forward, lying on one's face; upset, thrown over A I.130; S V.48; Pv IV.77 (k); Pug 31. Opp. ukkujja.

Nikkujjati [for nikujjati (q. v.) through analogy with opp. ukkujjati. Etym. perhaps to kujja humpback, Sk. kubja, but better with Kern, Toev. 1. p. 175= Sk. nyubjati, influenced by kubja with regard to k.] to turn upside down, to upset Vin II.113; A IV.344 (pattaŋ). <-> pp. nikkujjita.

Nikkujjita (adj.) [pp. of nikkujjati; often (rightly) spelt nikujjita, q. v.] lying face downward, overturned, upset, fallen over, stumbled Vin I.16; D I.85, 110; 147, M I.24 (k.); A I.173; III.238; Th 2, 28, 30 (k.); J III.277; SnA 155 (=adhomukha--ṭhapita); DA I.228.

Nikkuha (adj.) [nis+kuha] without deceit, not false A II.26=It 113; Sn 56; Nd2 342.

Nikkodha (adj.) [nis+kodha] without anger, free from anger J IV.22.

Nikkha (m. & nt.) [Vedic niṣka; cp. Oir. nasc (ring), Ohg. nusca (bracelet)] 1. a golden ornament for neck or breast, a ring J II.444; VI.577. -- 2. (already Vedic) a golden coin or a weight of gold (cp. a "pound sterling"), equal to 15 suvaṇṇas (VvA 104=suvaṇṇassa pañcadasa--dharaṇaŋ nikkhan ti vadanti) S II.234 (suvaṇṇa° & singi°); J I.84 (id.); A IV.120 (suvaṇṇa°); Vv 208= 438 (v. l. SS nekkha) J VI.180; Miln 284. suvaṇṇanikkha--sataŋ (100 gold pieces) J I.376; IV.97; V.58; °sahassaŋ (1000) J V.67; DhA I.393. -- See also nekkha.

Nikkhanta (adj.) [pp. of nis+kamati, see nikkhamati] gone out, departed from (c. abl.), gone away; also med. going out, giving up, fig. leaving behind, resigning, renouncing (fusing in meaning with kanta1 of kāmyati =desireless) S I.185 (agārasmā anagāriyaŋ); Sn 991 (Kapilavatthumhā n. lokanāyako); J I.149; II.153; IV.364 (°bhikkhā, in sense of nikkhāmita°, v. l. nikkhitta°, perhaps preferable, expld p. 366 nibaddha°= designed for, given to); SnA 605 (fig.; as v. l. for nikkāma); DhA II.39; PvA 61 (bahi); Nd2 under nissita; Nd2 107 (free, unobstructed).

Nikkhama (adj.) [cp. Sk. niṣkrama] going out from PvA 80 (nāsikāya n.--mala). dun° at Th 1, 72 is to be read dunnikkhaya, as indicated by vv. ll. See the latter.

Nikkhamati [Sk. niṣkramati, nis+kamati] to go forth from, to come out of (c. abl.), to get out, issue forth, depart, fig. to leave the household life behind (agārā n.), to retire from the world (cp. abhinikkhamati etc.), or to give up evil desire. -- (a) lit. (often with bahi outside, out; opp. pavisati to enter into: A V.195). D II.14 (mātu kucchismā); J I.52 (mātukucchito). Imper. nikkhama Pv. I.103; ppr. nikkhamanto J I.52; II.153; III.26 (mukhato); PvA 90; aor. nikkhami J II.154; III.188; fut. °issati J II.154; ger. nikkhamma J I.51, 61 (fig.) & nikkhamitvā J I.16, 138 (fig.), 265; III.26; IV.449 (n. pabbajissāmi); PvA 14, 19 (fig.) 67 (gāmato), 74 (id.); inf. nikkhamituŋ J I.61 (fig.); II.104; Pv I.102 (bahi n.); grd. nikkhamitabba Vin I.47. <-> (b) fig. (see also nikkamati, & cp. nekkhamma & BSk. niṣkramati in same meaning, e. g. Divy 68 etc.) S I.156 (ārabbhati+)=Miln 245 (where nikkamati); J I.51 (agārā), 61 (mahābhinikkhamanaŋ "the great renunciation"), PvA 19 (id.). -- pp. nikkhanta; caus. nikkhameti (q. v.).

Nikkhamana [BSk. niṣkramaṇa, to nikkhamati] going out, departing J II.153; VvA 71 (opp. pavesana); fig. renunciation KhA 184 (kata° as adj.=nikkāmin). See also abhi°.

Nikkhameti & Nikkhāmeti [Caus. of nikkhamati] to make go out or away, to bring out or forth S II.128; J I.264, II.112. -- pp. nikkhāmita J III.99 (+nicchuddha, thrown out, in expln of nibbāpita; v. l. BB. nikaḍhāpita).

Nikkhaya (adj.) [Sk. *niḥkṣaya, nis+khaya] liable to destruction, able to be destroyed, in dun° hard to destroy J IV.449 (=dun--nikkaḍḍhiya Com.); also to be read (v. l.) at Th 1, 72 for dunnikkhama. Cp. nikhīṇa.

Nikkhitta (adj.) [Sk. nikṣipta, see nikkhipati] laid down, lying; put down into, set in, arranged; in cpds. (°--) having laid down=freed of, rid of D II.14 (maṇi--ratanaŋ vatthe n. set into); It 13 (sagge: put into heaven); J I.53, 266; Pv III.68; Miln 343 (agga° put down as the highest, i. e. of the highest praise; cp. BSk. agranikṣipta Lal. V. 167); PvA 148 (dhana n.=collected, v. l. SS. nikkita). nikkhitta--daṇḍa (adj.) not using a weapon (cp. daṇḍa) S I.141 etc.; nikkhitta--dhura unyoked, freed of the yoke A I.71; III.108; cp. DhsA 145; -- su° well set, well arranged A II.147 sq. (°assa pada--vyañjanassa attho sunnayo hoti); opp. dun° A I.59; Nett 21.

Nikkhittaka (adj.--n.) [fr. nikkhitta] one to whose charge something has been committed Dpvs IV.5 (agga° thera: original depositary of the Faith).

Nikkhipati [Sk. nikṣipati, ni+khipati] 1. to lay down (carefully), to put down, to lay (an egg) Vin II.114; It 13, 14 (Pot. nikkhipeyya); Pug 34; J I.49 (aṇḍakaŋ). -- 2. to lay aside, to put away Vin I.46 (patta--cīvaraŋ); A I.206 (daṇḍaŋ to discard the weapon; see daṇḍa); Mhvs 14, 10 (dhanu--saraŋ). -- 3. to eliminate, get rid of, give up Pv II.615 (dehaŋ to get rid of the body); DhsA 344 (vitthāra--desanaŋ). -- 4. to give in charge, to deposit, entrust, save Pug 26; VvA 33 (sahassathavikaŋ). -- aor. nikkhipi D II.16Q (Bhagavato sarīraŋ) J II.104, 111, 416; fut. °issati D II.157 (samussayaŋ); ger. °itvā M III.156 (cittaŋ); J II.416; VI.366; grd. °itabba Vin I.46. -- pp. nikkhitta (q. v.). -- Caus. nikkhipāpeti to cause to be laid down, to order to be put down etc. PvA 215 (gosīsaṭṭhiŋ). Cp. abhi°.

Nikkhepa [Sk. nikṣepa, see nikkhipati] putting down, laying down; casting off, discarding, elimination; giving up, renunciation; abstract or summary treatment DhsA 6, 344 (see under mātikā); in grammar: pada° the setting of the verse; i. e. rules of composition (Miln 381). Vin I.16 (pādukānaŋ=the putting down of the slippers, i.e. the slippers as they were, put down); J III.243 (dhura° giving up one's office or charge), I.236 (sarīra °ŋ kāresi had the body laid out); Dpvs XVII.109 (id.). Vism 618 (=cuti); DhA II.98 (sarīra°); DA I.50 (sutta°); DhsA 344; Miln 91.

Nikkhepana (nt.)=nikkhepa S III.26 (bhāra° getting rid of the load, opp. bhārâdānaŋ); Miln 356 (=comparison); Vism 236 (deha°).

Nikhanati & Nikhaṇati [Sk. nikhanati, ni+khanati] to dig into, to bury, to erect, to cover up Vin II.116; III.78 (akkhiŋ=cover the eye, as a sign); J V.434=DhA IV.197 (id.); D II.127 (ṇ); J I.264; SnA 519 (ṇ, to bury). -- pp. nikhāta.

Nikhāta [pp. of nikhaṇati] 1. dug, dug out (of a hole), buried (of a body) SnA 519. -- 2. dug in, erected (of a post) Sn 28; DhA II.181 (nagara--dvāre n. indakhīla). See also a°.

Nikhādana (nt.) [Sk. *nikhādana, ni+khādati, cp. khādana] "eating down," a sharp instrument, a spade or (acc. to Morris, J.P.T.S. 1884, 83) a chisel Vin III.149; IV.211; J II.405 (so read for khādana); IV.344; V.45.

Nikhila (adj.) [Sk. nikhila cp. khila] all, entire, whole Dāvs V.40 (°loka v. l. sakala°).

Nikhīṇa (adj.) [nis+khīṇa] having or being lost J VI.499 (°patta without wings, deprived of its wings).

Niga in gavaya--gokaṇṇa--nig--âdīnaŋ DhsA 331 is misprint for miga.

Nigacchati [Sk. nigacchati, ni+gacchati] to go down to, to "undergo," incur, enter, come to; to suffer esp. with dukkhaŋ & similar expressions of affliction or punishment S IV.70 (dukkhaŋ); M I.337 sq. (id.); A I.251 (bandhanaŋ); Dh 69 (dukkhaŋ=vindati, paṭilabhati DhA II.50), 137; Nd2 1994 (maraṇaŋ+maraṇamattam pi dukkhaŋ) Pv IV.77 (pret. nigacchiṭṭha=pāpuṇi PvA 266).

Nigaṇṭha [BSk. nirgrantha (Divy 143, 262 etc.) "freed from all ties," nis+gaṇṭhi. This is the customary (correct?) etym. Prk. niggantha, cp. Weber, Bhagavatī p. 165] a member of the Jain order (see M I.370--375, 380 & cp. jaṭila) Vin I.233 (Nātaputta, the head of that Order, cp. D I.57; also Sīho senāpati n--sāvako); S I.78, 82 (°bhikkhā); A I.205 sq. (°uposatha), cp. 220; II.196 (°sāvaka); III.276, 383; V.150 (dasahi asaddhammehi samannāgata); Sn 381; Ud 65 (jaṭilā, n., acelā, ekasātā, paribbājakā); J II.262 (object to eating flesh); DA I.162; DhA I.440; III.489; VvA 29 (n. nāma samaṇajāti). -- f. nigaṇṭhī D I.54 (nigaṇṭhi--gabbha).

Nigati (f.) [ni+gati, q. v.] destiny, condition, behaviour J VI.238. See also niyati & cp. niggatika.

Nigama [Sk. nigama, fr. nigacchati=a meeting--place or market, cp. E. moot--hall=market hall] a small town, market town (opp. janapada); often combd with gāma (see gāma 2) Vin I.110 (°sīma), 188 (°kathā), 197 (Setakaṇṇika°); D I.7 (°kathā), 101 (°sāmanta), 193, 237; M I.429, 488; Pv II.1318; J VI.330; PvA 111 (Asitañjana°, v. l. BB nagara). Cp. negama.

Nigamana (nt.) [Sk. nigamana] quotation, explanation, illustration Vism 427 (°vacana quotation); PvA 255 (perhaps we should read niyamana); conclusion, e. g. Paṭṭh.A 366; VbhA 523.

Nigaḷa [Sk. nigaḍa, ni+gaḷa, cp. gala3] an (iron) chain for the feet J I.394; II.153; VI.64 (here as "bracelet").

Nigāḷhika (better v. l. nigāḷhita) [Sk. nigāḍhita; ni+ gāḍhita, see gāḷha2] sunk down into, immersed in Th 1, 568 (gūthakūpe).

Nigūḷha [Sk. nigūḍha, but BSk. nirgūḍha (Divy 256); ni+gūḷha] hidden (down), concealed; (n.) a secret J I.461; Dāvs III.39.

Nigūhati [Sk. nigūhati, ni+gūhati] to cover up, conceal, hide J I.286; III.392; IV.203; Pv.III.43 (÷parigūhāmi, v. l. SS guyhāmi). pp. nigūḷha (q. v.).

Nigūhana (nt.) [Sk. nigūhana, see nigūhati] covering, concealing, hiding VvA 71.

Niggacchati [Sk. nirgacchati, nis+gacchati] to go out or away, disappear; to proceed from, only in pp. niggata (q. v.); at J VI.504 as ni°.

Nigganṭhi (adj.) [Sk. nirgranthi, nis+ganṭhi, cp. also nigaṇṭha] free from knots (said of a sword) Miln 105. See also nighaṇḍu.

Niggaṇhāti [Sk. nigṛhṇāti, ni+gaṇhāti] 1. to hold back, restrain Dh 326; J IV.97; Miln 184; Vism 133. -- Opp. paggaṇhāti. -- 2. to rebuke, censure (c. instr.) A III.187; J III.222; Miln 9 (musāvādena); DhA I.29. <-> ger. niggayha, pp. niggahīta (q. v.). Cp. abhi°.

Niggata (adj.) [Sk. nirgata, see niggacchati] 1. going out, proceeding from (abl.): dahato niggatā nadī (a river issuing from a lake) PvA 152. -- 2. (=nigata? or= nis+gata "of ill fate") destined, fateful; miserable, unfortunate PvA 223 (°kamma=punishment in expln of niyassa kamma, v. l. SS. nigaha for niggata; see also niya & niyata); Sdhp 165 (of niraya=miserable), cp. niggatika & niggamana.

Niggatika [Sk. *nirgatika, nis+gati--ka] having a bad "gati" or fate, ill--fated, bad, unfortunate, miserable J III.538 (v. l. BB as gloss, nikkāruṇika); IV.48 (v. l. BB nikatika).

Niggama (n.) in logic, deduction, conclusion. Pts. of Controversy p. 1.

Niggamana [Sk. *nirgamana, of niggacchati] 1. going away DA I.94. -- 2. result, fate, consequence, outcome Sdhp 172, 173 (dun°). -- 3. (log.) conclusion Kvu 4.

Niggayha--vādin (adj.) [see niggaṇhāti] one who speaks rebukingly, censuring, reproving, resenting Dh 76 (see expln in detail at DhA II.107 & cp. M III.118).

Niggayhati [Sk. nigṛhyate, ni+gayhati, Pass. of niggaṇhāti] to be seized by (?), to be blamed for DhA I.295 (cittaŋ dukkhena n., in expln of dunniggaha).

Niggaha [Sk. nigraha, ni+gaha2; see niggaṇhāti] 1. restraint, control, rebuke, censure, blame Vin II.196; A I.98, 174;

V.70; J V.116 (opp. paggaha); VI.371 (id.); Miln 28, 45, 224. -- dun° hard to control (citta) Dh 35 (cp. expl. at DhA I.295). -- 2. (log.) refutation Kvu 3.

Niggahaṇa (adj.) [Sk. *nirgahaṇa, cp. nirgṛha homeless; nis+gahaṇa] without acquisitions, i. e. poor J II.367 (v. l. BB. as gloss nirāhāra).

Niggahaṇatā (f.) [abstr. fr. ni+gṛh, cp. next] restraint Vism 134 (cittassa). Opp. pagg°.

Niggahīta (adj.) [Sk. nigṛhīta, but cp. Divy 401: nigṛhīta; ni+gahita] restrained, checked, rebuked, reproved S III.12; A I.175 (aniggahīto dhammo); J VI.493.

Niggāhaka (adj.--n.) [ni+gāhaka, see niggaṇhāti] one who rebukes, oppresses, oppressor Sn 118 (=bādhaka SnA 178, with v. l. ghātaka); J IV.362 (=balisādhaka Com.).

Niggilati (niggalati) [Sk. nigirati, ni+gilati] to swallow down (opp. uggilati to spit out, throw up) J IV.392 (sic as v. l.; text niggalati).

Nigguṇa (adj.) [Sk. nirguṇa, nis+guṇa] devoid of good qualities, bad Miln 180.

Nigguṇḍi (f.) [Sk. nirguṇḍī, of obscure etym.] a shrub (Vitex Negundo) Miln 223 (°phala); Vism 257 (°puppha).

Niggumba (adj.) [Sk. *nirgulma, nis+gumba] free from bushes, clear J I.187; Miln 3.

Nigghātana (nt.) [Sk. nirghātana, nis+ghātana, but cp. nighāta] destruction, killing, rooting out Sn 1085 (taṇhā°; SnA 576=vināsana); Nd2 343 (v. l. nighātana).

Nigghosa [Sk. nirghoṣa, nis+ghosa] 1. "shouting out," sound; fame, renown; speech, utterance, proclamation; word of reproach, blame S I.190; A IV.88 (appa° noiseless, lit. of little or no noise); Sn 719, 818 (=nindāvacana SnA 537), 1061; J I.64; VI.83; Vv 55; Nd1 150; Nd2 344; Dhs 621; VvA 140 (madhura°); 334 (in quotation appa--sadda, appa°); Sdhp 245. -- 2. (adj.) noiseless, quiet, still Sn 959 (=appasadda appanigghosa Nd1 467).

Nigrodha [Sk. nyagrodha; Non--Aryan?] the banyan or Indian fig--tree, Ficus Indica, usually as cpd. °rukkha Vin IV.35; D II.4; Sn 272; J III.188 (r.) DhA II.14 (r.); PvA 5 (r.) 112, 244; Sdhp 270; --pakka the fruit of the fig--tree Vism 409. --parimaṇḍala the round or circumference of the banyan D II.18; III.144, 162.

Nigha1

Nigha1 (nīgha) (adj.--n.) is invented by Com. & scholiasts to explain the combn anigha (anīgha sporadic, e. g. S V.57). But this should be divided an--īgha instead of a--nīgha. -- (m.) rage, trembling, confusion, only in formula rāgo n. doso n. moho n. explaining the adj. anīgha. Thus at S IV.292=Nd2 45; S V.57. -- (adj.) anigha not trembling, undisturbed, calm [see etym. under īgha=Sk. ṛgh of ṛghāyati to tremble, rage, rave] S I.54; IV.291; J V.343. Otherwise always combd with nirāsa: S I.12=23, 141; Sn 1048, 1060, 1078. Expld correctly at SnA 590 by rāgādi--īgha--virahita. Spelling anīgha J III.443 (Com. niddukkha); Pv IV.134 (+nirāsa; expld by niddukkha PvA 230). anīgha also at It 97 (+chinnasaŋsaya); Ud 76; Dh 295 (v. l. aniggha; expld by niddukkha DhA III.454).

Nigha2

Nigha2 (nt.) [prob. ni+gha=Sk. °gha of hanati (see also P. °gha), to kill; unless abstracted from anigha as in prec. nigha1] killing, destruction Th 2, 491 (=maraṇasampāpana ThA 288).

Nighaŋsa [Sk. nigharṣa] rubbing, chafing DhsA 263, 308.

Nighaŋsati [Sk. nigharṣati, ni+ghaŋsati1] 1. to rub, rub against, graze, chafe Vin II.133; Vism 120; DhA I.396. -- 2. to polish up, clean J II.418; III.75.

Nighaŋsana (nt.) [Sk. nigharṣana]=nighaŋsa Miln 215.

Nighaṇḍu [Sk. nighaṇṭu, dial. for nirgrantha from grathnāti (see gaṇṭhi & ghaṭṭana), orig. disentanglement, unravelling, i. e. explanation; cp. niggaṇṭhi, which is a variant of the same word. -- BSk. nighaṇṭa (Divy 619; AvŚ II.19), Prk. nighaṇṭu] an explained word or a word expln, vocabulary, gloss, usually in ster. formula marking the accomplishments of a learned Brahmin "sanighaṇḍu--keṭubhānaŋ . . . padako" (see detail under keṭubha) D I.88; A I.163, 166; III.223; Sn p. 105; Miln 10. Bdhgh's expln is quoted by Trenckner, Notes p. 65.

Nighāta [Sk. nighāta, ni+ghāta] striking down, suppressing, destroying, killing M I.430; Nett 189. Cp. nighāti.

Nighāti [ni+ghāti] "slaying or being slain," defeat, loss (opp. ugghāti) Sn 828. Cp. nighāta.

Nicaya [Sk. nicaya, ni+caya, cp. nicita] heaping up, accumulation; wealth, provisions S I.93, 97; Vin V.172 (°sannidhi). See also necayika.

Nicita (adj.) [Sk. nicita, ni+cita, of nicināti] heaped up, full, thick, massed, dense Th 2, 480 (of hair); PvA 221 (ussanna uparûpari nicita, of Niraya).

Nicula [Sk. nicula] a plant (Barringtonia acutangula) VvA 134.

Nicca (adj.) [Vedic nitya, adj.--formation fr. ni, meaning "downward"=onward, on and on; according to Grassmann (Wtb. z. Rig Veda) originally "inwardly, homely"] constant, continuous, permanent D III.31; S I.142; II.109, 198; IV.24 sq., 45, 63; A II.33, 52; V.210; Ps II.80; Vbh 335, 426. In chain of synonyms: nicca dhuva sassata avipariṇāmadhamma D I.21; S III.144, 147; see below anicca, -- nt. adv. niccaŋ perpetually, constantly, always (syn. sadā) M I.326; III.271; Sn 69, 220, 336; Dh 23, 109, 206, 293; J I.290; III.26, 190; Nd2 345 (=dhuvakālaŋ); PvA 32, 55, 134. <-> Far more freq. as anicca (adj.; aniccaŋ nt. n.) unstable, impermanent, inconstant; (nt.) evanescence, inconstancy, impermanence. -- The emphatic assertion of impermanence (continuous change of condition) is a prominent axiom of the Dhamma, & the realization of the evanescent character of all things mental or material is one of the primary conditions of attaining right knowledge (: anicca--saññaŋ manasikaroti to ponder over the idea of impermanence S II.47; III.155; V.132; Ps II.48 sq., 100; PvA 62 etc. -- kāye anicc'ânupassin realizing the impermanence of the body (together with vayânupassin & nirodha°) S IV.211; V.324, 345; Ps II.37, 45 sq., 241 sq. See anupassanā). In this import anicca occurs in many combinations of similar terms, all characterising change, its consequences & its meaning, esp. in the famous triad "aniccaŋ dukkhaŋ anattā" (see dukkha II.2), e. g. S III.41, 67, 180; IV.28 (sabbaŋ), 85 sq., 106 sq.; 133 sq. Thus anicca addhuva appāyuka cavanadhamma D I.21. anicca+dukkha S II.53 (yad aniccaŋ taŋ dukkhaŋ); IV.28, 31, V.345; A IV.52 (anicce dukkhasaññā); M I.500 (+roga etc.); Nd2 214 (id. cp. roga). anicca dukkha vipariṇāmadhamma (of kāmā) D I.36. aniccasaññī anattasaññī A IV.353; etc. <-> Opposed to this ever--fluctuating impermanence is Nibbāna (q. v.), which is therefore marked with the attributes of constancy & stableness (cp. dhuva, sassata amata, vipariṇāma). -- See further for ref. S II.244 sq. (saḷāyatanaŋ a.), 248 (dhātuyo); III.102 (rūpa etc.); IV.131, 151; A II.33, 52; V.187 sq., 343 sq.; Sn 805; Ps I.191; II.28 sq., 80, 106; Vbh 12 (rūpa etc.), 70 (dvādasâyatanāni), 319 (viññāṇā), 324 (khandhā), 373; PvA 60 (=ittara).

--kālaŋ (adv.) constantly Nd2 345; --dāna a perpetual gift D I.144 (cp. DA I.302); --bhatta a continuous foodsupply (for the bhikkhus) J I.178; VvA 92; PvA 54; --bhattika one who enjoys a continuous supply of food (as charity) Vin II.78; III.237 (=dhuva--bhattika); IV.271; --saññā (& adj. saññin) the consciousness or idea of permanence (adj. having etc.) A II.52; III.79, 334; IV.13, 145 sq.; Nett 27; --sīla the uninterrupted observance of good conduct VvA 72; PvA 256.

Niccatā (f.) [abstr. to nicca] continuity, permanence, only as a° changeableness, impermanence S I.61, 204; III.43; IV.142 sq., 216, 325.

Niccatta (nt.)=niccatā Vism 509.

Niccamma [Sk. niścarman, nis+camma] without skin, excoriated, in °ŋ karoti to flog skinless, to beat the skin off J III.281. niccamma--gāvī "a skinless cow," used in a well--known simile at S II.99, referred to at Vism 341 & 463.

Niccala (adj.) [Sk. niścala, nis+cala] motionless J IV.2; PvA 95.

Niccittaka (adj.) [Sk. niścitta, nis+citta (ka)] thoughtless J II.298.

Niccola (adj.) [nis--cola] without dress, naked PvA 32 (=nagga).

Nicchanda (adj.) [nis+chanda] without desire or excitement J I.7.

Nicchaya [Sk. niścaya, nis+caya of cināti] discrimination, conviction, certainty; resolution, determination J I.441 (°mitta a firm friend); DhsA 133 (adhimokkha=its
paccupaṭṭhāna); SnA 60 (daḷha° adj. of firm resolution). See vi°.

Niccharaṇa (nt.) [fr. niccharati] emanation, sending out, expansion, efflux Vism 303.

Niccharati [Sk. niścarati, nis+carati] to go out or forth from, to rise, sound forth, come out It 75 (devasadda); Vv 382; J I.53, 176; DhA I.389; VvA 12, 37 (saddā). <-> Caus. nicchāreti to make come out from, to let go forth, get rid of, emit, utter, give out D I.53 (anattamanavācam a° not utter a word of discontent); J III.127; V.416 (madhurassaraŋ); Pug 33; Miln 259 (garahaŋ); Dāvs I.28 (vācaŋ).

Nicchāta [Sk. *niḥpsāta, nis+chāta] having no hunger, being without cravings, stilled, satisfied. Ep. of an Arahant always in combn with nibbuta or parinibbuta: S III.26 (tanhaŋ abbuyha); IV.204 (vedanānaŋ khayā); M I.341; 412, A IV.410; V.65 (sītibhūta); Sn 707 (aniccha), 735, 758; It 48 (esanānaŋ khayā); Th 2, 132 (abbūḷhasalla). -- Expld at Ps II.243 by nekkhammena kāmacchandato n.; arahattamaggena sabbakilesehi n. muccati.

Nicchādeti see nicchodeti.

Nicchāreti Caus. of niccharati, q. v.

Nicchita (adj.) [Sk. niścita, nis+cita, see nicchināti] determined, convinced Mhvs 7, 19.

Nicchināti [Sk. niścinoti, nis+cināti] to discriminate, consider, investigate, ascertain; pot. niccheyya Sn 785 (expld by nicchinitvā vinicchinitvā etc. Nd1 76); Dh 256 (gloss K vinicchaye). -- pp. nicchita.

Nicchuddha (adj.) [Sk. niḥkṣubdha, nis+chuddha, see nicchubhati] thrown out J III.99 (=nibbāpita, nikkhāmita); Miln 130.

Nicchubhati [Sk. *niḥkṣubhati, nis+khubhati or chubhati, cp. chuddha & khobha, also nicchodeti & upacchubhati and see Trenckner, Miln pp. 423, 424] to throw out J III.512 (=nīharati Com.; v. l. nicchurāti); Miln 187. -- pp. nicchuddha q. v.

Nicchubhana (nt.) [see nicchubhati] throwing out, ejection, being an outcaste Miln 357.

Nicchodeti (& v. l. nicchādeti) [shows a confusion of two roots, which are both of Prk. origin, viz. chaḍḍ & choṭ, the

former=P. chaḍḍeti, the latter=Sk. kṣodayati or BSk. chorayati, Apabhraŋśa chollai; with which cp. P. chuddha] to shake or throw about, only in phrase odhunāti nidhunāti nicchodeti at S III.155=M I.229= 374=A III.365, where S has correct reading (v. l. °choṭeti); M has °chādeti (v. l. °chodeti); A has °chedeti (v. l. °choreti, °chāreti; gloss nippoṭeti). The C. on A III.365 has: nicchedetī ti bāhāya vā rukkhe vā paharati. -- nicchedeti (chid) is pardonable because of Prk. chollai "to cut." Cp. also nicchubhati with v. l. BB nicchurāti. For sound change P. ch < Sk. kṣ cp. P. chamā < kṣamā, chārikā < kṣāra, churikā < kṣurikā etc.

Nija (adj.) [Sk. nija, wth dial. j. for nitya=P. nicca] own Dāvs II.68. Cp. niya.

Nijana (nt.) [fr. nij] washing, cleansing Vism 342 (v. l. nijj°).

Nijigiŋsati [Sk. nijigīṣati, ni+jigiŋsati] to desire ardently, to covet DA I.92 (=maggeti pariyesati).

Nijigiŋsanatā (f.) [fr. last] covetousness Vism 23 sq. (defined), 29 (id.= magganā), referring to Vbh 353, where T has jigiŋsanatā, with v. l. nijigīsanatā.

Nijigiŋsitar (n. adj.) [n. ag. fr. prec.] one who desires ardently, covetous, rapacious D I.8 (lābhaŋ) A III.111 (id.).

Nijjaṭa (adj.) [Sk. *nirjaṭa, nis+jaṭa, adj. to jaṭā] disentangled J I.187; Miln 3.

Nijjara (adj.) [Sk. nirjara in diff. meaning, P. nis functioning as emphatic pref.; nis+jara] causing to decay, destroying, annihilating; f. °ā decay, destruction, death S IV.339; A I.221; II.198; V.215 sq. (dasa--n--vatthūni); Ps I.5 (id.).

Nijjareti [Sk. nir--jarayati; nis+jarati1] to destroy, annihilate, cause to cease or exist M I.93; Th 2, 431 (nijjaressāmi=jīrāpessāmi vināsessāmi ThA 269).

Nijjāleti [nis+jāleti] to make an end to a blaze, to extinguish, to put out J VI.495 (aggiŋ).

Nijjiṇṇa (adj.) [Sk. nirjīrṇa, nis+jiṇṇa] destroyed, overcome, exhausted, finished, dead D I.96; M II.217= A I.221 (vedanākkhayā sabbaŋ dukkhaŋ n. bhavissati); M I.93; A V.215 sq.; Nett 51.

Nijjita (adj.) [Sk. nirjita, nis+jita] unvanquished Miln 192 (°kammasūrā), 332 (°vijita--sangāma); Sdhp 360.

Nijjīvata (adj.) [Sk. nirjīvita, nis+jīva1] lifeless, soulless DhsA 38; Miln 413.

Nijjhatta (adj.) [pp. of nijjhāpeti, *Sk. nidhyapta or nidhyāpita] satisfied, pacified, appeased J VI.414 (=khamāpita Com.); Vv 6319 (=nijjhāpita VvA 265); Miln 209. See also paṭi°

Nijjhatti (f.) [abstr. to nijjhatta, cp. BSk. nidhyapti, formation like P. ñatti>Sk. jñapti] conviction, understanding, realization; favourable disposition, satisfaction M I.320; A IV.223; Ps II.171, 176; Miln 210.

Nijjhāna1

Nijjhāna1 (nt.) [*Sk. nidhyāna, ni+jhāna1] understanding, insight, perception, comprehension; favour, indulgence (=nijjhāpana), pleasure, delight J VI.207. Often as °ŋ khamati: to be pleased with, to find pleasure in: S III.225, 228; M I.133, 480; Vv 8417. Thus also diṭṭhinijjhāna--kkhanti delighting in speculation A I.189 sq.; II.191. Cp. upa°.

Nijjhāna2

Nijjhāna2 (nt.) [nis+jhāna2] conflagration, in anto°= nijjhāyana PvA 18 (cittasantāpa+in expln of soka).

Nijjhāpana (nt.) [Sk. *nidhyāpana, ni+jhāpana, Caus. to jhāpeti] favourable disposition, kindness, indulgence J IV.495 (°ŋ karoti=khamāpeti Com.; text reads nijjhapana).

Nijjhāpaya (adj.) [Sk. *ni--dhyāpya, to nijjhāpeti] to be discriminated or understood, in dun° hard to . . . Miln 141 (pañha).

Nijjhāpeti [Sk. nidhāyayati, ni+jhāpeti, Caus. to jhāyati1; cp. Sk. nididhyāsate] to make favourably disposed, to win somebody's affection, or favour, to gain over Vin II.96; M I.321; J IV.108; 414, 495; VI.516; Miln 264; VvA 265 (nijjhāpita=nijjhatta).

Nijjhāma (adj. n.) [Sk. niḥkṣāma, cp. niḥkṣīṇa, nis+ jhāma of jhāyati2=Sk. kṣāyati] burning away, wasting away, consuming or consumed A I.295; Nett 77, 95 paṭipadā.
--taṇha (adj.) of consuming thirst, very thirsty J I.44; --taṇhika=°taṇha denoting a class of Petas (q. v.) Miln 294, 303, 357.

Nijjhāyati1

Nijjhāyati1 [Sk. nidhyāyati, ni+jhāyati1] to meditate, reflect, think S III.140 sq. (+passati, cp. jānāti), 157; M I.334 (jhāyati n. apajjhāyati); III.14 (id.). Cp. upa°.

Nijjhāyati2

Nijjhāyati2 [ni+jhāyati2] to be consumed (by sorrow), to fret Nd1 433.

Nijjhāyana (nt.) [Sk. *niḥkṣāyana, nis+jhāyana of jhāyati2] burning away, consumption; fig. remorse, mortification in anto° J I.168 (cp. nijjhāna2).

Niṭṭha (adj.) [Sk. niṣṭha, ni+°tha; cp. niṭṭhā1] dependent on, resting on, intent upon S III.13 (accanta°); Nd1 263 (rūpa°).

Niṭṭhā1

Niṭṭhā1 (f.) [Sk. niṣṭhā; ni+ṭhā, abstr. of adj.--suff. °ṭha] basis, foundation, familiarity with Sn 864 (expl. SnA 551 by samiddhi, but see Nd1 263).

Niṭṭhā2

Niṭṭhā2 (f.) [Vedic niṣṭhā (niḥṣṭhā), nis+ṭhā from °ṭha] end, conclusion; perfection, height, summit; object, aim Vin I.255; S II.186; A I.279 (object); Ps I.161. niṭṭhaŋ gacchati to come to an end; fig. to reach perfection, be completed in the faith M I.176; J I.201; Miln 310; freq. in pp. niṭṭhaŋ gata (niṭṭhangata) one who has attained perfection (=pabbajitānaŋ arahattaŋ patta) DhA IV.70; S III.99 (a°); A II.175; III.450; V.119 sq.; Dh 351; Ps I.81, 161.

Niṭṭhāti [Sk. niṣṭiṣṭhati, nis+tiṭṭhati, the older *sthāti restored in compn] to be at an end, to be finished J I.220; IV.391; DhA I.393. -- pp. niṭṭhita, Caus. niṭṭhāpeti (q. v.).

Niṭṭhāna (nt.) [abstr. of niṭṭhāti] being finished, carrying out, execution, performance D I.141; ThA 19 (=avasāya). Cp. san°.

[pp. of niṭṭhāpeti] accomplished, performed, carried out J I.86, 172 (°ṭha°), 201.

Niṭṭhāpeti [Caus. to niṭṭhāti] to carry out, perform; prepare, make ready, accomplish J I.86, 290; VI.366; DhA III.172. -- pp. niṭṭhāpita Cp. pari°.

Niṭṭhita (adj.) [Sk. niṣṭhita (niḥṣṭhita), nis+ṭhita, cp. niṭṭhāti] brought or come to an end, finished, accomplished; (made) ready, prepared (i. e. the preparations being finished) Vin I.35; D I.109 (bhattaŋ: the meal is ready); II.127 (id.); J I.255 (id.); J II.48; III.537 (finished); VvA 188; PvA 81; & often at conclusion of books & chapters. aniṭṭhita not completed DhA III.172. -- su° well finished, nicely got up, accomplished Sn 48, 240. Cp. pari°.

Vin I.271; J I.459; also niṭṭhuhaṭi) [Sk. niṣṭhubhati, but in meaning=Sk. niṣṭhīvati, nis+*thīv, stubh taking the function of ṣṭhīv, since stubh itself is represented by thavati & thometi] to spit out, to expectorate Vin I.271 (nuṭṭhuhitvā); III.132 (id.); J II.105, 117 (nuṭṭh°); VI.367; DhA II.36 (niṭṭhuhitvā). pp. nuṭṭhubhita Sdhp 121. -- Cp. oṭṭhubhati.

Niṭṭhubhana (nt.) [Sk. niṣṭhīvana, see niṭṭhubhati & cp. Prk. niṭṭhuhana] spitting out, spittle J I.47; PvA 80 (=kheḷa, v. l. SS niṭṭhuvana, BB niṭhūna).

Niṭṭhurin (adj.) [Sk. niṣṭhura or niṣṭhūra, ni+thūra= thūla; cp. Prk. niṭṭhura] rough, hard, cruel, merciless Sn 952 (a°; this reading is mentioned as v. l. by Bdhgh at SnA 569, & the reading anuddharī given; vv. ll. SS anuṭṭhurī, BB anuṭṭharī, expld as anissukī. Nd1 440 however has aniṭṭhurī with expln of nitthuriya as under issā at Vbh 357).

Niṭṭhuriya (nt.) [cp. Sk. niṣṭhuratva] hardness, harshness, roughness Nd1 440; Nd2 484 (in exegesis of makkha)= Vbh 357.

Niḍḍāyati [Sk. nirdāti, nis+dāyati, cp. Sk. nirdātar weeder] to cut out, to weed D I.231 (niddāyit°); It 56 (as v. l. niddāta for niṇhāta, q. v.); J I.215. Caus. niḍḍāpeti to cause to weed, to have weeds dug up Vin II.180.

Niḍḍha (nt.) [Vedic nīḍa resting--place ni+sad "sitting down"] nest, place, seat Dh 148 (v. l. niḷa).

Niṇhāta (adj.) [Sk. *niḥsnāta, nis+nahāta] cleansed, purified It 56 (°pāpaka=sinless; with several vv. ll. amongst which niddāta of niḍḍāyati=cleansed of weeds) =Nd1 58 (ninhāta°)=Nd2 514 (ninhāta, v.l. SS ninnahāta).

Nitamba [Sk. nitamba; etym. unknown] the ridge of a mountain or a glen, gully DA I.209.

Nitammati [Sk. nitāmyati, ni+tam as in tama] to become dark, to be exhausted, faint; to be in misery or anxiety J IV.284 (Com.: atikilamati).

Nitāḷeti [Sk. nitāḍayati, ni+tāḷeti] to knock down, to strike J IV.347.

Nittaṇha (adj.) [BSk. niṣṭṛṣṇa (Divy 210 etc.), nis+taṇhā] free from thirst or desire, desireless PvA 230 (=nirāsa). f. abstr. nitthaṇhatā Nett 38.

Nittaddana (better: nitthaddhana) (nt.) [Sk. *niṣṭambhana, abstr. fr. ni+thaddha=making rigid] paralysing D I.11 (jīvhā°=mantena jivhāya thaddhakaraṇa DA I.96; v. l. (gloss) nibandhana).

Nittāreti see nittharati.

Nittiṇa (adj.) [Sk. niṣṭṛṇa, nis+tiṇa] free from grass J III.23.

Nittiṇṇa (pp.) [Sk. nistīrṇa, nis+tiṇṇa] got out of, having crossed or overcome D II.275 (--ogha; v. l. BB nitiṇṇa); Nd1 159 (as v. l.; text has nitiṇṇa); Nd2 278 (t.). Cp. nittharati.

Nittudana (nt.) [nis+tudana, abstr. fr. tudati; cp. Sk. nistodā] pricking, piercing A I.65 (text: nittuddana); III.403 sq.

Nitteja (adj.) [cp. Sk. nistejas only in meaning 1; nis+ teja] 1. without energy Vism 596. -- 2. "put out," abashed, put to shame, in °ŋ karoti to make blush or put to shame J II.94 (lajjāpeti+).

Nitthanati & Nitthunati [Sk. nisstanati "moan out," nis +thaneti & thunati1] to moan, groan: (a) °thanati: J I.463; II.362; IV.446; V.296; DA I.291. -- (b) °thunati Vin II.222; J V.295, 389; Vism 311; VvA 224. Cp. nitthuna.

Nitthanana (nt.) [nis+thanana, abstr. to thaneti] groaning, moaning DA I.291 (v. l. BB. °ṭhuna). As nitthunana Vism 504.

Nittharaṇa1

Nittharaṇa1 (nt.) [Sk. nistaraṇa, nis+taraṇa, cp. nittharati] getting across, ferrying over, traversing, overcoming S I.193 (oghassa); A II.200 (id.); It 111 (id.); M I.134; J I.48 (loka°); Dāvs II.29 (id.); Vism 32; Sdhp 334 (bhava°), 619 (tiloka°).

Nittharaṇa2

Nittharaṇa2 (nt.) [Sk. nistaraṇa, ni+tharaṇa] "strewing or being strewn down," putting down, carrying, bearing S IV.177 (bhārassa, of a load, cp. nikkhepa); VvA 131 (so read for niddharaṇa, in kuṭumba--bhārassa nsamatthā=able to carry the burden of a household).

Nittharati [Sk. nistarati, nis+tarati1] to cross over, get out of, leave behind, get over D I.73 (kantāraŋ). pp. nittiṇṇa q. v. Caus. nitthāreti to bring through, help over Nd2 630 (nittāreti).

Nitthāra [Sk. nistāra; nis+tāra of tarati1] passing over, rescue, payment, acquittance, in °ŋ vattati to be acquitted, to get off scot--free M I.442 (v. l. netth°, which is the usual form). See netthāra.

Nitthuna [Sk. *nis--stanana & nistava to thunati] (a) (of thunati1) moan, groan DA I.291 (as v. l. BB for nitthanana) -- (b) (of thunati2) blame, censure, curse PvA 76 (°ŋ karoti to revile or curse).

Nitthunati etc., see nitthanati etc.

Nidassana (nt.) [Sk. nidarśana, ni+dassana] "pointing at" evidence, example, comparison, apposition, attribute, characteristic; sign, term D I.223 (a° with no attribute); III.217 (id.); S IV.370 (id.); A IV.305 sq. (nīla°, pīta° etc.); Sn 137; Vbh 13, 64, 70 sq. (sa°, a°); VvA 12, 13; PvA 26, 121 (pucchanākāra°) 226 (paccakkhabhūtaŋ n. "sign, token").

Nidassati v. l. BB at Sn 785 for nirassati (q. v.) Nd1 76 has nid° in text, nir° as v. l. SS; SnA 522 reads nirassati.

Nidassita (pp.) [see nidasseti] pointed out, defined as, termed Pv I.512; PvA 30.

Nidasseti [Sk. nidarśayati, ni+dasseti] to point out ("down"), explain, show, define VvA 12, 13 (°etabbavacana the word to be compared or defined, correl. to nidassana--vacana). -- pp. nidassita (q. v.).

Nidahati [Sk. nidadhāti, ni+dahati1] to lay down or aside, deposit; accumulate, hoard, bury (a treasure) Vin I.46 (cīvaraŋ); Miln 271; ger. nidahitvā PvA 97 (dhanadhaññaŋ) & nidhāya Dh 142, 405; Sn 35 (daṇḍaŋ), 394, 629; Nd2 348; pres. also nidheti KhA 217, 219; fut. nidhessati PvA 132. Pass. nidhīyati KhA 217. Caus. nidhāpeti PvA 130 (bhoge). See also nidāhaka, nidhāna & nidhi; also upanidhāya.

Nidāgha [Sk. nidāgha, fr. nidahati, ni+dahati2, see ḍahati] heat, summer--heat, summer, drought J I.221 (--samaya dry

season); II.80; Vism 259 (°samaya, where KhA 58 reads sarada--samaya); PvA 174 (--kāla summer). fig. J IV.285; V.404; Dāvs II.60.

Nidāna (nt.) [Sk. nidāna, ni+*dāna of dā, dyati to bind, cp. Gr. de/sma, dh_ma (fetter) & see dāma] (a) (n.) tying down to; ground (lit. or fig.), foundation, occasion; source, origin, cause; reason, reference, subject ("sujet") M I.261; A I.134 sq.; 263 sq., 338; II.196; IV.128 sq.; Dhs 1059 (dukkha°, source of pain), 1136; Nett 3, 32; Miln 272 (of disease: pathology, ætiology), 344 (°paṭhanakusala, of lawyers); PvA 132, 253. <-> (b) (adj.--°) founded on, caused by, originating in, relating to S V.213 sq. (a° & sa°); A I.82 (id.); Sn 271 (ito°), 866 (kuto°), 1050 (upadhi°=hetuka, paccayā, kāraṇā Nd2 346); 872 (icchā°) etc.; VvA 117 (vimānāni Rājagaha° playing at or referring to R.). -- (c) nidānaŋ (acc. as adv.) by means of, in consequence of, through, usually with tato° through this, yato° through which D I.52, 73; M I.112; Pv IV.161 (through whom=yaŋ nimittaŋ PvA 242); PvA 281; ito° by this Nd2 2912.

Nidāhaka (adj.) [fr. nidahati] one who puts away, one who has the office of keeper or warder (of robes: cīvara°) Vin I.284.

Nidda (nt.) [nis+dara, see darī] a cave Nd1 23 (Ep. of kāya).

Niddanta [so read for niddanna, v. l. niddhā=niddā; cp. supinanta]=niddā J VI.294.

Niddaya (adj.) [Sk. nirdaya, nis+dayā (adj.)] merciless, pitiless, cruel Sdhp 143, 159.

Niddara (adj.) [nis+dara] free from fear, pain or anguish Dh 205=Sn 257 (expld at DhA III.269 by rāgadarathānaŋ abhāvena n.; at SnA 299 by kilesapariḷāhâbhāvena n.).

Niddasa see niddesa.

Niddā (f.) [Vedic nidrā, ni+drā in Sk. drāti, drāyate, Idg. *dorē; cp. Gr. (hom.) e)/draqon, Lat. dormio] sleep A II.48, 50; III.251; Sn 926 (opp. jāgariyā), 942 (see expln at Nd1 423); J I.61, 192; II.128. -- niddaŋ okkamati to fall asleep Vin I.15 (niddā?); J III.538; IV.1; DhA I.9; VvA 65; PvA 47; °ŋ upagacchati id. PvA 43, 105, 128.
--ārāma fond of sleep, slothful, sluggish It 72 (+kammarāma, bhassarata); --ārāmatā fondness of sleep, laziness, sluggishness A III.116, 293 sq., 309 sq.; IV.25 (+kamm°, bhass°); V.164; --sīlin of drowsy habits, slothful, sleepy Sn 96.

Niddāna (nt.) [Sk. *nirdāna, nis+dāna of dayati2, Sk. dāti, cp. dātta] cutting off, mowing, destroying Sn 78 (=chedana lunana uppāṭana SnA 148)=S I.172; K.S. I.319, cp. niḍḍāyati.

Niddāyati [Denom. fr. niddā] to sleep D I.231; J I.192, 266; II.103; V.68, 382; DhA III.175; SnA 169.

Niddāyitar [n. ag. fr. niddāyati] a sleepy person Dh 325.

Niddiṭṭha (pp.) [see niddisati] expressed, explained, designated Miln 3; DhsA 57; Vism 528; VvA 13.

[Sk. nir--diśati, nis+disati, cp. Lat. distinguo] to distinguish, point out, explain, designate, define, express, to mean It 122=Nd2 276f; Miln 123, 345; DhsA 57; DhA II.59; PvA 87, 217 (°itvā); aor. niddisi DhsA 57; SnA 61. -- grd. niddisitabba DhsA 56; Nett 96. Pass. niddissīyati PvA 163. -- pp. niddiṭṭha (q. v.).

Niddukkha (adj.) [nis+dukkha] without fault or evil J III.443 (in expln of anīgha); PvA 230 (id.); (in expln of mārisa) K.S. (S.A.) 1, 2, n. 1.

Niddesa [Sk. nirdeśa, fr. niddisati, cp. desa, desaka etc.] 1. description, attribute, distinction PvA 7 (ukkaṭṭha°); °vatthu object of distinction or praise D III.253= A IV.15 (where reading is niddasa, which also as v. l. at D III.253 & Ps I.5). -- 2. descriptive exposition, analytic explanation by way of question & answer, interpretation, exegesis Vin V.114 (sa°); Nett 4, 8 38

sq.; Vism 26; DhsA 54; VvA 78; PvA 71, 147. <-> 3. N. of an old commentary (ascribed to Sāriputta) on parts of the Sutta Nipāta (Aṭṭhaka--vagga, interpreted in the Mahā--Niddesa; Pārāyana--vagga and, as a sort of appendix, the Khaggavisāṇa--sutta, interpreted in the Culla--Niddesa); as one of the canonical texts included in the Khuddaka Nikāya; editions in P.T.S. Quoted often in the Visuddhimagga, e. g. p. 140, 208 sq. etc.

Niddosa1

Niddosa1 (adj.) [Sk. nirdośa, nis+dosa1] faultless, pure, undefiled Sn 476; DhsA 2; PvA 189 (=viraja); DhA I.41.

Niddosa2

Niddosa2 (adj.) [Sk. nirdveṣa, nis+dosa2] free from hatred J IV.10 (su°; Com. "adussanavasena," foll. upon sunikkodha).

Niddhana (adj.) [nis+dhana] without property, poor J V.447.

Niddhanta (adj.) [pp. of niddhamati, nis+dhanta, q. v.] blown off, removed, cleaned, purified A I.254 (jātarūpa "loitered," cp. niddhota); Sn 56 (°kasāva--moha; Com. vijahati); Dh 236 (°mala, malānaŋ nīhaṭatāya DhA III.336); Nd2 347 (=vanta & pahīna); J VI.218 (of hair; Com. expls siniddharutā, v. l. BB siniddha--anta, thus meant for Sk. snigdhānta).

Niddhamati [in form=Sk. nirdhmāti, nis+dhamati, but in meaning the verb, as well as its derivations, are influenced by both meanings of niddhāvati (dhāvati1 & 2): see niddhāpeti, niddhamana, & niddhovati] to blow away, blow off; to clean, cleanse, purify; to throw out, eject, remove Sn 281=Miln 414 (kāraṇḍavaŋ); Sn 282 (°itvā pāpicche), 962 (malaŋ=pajahati (Nd1 478); Dh 239 (id.); Miln 43. -- pp. niddhanta).

Niddhamana (nt.) [of niddhamati or=*nirdhāvana= °dhovana to dhāvati2] drainage, drain, canal Vin II.120 (udaka°; dhovituŋ immediately preceding); J I.175, 409, 425; III.415; IV.28; V.21 (udaka°); DhA II.37.

Niddhamanā (f.) [either to niddhamati or to niddhāpeti] throwing out, ejection, expulsion J V.233 (=nikkaḍḍhanā Com.).

Niddharaṇa (nt.) not with Hardy (Index VvA)=Sk. nirdhāraṇa (estimation), but to be read as nittharaṇa (see nittharaṇa2).

Niddhāpita (adj.) [pp. of niddhāpeti, q. v.] thrown out J III.99 (v. l. for nibbāpita).

Niddhāpeti [Sk. nirdhāvayati, nis+dhāveti (dhāpeti), Caus. of dhāvati1; may also stand for niddhamāpeti, Caus. fr. niddhamati, cp. contamination niddhāmase at J IV.48, unless misread for niddhāpaye, as v. l. BB bears out] to throw out, chase away, expel J IV.41 (niddhāpayiŋsu), 48 (? for niddhāmase). pp. niddhāpita.

Niddhāmase at J IV.48 should probably be read niddhāpaye (as v. l. BB), q. v.

Niddhunāti [Sk. nirdhunoti, nis+dhunāti] to shake off S III.155; A III.365 (odhunāti+; spelt nidhunāti); M I.229; Th 1, 416; PvA 256 (=odhunāti).

Niddhuniya (?) (nt.) [=Sk. nihnuvana fr. nihnute with diff. derivation] hypocrisy Pug 18 (=makkha); cp. J.P.T.S. 1884, 83.

Niddhūpana (adj.) [nir+dhūpana] unscented J VI.21 (udaka).

Niddhota (adj.) [nis+dhota; pp. of niddhovati] washed, cleansed, purified Dāvs V.63 (°rūpiya; cp. niddhanta).

Niddhovati [Sk. nirdhāvati, nis+dhovati, cp. niddhamati] to wash off, clean, purify A I.253 (jātarūpaŋ, immediately followed by niddhanta). pp. niddhota.

Nidhāna (nt.) [Vedic nidhāna, see nidahati] laying down, depositing, keeping; receptacle; accumulation, (hidden) treasure J IV.280 (nidhi°); PvA 7 (udaka--dāna--nīharaṇa--n°), 97 (n--gata dhana=hoarded, accumulated), 132 (°ŋ nidhessāmi gather a treasure); DhsA 405 (°kkhama).

Nidhānavant (adj.) forming or having a receptacle, worth treasuring or saving D I.4 (=hadaye nidhātabba--yuttavāca DA I.76).

see nidahati.

Nidhi [Vedic nidhi, ni+dhā, see nidahati] 1. "setting down," receptacle; (hidden) treasure Sn 285 (brahma n.); Dh 76; Kh VIII.2 (see KhA 217 sq.: nidhīyatī ti nidhi, def. of n.), 9 (acorâharaṇo nidhi cp. "treasures in heaven, where thieves do not steal" Matt. 6, 20); Sdhp 528, 588. -- 2. "putting on," a cloak J VI.79 (expld as vākacīra--nivāsanaŋ=a bark dress). Cp. sannidhi.
--kumbhī a treasure--pot, a treasure hidden in a pot =a hidden treasure DhA II.107; IV.208; --nidhāna laying up treasures, burying a treasure J IV.280; --mukha an excellent treasure A V.346.

Nidhura see nīdhura.

Nidheti see nidahati.

Nindati [Sk. nindati, nid as in Gr. o)/neidos (blame), Lith. naids (hatred), Goth. naitjan (to rail or blaspheme), Ohg. neizzan (to plague); cp. Goth. neip=Ohg. nīd (envy)] to blame, find fault with, censure A II.3; V.171, 174; Sn 658; J VI.63; Dh 227; inf. nindituŋ Dh 230; grd. nindanīya SnA 477. pp. nindita (q. v.); cp. also nindiya.

Nindana (nt.) [abstr. fr. nindati] blaming, reviling, finding fault DhA III.328.

Nindā (f.) [cp. Sk. nindā, to nindati] blame, reproach, fault--finding, fault, disgrace S III.73; A II.188; IV.157 sq.; M I.362; Sn 213 (+pasaŋsā blame & praise); Dh 81 (id.); Sn 826, 895, 928; Dh 143, 309; Nd1 165, 306, 384; DhA II.148. -- In compn nindi° see anindi°.

Nindita (adj.) [pp. of nindati] blamed, reproved, reviled; faulty, blameworthy Dh 228; Pv II.334 (a° blameless= agarahita pasaŋsa PvA 89); Sdhp 254, 361. -- anindita J IV.106 (°angin).

Nindiya (adj.) [Sk. nindya, orig. grd. of nindati] blameable, faulty, blameworthy Sn 658 (=nindanīya SnA 477); Nett 132. pi nindiyā at PvA 23 is to be read as pīṇitindriyā.

Ninna (adj.--n.) [Vedic nimna, der. fr. ni down, prob. combd with °na of nam to bend, thus meaning "bent down," cp. unna & panna] 1. (adj.) bent down (cp. ninnata), low--lying, deep, low, sunken J II.3 (magga); PvA 29 (bhūmibhāga), 132 (ṭhāṇa); esp. freq. as --°: bent on, inclining to, leading to, aiming at, flowing into etc. Often combd with similar expressions in chain taccarita tabbahula taggaruka tanninna tappoṇa tappabbhāra tadâdhimutta (with variation nibbāna°, viveka° etc. for tad°): Nd2 under tad; J II.15; Ps II.197; -- Vin II.237=A IV.198 (samuddo anupubba° etc.); A IV.224 (viveka°); V.175 (id.); M I.493 (Nibbāna°). Similarly: samudda° Gangā M I.493; nekkhamma° J I.45 (V.258); samādhi° Miln 38. -- 2. (acc. as adv.) downward: ninnaŋ pavattati to flow downward M I.117; Pv I.57; ninnagata running down Miln 259 (udaka); ninnaga Dāvs IV.28. -- 3. (nt.) low land, low ground, plain (opp. thala elevation, plateau): usually with ref. to a raincloud flooding the low country Sn 30 (mahamegho °ŋ pūrayaŋto); SnA 42 (=pallala); It 66 (megho °ŋ pūreti); Pv II.945 (megho °ŋ paripūrayanto).
--unnata low lying & elevated Miln 349 (desabhāga).

Ninnata (adj.) [ni+nata] bent down, bent upon, in ninnatattā (fem. abstr.) aim, purpose (?) DhsA 39 (is the reading correct?).

Miln, Dāvs) [Sk. nināda, ni+nāda] sounding forth, sound, tune, melody A II.117 (°sadda); J VI.43; VvA 161; Miln 148; Dāvs V.31.

Ninnādin (adj.) [fr. ninnāda] sounding (loud), resonant (of a beautiful voice) D II.211 (cp. aṭṭhanga brahmassara & bindu).

Ninnāmin (adj.) [fr. ni+nam] bending downwards, descending A IV.237.

Ninnāmeti [Caus. of ni+namati] to bend down, put out (the tongue) D I.106 (jivhaŋ=nīharati DA I.276); J I.163, 164; cp. Divy 7, 71 (nirṇāmayati).

Ninnīta (adj.) [pp. of ninneti] lead down, lead away; drained, purified, free from (°--) A I.254 (ninnīta--kasāva of gold: free fr. dross).

Ninnetar [n. ag. to ni--nayati=Sk. *ninayitṛ, cp. netar] one who leads down to, one who disposes of (c. gen.), bringer of, giver, usually in phrase atthassa n. (bringer of good: "Heilbringer") of the Buddha S IV.94; M I.111; A V.226 sq., 256 sq.; Ps II.194.

Ninneti [Sk. ninayati, ni+nayati] to lead down, lead away; drain, (udakaŋ), desiccate Vin II.180. -- pp. ninnīta, q. v.

Ninhāta see niṇhāta.

Nipa at J V.6 read as nīpa.

Nipaka (adj.) [cp. BSk. nipaka chief, fr. Sk. nipa, chief, master] intelligent, clever, prudent, wise S I.13, 52, 187; M I.339; A I.165 (+jhāyin); III.24, 138; Sn 45÷Dh
328÷DhA I.62; Sn 283, 962, 1038; Nd2 349 (=jātimā) =Nd1 478; Bu I.49; Vbh 426; Miln 34, 342, 411; Vism 3 (defn).

Nipakka at Vin I.200 read nippakka.

Nipacc--ākāra [nipacca, ger. of nipatati+ākāra] obedience, humbleness, service S I.178; V.233; A V.66; J I.232; IV.133; VvA 22, 320; PvA 12.

Nipacca--vādin (adj.) [nipacca, ger. of nipāteti+vādin] speaking hurtfully Sn 217 (=dāyakaŋ nipātetvā appiyavacanāni vattā SnA 272).

Nipajjati [Sk. nipadyate, ni+pajjati] to lie down (to sleep) D I.246; A IV.332; J I.150; DhA I.40; PvA 280; aor. nipajji J I.279; II.154; III.83; VvA 75, 76; PvA 74, 75, 93; ger. nipajja J I.7 (V.44: °ṭṭhānacankama). -- Caus. nipajjāpeti to lay down, deposit J I.50, 253, 267; III.26, 188; DhA I.50; VvA 76 (°etvā rakkhāpetha). Cp. abhi°.

Nipatati [Sk. nipatati, ni+patati] 1. (intrs.) to fall down, fly down, descend, go out Vin II.192 (Bhagavato pādesu sirasā n. bending his head at the feet of Bh.); PvA 60 (id.); J I.278; V.467 (nippatissāmi=nikkhamissāmi Com.) Pv II.89 (v. l. BB parivisayitvā)=nikkhamitvā PvA 109 (cp. nippatati). -- 2. (trs.) to bring together, to convene, in nipatāmase (pres. subj.) "shall we convene? " J IV.361. See also nipadāmase. -- Cp. abhi°, san°.

Nipadāmase at J III.120 is an old misreading & is to be corrected into nipatāmase (=let us gather, bring together=dedicate), unless it be read as nipphadāmase (=do, set forth, prepare, give), in spite of Com. expln p. 121:

nikārapakārā (=nipaccakārā?) upasaggā (upasajja?) dāmase (dā) ti attho; endorsed by Müller, P.G. p. 97 & Kern, Toev. p. 175. It cannot be ni+pa+ dāmase, since ni is never used as secondary (modifying) verb--component (see ni° A 2), & Bdhgh's expln is popular etym. Cp. nipatāmase at J IV.361 (see nipatati).

Nipanna (adj.) [pp. of nipajjati] lying down J I.151, 279; II.103; III.276 (°kāle while he was asleep), IV.167; PvA 43, 75, 265 (spelt nippanna, opp. nikujja).

Nipannaka (adj.)=nipanna Ps II.209; J I.151.

Nipalāvita (pp.) (Com. reading for vipalāvita text) [Sk. viplāvita, see plavati] made to swim, immersed, thrown into water J I.326.

Nipāka (adj.) [Sk. nipāka, ni+pāka (pacati)] full grown, fully developed, in full strength J VI.327 (of a tree).

Nipāta [Sk. nipāta, ni+pāta, of nipatati] 1. falling down Dh 121 (udabindu°); VvA 279 (diṭṭhi°, a glance); PvA 45 (asa°). -- 2. descending M I.453. -- 3. a particle, the gram. term for adverbs, conjunctions & interjections J V.243 (assu); PvA 11 (mā), 26 (vo), 40 (taŋ), 50 (ca). -- 4. a section of a book (see next). Cp. vi°, san°.

Nipātaka (adj.) [to nipāta] divided into sections or chapters Dpvs IV.16.

Nipātana (nt.) [to nipatati] 1. falling upon DhA I.295. <-> 2. going to bed VvA 71 (pacchā° opp. pubbuṭṭhāna). Cp. nipātin.

Nipātin (adj.) [to nipatati] 1. falling or flying down, chancing upon Dh 35, 36 (yatthakāma° cittaŋ=yattha yattha icchati tattha tatth'eva nipatati DhA I.295). <-> 2. going to bed D I.60 (pacchā° going to bed late). <-> Cp. abhi°.

Nipāteti [ni+Caus. of patati] to let fall, throw down into (c. loc.); bring to fall, injure; fig. cast upon, charge with D I.91; M I.453 (ayokaṭāhe); J III.359; SnA 272; PvA 152 (bhūmiyaŋ). pp. nipātita corrupt, evil, wicked Vin II.182 (caṇḍa+; text nippātita, v. l. nipphātita).

Nipuṇa (adj.) [Sk. nipuṇa, dial. for nipṛṇa, to pṛṇoti, pṛ] clever, skilful, accomplished; fine, subtle, abstruse D I.26÷(n. gambhīra dhamma), 162 (paṇḍita+); M I.487 (dhamma); S I.33; IV.369; A III.78; Sn 1126 (=gambhīra duddasa etc. Nd2 350); Vbh 426; Miln 233, 276; DA I.117; VvA 73 (ariyasaccesu kusala+), 232; PvA 1, 16. Cp. abhinipuṇa.

Nippakāra (adj.) [nis+pakāra 2] of no flavour, tasteless, useless J I.340.

Nippakka (adj.) [nis+pakka] boiled, infused Vin I.200.

Nippajjati & Nipphajjati [Sk. niṣpadyate, nis+pajjati] to be produced, be accomplished, spring forth, ripen, result, happen DhA II.4 (pph); PvA 19 (=upakappati), 71 (phalaŋ ijjhati n.), 120 (id.). pp. nipphanna. See also nipphādeti & nipphatti etc.; cp. also abhi°.

Nippañña (adj.) [nis+pañña] unwise, foolish PvA 40, 41 (=dummati).

Nippatati & Nipphatati [nis+patati] to fall out; rush out, come forth, go out from (c. abl.) Vin II.151 (nipphaṭati, v. l. nippaṭati); J V.467 (=nikkhamati Com.; or is it nipatati?). -- ger. nippacca (cp. BSk. nirpatya AvŚ I.209).

Nippatta (adj.) [nis+patta] 1. without wings, plucked (of a bird) Vin IV.259. -- 2. without leaves J III.496 (=patita--patta); SnA 117 (°puppha). -- Note nippatta at Dhs 1035 is to be read as nibbatta.

Nippatti see nipphatti.

Nippadā (?) at S I.225 read nipphādā (q. v.).

Nippadesa [Sk. *niṣpradesa, nis+padesa] only in instr. & abl.=separately DhsA 2, 30, 37, 297.

Nippanna see nipanna & nipphanna.

Nippapañca (adj.) [nis+papañca] free from diffuseness S IV.370; Dh 254 (Tathāgata); °ārāma not fond of delay M I.65 (Neumann trsl. I.119: "dem keine Sonderheit behagt"); A III.431; IV.229 sq.; Miln 262.

Nippabha (adj.) [nis+prabhā] without splendour J II.415; Miln 102.

Nippariyāya [nis+pariyāya] 1. without distinction or difference, absence of explanation or demonstration DhsA 317 (°ena not figuratively), 403 (°desanā); VvA 320. -- 2. unchangeable, not to be turned Miln 113, 123, 212.

Nippalāpa (adj.) [nis+palāpa] free from prattle or talk, not talking A II.183 (apalāpa+; v. l. °palāsa).

Nippalibodha (adj.) [nis+palibodha] without hindrances, unobstructed Miln 11.

Nippādeti see nipphādeti.

Nippāpa (adj.) [nis+pāpa] free from sin Sn 257=Dh 205.

Nippitika (adj.) [Sk. *niṣpaitṛka=fatherless or *niṣprītika?] a bastard J I.133 (v. l. nippītika q. v.).

Nippipāsa (adj.) [nis+pipāsā] without thirst or desire Sn 56; Nd2 351.

Nippītika (adj.) [nis+pīti+ka] 1. free from (feelings of) enjoyment (characteristic of 3rd jhāna, q. v.) D I.75; A I.81. -- 2. being unloved, a foster child etc. (?) see nippitika.

Nippīḷana (nt.) [nis+pīḷana] squeezing, pressing; a blow J III.160. Cp. abhinippīḷanā.

Nippīḷeti [nis+pīḷeti] to squeeze, press, clench, urge J I.63, 223. Pass. nippīḷiyati, only in ppr. nippīḷiyamāna being urged Vin II.303; VvA 138; PvA 31, 192. Cp. abhi°.

Nippurisa (adj.) [nis+purisa] 1. without men PvA 177. <-> 2. without men, executed by females (female devas) only (of turiyā=a female orchestra) Vin I.15; D II.21; J V.506. Cp. M Vastu III.165 (niṣpuruṣena nāṭakena) & AvŚ I.321 (niṣpuruṣena tūryeṇa; see also note in Index p. 229), whereas Divy 3 (see Index) has niṣparuṣa (soft), with v. l. niṣpuruṣa.

Nippesika [cp. Sk. niṣpeṣa clashing against, bounce, shock, niṣ+piṣ] one who performs jugglery, a juggler D I.8 (=nippeso sīlaŋ etesan ti DA.I.91); A III.111.

Nippesikatā (f.) [abstr. fr. prec.] jugglery, trickery (cp. Kern, Toev. p. 176) Vbh 353 (expld at Vism 29); Miln 383.

Nippothana (nt.) [nis+pothana of puth to crush] crushing, beating, destroying SnA 390.

Nipphajjati see nippajjati.

Nipphajjana (nt.) (or °nā f. ?) [n. abstr. fr. nipp(h)ajjati] resulting, procedure, achievement, plot J IV.83.

Nipphatti (f.) [cp. Sk. niṣpatti] result, accomplishment, effect, end, completion, perfection J I.56, 335 (of dreams), 343, 456; IV.137 (sippe); VI.36; VvA 138 (sippa°); DhA II.6 (import, meaning, of a vision); DhsA 354; PvA 122, 282 (sippe); Nett 54. Cp. abhi°.

Nipphattika (adj.) [fr. nipphatti] having a result J III.166 (evaŋ° of such consequence).

Nipphanna (adj.) [pp. of nippajjati] accomplished, perfected, trained S I.215 (°sobhin, spelt nippanna); J IV.39 (°sippa master of the art, M.A.); DhA III.285 (sasse); DhsA 316; in phil. determined, conditioned Kvu XI.7; XXIII.5; Vism 450; Pts. of Controversy, 395. Cp. abhi°, pari°. See also Cpd. 156, 157.

Nipphala (adj.) [nis+phala] without fruit, barren in a° not without fruit, i. e. amply rewarded (dāyaka, the giver of good gifts) Pv I.42; 55, PvA 194; Sdhp 504.

Nipphalita (adj.) [Sk. niṣphārita, pp. of nipphaleti, nis+ phaleti] broken out, split open J I.493 (lasī=nikkhantā Com.; v. l. nipphaḷita).

Nipphāṇitatta (nt.) [nis+phāṇita+tva] state of being free from sugar or molasses J III.409.

Nipphādaka (adj.) [fr. nipphādeti] producing, accomplishing DhsA 47; PvA 147 (sukha --°ŋ puññaŋ).

Nipphādana (nt.) [Sk. niṣpādana, to nipphādeti] accomplishment Miln 356; DA I.195.

Nipphādar [n. ag.=Sk. niṣpādayitṛ cp. nipphāditar] one who produces or gains S I.225 (atthassa; read nipphādā, nom. for nippadā).

Nipphādita [pp. of nipphādeti] (having) produced, producing (perhaps=nipphāditar) VvA 113.

Nipphāditar [n. ag. to nipphādeti, cp. nipphādar] one who produces or accomplishes PvA 8 (read "so nipphāditā" for sā nipphādikā). Cp. nipphādita and nipphādaka.

Nipphādeti [Caus. of nippajjati] to bring forth, produce; accomplish, perform J I.185 (lābhasakkāraŋ); V.81; Miln 299; VvA 32, 72 (grd. nipphādetabba, n. of ablative case); Sdhp 319, 426. -- pp. nipphādita. Cp. abhinipphādeti.

Nipphoṭana (nt.) [nis+pothanā] beating S IV.300 (v. l. ṭh.). Cp. nippothana.

Nipphoṭeti [nis+potheti] to beat down, smother, crush S I.101, 102.

Nibaddha (adj.) [ni+baddha] bound down to, i. e. (1) fixed, stable, sure J IV.134 (bhattavetana); Miln 398 (a°, unstable, °sayana). At DA I.243 two kinds of cārikā (wanderings, pilgrimages) are distinguished, viz. nibaddha° definite, regular and anibaddha° indefinite, irregular pilgrimage. -- (2) asked, pressed, urged J III.277. -- (3) nibaddhaŋ (nt. as adv.) constantly, always, continually J I.100, 150; III.325; V.95, 459; VI.161; PvA 267 (°vasanaka); DhA II.41, 52 sq.

Nibandha [Sk. nibandha, ni+bandha] binding, bond; attachment, continuance, continuity S II.17; VvA 259, 260 (perseverance). acc. nibandhaŋ (often misspelt for nibaddhaŋ) continually VvA 75. Cp. vi°.

Nibandhati [ni+bandhati] 1. to bind Miln 79. -- 2. to mix, apply, prepare Vin II.151 (anibandhanīya unable to be applied, not binding); J I.201 (yāgubhattaŋ). <-> 3. to press, urge, importune J III.277.

Nibandhana (nt.) [ni+bandhana] tying, fastening; binding, bond; (adj.) tied to, fettered Sn 654 (kamma°); Miln 78, 80.

Nibodhati [ni+bodhati] to attend to, to look out for, to take J III.151 (=gaṇhati). -- Caus. nibodheti to waken, at Th 1, 22 is probably to be read as vibodheti.

Nibbatta (pp.) [Sk. nirvṛtta, nis+vaṭṭa, pp. of nibbattati] existing, having existed, being reborn Vin I.215 (n. bījaŋ phalaŋ fruit with seed); J I.168; II.111; PvA 10 (niraye), 35 (petayoniyaŋ), 100 (pubbe n.--ṭhānato paṭṭhāya); Miln 268 (kamma°, hetu° & utu°).--Cp. abhi°.

Nibbattaka (adj.) [cp. nibbatta] producing, yielding PvA 26 (phala °ŋ kusalakammaŋ), 126 (=sukha°=sukhāvaha).

Nibbattati [nis+vattati] to come out from (cp. E. turn out), arise, become, be produced, result, come into being, be reborn, ex--ist (=nir--vatt) Dh 338; Pv I.11 (nibbattate); ThA 259 (=jāyati); DhA III.173; PvA 8 (=uppajjati) 71 (id.); ger. nibbattitvā J II.158 (kapiyoniyaŋ); PvA 68, 78; aor. nibbatti J I.221; PvA 14 (Avīcimhi), 67 (petesu), 73 (amaccakule). -- pp. nibbatta (q. v.). Caus. nibbatteti (q. v.). Cp. abhi°.

Nibbattana (nt.) [abstr. fr. nibbattati] growing, coming forth; (re)birth, existence, life J II.105; PvA 5 (devaloke n--araha deserving rebirth in the world of gods) 9, 67 etc.

Nibbattanaka (adj.) [fr. nibbattana] 1. arising, coming out, growing ThA 259 (akkhidalesu n. pīḷikā). -- 2. one destined to be reborn, a candidate of rebirth J III.304 (sagge).

Nibbattāpana (nt.) [fr. nibbattāpeti, see nibbatteti] reproduction Miln 97.

Nibbatti (f.) [Sk. nirvṛtti, nis+vatti] constitution, product; rebirth J I.47; Nett 28, 79; Vism 199, 649; VvA 10. Cp. abhi°.

Nibbattita (adj.) [pp. of nibbatteti] done, produced, brought forth PvA 150 (a°kusalakamma=akata).

Nibbattin (adj.) [fr. nibbatti] arising, having rebirth, in neg. anibbattin not to be born again J VI.573.

Nibbatteti [nis+vatteti, Caus. of nibbattati] to produce, bring forth; practise, perform; to bring to light, find something lost (at Miln 218) Nd2=jāneti (s. v.); J I.66, 140; III.396 (jhānâbhiññaŋ); PvA 76 (jhānāni), 30; Miln 200; Sdhp 470. -- pp. nibbattita (q. v.); 2nd Caus. nibbattāpeti to cause rebirth DhA III.484; see also nibbattāpana.
-- Cp. abhi°.

Nibbanka (adj.) [nis+vanka] not crooked, straight DhA I.288.

Nibbajjeti [nis+vajjeti] to throw away, to do without, to avoid Th 1, 1105.

Nibbana (adj.) 1. [Sk. nirvana] without forest, woodless J II.358. -- 2. [an abstr. fr. nibbāna, see nibbāna I.; cp. vana2. Freq. nibbāna as v. l. instead of nibbana] without cravings Sn 1131 (nikkāmo nibbano); Dh 283 (nibbanā pl.) Vv 5014 (better reading nibbāna, in phrase "vanā nibbānaŋ āgataŋ," as found at A III.346= Th 1, 691, although the latter has nibbanaŋ in text), expld by "nittaṇhabhāvaŋ nibbānam eva upagataŋ" VvA 213.

Nibbanatha (adj.) [nis+vanatha] free from lust or cravings SI.180, 186 (so 'haŋ vane nibbanatho visallo); Th 1, 526; Dh 344; Dāvs I.18.

Nibbasana (adj.) [nis+vasana] no longer worn, cast off (of cloth) S II.202, 221.

Nibbahati [nis+bahati] to stretch out J III.185 (asiŋ); to pull out J V.269 (jivhaŋ=jivhaŋ balisena n. 275). See also

nibbāheti & nibbāhāpeti.

Nibbāti [see nibbuta etym.; influenced in meaning by Sk. nirvāti, nis+vāti to blow, i. e. to make cool, see vāyati & nibbāpeti] (instr.) to cool off (lit. & fig.), to get cold, to become passionless Sn 235 (nibbanti dhīrā yathâyaŋ padīpo=vijjhāyanti; yathâyaŋ padīpo nibbuto evaŋ nibbanti KhA 194, 195), 915 (kathaŋ disvā nibbāti bhikkhu=rāgaŋ etc. nibbāpeti Nd1 344); J IV.391 (pāyāsaŋ). See also parinibbāti (e. g. Vbh 426).

Nibbāna (nt.). -- I. Etymology. Although nir+vā "to blow". (cp. BSk. nirvāṇa) is already in use in the Vedic period (see nibbāpeti), we do not find its distinctive application till later and more commonly in popular use, where vā is fused with vṛ in this sense, viz. in application to the extinguishing of fire, which is the prevailing Buddhist conception of the term. Only in the older texts do we find references to a simile of the wind and the flame; but by far the most common metaphor and that which governs the whole idea of nibbāna finds expression in the putting out of fire by other means of extinction than by blowing, which latter process rather tends to incite the fire than to extinguish it. The going out of the fire may be due to covering it up, or to depriving it of further fuel, by not feeding it, or by withdrawing the cause of its production. Thus to the Pali etymologist the main reference is to the root vṛ (to cover), and not to vā (to blow). This is still more clearly evident in the case of nibbuta (q. v. for further discussion). In verbal compn. nis+vā (see vāyati) refers only to the (non--) emittance of an odour, which could never be used for a meaning of "being exhausted"; moreover, one has to bear in mind that native commentators themselves never thought of explaining nibbāna by anything like blowing (vāta), but always by nis+vana (see nibbana). For Bdhgh's defn of nibbāna see e. g. Vism 293. -- The meanings of n. are: 1. the going out of a lamp or fire (popular meaning). -- 2. health, the sense of bodily well--being (probably, at first, the passing away of feverishness, restlessness). -- 3. The dying out in the heart of the threefold fire of rāga, dosa & moha: lust, ill--will & stupidity (Buddhistic meaning). <-> 4. the sense of spiritual well--being, of security, emancipation, victory and peace, salvation, bliss.

II. Import and Range of the Term. A. Nibbāna is purely and solely an ethical state, to be reached in this birth by ethical practices, contemplation and insight. It is therefore not transcendental. The first and most important way to reach N. is by means of the eightfold Path, and all expressions which deal with the realisation of emancipation from lust, hatred and illusion apply to practical habits and not to speculative thought. N. is realised in one's heart; to measure it with a speculative measure is to apply a wrong standard. -- A very apt and comprehensive discussion of nibbāna is found in F. Heiler, "Die buddhistische Versenkung" (München2 1922), pp. 36--42, where also the main literature on the subject is given. -- N. is the untranslatable expression of the Unspeakable, of that for which in the Buddha's own saying there is no word, which cannot be grasped in terms of reasoning and cool logic, the Nameless, Undefinable (cp. the simile of extinction of the flame which may be said to pass from a visible state into a state which cannot be defined. Thus the Saint (Arahant) passes into that same state, for which there is "no measure" (i. e. no dimension): "atthangatassa na pamāṇam atthi . . . yena naŋ vajju: taŋ tassa n'atthi" Sn 1076. The simile in v. 1074: "accī yathā vāta--vegena khitto atthaŋ paleti, na upeti sankhaŋ: evaŋ munī nāmakāyā vimutto atthaŋ paleti, na upeti sankhaŋ"). Yet, it is a reality, and its characteristic features may be described, may be grasped in terms of earthly language, in terms of space (as this is the only means at our disposal to describe abstract notions of time and mentality); e. g. accutaŋ ṭhānaŋ, pāraŋ, amataŋ padaŋ, amata (& nibbāna--) dhātu. -- It is the speculative, scholastic view and the dogmatising trend of later times, beginning with the Abhidhamma period, which has more and more developed the simple, spontaneous idea into an exaggerated form either to the positive (i. e. seeing in N. a definite state or sphere of existence) or the negative side (i. e. seeing in it a condition of utter annihilation). Yet its sentimental value to the (exuberant optimism of the) early Buddhists (Rh. Davids, Early Buddhism, p. 73) is one of peace and rest, perfect passionlessness, and thus supreme happiness. As Heiler in the words of R. Otto (Das Heilige etc. 1917; quoted l. c. p. 41) describes it, "only by its concept Nirvāna is something negative, by its sentiment, however, a positive item in most pronounced form." -- We may also quote Rh. Davids'words: "One might fill columns with the praises, many of them among the most beautiful passages in Pāli poetry and prose, lavished on this condition of mind, the state of the man made perfect according to the B. faith. Many are the pet names, the poetic epithets, bestowed upon it, each of them--for they are not synonyms--emphasising one or other phase of this many--sided conception--the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendental, the uncreated, the tranquil, the home of ease, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city, and many others. Perhaps the most frequent in the B. texts is Arahantship, 'the state of him who is worthy'; and the one exclusively used in Europe is Nirvana, the

'dying out,' that is, the dying out in the heart of the fell fire of the three cardinal sins--sensuality, ill--will, and stupidity (Saŋyutta IV.251, 261)," (Early Buddhism pp. 72, 73.) And Heiler says (p. 42 l. c.): "Nirvāna is, although it might sound a paradox, in spite of all conceptional negativity nothing but 'eternal salvation,' after which the heart of the religious yearns on the whole earth."

The current simile is that of fire, the consuming fire of passion (rāg--aggi), of craving for rebirth, which has to be extinguished, if a man is to attain a condition of indifference towards everything worldly, and which in the end, in its own good time, may lead to freedom from
rebirth altogether, to certain and final extinction (parinibbāna). -- Fire may be put out by water, or may go out of itself from lack of fuel. The ethical state called Nibbāna can only rise from within. It is therefore in the older texts compared to the fire going out, rather than to the fire being put out. The latter point of view, though the word nibbāna is not used, occurs in one or two passages in later books. See J I.212; Miln 346, 410; SnA 28; Sdhp 584. For the older view see M I.487 (aggi anāhāro nibbuto, a fire gone out through lack of fuel); Sn 1094 (akiñcanaŋ anādānaŋ etaŋ dīpaŋ anāparaŋ Nibbānaŋ iti); S I.236 (attadaṇḍesu nibbuto sādānesu anādāno); S II.85 (aggikkhandho purimassa upādānassa pariyādānā aññassa ca anupāhārā anāhāro nibbāyeyya, as a fire would go out, bereft of food, because the former supply being finished no additional supply is forthcoming); sa--upādāno devānaŋ indo na parinibbāyati, the king of the gods does not escape rebirth so long as he has within him any grasping S IV.102; pāragū sabbadhammānaŋ anupādāya nibbuto A I.162; pāragato jhāyī anup° nibbuto, a philosopher, freed, without any cause, source, of rebirth A IV.290 (etc., see nibbuta). dāvaggi--nibbānaŋ the going out of the jungle fire J I.212; aggi nibbāyeyya, should the fire go out M I.487; aggikkhandho nibbuto hoti the great fire has died out Miln 304; nibbuto ginī my fire is out Sn 19. The result of quenching the fire (going out) is coolness (sīta); and one who has attained the state of coolness is sītibhūta. sītibhūto 'smi nibbuto Vin I.8; Pv I.87; sītibhūto nirūpadhi, cooled, with no more fuel (to produce heat) Vin II.156; A I.138; nicchāto nibbuto sītibhūto (cp. nicchāta) A II.208; V.65. anupādānā dīpacci viya nibbutā gone out like the flame of a lamp without supply of fuel ThA 154 (Ap. 153). -- nibbanti dhīrā yath'âyaŋ padīpo the Wise go out like the flame of this lamp Sn 235. This refers to the pulling out of the wick or to lack of oil, not to a blowing out; cp. vaṭṭiŋ paṭicca telapadīpo jāleyya S II.86; Th 2, 116 (padīpass'eva nibbānaŋ vimokkho ahu cetaso). The pulling out of the wick is expressed by vaṭṭiŋ okassayāmi (=dīpavaṭṭiŋ ākaḍḍhemi ThA 117) cp. on this passage Pischel, Leben & Lehre des Buddha 71; Mrs. Rh. Davids, Buddhism 176; Neumann, Lieder 298). pajjotass'eva nibbānaŋ like the going out of a lamp S I.159÷.

B. Since rebirth is the result of wrong desire (kāma, kilesa, āsava, rāga etc.), the dying out of that desire leads to freedom & salvation from rebirth and its cause or substratum. Here references should be given to: (1) the fuel in ethical sense (cp. A 1: aggi); (2) the aims to be accomplished (for instance, coolness=peace); (3) the seat of its realisation (the heart); (4) the means of achievement (the Path); (5) the obstacles to be removed. -- 1. Fuel=cause of rebirth & suffering: āsāva (intoxications). khīṇāsavā jutimanto to loke parinibbutā the wise who are rid of all intoxications are in this world the thoroughly free S V.29; sāvakā āsavānaŋ khayā viharanti A IV.83; kodhaŋ pahatvāna parinibbiŋsu anāsavā (are completely cooled) A IV.98; āsavakhīṇo danto parinibbuto Sn 370; saggaŋ sugatino yanti parinibbanti anāsavā those of happy fate go to heaven, but those not intoxicated die out Dh 126; nibbānaŋ adhimuttānaŋ atthangacchanti āsavā Dh 226; āsavānaŋ khayā bhikkhu nicchāto parinibbuto It 49; vimutti--kusuma--sañchanno parinibbissati anāsavo Th 1, 100. -- kāmā (cravings) nikkāmo nibbano Nāgo Sn 1131. -- kilesa--(nibbāna) vice (only in certain commentaries). kilesa--nibbānass'âpi anupādā parinibbānass'âpi santike DhA I.286; upādānaŋ abhāvena anupādiyitvā kilesa--nibbānena nibbutā DhA IV.194. -- nibbidā (disenchantment). Nibbānaŋ ekanta--nibbidāya virāgāya etc. saŋvattati S II.223; nibbijjha sabbaso kāme sikkhe nibbānaŋ attano Sn 940. -- rāga virāgo nirodho nibbānaŋ S I.136÷; desento virajaŋ dhammaŋ nibbānaŋ akutobhayan S I.192; yo rāgakkhayo (dosa° . . . moha° . . .): idaŋ vuccati nibbānaŋ S IV.251, & same of Amata S V.8; chandarāga--vinodanaŋ nibbānapadaŋ accutaŋ Sn 1086; kusalo ca jahati pāpakaŋ rāgadosamoha--kkhayā parinibbuto Ud 85; ye 'dha pajahanti kāmarāgaŋ bhavarāgânusayañ ca pahāya parinibbānagatā Vv 5324. -- vana sabba--saŋyojan'atītaŋ vanā nibbānaŋ āgataŋ A III.346; nikkhantaŋ vānato ti nibbānaŋ KhA 151; taṇhā--sankhāta--vānâbhāvato nibbānaŋ SnA 253.

2. Aims: khema (tranquillity). ātāpī bhikkhu nibbānāya bhabbo anuttarassa yogakkhemassa adhigamāya It 27; ajaraŋ amaraŋ khemaŋ pariyessāmi nibbutiŋ J I.3; acala (immovable, not to be disturbed). patto acalaṭṭhānaŋ Vv 514; accuta (stable) patthayaŋ accutaŋ padaŋ S III.143; chandarāga--vinodanaŋ nibbānapadaŋ accutaŋ Sn 1086. nekkhamma (renunciation, dispassionateness). vanā nibbānaŋ āgataŋ kāmehi nekkhammarataŋ A III.346. -- pāragū (victor). pāragū sabbadhammānaŋ anupādāya nibbuto A I.162 (cp. A IV.290 with tiṇṇo pāragato). -- santipada (calm, composure). santī ti

nibbutiŋ ñatvā Sn 933; santimaggaŋ eva brūhaya nibbānaŋ sugatena desitaŋ Dh 285; s.=acala VvA 219. -- samatha (allayment, quietude). sabbasankhārasamatho nibbānaŋ S I.136÷. -- sotthi (welfare). saccena suvatthi hotu nibbānaŋ Sn 235.

3. The Heart: (a) attā (heart, self). abhinibbut--atto Sn 456; thiṭatto frequent, e. g. parinibbuto ṭh° Sn 359; danto parinib° ṭh° Sn 370. -- (b) citta (heart). apariḍayhamāna--citto SnA 347 (for abhinibbutatto Sn 343). -- (c) hadaya (heart) nibbānaŋ hadayasmiŋ opiya S I.199; mātuhadayaŋ nibbāyate J I.61; nibbāpehi me hadaya--pariḷāhaŋ (quench the fever of my heart) Miln 318. -- (d) mano (mind). mano nibbāyi tāvade J I.27; disvā mano me pasīdi Vv 5014.

4. The Path: dhīra. lokapariyāyaŋ aññāya nibbutā dhīrā tiṇṇā etc. S I.24; nibbanti dhīrā . . . Sn 235 sabbâbhibhū dhīro sabbagantha--ppamocano It 122 <-> Recognition of anicca (transitoriness, see nicca). aniccasaññī . . . bhikkhu pāpuṇāti diṭṭh'eva dhamme nibbānaŋ A IV.353. -- paññā. nibbānaŋ ev'ajjhagamuŋ sapaññā S I.22; n'abhirato paññā S I.38. <-> paṇḍita & nipaka. anupubbena n°ŋ adhigacchanti paṇḍitā A I.162; nipakā asesaŋ parinibbanti It 93. <-> vijjā. bhikkhu paṇihitena cittena avijjaŋ bhecchati vijjaŋ uppādessati n°ŋ sacchikarissati the bhikkhu with devout heart will destroy ignorance, gain right cognition & realise Nibbāna A I.8; idh'aññāya parinibbāti anāsavo A III.41; sabb'āsave pariññāya parinibbanti anāsavā Vbh 426.

5. The Obstacles: gantha (fetter). nibbānaŋ adhigantabbaŋ sabba--g°--pamocanaŋ S I.210; It 104; similarly It 122 (see above). gabbhaseyyā (rebirth). na te punam upenti gabbhaseyyaŋ, parinibbānagatā hi sītibhūtā Vv 5324 -- nīvaraṇa (obstacles). pañca n°. anibbāna--saŋvattanikā S V.97. -- punabbhava (rebirth). nibbāpehi mahārāgaŋ mā ḍayhittho punappunaŋ S I.188; vibhavañ ca bhavañ ca vippahāya vusitavā khīṇapunabbhavo sa bhikkhu Sn 514; bhava--nirodha nibbānaŋ S II.117. -- sankhārā (elements of life). sabbasankhāra--samatho nibbānaŋ S I.136; N.=sabbasankhārā khayissanti A III.443. -- saŋyojanāni (fetters). sabbas--âtītaŋ vanā Nibbānaŋ āgataŋ A III.346; s. pahāya n°ŋ sacchikarissati A III.423; saŋyojanānaŋ parikkhayā antarā--parinibbāyī hoti S V.69.

III. Nibbāna: its ethical importance and general characterisation. 1. Assurance of N. (nibbānass'eva santike, near N., sure of N.): S I.33 (yassa etādisaŋ yānaŋ . . . sa etena yānena n. e. s.: with the chariot of the Dhamma sure of reaching N.); IV.75; A II.39 (abhabbo parihānāya n. e. s. impossible to fail in the assurance of final release, of one "catuhi dhammehi samannāgato, viz. sīla, indriyaguttadvāratā, bhojanamattaññutā. jāgariyā"); III.331 (id. with appamādagaru: ever active & keen); II.40=It 40 (id. with appamāda--rato); Sn 822. -- 2. Steps and Means to N.: nibbāna--sacchikiriyā, attainment of N., is mangalaŋ uttamaŋ & to be achieved by means of tapo, brahmacariyā and ariyasaccāna--dassanaŋ Sn 267. -- brahmacariya (a saintly life) is n.--parāyanā (leading to N.) S III.189, cp. V.218; also called n.--ogadhā (with similar states of mind, as nibbidā, virāgo, vimutti) ibid.; A II.26=It 28, cp. It 29 (nibbān'--ogadha--gāminaŋ b°ŋ). The stages of sanctification are also discussed under the formula "nibbidā virāgo vimutti . . . vimuttasmiŋ vimuttaŋ iti ñāṇaŋ hoti: khīṇā jāti etc." (i. e. no more possibility of birth) S II.124=IV.86. <-> dhamma: Buddha's teaching as the way to N.: "dhammavaraŋ adesayi n.--gāmiŋ paramaŋ hitāya" Sn 233; ahaŋ sāvakānaŋ dhammaŋ desemi sattānaŋ visuddhiyā . . . n°assa sacchikiriyāya A V.194, cp. 141; pubbe dh.--ṭhiti--ñāṇaŋ pacchā nibbāne ñāṇan ti S II.124. -- magga: Those practices of a moral & good life embraced in the 8 fold Noble Path (ariyamagga). Sace atthi akammena koci kvaci na jīyati nibbānassa hi so maggo S I.217; ekāyano ayaŋ maggo sattānaŋ visuddhiyā . . . N°assa sacchikiriyāya D II.290; S V.167, 185; bhāvayitvā sucimaggaŋ n° --ogadha--gāminaŋ . . . Vbh 426; ādimhi sīlaŋ dasseyya, majjhe maggaŋ vibhāvaye, pariyosānamhi nibbānaŋ . . . DA I.176. -- N.--gamanaŋ maggaŋ: tattha me nirato mano "my heart rejoices in the path to Nibbāna" S I.186; N.--gāminī paṭipadā A IV.83 (the path to salvation). Cp. §§ 4 & 7. -- 3. The Search for N. or the goal of earnest endeavour. ārogya--paramā lābhā nibbānaŋ paramaŋ sukhaŋ, aṭṭhangiko ca maggānaŋ khemaŋ amata--gāminaŋ "N. is a higher bliss than acquisition of perfect health, the eightfold Path (alone) of all leads to perfect peace, to ambrosia" M I.508, cp. Dh 204 ("the fullest gain is for health etc.; N. is the highest happiness" DhA III.267). Similarly: khantī paramaŋ tapo titikkhā, n°ŋ paramaŋ vadanti buddhā D II.49=Dh 184; n°ŋ paramaŋ sukhaŋ: Dh 204=Sn 257=J III.195; id.: Dh 203; jhānaŋ upasampajja . . . okkamanāya n.°assa A IV.111 sq.; cp. 230 sq.; kaṭuviyakato bhikkhu . . . ārakā hoti N°ā A I.281; n°ŋ ajjhagamuŋ sapaññā S I.22; devalokañ ca te yanti . . . anupubbena n°ŋ adhigacchanti paṇḍitā A I.162; n°ŋ abhikankhati S I.198; abhipassati A I.147; tiṇṇakathankatho visallo n.--âbhirato Sn 86; bhikkhu bhabbo anuttaraŋ sītibhāvaŋ sacchikātuŋ . . . paṇītâdhimutto hoti ṇ--âbhirato ca A III.435; n.--âbhirato . . . sabbadukkhā pamuccati S I.38; n.--ogadhaŋ brahmacariyaŋ vussati n.--parāyaṇaŋ n.--pariyosānaŋ S III.189=V.218; n°ŋ gavesanto carāmi (Bodhisat, J I.61). All means of conduct & all ideals of reason & intellect lead to one end only: Nibbāna. This is frequently expressed by var. similes in the phrase n.--ninna, °poṇa, °pabbhāra, e. g. S V.75=134=137=190; V.244; A V.75, 134, 190, 244= 291; Vv 8442. Saddahāno arahataŋ dhammaŋ n.<-> pattiyā sussūsā labhate paññaŋ appamatto S I.214= Sn 186, cp. S I.48; Gotamo n.--paṭisaŋyuttāya dhammiyā kathāya bhikkhū sandasseti S I.214=192=210; Ud 80;

n°ŋ pariyesati A II.247; n.--pariyosānā sabbe dhammā A V.107; n.--poṇaŋ me mānasaŋ bhavissati, saŋyojanā pahāṇaŋ gacchanti A III.443; odhunitvā malaŋ sabbaŋ patvā n.--sampadaŋ muccati sabba--dukkhehi: sā hoti sabbasampadā A IV.239; nibbijjha sabbaso kāme sikkhe n°ŋ attano Sn 940, cp. 1061. -- 4. Some Epithets of Nibbāna: akutobhayaŋ A II.24=It 122; accutaŋ padaŋ (careyya āditta--sīso va patthayaŋ a. p.) S III.143; Sn 1086; pattā te acalaṭṭhānaŋ yattha gantvā na socare Vv 514; amataŋ A II.247; M III.224 (Bhagavā atthassa ninnetā a °assa dātā); Miln 319; Vv 6427 (apāpuranto a °assa dvāraŋ); VvA 85 (a--rasa); Vv 5020 (amatogadha magga=nibb°--gāminī paṭipadā); amosadhammaŋ Sn 758; khemaŋ appaṭibhayaŋ S IV.175; S I.189=Sn 454; Th 2, 350 (°ṭṭhāne vimuttā te patta te acalaŋ sukhaŋ); M I.508 (+amatagāminaŋ); A II.247 (yogakkhemaŋ anuttaraŋ); same at A III.294; It 27; Dh 23. -- taṇhakkhaya Vv 735; ṭhānaŋ dud- dasaŋ S I.136 (=sabba--sankhāra--samatho); dhuvaŋ (q. v.); niccaŋ Kvu 121; nekkhammaŋ A I.147 (°ŋ daṭṭhu khemato . . . nibbānaŋ abhipassanto); Vv 8442. sabba--gantha--pamocanaŋ (deliverance from all ties) S I.210; II.278 (sabbadukkha°); It 222=A II.24; yathābhūtaŋ vacanaŋ S IV.195; yathāsukhaŋ (the Auspicious) A IV.415 sq.; (chanda--) rāga vinodanaŋ Sn 1086; rāgakkhayo (dosa°, moha°) S V.8; rāgavinayo (dosa°, moha°) ibid., santi (calm, peace) Vv 5021=Sn 204 (chandarāga--viratto bhikkhu paññāṇavā ajjhagā amataŋ santiŋ nibbānapadaŋ accutaŋ); VvA 219 (=acala); santimaggaŋ eva brūhaya n°ŋ Sugatena desitaŋ Dh 285=Nett 36; sandiṭṭhikaŋ akālikaŋ etc.; A I.158; samo bhūmibhāgo ramaṇīyo S III.109; sassataŋ Kvu 34; suvatthi Sn 235. -- 5. N. is realisable in this world, i. e. in this life if it is mature (diṭṭhe va dhamme): S II.18=115=III.163=IV.141 (diṭṭha--dh--npatta); M II.228; A IV.353=358, cp. 454. -- 6. Definitions with regard to the destruction of the causes or substrata of life (cp. above I.): taṇhāya vippahānena n°ŋ iti vuccati S I.39=Sn 1109; as sabba--sankhārasamatho (calming down of all vital elements) Vin I.5; S I.136; A II.118=III.164; IV.423; V.8, 110, 320, 354; akiñcanaŋ anādānaŋ etaŋ dīpaŋ anāparaŋ n°ŋ iti nam brūmi jarāmaccu--parikkhayaŋ Sn 1094; bhavanirodho n°ŋ ti S II.117; A V.9; rāga--kkhayo (dosa°, moha°) S IV.251=261; virāgo nirodho n°ŋ in typical & very freq. exposition at Nd2=S I.136÷. See also vana & cp. the foll.: taṇhā--sankhāta--vānâbhāvato n°ŋ SnA 253; nikkhantaŋ vānato ti n°ŋ KhA 151; kilesa--n° ass'âpi anupādā parinibbānass'âpi santike yeva DhA I.286 (on Dh 32). -- 7. N. as perfect wisdom and what is conducive to such a state (saŋvattati). The foll. phrase is one of the oldest stereotype phrases in the Canon & very freq.; it is used of all the highest means & attainments of conduct & meditation & may be said to mark the goal of perfect understanding & a perfect philosophy of life. It is given in 2 variations, viz. in a simple form as "upasamāya abhiññāya sambodhāya nibbānāya saŋvattati," with ref. to majjhimā paṭipadā at Vin I.10=S IV.331=V.421; of satta bojjhangā at S V.80; and in a fuller form as "ekanta--nibbidāya virāgāya nirodhāya upasamāya etc. as above" at D I.189 (negative); II.251 (of brahmacariyaŋ), 285; III.130 (sukhallikânuyogā, neg.) 136 (avyākataŋ, neg.); S II.223 (brahmacariya); V.82 (satta bojjhangā), 179 (satipaṭṭhānā), 255 (iddhipādā), 361 (ariyamagga), 438 A III.83, 326 sq.; etc. -- Cp. n--saŋvattanika S V.97 (upekhāsambojjhanga); Nd2 281 (neg. of tamo). <-> 8. N. as the opposite of rāga (passion, lust). Freq. is the combn of virāga nirodha nibbāna, almost used as three synonyms, thus at S II.18; Vin III.20=111; A II.118=III.164=IV.423=V.8=Nd2 under Nibbāna; A II.34=It 88 (dhammānaŋ aggaŋ akkhāyati, madanimmadano pipāsa--vinayo ālaya--samugghāto vaṭṭûpacchedo taṇhakkhayo virāgo nirodha nibbānaŋ), cp. Vin III.20÷. Similarly S I.192 (Sugataŋ payirupāsati desentaŋ virajaŋ dhammaŋ nibbānaŋ akutobhayaŋ). <-> 9. Various Characterisations & Similes (cp. above II. A 4 & 5). sukkâbhijātiko samāno akaṇhaŋ asukkaŋ n°ŋ abhijayati D III.251; A III.384 sq.; aniccā sabbe sankhārā dukkhā 'nattā ca sankhātā: nibbānañ c'eva paññatti anattā iti nicchayā Vin V.86. On anicca & anattā in rel. to N. see also S IV.133 sq.; A IV.353; dukkhato & sukhato n°ŋ samanupassati A III.442. On comparison with a lamp see e. g. S I.159=D II.157= Th 1, 906 (pajjotass'eva nibbānaŋ vimokkho cetaso ahū), A IV.3 (pajjotass'eva n. vimokkho hoti cetaso); Sn 235 (. . . te khīṇabījā avirūḷhichandā nibbanti dhīrā yathâyaŋ padīpo).

--abhirata fond of N. (cp. III. 3) S I.38; A III.435; Sn 86 (visalla+); --ogadha merging into N. (of brahmacariya) S III.189; V.218; A II.26=It 28; Vbh 426, cp. amatogadha A V.107; --gamana (magga; cp. III. 2) leading to N. D II.223; S I.186, 217; A IV.83; (dhamma:)
S V.11; Sn 233; --dhātu the sphere or realm of N. always in phrase anupādisesāsaya n.--dhātuyā parinibbāyate Vin II.239; D III.135; It 38, 121; Ps I.101; cp. rāgavinayo n.--dhātuyā adhivacanaŋ S V.8. See parinibbāyin; --ninna (+°poṇa, °pabbhāra; cp. III. 3) converging into N. A III.443; Vv 8442 & passim; --paṭisaññuta (dhammikathā; cp. III. 2) relating or referring to N. S I.114=192=210; Ud 80; --patta having attained N. (diṭṭha--dhamma°, see above III. 5) S II.18=114= III.163; --patti attainment of N. S I.48, 214=Sn 186; --pada=Nibbāna (see pada 3) Sn 204. --pariyosāna ending in N. having its final goal in N. S III.189; V.218; A V.107; --saŋvattanika conducive to N.; contributing toward the attainment of N. S V.97; Nd2 281 (a°); cp. above III. 7; --sacchikiriyā realisation of N. (identical with ñāṇa and constituting the highest ideal; cp. above III. 2) Sn 267. Cp. also D II.290; S V.167; A III.423; V.141; --saññā perception of N. A III.443; --sampatti successful attainment of N. Kh VIII.13; --sampadā the blessing of the attainment of N. A IV.239.

Nibbāpana (nt.) [abstr. fr. nibbāpeti] means of extinguishing, extinction, quenching S I.188 (cittaŋ pariḍayhati: nibbāpanaŋ brūhi=allayment of the glow); A IV.320 (celassa n°āya chandaŋ karoti: try to put out the burning cloth); Miln 302 (jhāyamāno n°ŋ alabhamāno), 318 (pariḷāha°).

Nibbāpita (adj.) [pp. of nibbāpeti] extinguished, put out, quenched J III.99 (=nicchuddha).

Nibbāpeti [Sk. ni(r)vārayati, Caus. of ni(r)varati, influenced in meaning by nirvāpayati. Caus. of nirvāti= make cool by blowing (e. g. RV X.1613). See nibbuta on etym.] 1. to extinguish, put out, quench S I.188 (mahārāgaŋ); It 93 (rāg--aggiŋ; & nibbāpetvā aggiŋ nipakā parinibbanti); cp. aggiŋ nijjāleti J VI.495; Pv I.85 (vārinā viya osiñcaŋ sabbaŋ daraŋ nibbāpaye); Miln 304 (aggikhandhaŋ mahāmegho abhippavassitvā n.), 318 (nibbāpehi me hadaya--pariḷāhaŋ), 410 (megho uṇhaŋ n.); DhA II.241 (fire); Sdhp 552 (bhavadukkh' aggiŋ). -- 2. to cleanse, purify (cittaŋ, one's heart) Vism 305. -- pp. nibbāpita. See also nibbāpana.

Nibbāyati [Sk. ni--(or nir--)vriyate, Pass. of ni(r)varati, influenced by nirvāyati intrs. to cease to blow; see on etym. & Pāli derivation nibbuta] 1. to be cooled or refreshed, to be covered up=to be extinguished, go out (of fire), to cease to exist, always used with ref. to fire or heat or (fig.) burning sensations (see nibbāna II. A end): aggikkhandho purimassa ca upādānassa puriyādānā aññassa ca anupāhārā anāhāro nibbāyeyya S II.85 (opp. jāleyya); do. of telaŋ & vaṭṭiŋ paṭicca telappadīpo n. S II.86=III.126=IV.213=V.319; sace te purato so aggi nibbāyeyya jāneyyāsi tvaŋ: ayaŋ . . . aggi nibbuto M I.487; A IV.70 (papaṭikā n.); aggi udake tiṇukkā viya n. J I.212; mātuhadayaŋ n. J I.61; aggi upādāna--sankhayā n. Miln 304. -- aor. nibbāyi [Sk. niravāri] J I.27 (mano n.: was refreshed) 212 (aggi udake n.: was extinguished); VI.349 (cooled down). -- 2. to go out (of light) Vism 430 (dīpā nibbāyiŋsu the lights went out); ThA 154 (dīpacci n. nirāsanā: went out). See also parinibbāyati & cp. nibbuta, nibbāpeti, nibbāpana.

Nibbāyin see pari°.

Nibbāhana (adj.--n.) [fr. nibbāheti] leading out, removing, saving; (nt.) removal, clearance, refuge, way out Miln 119, 198, 295, 309, 326 (°magga). [Miln. the only references!]

Nibbāhati [nis+vahati] to lead out, carry out, save from, remove Miln 188. -- 2nd Caus. nibbāhāpeti to have brought out, to unload (a waggon) Vin II.159 (hiraññaŋ); III.43. See also nibbāhana & nibbuyhati.

Nibbikappa [nis+vikappa] distinction, distinguishing Vism 193.

Nibbikāra (adj.) [nis+vikāra] steady, unchanged, steadfast; persevering J I.66; PvA 178, 253 (+nicca); SnA 189, 497; Vism 311.

Nibbicikicchā (f.) [nis+vicikicchā] surety, reliance, trust S II.84; V.221 (=nikkankhā); VvA 85 (=ekaŋsikā).

Nibbijjhati [nis+vijjhati, vyadh] to pierce, transfix, wound S V.88 (+padāleti); Sdhp 153 (patodehi). ger. nibbijjha Sn 940 (=paṭivijjhitvā Nd1 420). -- pp. nibbiddha. Cp. abhi°.

Nibbiṭṭha (pp.) [nis+viṭṭha, of nibbisati] gained, earned Vin IV.265; Sn 25; SnA 38.

Nibbiṇṇa (adj.) [Sk. nirviṇṇa, pp. of nibbindati] tired of, disgusted with (c. instr. or loc.), wearied of, dissatisfied with, "fed up" J I.347; VI.62; Th 2, 478 (=viratta ThA 286); DhA I.85 (°hadaya); VvA 207 (°rūpa); PvA 159 (tattha--vāsena n--mānaso tired of living there), 272 (°rūpa), 283 (°rūpa, tired of: purohite).

Nibbidā (f.) [Sk. nirvid, f. (also BSk. e. g. Lal. V. 300) & nirveda; to nibbindati] weariness, disgust with worldly life, tedium, aversion, indifference, disenchantment. N. is of the preliminary & conditional states for the attainment of Nibbāna

(see nibbāna II B 1) & occurs frequently together with virāga, vimutti & nibbāna in the formula: etaŋ ekanta--nibbidāya virāgāya nirodhāya . . . sambodhāya nibbānāya saŋvattati "this leads to being thoroughly tired (of the world), to dispassionateness, to destruction (of egoism), to perfect wisdom, to Nibbāna," e. g. at D I.189; S V.82, 179, 255, 361; A III.83; IV.143; V.216. -- In other connections: Vin I.15 (nibbidāya cittaŋ saṇṭhāsi); D III.130 sq.; S II.30; III.40; 179, 189; IV.86, 141 (read nibbidāya for nibbindāya?); A I.51, 64; III.19, 200, 325 sq.; IV.99, 336; V.2 sq., 311 sq.; J I.97; IV.471, 473; Sn 340; Ps I.195; II.43 sq.; Vbh 330; Nett 27, 29; Vism 650. Cp. abhi°.

Nibbiddha [pp. of nibbijjhati] 1. in phrase °pingala (with) disgustingly red (eyes) (perhaps=nibbiṇṇa?) J V.42 (of a giant). -- 2. with ref. to a road: broken up, i. e. much frequented, busy street J VI.276 (of vīthi, bazaar, in contrast with a--nibbiddha--raccha carriage--road, which is not a thoroughfare. The reading patatthiyo at J VI.276, for which nibbiddha--vīthiyo is the C. expln is to be corrected into pathaddhiyo).

Nibbindati [nis+vindati, vid2] to get wearied of (c. loc.); to have enough of, be satiated, turn away from, to be disgusted with. In two roots A. vind: prs. nibbindati etc. usually in combn with virajjati & vimuccati (cp. nibbāna III. 2). Vin I.35; S II.94; IV.86, 140; A V.3; Dh 277 sq.; It 33; J I.267; Miln 235, 244; Sdhp 612. ppr. nibbindaŋ S IV.86; PvA 36 (nibbinda--mānasa); ger. nibbindiya J V.121 (°kārin). -- B. vid: Pot. nibbide (v. l. BB nibbije) J V.368 (=nibbindeyya Com.); ger. nibbijjitvā J I.82, & nibbijja Sn 448=S I.124 (nibbijjâpema=nibbijja pakkameyya SnA 393). -- pp. nibbiṇṇa. See also nibbidā.

Nibbiriya (adj.) [nis+viriya] lacking in strength, indolent, slothful, weak J IV.131; PvA 175 (=alasa, kusīta].

Nibbivara (adj.) [nis+vivara] without holes or fissures, without omissions J V.429; VvA 275 (=atīva sangata).

Nibbisa [to nibbisati] earnings, wages Th 1, 606=1003= Miln 45 (cp. Manu VI.45); SnA 38.

Nibbisanka (adj.) [nis+visanka, Sk. viśankā] fearless, not hesitating, undaunted SnA 61.

Nibbisati [nis+visati] to enter into; to earn, gain, find, enjoy, only in pp. anibbisaŋ not finding Th 2, 159 (=avindanto ThA 142); J I.76=Dh 153. -- pp. nibbiṭṭha. See also nibbisa.

Nibbisaya (adj.) [nis+visaya] having no residence, banished, driven from (--°) J II.401.

Nibbisevana (adj.) [nis+visevana] not self--indulgent, selfdenying, meek, tame, gentle J II.210 (dametvā nibbisevanaŋ katvā), 351; V.34, 381, 456; VI.255; DhA I.288 (cittaŋ ujuŋ akuṭilaŋ n. karoti), 295; VvA 284 (°bhava =jitindriya).

Nibbisesa (adj.) [nis+visesa] showing no difference, without distinction, equal, similar J II.32; VI.355; Miln 249.

Nibbujjhati [ni+yujjhati, yudh. Pāli form difficult to explain: niy°=niyy°=nivv°=nibb°] to wrestle, to fight with fists Vin III.180. -- pp. nibbuddha.

Nibbuta (adj.) [Nibbuta represents Sk. nirvṛta (e. g. AvŚ I.48) as well as nivṛta, both pp. of vṛ, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself: (a) Idg. u̯er to cover, cover up (Lat. aperio=*apa--veri̯o to cover up, Sk. varutram upper garment, "cover") and (b) *u̯el to resolve, roll, move (Lat. volvo=revolve; Gr. e(/lic, e)lu/w; Sk. vāṇa reed=Lat. ulva; Sk. ūrmi wave; P. valli creeper, valita wrinkled). *u̯er is represented in P. by e. g. vivarati to open, nivāreti to cover, obstruct, nīvaraṇa, nivāraṇa obstruction; *u̯el by āvuta, khandh--āvāra, parivāra, vyāvaṭa (busy with=moving about), samparivāreti. Thus we gain the two meanings combd and used promiscuously in the one word because of their semantic affinity: (a) *nivṛta covered up, extinguished, quenched, and (b) *nirvṛta without movement, with motion finished (cp. niṭṭhita), ceasing, exhaustion, both represented by P. nibbuta. -- In derivations we have besides the rootform vṛ (=P. bbu°) that with guṇa vṝ (cp. Sk. vārayati, vrāyati) or vrā=P.* bbā° (with which also cp. paṭivāṇa=*prativāraṇa). The former is in nibbuti (ceasing, extinction, with meaning partly influenced by nibbuṭṭhi=Sk. nirvṛṣṭi pouring of water), the latter

in instr. nibbāti and nibbāyati (to cease or to go out) and trs. nibbāpeti (Caus.: to make cease, to stop or cool) and further in nibbāna (nt. instr. abstr.) (the dying out)] (lit.) extinguished (of fire), cooled, quenched (fig.) desireless (often with nicchāta & sītibhūta), appeased, pleased, happy. -- (a) (lit.) aggi anāhāro n. M I.487; Sn 19 (ginī n.=magga--salila--sekena n. SnA 28); J IV.391 (anibbute pāyāse); Miln 304 (aggikkhandha), 346 (mahāmeghena n°ŋ pathaviŋ); ThA 154 (anupādānā dīp'accī); KhA 194 (padīpo n.). -- (b) (fig.) combd with sītibhūta (& nicchāta): Vin I.8; M I.341; A II.208 =D III.233=Pug 56, 61; A IV.410; V.65; Sn 593, 707; Pv I.87. -- In phrase anupādāya nibbuta: S II.279; A I.162; IV.290=Dh 414=Sn 638. -- In other connections: attadaṇḍesu n. sādānesu anādāno S I.236= Dh 406=Sn 630; aññāya nibbutā dhīrā S I.24; tadangan. S III.43; ejânugo anejassa nibbutassa anibbuto It 91; vītataṇho n. Sn 1041; tiṇṇa--sokapariddavo n. Dh 196; rāg'aggimhi n. & n. mātā, pitā, nārī J I.60; n. veyyākaraṇena Miln 347; upādānānaŋ abhāvena . . . kilesanibbānena n. DhA IV.194. -- See also abhinibbuta and parinibbuta.

Nibbuti (f.) [Sk. nirvṛti, abstr. to nibbuta] allayment, refreshment, cooling, peace, happiness J I.3 (khemaŋ pariyessāmi n°ŋ); Sn 228 (nikkāmino n°ŋ bhuñjamānā), 917, 933 (santī ti n°ŋ ñatvā); Nd1 399; Pv I.74 (n°ŋ n'âdhigacchāmi=quenching of hunger & thirst); KhA 185 (=paṭippassaddha--kilesa--daratha).

Nibbuddha [Sk. niyuddha, pp. of nibbujjhati] wrestling, fist--fight D I.6 (=mallayuddhaŋ DA I.85); DhsA 403.

Nibbuyhati [Sk. niruhyate, nis+vuyhati, Pass. of vahati, cp. nibbāhati] to be led out to (c. acc.): susānaŋ Th 2, 468 (=upanīyati ThA 284); to be led out of=to be saved S I.1, cp. RV I.117, 14; VI.62, 6.

Nibbusitattā (nibbusitattan?) [Sk. *nir--vasit--ātman or *nirvasitatvaŋ (nt. abstr.), to nis--vasati, cp. nirvāsana =nibbisaya] a dislocated or disconcerted mind, unrest, uneasiness D I.17.

Nibbecikicchā =nibbicikicchā certainty, doubtlessness Nd2 185 (opp. savicikicchā).

Nibbejaniya at S I.124 should probably be read as nibbeṭhaniya (rejecting, evading).

Nibbeṭhana (nt.) [Sk. nirveṣṭana, nis+veṭhana] unwinding, fig. explanation Miln 28.

Nibbeṭhita [pp. of nibbeṭheti] explained, unravelled, made clear Miln 123 (su°).

Nibbeṭheti [Sk. nirveṣṭate, nis+veṭheti, to twist round] 1. to unravel, untwist, unwind; to explain, make clear D I.54 (nibbeṭhiyamāna, v. l. BB nibbedh°); Pv IV.329 (°ento=niveṭhīyamāna PvA 253 v. l. BB nibbedh°); Miln 3; Sdhp 153. -- 2. to deny, reject Vin II.79; D I.3 (=apanetabba Com.); S III.12 (v. l. BB °dh°). <-> 3. to give an evasive answer Vin III.162. -- See also nibbejaniya. -- pp. nibbeṭhita, q. v.

Nibbedha [nis+vedha, to vyadh] penetration, insight; adj.: penetrating, piercing, scrutinising, sharp. Freq. in phrase nibbedha--bhāgiya (sharing the quality of penetration), with ref. to samādhi, saññā etc. [cp. BSk. nirvedha° Divy 50; but also nirbheda° AvŚ II.181, of kusalamūlāni; expld as lobhakkhandhassa (etc.) nibbijjhanāni at Nett 274] D III.251, 277; A III.427; Vbh 330; Nett 21, 48, 143 sq., 153 sq.; Vism 15, 88; DhsA 162. -- Also in nibbedha--gāminī (paññā) It 35; & dunnibbedha (hard to penetrate, difficult to solve Miln 155, 233 (pañha); spelt dunniveṭha at Miln 90).

Nibbedhaka (adj.) [nis+vedhaka, to vyadh] piercing, sharp, penetrating, discriminating; only in f. nibbedhikā (cp. āvedhikā), appld to paññā (wisdom) D III.237, 268; S V.197, 199; M I.356; A I.45; II.167; III.152; 410 sq., 416; V.15; Ps II.201; Nd2 235, 3a (+tikkha--paññā), 415, 689; J II.9, 297; IV.267.

Nibbematika (adj.) [nis+vimati+ka] not disagreeing, of one accord, unanimous Vin II.65; DhA I.34.

Nibbhacceti [Sk. nirbhartsayati, nis+bhaccheti] to threaten, revile, scorn J III.338.

Nibbhaya (adj.) [nis+bhaya] free from fear or danger, fearless, unafraid J I.274; III.80; V.287; Vism 512.

Nibbhujati [Sk. ni-- or nirbhujati, nis+bhujati] to twist round, bend, wind, contort oneself Miln 253. Cp. vi°.

Nibbhoga (adj.) [Sk. nirbhoga, nis+bhoga1] deprived of enjoyment; deserted, being of no avail, useless J VI.556; Pv I.12. Cp. vi°.

Nibbhoga [ni+bhoga2] bending, contortion J II.264 (oṭṭha°).

Nibyaggha see nivyaggha.

Nibha (adj.) [Sk. nibha, to bhāti] shining; like, equal to, resembling (--°) J V.372; Vv 401; Pv IV.312; VvA 122 (vaṇṇa°=vaṇṇa); Nd2 608.

Nibhatā (f.) [abstr. to nibha] likeness, appearance VvA 27.

Nibhā (f.) [to nibha] shine, lustre, splendour VvA 179 (nibhāti dippatī ti nibhā).

Nibhāti [ni+bhāti] to shine VvA 179 (=dippati).

Nimajjhima (adj.) the middle one J V.371.

Nimantaka (adj.--n.) one who invites Miln 205.

Nimantana (nt.) [to nimanteti] invitation Vin I.58= II.175; D I.166; M I.77; A I.295; J I.116 (ṇ), 412; Pug 55.

Nimantanika (adj.) inviting; (nt.) N. of a Suttanta M I.331; quoted at Vism 393.

Nimantita [pp. of nimanteti] invited Sn p. 104; PvA 22 (bhattena to the meal), 86 (=āmantita), 141.

Nimanteti [Sk. nimantrayati, ni+manteti] to send a message, to call, summon, invite, coax (to=c. instr.) Sn 981 (nimantayi aor., āsanena asked him to sit down); J VI.365; Nd2 342; DhA III.171 (°ayiŋsu); DA I.169; VvA 47 (pānīyena invite to a drink); PvA 75, 95. <-> pp. nimantita, q. v. -- Cp. abhi°.

Nimitta (nt.) [cp. Sk. nimitta, to mā, although etym. uncertain] 1. sign, omen, portent, prognostication D I.9 (study of omens=n. satthaŋ DA I.92, q. v. for detailed expln); J I.11 (caturo nimitte nâddasaŋ); Miln 79, 178. Esp. as pubba° signs preceding an event, portents, warnings, foreshadowings S V.154, 278, 442; It 76 (cp. Divy 193, of the waning of a god); J I.48, 50 (32 signs before birth, some at DA I.61), 59; Miln 298; Vism 577. <-> 2. outward appearance, mark, characteristic, attribute, phenomenon (opp. essence) D III.249; A I.256; III.319, 375 sq.; IV.33, 418 sq.; J I.420; Ps I.60, 91 sq., 164, 170; II.39, 64; Vbh 193 sq. -- Mental reflex, image (with ref. to jhāna) Vism 123, cp. DhsA 167. -- Specified e. g. as foll.: oḷārika S V.259; pasādaniya S V.156; paccavekkhana° D III.278; Vbh 334; bahiddhā--sankhārā° Ps I.66 sq.; bāla° (opp. paṇḍita°) M III.163; A I.102; mukha° (=face) D I.80; S III.103; V.121; A V.92, 97 sq., 103; rūpa°, sadda° etc. S III.10; M I.296; Ps I.92, 112; samatha° D III.213; samādhi° etc. A I.256 sq.; subha° (& asubha°) S V.64, 103 sq.; A I.3 sq., 87, 200; V.134; Vism 178 sq. nimittaŋ gaṇhāti to make something the object of a thought, to catch up a theme for reflection Vin I.183, cp. S V.150 sq. (°ŋ uggaṇhāti); M I.119 (=five sorts of mental images); Nd2 659; DhsA 53 (=ākāra). See below n--gāhin & animitta.<-> nimittaŋ parivajjeti to discard the phenomenal S I.188; Sn 341. -- 3. mark, aim: in nimittaŋ karoti to pick out the aim, to mark out J V.436; Nd2 235, 1d; Miln 418. <-> 4. sexual organ (cp. lakkhaṇa) Vin III.129 (n. & a°, as term of abuse); see also kāṭa & koṭacikā. -- 5. ground, reason, condition, in nimittena (instr.) and nimittaŋ (acc.) as adv.=by means of, on account of DhA III.175 (instr.) PvA 8, 97 (jāti--nimittaŋ), 106 (kiŋ n°ŋ=kissa hetu), 242 (yaŋ n°ŋ=yato nidānaŋ). gahita--nimittena "by means

of being caught" Vism 144=DhsA 116 (read trsln 154 accordingly!). adj. nimitta (--°) caused by, referring to PvA 64 (maraṇa--nimittaŋ rodanaŋ). -- animitta free from marks or attributes, not contaminated by outward signs or appearance, undefiled, ụnaffected, unconditioned (opp. sa°) S I.188; IV.225 (phassa), 268, 360 (samādhi); M I.296 (cetovimutti); A I.82; III.292; IV.78; Vin III.129; Th 1, 92; D III.219, 249; Dh 92; Sn 342; Ps I.60, 91; II.36, 59 sq. (vimokha), 65 sq., 99; Dhs 530 (read a° for appa°); Vism 236; DhsA 223 (absence of the 3 lakkhaṇas); Miln 333, 413; DhA II.172; ThA 50. See also Cpd. 199, 2115. sanimitta S V.213 sq.; A I.82.
--ânusārin following outward signs (=°gāhin) A III.292; Nett 25; --kamma prognostication, prophecy Vin V.172; Vbh 353; --karaṇa=gāhin S IV.297; --gāhin "taking signs," enticed or led away by outward signs, entranced with the general appearance, sensuously attracted D I.70 (cp. Dialogues I.80); III.225; S IV.104, 168; A II.16; III.99; V.348; Pug 20, 24, 58; Dhs 1345; Miln 367, 403. Cp. Vism 151, 209.

Nimināti [Sk. niminoti in diff. meaning, the P. meaning being influenced by mā; ni+mināti, mi to fix, measure cp. Sk. nimaya barter, change] to turn round, change; to barter, exchange for (c. instr.): pres. imper. niminā J V.343 (=parivattehi Com.); pres. 1st pl. nimimhase J II.369, pot. nimineyya J III.63; fut. nimissati J V.271, 453 (devatāhi nirayaŋ); aor. nimmini J III.63; ger. niminitvā Milo 279.

Nimisa [cp. Vedic nimiṣ f. & nimiṣa nt.] winking, shutting the eyes; animisa not winking Dāvs V.26. See also nimesa.

Nimisatā (f.) [abstr. to nimisati] winking J VI.336 (a°).

Nimisati [Sk. nimiṣati, ni+misati] to wink D II.20 (animisanto, not winking; v. l. BB animm°; J III.96 (ummisati+). Cp. nimisatā.

[ni+mīlati] to shut, close (the eyes) J I.279; DhA II.6 (akkhīni nimmīlituŋ nâsakkhi). Caus. nim(m)īl--eti id. M I.120; DhA II.28 (paralokaŋ; opp. ummīleti); J I.279; Vism 292 (akkhīni ni°).

Nimugga (adj.) [cp. Sk, nimagna, pp. of nimujjati] plunged, immersed in, sunk down or fallen into (--°) (c. loc.) Vin III.106 (gūthakūpe sasīsakaŋ n.); D I.75; J I.4; III.393 (gūthakalale), 415; Nd1 26; Pug 71; Miln 262; Sdhp 573.

[Sk. *nimajj--yā] diving, immersion, in cpd. ummujja--nimujja(ŋ karoti) D I.78. See ummujjā.

Nimujjati [Sk. nimajjati, ni+mujjati] to sink down, plunge into (with loc.), dive in, be immersed A IV.11; Pug 74; J I.66, 70; III.163, 393 (kāmakalale); IV.139; aor. nimujji J II.293; PvA 47 (udake). -- Caus. nimujjeti (so read for nimujjati J V.268) & nimujjāpeti to cause to sink or dive, to drown J--III.133; IV.142 (nāvaŋ). -- pp. nimugga q. v.

Nimujjana (nt.) [Sk. nimajjana] diving, ducking; bathing PvA 47.

Nimesa [=nimisa, cp. Vedic nimesa] winking Miln 194.

Nimokkha =vimokkha S I.2 (v. l. SS vi°, preferable).

Nimba [Sk. nimba, non--Aryan] the Nimb tree (Azadirachta Indica), bearing a bitter leaf, & noted for its hard wood Vin I.152 (°kosa), 284 (id.), 201 (°kasāva); A I.32; V.212; Vv 3336 (°muṭṭhi, a handful of N. leaves); J II.105, 106; DhA I.52 (°kosa); DhsA 320 (°paṇṇa, the leaf of the N. as example of tittaka, bitter taste); VvA 142 (°palāsa); PvA 220 (°rukkhassa daṇḍena katasūla).

Nimmaŋsa (adj.) [nis+maŋsa] fleshless M I.58, 364; PvA 68.

Nimmakkha (adj.) [nis+makkha, cp. Sk. nirmatsara] without egotism, not false, not slandering Sn 56 (cp. Nd2 356 makkha=niṭṭhuriya; see also SnA 108; paraguṇa--vināsana--lakkhaṇo makkho).

Nimmakkhika (adj.) [Sk. nirmakṣika] free from flies J I.262; DhA I.59.

[*mṛd--yana? perhaps nonAryan] a kind of (oil--)cake Vv 3338 (nimmajjani=tilapiññāka VvA 147); Pv I.1010 (°miñjana, v. l. BB °majjani); PvA 47 (doṇi°).

Nimmathana (nt.) [nis+mathana] crushing J III.252; Vism 234 (sattu°); DhA III.404; VvA 284.

Nimmatheti [nis+matheti] to crush out, suppress, destroy J I.340. Cp. abhimatthati.

Nimmadana (nt.) [to nimmādeti] touching, touch, crushing, subduing A II.34 (mada--nimmadana, crushing out pride; may, however, be taken as nis+mada of mad= "de--priding," lit. disintoxication); Bu I.81; Vism 293.

Nimmadaya (adj.) [Sk. nirmṛdya, grd. of nimmadeti] suppressible D II.243.

Nimmaddana (nt.) [nis+mṛd] touching, crushing Miln 270 (na vāto hattha--gahaṇaŋ vā nimmaddanaŋ vā upeti: the wind cannot be grasped).

Nimmanussa (nt.) [nis+manussa+ya] void of men, absence of men J III.148.

Nimmala (adj.) [nis+mala] free from impurity, stainless, clean, pure A IV.340; Dh 243; Nd2 586; Vism 58; Sdhp 250.

Nimmāta--pitika (adj.) [nis+māta--pitika] one who has neither mother nor father, an orphan DhA II.72.

Nimmātar [Sk. nirmātṛ, n. ag. of nimmināti] maker, builder, creator D I.18, 56 (in formula: brahmā . . . kattā nimmātā . . .).

Nimmādeti [either=Sk. nirmṛdayati (mṛd) or *nirmādayati to nirmada. free from pride=nirmāna] to crush, subdue, humiliate; insult D I.92 (v. l. °maddeti;=DA I.257 nimmadati nimmāne karoti), 93, 96.

Nimmāna1

Nimmāna1 (nt.) [Sk. nirmāṇa, see nimmināti] measuring; production, creation, work; issara--n--hetu caused by God M II.122; A I.173; Vbh 367. N.--ratī devā a class of devas, e. g. at D I.218; It 94; Vism 225; DA I.114; ThA 169; VvA 149. Cp. (para--) nimmita.

Nimmāna2

Nimmāna2 (adj.) [Sk. nirmāna, nis+māna] free from pride, humble DA I.257.

Nimmāniyati [Pass. to nimmāna, of nis+māna] to be abased, to be mocked Vin II.183.

Nimmita (adj.--pp.) [pp. of nimmināti] measured out, planned, laid out; created (by supernatural power, iddhi); measured, stately D I.18, 56 (iddhiyā pi DA I.167), 219 (Su° devaputta. Np.), ibid. (Paranimmitavasavattī devā a class of devas, lit. "created by others," but also possessed of great power: VvA 79, 80); also one of the 5, or the 3 spheres (kāmûpapattiyo) in the kāmaloka, viz. paccupaṭṭhita--kāmā, nimmānarati° (or nimmita°), paranimmita°. It 94; Dhs 1280 (cp. kāma); D III.218; J I.59, 146 (kāyo n'eva deva° na brahma°), 232, Nd2 202A, also under pucchā; P II.119 (su°, well constructed, i. e. symmetrical); Vism 228 (Mārena nimmitaŋ Buddharūpaŋ); VvA 36 (=mitaŋ gacchati vāraṇo), 79; ThA 69, 70; Miln 1, 242. See also abhinimmita.

Nimmināti [cp. Sk. nirmimīti & nirmāti, nis+mināti, mā; cp. nimināti] to measure out, fashion, build, construct, form; make by miracle, create, compose; produce, lay out, plan, aor. nimmini J I.232; PvA 245; DhA IV.67; ger nimminitvā J I.32; VvA 80, & nimmāya Vv 163. -- pp. nimmita See also nimmātar and nimmāna. Cp. abhi°.

Nimmīleti see nimīlati.

Nimmūla (adj.) [nis+mūla] without root, rootless J VI.177.

Nimmoka [Sk. nirmoka fr. nis+moceti] the slough or castoff skin of a snake PvA 63.

Niya (adj.) [Sk. nija, q. v.] one's own Sn 149 (°putta= orasaputta KhA 248); niyassakamma at A I.99 & Pv IV.113 (v. l. Minayeff tiyassa) is to be read as nissayakamma (q. v.).

Niyaka (adj.) [=niya] one's own Th 2, 469; ThA 284; DhsA 169, 337; DA I.183; Vbh 2; Vism 349.

Niyata (adj.) [pp. of ni+yam] restrained, bound to, constrained to, sure (as to the future), fixed (in its consequences), certain, assured, necessary D II.92 (sambodhiparāyanā), 155; III.107; Sn 70 (=ariyamaggena niyāmappatta SnA 124, cp. Nd2 357); Dh 142 (=catumagga<-> niyamena n. DhA III.83); J I.44 (bodhiyā); Pug 13, 16, 63; Kvu 609 sq.; Dhs 1028 sq. (micchatta° etc.; cp. Dhs. trsl. 266, 267), 1414, 1595; Vbh 17, 24, 63, 319, 324; Miln 193; Tikp 168 (°micchādiṭṭhi); DhA III.170; PvA 211. Discussed in Pts. of Contr. (see Index). <-> aniyata see separately.

Niyati (f.) [cp. Sk. niyati, ni+yam] necessity, fate, destiny D I.53; DA I.161; VvA 341; PvA 254.

Niyama [cp. Sk. niyama, ni+yam; often confused with niyāma] 1. restraint, constraint, training, self--control Miln 116 (yama+); PvA 98 (yama+). -- 2. definiteness, certainty, limitation DhA III.83 (catumagga°, v. l. niyāma); SnA 124 (niyāma); DhsA 154; PvA 166 (ayaŋ n. saŋsāren'atthi: law, necessity). -- aniyama indefiniteness, choice, generality DhsA 57; VvA 16 (yaŋ kiñci=aniyame, i. e. in a general sense), 17 (same of ye keci); PvA 175 (vā saddo aniyamattho=indefinite). -- niyamena (instr.) adv. by necessity, necessarily PvA 287; niyamato (abl.) id. DhsA 145, 304 (so read). <-> 3. natural law, cosmic order; in Commentarial literature this was fivefold: utu--, bīja--, kamma--, ćitta--, dhammaDA on D II.11; Dial. II.8; DhsA 272; trs. 360.

Niyamana (nt.) [Sk. niyamana, to niyameti] fixing, settling, definition, explanation in detail Miln 352 (lakkha--n° aiming at the target); VvA 22 (visesattha°); 231, PvA 255 (so read for nigamana?).

Niyameti [cp. Sk. niyamayati, ni+yamati] to tie down, to fix; explain in detail, exemplify PvA 265; Vism 666. <-> pp. niyamita see a°.

Niyāteti see niyyādeti.

Niyāma [Sk. niyama & niyāma] way, way to an end or aim, esp. to salvation, right way (sammatta°); method, manner, practice S I.196; III.225 (sammatta°); A I.122; Sn 371 (°dassin=sammatta--niyāmabhūtassa maggassa dassāvin SnA 365); Nd1 314 (°avakkanti); Nd2 358 (=cattāro maggā); Ps II.236 sq. (sammatta° okkamati); Pug 13, 15; Vbh 342. -- niyāmena (instr.) adv. in this way, by way of, according to J I.278; IV.139, 414 (suta° as he had heard); DhA I.79; II.9, 21; VvA 4; PvA 260; Kvu trs. 383. -- aniyāmena (see also aniyāmena) without order, aimlessly, at random J V.337.

Niyāmaka1

Niyāmaka1 (adj.) [either to niyama or niyāma] sure of or in, founded in, or leading to, completed in D I.190 (dhamma--n. paṭipadā, cp. niyamatā).

Niyāmaka2

Niyāmaka2 (see niyyāmaka) ship's captain Vism 137 (simile).

Niyāmatā (f.) [abstr. to niyāma, influenced in meaning by niyama] state of being settled, certainty, reliance, surety, being fixed in (--°) S II.25 (dhamma°+dhammaṭṭhitatā); A I.286 (id.), J I.113 (saddhammassa n. assurance of . . .); Kvu 586 (accanta° final assurance).

Niyāmeti [Denom. fr. niyāma or niyama] to restrain, control, govern, guide Miln 378 (nāvaŋ).

Niyujjati [Pass. of niyuñjati] to be fit for, to be adapted to, to succeed, result, ensue PvA 49 (=upakappati).

(adj.) [pp. of niyuñjati] tied to, appointed to (with loc.), commissioned, ordered DhsA 47; PvA 20 (janapade), 124

(dānâdhikāre), 127 (dāne).

Niyoga [ni+yoga] command, order; necessity. abl. niyogā "strictly speaking" Dhs 1417.

Niyojeti [Caus. of niyuñjati] to urge, incite to (with loc.) Vin II.303; A IV.32; Pv II.14; Miln 229.

(Pass. of nayati).

Niyyatta (nt.) [cp. Sk. niryaṇa] escape J I.215.

Niyyāta (pp.)=niyyādita M I.360.

Niyyātana (nt.) [fr. niyyāti] returning, return to (--°) J V.497 (saka--raṭṭha°); Vism 556; DA I.234.

Niyyātar [n. ag. to niyyāma] a guide, leader M I.523 sq.

Niyyāti [Sk. niryāti, nis+yāti] to go out, get out (esp. of saŋsāra); S V.6 (niyyanti dhīrā lokamhā); SnA 212; aor. niyyāsi D I.49, 108; J I.263; Sn 417; 3rd pl. niyyiŋsu A V.195; fut. niyyassati A V.194. -- See also niyyāna & niyyānika.

Niyyādita [pp. of niyyādeti] assigned, presented, given, dedicated PvA 196 (dhana nī°). As niyyātita at Vism 115.

Niyyādeti (niyyāteti, nīyādeti) [cp. Sk. ni-- or nir--yātayati, Caus. of ni(r)yatati] to give (back), give into charge, give over, assign, dedicate, to present, denote S I.131 (niyyātayāmi); IV.181 (sāmikānaŋ gāvo), 194; J I.30, 66, 496; II.106, 133; Vv 468 niyyādesi=sampaṭicchāpesi, adāsi VvA 199); Pv III.211 (niyātayiŋsu=adaŋsu PvA 184); Vism 115 (t); DhA I.70; II.87; VvA 33, 67; PvA 20 (vihāraŋ nīyādetvā), 25 (=uddissati dadāti), 42, 81, 276 (at all PvA passages as nī°). -- pp. niyyādita. Cp. similarly paṭiyādeti & paṭiyādita.

Niyyāna (nt.) [nis+yāna, cp. niyyāti] 1. going out, departure D I.9 (=niggamana DA I.94). -- 2. way out, release, deliverance Sn 170, 172 ("magga--saccaŋ bhāvento lokamhā niyyāti" SnA 212); Ps I.163, 176; Nett 119. Cp. niyyānika. -- aniyyāna DhA II.209.

Niyyānika (adj.) [to niyyāna] leading out (of saŋsāra), leading to salvation, salutary, sanctifying, saving, profitable D I.235, 237; S I.220; V.82, 166, 255, 379 sq.; J I.48 (a°), 106; Dhs 277, 339, 505 (cp. Dhs. trsl. pp. 82, 335); Vbh 12, 19, 56, 319, 324; Nett 29, 31, 63, 83; DhA IV.87. -- Also found in spelling nīyānika e. g. A III.132 (ariyā diṭṭhi n. nīyāti takkarassa sammādukkha--khayāya); DA I.89 (anīyānikattā tiracchanabhūtā kathā).

[Sk. niyāmaka & niryāma(ka). Cp. also P. niyāmaka] a pilot, helmsman, master mariner, guide J I.107 (thala°); IV.137, 138; Miln 194, 378 sq.; Dāvs IV.42.

Niyyāsa [cp. Sk. niryāsa, Halāyudha 5, 75] any exudation (of plants or trees), as gum, resin, juice, etc. Vism 74 (°rukkha, one of the 8 kinds of trees), 360 (paggharitan.--rukkha). Cp. nivāyāsa.

Niyyūha [Sk. niryūha (& nirvyūha?), perhaps to vah] a pinnacle, turret, gate M I.253; DA I.284 (pāsāda+).

[Sk. nirākaroti, nis+ā kṛ] to think little of, despise, neglect, disregard, repudiate; throw away, ruin, destroy Th 1, 478; It 83 (nirākare); J III.280=V.498; IV.302; Pv III.96 (=chaḍḍeti pajahati PvA 211); VvA 109. -- pp. (a)nirākata It 39.

Niraggala (niraggaḷa) (adj.) [nis+aggala] unobstructed, free, rich in result S I.76=It 21; A II.43; IV.151; M I.139; Sn 303; Nd2 284 Ca; Vv 6431 (=VvA 285).

Niraggika (adj.) [nis+aggi+ka] without fire Miln 324 (°okāsa).

Nirajjati [Pass. of nirajati, nis+ajati, Vedic nirajati to drive out cattle] to be thrown out, to be expelled, to lose (with abl.) J VI.502, 503 (raṭṭhā); v. l. BB nirajhati; Com. ni(g)gacchati; Th 2, 93 (aor. nirajji 'haŋ=na jānim ahaŋ ThA, 90. Kern (wrongly) proposes reading virajjhi).

Nirata (adj.) [pp. of niramati] fond of, attached to (--°) S I.133; DA I.250; PvA 5 (duccarita°), 89, 161 (hitakaraṇa°).

Niratta1

Niratta1 (adj.--nt.) [Sk. *nirātman, nis+attan] soulless; view of soullessness or unsubstantiality; thus interpreted (in preference to niratta2) by Com. on Sn 787, 858, 919. See foll.

Niratta2

Niratta2 (adj.) [Sk. nirasta, pp. of nirasyati, see nirassati] rejected, thrown off, given up Sn 1098; Nd2 359. <-> Note. At Sn 787, 858, 919 the interpretation of Nd1 82= 248=352 and also Bdhgh assume a cpd. of nis+attan (=nirātman): see niratta1.

Nirattha (adj.) [nis+attha] useless, groundless, unproficient, vain (opp. sāttha profitable) Sn 582 (nt. as adv.), 585 (niratthā paridevanā); Dh 41; J III.26; PvA 18 (°bhāva uselessness), 83 (=duḥ).

Niratthaka (adj.)=nirattha; VvA 324; PvA 18, 40, 63, 102 etc. -- f. °ikā ThA 258; Miln 20; Sdhp 68.

Nirantara (adj.) [nis+antara] having no interval, continuous, uninterrupted PvA 135. Usually in nt. as adv. nirantaraŋ always, incessantly, constantly; immediately, at once DhsA 168; PvA 52, 80, 107, 110 (=satataŋ), 120; DhA I.13.

Niraparādha (adj.) [nis+aparādha] without offence, guiltless, innocent J I.264.

Nirapekkha (adj.) [nis+apa+īkṣ] not heeding, unsuspecting, disregarding, indifferent, reckless VvA 27, 47 (jīvitaŋ); PvA 62; DA I.177; Miln 343 (jīvitaŋ).

Nirabbuda1

Nirabbuda1 (m. nt.) [cp. BSk. nirarbuda & abbuda 3] a vast number; also N. of a hell S I.149=A II.3=V.171 (expld at 173 as "seyyathā pi vīsati abbudā nirayā evam eko nirabbudo nirayo"); J III.360 (Com.: vīsati abbudāni ekaŋ nirabbudaŋ).

Nirabbuda2

Nirabbuda2 (adj.) [nis+abbuda2] free from boils or tumours, healthy (also fig.) Vin III.18 (of the Sangha).

Niraya [BSk. niraya, nis+aya of i=to go asunder, to go to destruction, to die, cp. in meaning Vedic nirṛti. The popular etym. given by Dhammapāla at PvA 53 is "n'atthi ettha ayo sukhan ti"=there is no good; that given by Bdhgh at Vism 427 "n'atthi ettha assādasaññito ayo" (no refreshment)] purgatory, hell, a place of punishment & torture, where sin is atoned (i. e. kamma ripens=paccati, is literally boiled) by terrible ordeals (kāraṇāni) similar to & partly identical with those of Hades & Tartarus. There are a great number of hells, of which the most fearful is the Avīcimahāniraya (see Avīci). Names of other purgatories occur frequently in the Jātaka collection, e. g. Kākola VI.247; Khuradhāra V.269 sq.; Dhūma--roruva V.271; Patāpana V.266, 271, 453; Paduma IV.245; Roruva III.299; V.266; VI.237; Sanghāta V.266; Sañjīva ibid.; Sataporisa V.269; Sattisūla V.143. As the principal one n. is often mentioned with the other apāyas (states of suffering), viz. tiracchānayoni (animal world) & pittivisaya (the manes), e. g. at Nd1 489; Nd2 517, 550; Pv IV.11; ThA 282; PvA 27 sq. (see apāya). -- There is a great variety of qualifying adjectives connected with niraya, all of which abound in notions of fearful pain, awful misery &

continuous suffering, e. g. kaṭuka, ghora, dāruṇa, bhayānaka, mahābhitāpa, sattussada etc. -- Descriptions of N. in glowing terms of frightfulness are freq. found from the earliest books down to the late Peta--Vatthu, Pañcagati--dīpana & Saddhammopāyana. Of these the foll. may be quoted as characteristic: S Q.152 (10 nirayas); M III.183; A I.141; Sn p. 126=A V.173; Nd1 404 sq.=Nd2 304III.c; J IV.4 (Mittavindaka); Vv 52 (Revatī); Pv I.10; III.10; IV.1; 7; DhA I.148. -- See on the whole subject, esp. L. Scherman, Materialen zur indischen Visionsliteratur, Leipzig 1792; & W. Stede, Die Gespenstergeschichten des Peta Vatthu, Leipzig 1914, pp. 33--39. -- References: Vin I.227 (apāya duggati vinipāta niraya); D I.82, 107 (id.); Vin II.198 (yo kho sanghaŋ bhindati kappaŋ nirayamhi paccati), 204; II.203=It 86; D I.228 (+tiracchānayoni), 54 (read nirayasate for niriyasate); III.111; S IV.126; V.356, 450; M I.73, 285, 308, 334; II.86, 149, 186; III.166, 203, 209; A IV.405; V.76, 182, 184; Sn 248 (patanti sattā nirayaŋ avaŋsirā), 333, 660 sq., 677 sq.; Dh 126, 140, 306, 311, 315; Th 1, 304 (adhammo nirayaŋ neti dhammo pāpeti suggatiŋ)=DhsA 38=DA I.99 =DhA I.22; Th 2, 456; It 12; J IV.463; Pug 60; Ps I.83 (Avīci°); Vbh 86, 337; Vism 102; Miln 148; DhA I.22; III.71; Sdhp 7, 285. -- See also nerayika.
--gāmin (adj.) leading to purgatory (magga) Sn 277; --dukkha the pain of H. Sn 531; --pāla a guardian of P., a devil A I.138, 141; M III.179; Nd1 404; VvA 226. Names of guardians (after their complexion) e. g. Kāḷa (black) & Upakāḷa (blackish) J VI.248. --bhaya the fear of P. J I.168; Vism 392; --saŋvattanika conducive to P. Nd1 489.

Niravasesa (adj.) [nis+avasesa] without remainder, complete, inclusive Nett 14, 15, cp. Miln 91, 182.

Nirasana (adj.) [nis+asana2] without food or subsistence, poor J IV.128.

Nirassati [cp. Sk. nirasyati, nis+assati, as to throw] to throw off, despise, neglect Sn 785, 954; Nd1 76 (so read for nidassati, v. l. SS nir°), 444; SnA 522. -- pp. niratta2.

Nirassāda (adj.) [nis+assāda] without taste, insipid, dull Vism 135. Cp. nirāsāda.

Nirākaroti see nirankaroti.

Nirākula (adj.) [nis+ākula] unconfused, clear, calm, undisturbed J I.17 (v. 94).

Nirātanka (adj.) [nis+ātanka] healthy Miln 251 (of paddy).

Nirādīnava (adj.) [nis+ādīnava] not beset with dangers, not in danger, unimperilled Vin III.19.

Nirāma (adj.) [nis+āma, cp. nirāmaya] healthy, undepraved, without sin, virtuous Sn 251, 252 (°gandha= nikkilesayoga SnA 293), 717 (id.=nikkilesa SnA 499).

Nirāmaya (adj.) [nis+āmaya] not ill, healthy, good, without fault PvA 164.

Nirāmisa (adj.) [nis+āmisa] having no meat or prey; free from sensual desires, disinterested, not material S I.35, 60; IV.219, 235; V.68, 332; A III.412; D III.278; Vbh 195; Vism 71; Sdhp 475, 477.

Nirārambha (adj.) [nis+ārambha] without objects (for the purpose of sacrificing), i. e. without the killing of animals (of yañña) S I.76; A II.42 sq.

Nirālamba (adj.) [nis+ālamba] unsupported Miln 295 (ākāsa).

Nirālaya (adj.) [nis+ālaya] houseless, homeless Miln 244 (=aniketa). At DhA IV.31 as expln of appossukka. <-> f. abstr. nirālayatā homelessness Miln 162, 276, 420.

Nirāsa (adj.) [nis+āsā] not hungry, not longing for anything, desireless S I.12, 23, 141; A I.107 sq.; Sn 1048 (anigha+), 1078 (id.); Nd2 360; Pug 27; Pv IV.133 (=nittaṇha PvA 230). See also amama.

Nirāsaŋsa (adj.) [nis+āsaŋsa, śaŋs] without wishes, expectations or desires, desireless Sn 1090 (Nd2 reading for nirāsaya); Nd2 361 (cp. DhA IV.185 nirāsāsa= *nirāsaŋsa, v. l. for nirāsaya).

Nirāsanka (adj.) [nis+āsankā] without apprehension, unsuspicious, not doubting J I.264; Vism 180.

Nirāsankatā (f.) [abstr. fr. nirāsanka] the not hesitating J VI.337.

Nirāsattin (adj.) [adj. to pp. āsatta1 with nis] not hanging on to, not clinging or attached to (c. loc.) Sn 851 (=nittaṇha SnA 549); Nd1 221.

Nirāsaya (adj.) [nis+āsaya, fr. śri] without (outward) support, not relying on (outward) things, without (sinful) inclinations Sn 56 (: Nd2 360 b reads nirāsasa), 369, 634, 1090 (Nd2 361 reads nirāsaŋsa); Dh 410; DhA IV.185 (v. l. BB nirāsāsa; expld by nittaṇha).

Nirāsava (adj.) [nis+āsava] without intoxication, undefiled, sinless ThA 148.

Nirāsāda (adj.) [nis+assāda] tasteless, yielding no enjoyment Th 1, 710. Cp. nirassāda.

Nirāhāra (adj.) [nis+āhāra] without food, not eating, fasting J IV.225; Sdhp 389.

Niriñjana (adj.) [nis+iñjanā, fr. iñjati] not moving, stable, unshaken Vism 377 (=acala, āneñja).

Nirindhana (adj.) [nis+indhana] without fuel (of fire), ThA 148 (aggi); DhA I.44 (jātaveda).

(adj.) [nis+īha] inactive, motionless, without impulse ThA 148 (°ka); Miln 413 (+nijjīvata); Vism 484, 594 sq.

Nirujjhati [Pass. of nirundhati (nirodhati) ni+rundhati] to be broken up, to be dissolved, to be destroyed, to cease, die Vin I.1; D I.180 sq., 215; II.157; S III.93 (aparisesaŋ); IV.36 sq., 60, 98, 184 sq.; 294, 402; V.213 sq.; A III.165 sq. (aparisesaŋ); V.139 sq.; J I.180; Pug 64; Sdhp 606. -- pp. niruddha. Cp. nirodha.

Niruttara (adj.) [nis+uttara] making no reply PvA 117.

Nirutti (f.) [Sk. nirukti, nis+vac] one of the Vedāngas (see chaḷanga), expln of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression Vin II.139 (pabbajitā . . . sakāya niruttiyā Buddhavacanaŋ dūsenti); D I.202 (loka°, expression); M III.237 (janapada°); S III.71 (tayo n--pathā); A II.160 (°paṭisambhidā); III.201; Dh 352 (°padakovida=niruttiyañ ca sesapadesu cā ti catūsu pi paṭisambhidāsu cheko ti attho DhA IV.70; i. e. skilled in the dialect or the original language of the holy Scriptures); Ps I.88 sq.; II.150 (°paṭisambhidā); Nd2 563; Dhs 1307; Nett 4, 8, 33, 105; Miln 22; Vism 441; SnA 358; PvA 97.

Nirudaka (adj.) [nis+udaka] without water, waterless M I.543; Nd2 630.

Niruddha (pp.) [pp. of nirundhati, cp. nirujjhati] expelled, destroyed; vanished, ceased S III.112; Dhs 1038.

Nirundhati see nirujjhati, niruddha, nirodha & nirodheti. Cp. parirundhati.

Nirupakāra (adj.) [nis+upakāra] useless J II.103.

Nirupaghāta (adj.) [nis+upaghāta] not hurt, not injured or set back Miln 130.

Nirupatāpa (adj.) [nis+upatāpa] not harassed (burnt) or afflicted (by pain or harm) Th 2, 512.

Nirupaddava (adj.) [nis+upaddava] without affliction or mishap, harmless, secure, happy J IV.139; PvA 262 (sotthi).

Nirupadhi (adj.) (in verse always nirūpadhi) [nis+upadhi, cp. upadhīka] free from passions or attachment, desireless, controlled Vin II.156; S I.194 (vippamutta+);
IV.158; A I.80, 138 (sītibhūta+); Dh 418 (id.); Th 1, 1250; 2, 320 (vippamutta+; expld by niddukkha ThA 233); It 46, 50, 58, 62; Sn 33, 34, 642 (sītibhūta+); Pv IV.134; DhA IV.225 (=nirupakkilesa); PvA 230.

Nirupama (adj.) [nis+upama] without comparison, incomparable SnA 455 (=atitula).

Nirumbhati [Sk. ? Trenckner, Notes p. 59 ni+rudh (?)] to suppress, hush, silence J I.62 (text nirumhitvā, v. l. SS nirumbhitvā, cp. san--nirumhitvā VvA 217).

Niruḷha (adj.) [cp. Sk. nirūḍha, pp. of niruhati] grown, risen; usual, customary, common VvA 108.

Nirussāsa (adj.) [cp. Sk. nirucchvāsa, nis+ussāsa] breathless J III.416; IV.121, cp. VI.197; VI.82.

Nirussukka (adj.) [nis+ussukka], careless, unconcerned, indifferent to (c. loc.) ThA 282.

Niroga see nīroga.

Niroja (adj.) [nis+oja] tasteless, insipid J II.304; III.94; VI.561.

Nirodha [BSk. nirodha, to nirundhati, cp. nirujjhati & niruddha] oppression, suppression; destruction, cessation, annihilation (of senses, consciousness, feeling & being in general: sankhārā). Bdhgh's expln of the word is: "ni--saddo abhāvaŋ, rodha--saddo ca cārakaŋ dīpeti Vism 495. -- N. in many cases is synonymous with nibbāna & parinibbāna; it may be said to be even a stronger expression as far as the active destruction of the causes of life is concerned. Therefore frequently combd with nibbāna in formula "sabbasankhāra--samatho . . . virāgo nirodho nibbānaŋ," e. g. S I.136; It 88. Nd2 s. nibbāna (see nibbāna III.6). Also in combn with nibbidā, e. g. S III.48, 223; III.163 sq.; V.438. -- The opposite of nirodha is samudaya, cp. formula "yaŋ kiñci samudaya--dhammaŋ sabban taŋ nirodha--dhammaŋ" e. g. Nd2 under sankhārā & passim. (a) Vin I.1, 10; D II.33, 41, 57 sq., 112; III.130 sq., 136 sq., 226 sq.; J I.133; II.9 sq., 223; III.59 sq., 163; V.438; M I.140, 263, 410; A I.299; IV.456 (=āsavānaŋ parikkhaya); Th 2, 6 (=kilesanirodha ThA 13), 158; It 46=Sn 755 (nirodhe ye vimuccanti te janā maccuhāyino); It 62=Sn 754; Sn 731, 1037; Ps I.192; II.44 sq., 221; Pug 68; Vbh 99 sq., 229; Nett 14, 16 sq.; Vism 372; VvA 63; PvA 220 (jīvitassa). -- (b) (as--°): anupubba° D III.266; A IV.409, 456; abhisaññā° D I.180; asesavirāga° S II.4, 12; IV.86; V.421 sq.; A I.177; II.158, 161; upādāna° S III.14; kāma° A III.410 sq.; jāti° S IV.86; taṇhā° D III.216; dukkha° D III.136; S III.32, 60; IV.4 sq., 14, 384; A I.177; nandi° S III.14; IV.36; bhava° (=nibbāna) S II.117; III.14; A V.9; Ps I.159; sakkāya° D III.240; S V.410; A II.165 sq.; III.246, 325 sq.; V.238 sq.; saññāvedayita° D III.262, 266; S IV.217, 293 sq.; V. 213 sq.; A I.41; III.192; IV.306; V.209.
--dhamma subject to destruction, able to be destroyed, destructible (usually in formula of samudaya--dhamma, see above) Vin I.11; D I.110; S IV.47, 107, 214; M III.280; A V.143 sq.; --dhammatā liability to destruction S IV.217; --dhātu the element or condition of annihilation, one of the 3 dhātus, viz. rūpa, arūpa° n°. D III.215; It 45; Nett 97; --saññā perception or consciousness of annihilation D III.251 sq., 283; A III.334; --samāpatti attainment of annihilation Ps I.97, 100; Miln 300; Vism 702.

Nirodhika (adj.) [fr. nirodha] obstructing, destroying It 82 (paññā°), cp. M I.115.

Nirodheti [Denom. fr. nirodha] to oppress, destroy Vism 288 (in expln of passambheti).

Nilaya [fr. ni+lī] a dwelling, habitation, lair, nest J III.454.

Nilicchita see nillacchita.

Nilīna (adj.) [pp. of nilāyati] sitting on (c. loc.), perched; hidden, concealed, lying in wait J I.135, 293; III.26; VvA 230.

Nilīyati [ni+līyati] to sit down (esp. for the purpose of hiding), to settle, alight; to keep oneself hidden, to lurk, hide J I.222, 292; Miln 257; PvA 178. aor. nilīyi J I.158; III.26; DhA II.56; PvA 274. -- pp. nilīna. Caus. II. nilīyāpeti to conceal, hide (trs.) J I.292.

Nilīyana (nt.) [abstr. fr. nilīyati, cp. Sk. nilayana] hiding J V.103 (°ṭṭhāna hiding--place).

Nilenaka (nt.) [cp. Sk. nilayana, fr. ni+lī] settling place, hiding--place, refuge J V.102 (so read for nillenaka; expld by nilīyanaṭṭhāna p. 103).

Nillacchita (adj.) [Sk. *nirlāñchita, nis+lacchita of nillaccheti] castrated Th 2, 440; written as nilicchita at J VI.238 (v. l. BB as gloss niluñcita). expld by "vacchakakāla . . . nibbījako kato, uddhaṭabījo" (p. 239).

Nillaccheti [nis+laccheti of lāñch, cp. lakkhaṇa] to deprive of the marks or characteristics (of virility), to castrate Th 2, 437 (=purisa--bhāvassa lacchana--bhūtāni bījakāni nillacchesi nīhari ThA 270). See also nillañchaka & nillacchita.

Nillajja (adj.) [nis+lajjā] shameless Sdhp 382.

(adj.--n.) [cp. Sk. nirlāñchana, of nirlāñchayati=nis+laccheti] one who marks cattle, i. e. one who castrates or deprives of virility J IV.364 (spelt tilañchaka in text, but right in v. l.), expld as "tisūlâdi--ankakaraṇena lañchakā ca lakkhaṇakārakā ti attho" (p. 366). cp. nillacchita.

Nillapa (adj.) [nis+lapa] without deceit, free from slander A II.26=It 113.

Nillāḷeti & Nilloḷeti [nis+lul, cp. Sk. laḍayati & loḍayati] to move (the tongue) up & down S I.118; M I.109; DA I.42 (pp. nillāḷita--jivhā); DhA IV.197 (jivhaŋ nilloleti; v. l. nillāleti & lilāḷeti)=J V.434 (v. l. nillelati for °lo°).

Nillekha (adj.) [nis+lekha] without scratches, without edges (?) Vin II.123 (of jantāghara).

Nillokana (adj.--n.) [nis+lokana] watching out; watchful, careful J V.43, 86 (°sīla).

Nilloketi [nis+loketi] to watch out, keep guard, watch, observe Vin II.208.

Nillopa [cp. Sk. nirlopa, nis+lup] plundering, plunder D I.52; A I.154; Nd1 144 (°ŋ harati); Nd2 1997; Tikp 167, 280; DA I.159.

Nillobha (adj.) [nis+lobha] free from greed J IV.10.

(adj.) [nis+loluppā] free from greed or desires Sn 56 (=Nd2 362 nittaṇha); J V.358.

Nivatta (pp.) [pp. of nivattati] returned, turning away from, giving up, being deprived of, being without (°--) Vin II.109 (°bīja); J I.203; VvA 72.

Nivattati [Vedic nivartati, ni+vattati] to turn back, to return (opp. gacchati), to turn away from, to flee, vanish, disappear Vin I.46; D I.118; J I.223; II.153; IV.142; Sn p. 80; Pv II.934; IV.107; SnA 374; PvA 74, 161. aor. nivatti J II.3; PvA 141. pp. nivatta (q. v.). -- Caus. I. nivatteti to lead back, to turn from, to make go back, to convert J I.203; VvA 110; PvA 204 (pāpato from sin). Cp. upa°, paṭi°, vi°. -- Caus. II. nivattāpeti to send back, to return PvA 154.

Nivattana (nt.) [fr. nivattati] 1. returning, turning, fig. turning away from, giving up, "conversion" PvA 120 (pāpato). -- 2. a bend, curve (of a river), nook J I.324; II.117, 158; IV.256; V.162.

Nivattanīya (adj.) [grd. formation fr. nivattana] only neg. a° not liable to return, not returning DhA I.63.

Nivatti (f.) [fr. ni+vṛt] returning, return PvA 189 (gati° going & coming).

Nivattha (pp.) [pp. of ni+vasati1] clothed in or with (--° or acc.), dressed, covered S I.115; J I.59 (su°), 307 (sāṭakaŋ); PvA 47, 49 (dibbavattha°), 50.

Nivapati [ni+vapati] to heap up, sow, throw (food) M I.151 sq. (nivāpaŋ). -- pp. nivutta (q. v.).

Nivaraṇa see vi°.

Nivarati [ni+varati] only in Caus. nivāreti (q. v.), pp. nivuta.

Nivasati [ni+vasati2] to live, dwell, inhabit, stay Vin II.11. -- pp. nivuttha, cp. also nivāsana2 & nivāsin.

Nivaha [fr. ni+vah] multitude, quantity, heap Dāvs IV.53; V.14, 24, 62.

Nivāta1

Nivāta1 (adj.) [Sk. nivāta, ni+vāta "wind--down"] with the wind gone down, i. e. without wind, sheltered from the wind, protected, safe, secure Vin I.57, 72; M I.76= A I.137 (kūṭāgāra); A I.101 (id.); It 92 (rahada); Th 1, 1 (kuṭikā); 2, 376 (pāsāda). -- (nt.) a calm (opp. pavāta) Vin II.79.

Nivāta2

Nivāta2 [identical with nivāta1, sheltered from the wind =low] lowliness, humbleness, obedience, gentleness M I.125; Sn 265 (=nīcavattana KhA 144); J VI.252; Pv IV.712. Cp. M Vastu II.423. Freq. in cpd. nivātavutti (id.) A III.43; Sn 326 (=nīcavutti SnA 333); J III.262; Miln 90, 207; VvA 347.

Nivātaka [fr. nivāta1] a sheltered place, a place of escape, opportunity (for hiding) J I.289=V.435; cp. Miln 205 (where reading is nimantaka, with v. l. nivātaka, see note on p. 426). See Com. on this stanza at J V.437.

Nivāpa [cp. Sk. nivāpa, ni+vap, cp. nivapati] food thrown (for feeding), fodder, bait; gift, portion, ration M I.151 sq. (Nivāpa--sutta); J I.150; III.271; DhA I.233 (share); III.303; VvA 63 (diguṇaŋ °ŋ pacitvā cooking a double portion). Cp. nevāpika.
--tiṇa grass to eat J I.150; --puṭṭha fed on grains Dh 325 (=kuṇḍakâdinā sūkara--bhattena puṭṭho DhA IV.16=Nett 129=Th 1, 17; --bhojana a meal on food given, a feeding M I.156).

Nivāyāsa (?) oozing of trees; Bdhgh's expln of ikkāsa at Vin II.321. See niyyāsa.

Nivāraṇa (nt. & adj.) [fr. nivāreti] warding off, keeping back, preventing; refusal Sn 1034, 1035, 1106 (=Nd2 363 āvāraṇa rakkhaṇa gopana); DhsA 259; PvA 102, 278; Sdhp 396.

Nivāraya (adj.) [grd. of nivāreti] in dun° hard to check or keep back Miln 21 (+durāvaraṇa).

Nivārita (adj.) [pp. of nivāreti] unobstructed, open PvA 202 (=anāvaṭa).

Nivāretar [n. agent to nivāreti] one who holds back or refuses (entrance) (opp. pavesetar) D II.83=S IV.194= A V.194 (dovāriko aññātānaŋ nivāretā ñātānam pavesetā).

Nivāreti [Caus. of nivarati] to keep back, to hold back from (c. abl.), to restrain; to refuse, obstruct, forbid, warn Vin I.46; II.220; S I.7 (cittaŋ nivāreyya), 14 (yato mano nivāraye); IV.195 (cittaŋ); Dh 77, 116 (pāpā cittaŋ nivāraye); J I.263; Pv III.74; VvA 69; PvA 79, 102; DhA I.41.

Nivāsa [fr. nivasati2] stopping, dwelling, resting--place, abode; living, sheltering J I.115 (°ŋ kappeti to put up); II.110; PvA 76, 78. Usually in phrase pubbe--nivāsaŋ anussarati "to remember one's former abode or place of existence (in a former life)," characterising the faculty of remembering one's former birth D I.13, 15, 16, 81; S I.167, 175, 196; II.122, 213; V.265, 305; A I.25, 164; II.183; III.323, 418 sq.; IV.141 sq.; V.211, 339. Also in pubbenivāsaŋ vedi It 100; Sn 647=Dh 423; p--n--paṭisaŋyuttā dhammikathā D II.1; p--n--anussatiñāṇa D III.110, 220, 275; A IV.177. Cp. nevāsika.

Nivāsana1

Nivāsana1 (adj.--nt.) [fr. nivāseti] dressed, clothed; dressing, clothing, undergarment (opp. pārupana) Vin I.46; II.228; J I.182 (manāpa°), 421; III.82; PvA 50, 74, 76, 173 (pilotikakkhaṇḍa° dressed in rags).

Nivāsana2

Nivāsana2 (nt.) [fr. nivasati2] dwelling, abode PvA 44 (°ṭṭhāna place of abode), 76 (id.).

Nivāsika (adj.) [fr. nivāsa] staying, living, dwelling J II.435 (=nibaddha--vasanaka C.).

Nivāsin (adj.--n.) [to nivasati] dwelling, staying; (n.) an inhabitant Dāvs V.45.

Nivāseti [Caus. of nivasati1] to dress oneself, to put on (the undergarment), to get clothed or dressed. Freq. in ster. phrase "pubbaṇhasamayaŋ nivāsetvā patta- cīvaram ādāya . . .," describing the setting out on his round of the bhikkhu; e. g. D I.109, 178, 205, 226. <-> Vin I.46; II.137, 194; D II.127; J I.265; Pug 56; Pv I.103; PvA 49, 61, 75, 127 (nivāsessati+pārupissati), 147 (=pārupāmi). -- Caus. II. nivāsāpeti to cause or order to be dressed (with 2 acc.) J I.50; IV.142; DhA I.223.

Nivicikicchā see nibbicikicchā; see nibbicikicchā; M I.260.

Nivijjha see vi°.

Niviṭṭha (adj.) [pp. of nivisati] settled, established (in); confirmed, sure; fixed on, bent on, devoted to (loc.) Sn 57 (=satta allīna etc. Nd2 364), 756, 774, 781 (ruciyā), 824 (saccesu), 892; Nd1 38, 65, 162; It 35, 77; J I.89, 259 (adhammasmiŋ); Miln 361; VvA 97 (°gāma, built, situated); DA I.90 (su° & dun° of a street=well & badly built or situate). Cp. abhi°.

Nivisati [ni+visati] to enter, stop, settle down on (loc.), to resort to, establish oneself Vin I.207; J I.309= IV.217 (yasmiŋ mano nivisati). -- pp. niviṭṭha ger. nivissa (q. v.). Caus. niveseti.

Nivissa--vādin (adj.--n.) [nivissa (ger. of nivisati)+vādin] "speaking in the manner of being settled or sure," a dogmatist Sn 910, 913, expld at Nd1 326 as "sassato loko idam eva saccaŋ, mogham aññan ti"; at SnA 560 as "jānāmi passāmi tath'eva etan ti."

Nivuta (adj.) [pp. of nivarati (nivāreti) cp. nivārita] surrounded, hemmed in, obstructed, enveloped D I.246; S II.24; IV.127; Sn 348 (tamo°), 1032, 1082; It 8; Nd2 365 (=ophuṭa, paṭicchanna, paṭikujjita); Miln 161; SnA 596 (=pariyonaddha).

Nivutta1

Nivutta1 (pp.) [pp. of ni+vac] called, termed, designated PvA 73 (dasavassa--satāni, vassa--sahassaŋ n. hoti).

Nivutta2

Nivutta2 (pp.) [Sk. *nyupta, pp. of vapati1 to shear] shorn, shaved, trimmed Sn 456 (°kesa=apagatakesa, ohāritakesamassu SnA 403).

Nivutta3

Nivutta3 (pp.) [Sk. *nyupta, pp. of vapati2 to sow] sown, thrown (of food), offered, given M I.152; J III.272.

Nivuttha (pp. of nivasati) inhabited; dwelling, living; see san°.

Niveṭha in pañhe dunniveṭha at Miln 90 see nibbedha.

Niveṭhana see vi°.

Niveṭheti see nibbeṭheti.

Nivedaka (adj.) [to nivedeti] relating, admonishing J VI.21.

Nivedeti [ni+vedeti, Caus. of vid.] to communicate, make known, tell, report, announce J I.60, 307; PvA 53, 66 (attānaŋ reveal oneself); Dāvs V 42.

Nivesa [Vedic niveśa, fr. ni+viś] 1. entering, stopping, settling down; house, abode Vv 82 (=nivesanāni kacchantarāni VvA 50).--2.=nivesana 2, in diṭṭhi° Sn 785 (=idaŋ--sacchâbhinivesa--sankhātāQi diṭṭhi--nivesanāni SnA 522).

Nivesana (nt.) [Vedic niveśana, fr. nivesati, cp. niviṭṭha] 1. entering, entrance, settling; settlement, abode, house, home D I.205, 226; II.127; J I.294; II.160 (°ṭṭhāna); PvA 22, 81, 112. -- 2. (fig.) (also nivesanā f.: Nd2 366) settling on, attachment, clinging to (in diṭṭhi° clinging to a view=dogmatism cp. nivissa--vādin) Sn 1055 (nandi+; =taṇhā Nd2 366); Dh 40 (diṭṭhi°); Nd1 76, 110. See also nivesa.

Nivesita (adj.) [pp. of nivesati] settled, arranged, designed, built VvA 82 (=sumāpita).

Niveseti [Caus. of nivesati] to cause to enter, to establish; to found, build, fix, settle; (fig.) to establish in, exhort to (c. loc.), plead for, entreat, admonish D I.206; S V.189; Dh 158, 282 (attānaŋ); It 78 (brahmacariye); Th 2, 391 (manaŋ); J V.99; Pv III.77 (saŋyame nivesayi); DA I.273 (gāmaŋ); PvA 206.

Nivyaggha (adj.) [nis+vyaggha] free from tigers J II.358 (v. l. nibbyaggha).

[ni or nis+sṛj] giving forth, bestowing; natural state, nature S I.54 (°ss°). Cp. nisaṭṭha.

Nisankhiti (f.) [Sk. ni--saŋskṛti, ni+saŋ+kṛ] deposit (of merit or demerit), accumulation, effect (of kamma) Sn 953 (=Nd1 442 abhisankhārā).

Nisajjā (f.) [Sk. *niṣadyā of ni sad] sitting down, opportunity for sitting, seat Pv IV.12 (seyyā+); J I.217; PvA 24 (°ādipaṭikkhepa--ṭṭhāna), 219 (pallankâbhujanādi--lakkhaṇā nisajjā). Cp. nesajjika.

Nisajjeti [sic MSS. for niss°; Sk. niḥsarjayati, nis+sajjeti, Caus. of sṛj] to spend, bestow, give, give up PvA 105 (dānûpakaraṇā nisajjesi read better as °karaṇāni sajjesi). See also nissajjati.

Nisaṭṭha (pp.) [nis+saṭṭha of sṛj] given up, spent, lost Th 2, 484 (v. l. °ss°); ThA 286 (=pariccatta). Cp. nisajjeti & nisagga.

Nisada & Nisadā (f.) [Sk. dṛṣad f.; for n: d cp. P. nijjuha= Sk. dātyūha etc.] a grindstone, esp. the understone of a millstone Vin I.201; (°pota id.); Miln 149; Vism 252 (°pota, where KhA at id. p. reads °putta). Cp. ā°.

Nisanti (f.) [Sk. *niśānti, ni+śam] careful attention or observation A II.97; III.201; IV.15 (dhamma°), 36 (id.), 296; V.166 (dhamma°); Dpvs I.53 (°kāra). Cp. nisamma & nisāmeti.

Nisabha [Sk. nṛ+ṛṣabha, cp. usabha. On relation of usabha: vasabha: nisabha see SnA 40] "bull among men," i. e. prince, leader; "princeps," best of men; Ep. of the Buddha S I.28, 48, 91; M I.386; J V.70; VI.526; Vv 167 (isi°), cp. VvA 83 for expln; Vv 637 (isi°=ājānīya VvA 262).

Nisamma (adv.) [orig. ger. of nisāmeti, Sk. niśamya, śam] carefully, considerately, observing Sn 54; Nd2 367= 481 b (=sutvā). Esp. in phrase n.--kārin acting considerately Dh 24 (=DhA I.238); J III.106; VI.375; Miln 3; cp. n. kiriyāya Miln 59. Cp. nisanti.

Nisā (f.) [Sk. niś & niśā, prob. with niśītha (midnight) to ni+śi=lying down] night Vv 352 (loc. nise); VvA 161 (loc. nisati, v. l. nisi=rattiyaŋ); Miln 388 (loc. nisāya); Dāvs II.6; V.2 (nisāyaŋ). See also nisītha.

Nisātaka in koka° in koka° J VI.538, a certain wild animal; the meaning is not clear, etymologically it is to be derived fr. Sk. niśātayati to strike, to fell. See Kern, Toev. 1. p. 152, s. v. koka. The v. l. is °nisādaka, evidently influenced by nisāda.

Nisāda [cp. Sk. niṣāda, a Non--Aryan or barbarian] a robber J IV.364. Cp. nesāda.

Nisādana [=ni+śātana] grinding DhA I.308.

Nisādika (adj.) [cp. Sk. niṣādin, ni+sad] fit for lying down, suitable for resting Vin I.239 (go°).

Nisādin (adj.) [fr. ni+sad] lying down D III.44, 47.

Nisāna [ni+śā to sharpen, to whet, cp. nisita] a hone on which to sharpen a knife Miln 282.

Nisāmaka (adj.) [cp. Sk. niśāmana] observant, listening to, attending to, careful of A V.166, 168 (dhammānaŋ).

Nisāmeti [ni+sāmeti] to attend to, listen to, observe, be careful of, mind J IV.29 (anisāmetvā by not being careful); V.486; DhA I.239 (+upadhāneti); PvA 1 (imper. nisāmayatha). Cp. nisanti, nisamma.

Nisāra (adj.--n.) [ni+sāra] full of sap, excellent, strong (of a tree) Vv 631 (=niratisaya sārassa nisiṭṭhasārassa rukkhassa VvA 261).

Nisiñcati [ni+siñcati] to besprinkle Mhvs VII.8.

Nisita (adj.) [Sk. niśita, ni+pp. of śā to whet] sharp M I.281 (āvudhajāta pīta°?); J IV.118 (su°); VvA 233; PvA 155, 192, 213.

Nisinna (adj.) [Sk. niṣanna, pp. of nisīdati] sitting down, seated J I.50, 255; III.126; KhA 250; PvA 11, 16, 39 & passim. -- Often combd & contrasted with tiṭṭhaŋ (standing), caraŋ (walking) & sayaŋ (sayāna; lying down), e. g. at Sn 151, 193; It 82.

Nisinnaka (adj.)=nisinna; M I.333; J I.163; DhA III.175.

Nisītha [Sk. niśītha, see nisā] midnight, night Th 1, 3 (aggi yathā pajjalito nisīthe; v. l. BB nisive), 524 (v. l. nisive); J IV.432; V.330, 331 (v. l. BB nisive), 506 (=rattibhāga Com.).

Nisīdati [Sk. niṣīdati, ni+sīdati] to sit down, to be seated, to sit, to dwell Nd2 433; J III.392; VI.367; Pv II.93 (nisīdeyya Pot.); PvA 74. aor. nisīdi Vin I.1; J II.153; PvA 5, 23, 44; 3rd pl. nisīdiŋsu (J I.307) & nisīdisuŋ (Mhvs VII.40); ger. nisīditvā (J II.160; PvA 5, 74), nisajja D II.127) and nisīditvāna (Sn 1031); grd. nisīditabba Vin I.47. pp. nisinna (q. v.). -- Caus. II. nisīdāpeti [cp. Sk. niṣādayati] to cause to sit down, to make one be seated, to invite to a seat J III.392; VI.367; PvA 17, 35 (there āsane); Miln 20. Cp. abhi°, san°.

Nisīdana (nt.) [Sk. niṣadana, fr. nisīdati] sitting down, occasion or opportunity to sit, a mat to sit on Vin I.295; II.123 (°ena vippavasati); S V.259 (°ŋ gaṇhāti). °paccattharaṇa a mat for sitting on Vin I.47, 295; II.209, 218.

Nisumbhati [ni+sumbh (subhnāti)] to knock down Th 2, 302 (=pāteti ThA 227).

Nisūdana (nt.) [ni+sūd] destroying, slaughtering Miln 242.

Nisedha (adj.--n.) [fr. ni+sedh] holding back, restraining; prevention, prohibition Dh 389; DhA IV.148; hirī° restrained by shame S I.168=Sn 462; Dh 143.

Nisedhaka (adj.) [fr. nisedha] prohibiting, restraining; one who prohibits, an obstructer J II.220.

Nisedhanatā (f.) [abstr. to nisedheti] refusing, refusal, prohibition Miln 180 (a°).

Nisedheti [Caus. of ni+sedh] to keep off, restrain, prohibit, prevent S I.121 (nisedha, imper.); J III.83, 442; ThA 250; VvA 105 (nirayûpapattiŋ). -- Cp. nisedha.

Nisevati [ni+sev] to resort to, practise, pursue, follow, indulge in J II.106; Sn 821 (=Nd1 157); Pv II.319 (=karoti PvA 87); Miln 359. -- pp. nisevita.

Nisevana (nt. also --ā f.) [Sk. niṣevana, cp. nisevati] practising, enjoying; pursuit Pug 20, 24; Sdhp 406.

Nisevita (adj.) [pp. of nisevati] frequented, practised, enjoyed, indulged in M I.178; Sdhp 373.

Nissaŋsaya (adj.) [nis+saŋsaya] having no doubt, free from doubt Miln 237. -- acc. as adv. without doubt, undoubtedly Pv IV.81; DhA I.106; PvA 95.

Nissakka [fr. nis+sakkati=sakk] "going out from," ttg. a name of the ablative case J V.498; VvA 152, 154, 180, 311; PvA 147, 221.

Nissakkana (nt.) [Sk. *niḥsarpana, nis+sakk, confused with sṛp, see Trenckner, Notes p. 60 & cp. apassakkati, o°, pari°] going out, creeping out; only in biḷāra° at D II.83 (v. l. BB as gloss nikkhamana)+S IV.194= A V.195.

Nissaggiya (adj.) [Sk. *niḥsārgya grd. of nis+sajjeti, not= Sk. naisargika] to be given up, what ought to be rejected or abandoned Vin I.196, 254; III.195 sq.

Nissanga (adj.) [nis+sanga] unattached, unobstructed, disinterested, unselfish Sdhp 371, 398, 411 etc.; Tikp 10; f. abstr. °tā disinterestedness J I.46.

Nissajjati [nis+sajjati, sṛj. See also nisajjeti] to let loose, give up, hand over, give, pour out Vin II.188; ger. nissajja [Sk. niḥsṛjya] Sn 839 (v. l. nisajja); Nd1 189 (id.); SnA 545. pp. nisaṭṭha & nissaṭṭha (q. v.). Cp. nissaggiya & paṭi°.

Nissaṭa (adj.) [pp. of nis+sarati, sṛ] flown or come out from, appeared; let loose, free, escaped from S III.31; IV.11 sq.; A I.260; IV.430 (a°); V.151 sq.; J III.530; VI.269; Nd2 under nissita; Ps II.10 sq.; Miln 95, 225 (bhava°). See also nissaraṇa. Cp. abhi°.

Nissaṭṭha (adj.) [pp. of nissajjati] dismissed, given up, left, granted, handed over, given Vin III.197 (°cīvara); M I.295; II.203; VvA 341. See also nisaṭṭha & paṭi°.

Nissatta (adj.) [Sk. *niḥsattva, nis+satta] powerless, unsubstantial; f. abstr. °tā absence of essence, unsubstantiality (see dhamma A) DhsA 38, 139, 263; cp. Dhs. trsl. pp. XXXIII. & 26.

Nissadda (adj.) [nis+sadda] noiseless, soundless, silent J I.17 (V.94); DhA III.173.

Nissantāpa (adj.) [nis+santāpa] without grief or selfmortification PvA 62.

Nissanda [Sk. nisyanda & niṣyanda, ni+syand (syad), see sandati] flowing or trickling down; discharge, dropping, issue; result, outcome, esp. effect of Kamma A III.32; J I.31, 205, 426 (sarīra°); DhA I.395; II.36, 86; VvA 14 (puñña--kammassa n--phala); PvA 47 (puññakammassa), 58 (id.); Miln 20. 117; Pgdp 102.

Nissama [ni+sama] exertion, endeavour J V.243.

Nissaya [Sk. niśraya, of ni+śri, corresp. in meaning to Sk. āśraya] that on which anything depends, support, help, protection; endowment, resource, requisite, supply; foundation, reliance on (acc. or --°) Vin I.58 (the four resources of bhikkhu, viz. piṇḍiyālopa--bhojanaŋ, paŋsukūla -- cīvaraŋ, rukkhamūla -- senāsanaŋ, pūtimuttabhesajjaŋ); II.274, 278; D III.137, 141; A I.117; III.271; IV.353; V.73; Sn 753, 877; Nd1 108 (two n.: taṇhā° & diṭṭhi°), 190, cp. Nd2 s. v.; Nd2 397A (the requisites of a bhikkhu in diff. enumeration); Ps II.49 sq., 58 sq., 73 sq.; II.220; Nett 7, 65; Vism 12, 535. nissayaŋ karoti to rely on, to be founded on to take one's stand in Sn 800. -- Cp. nissāya & nissita.
--kamma giving assistance or help, an (ecclesiastical) act of help or protection Vin I.49, 143, 325; II.226; A I.99; Pv IV.11 (so to be read at the 2 latter passages for niyassa°). --sampanna finding one's strength in A IV.353.

Nissayatā (f.) [abstr. to nissaya] dependence, requirement, resource Sn 856; Nd1 245.

Nissayati [Sk. niśrayati, but in meaning=āśrayati, ni+ śri] to lean on, a foundation on, rely on, trust, pursue, Sn 798 (sīlabbataŋ; SnA 530=abhinivisati); VvA 83 (katapuññaŋ). Pass. nissīyati VvA 83. pp. nissita; ger. nissāya (q. v.).

Nissaraṇa (nt.) [Sk. niḥsaraṇa, to nis+sarati, cp. BSk. nissaraṇa giving up (?) AvŚ II.193] going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape (fr. saŋsāra), salvation Vin I.104; D III.240, 248 sq.; S I.128, 142; II.5; III.170 (catunnaŋ dhātūnaŋ); IV.7 sq. (id.); V.121 sq.; A I.258, 260; II.10 (kāmānaŋ etc.); III.245 sq.; IV.76 (uttariŋ); V.188; M I.87 (kāmānaŋ), 326 (uttariŋ); III.25; It 37, 61; Ps II.180, 244; Vbh 247; Vism 116; ThA 233; DhsA 164; Sdhp 579. Cp. nissaṭa & nissaraṇīya.
--dassin wise in knowing results, prescient, able to find a way to salvation S IV.205; --pañña (adj.)=°dassin D I.245 (a°); III.46; S II.194; IV.332; A V.178 (a°), 181 sq.; Miln 401.

Nissaraṇīya (adj.) [grd. of nissarati, with relation to nissaraṇa] connected with deliverance, leading to salvation, able to be freed. The 3 n. dhātuyo (elements of deliverance) are nekkhamma (escape from cravings), āruppa (from existence with

form), nirodha (from all existence), in detail at It 61 (kāmānaŋ n. nekkhammaŋ, rūpānaŋ n. āruppaŋ, yaŋ kiñci bhūtaŋ sankhataŋ n. nirodho). The 5 n--dh. are escape fr. kāma, vyāpāda, vihesā, rūpa, sakkāya: A III.245; cp. A I.99; III.290.
Note. The spelling is often nissāraṇīya, thus at Vin IV.225; D III.239 (the five n--dhātuyo), 247, 275.

Nissarati [nis+sarati] to depart, escape from, be freed from (c. abl.) A I.260 (yasmā atthi loke nissaraṇaŋ tasmā sattā lokamhā nissaranti). -- pp. nissaṭa, grd. nissaraṇīya (q. v.); cp. also nissaraṇa & paṭi°.

Nissāya (prep. c, acc.) [ger. of nissayati, Sk. *niśrāya, BSk niśritya, ni+śri] leaning on (in all fig. meanings) Nd2 368 (=upanissāya, ārammaṇaŋ ālambanaŋ karitvā). <-> 1. near, near by, on, at J I.167 (pāsānapiṭṭhaŋ), 221 (padumasaraŋ); PvA 24 (bāhā), 134 (taŋ=with him). <-> 2. by means of, through, by one's support, by way of J I.140 (rājānaŋ: under the patronage of the k.); IV.137 (id.); II.154 (tumhe); Miln 40 (kāyaŋ), 253 (id.); PvA 27 (ye=yesaŋ hetu), 154 (nadī° alongside of). -- 3. because of, on account of, by reason of, for the sake of J I.203 (amhe), 255 (dhanaŋ), 263 (maŋ); PvA 17 (kiŋ), 67 (namaŋ), 130 (taŋ). -- Cp. nissaya, nissita.

Nissāra (adj.) [nis+sāra] sapless, worthless, unsubstantial J I.393; Sdhp 51, 608, 612.

Nissārajja (adj.) [Sk. niḥ+śārada+ya] without diffidence, not diffident, confident J I.274 (+nibbhaya).

Nissāraṇa (nt.) [fr. nissarati] going or driving out, expulsion Miln 344 (osāraṇa--n.--paṭisāraṇa), 357.

Nissita (adj.) [Sk. niśrita, pp. of nissayati, corresp. in meaning to Sk. āśrita] hanging on, dependent on, inhabiting; attached to, supported by, living by means of, relying on, being founded or rooted in, bent on. As --° often in sense of a prep.=by means of, on account of, through, esp. with pron. kiŋ° (=why, through what) Sn 458; taŋ° (therefore, on acct. of this) S IV.102. <-> For combn with var. synonyms see Nd2 s. v. & cp. Nd1 75, 106. -- S II.17 (dvayaŋ; cp. III.134); IV.59, 365; V.2 sq., 63 sq.; A III.128; Dh 339 (rāga°); Sn 752, 798, 910; J I.145; Nd1 283; Pv I.86 (sokaŋ hadaya° lying in); II.66 (paṭhavi° supported by); Vbh 229; Nett 39 (°citta); Miln 314 (inhabiting); PvA 86 (māna°). -- anissita unsupported, not attached, free, emancipated Sn 66, 363, 753, 849, 1069 (unaided); J I.158; Miln 320, 351. -- Cp. apassita.

Nissitaka (adj.--n.) [fr. prec.] adherent, supporter (orig. one who is supported by), pupil J I.142, 186; DhA I.54.

Nissitatta (nt.) [fr. nissita] dependence on, i. e. interference by, being too near, nearness Vism 118 (pantha°). Cp. san°.

Nissirīka (adj.) [nis+sirī] having lost his (or its) splendour or prosperity J VI.225 (ājīvika), 456 (rājabhavana).

Nissīma (adj.) [cp. Sk. niḥsīman with diff. meanings ("boundless"), nis+sīma] outside the boundary Vin I.255 (°ṭṭha), 298 (°ŋ gantuŋ); II.167 (°e ṭhito).

Nissuta (adj.) [fr. nis+sru, see savati] flown out or away, vanished, disappeared M I.280.

Nisseṇi (f.) [fr. nis+śri, orig. that which leans against, or leads to something, cp. Sk. śreṇī a row] a ladder, a flight of stairs D I.194, 198; J I.53; II.315; III.505; Miln 263; Vism 244, 340 (in simile); DhA I.259.

Nissesa (adj.) [nis+sesa] whole, entire; nt. acc. as adv. nissesaŋ entirely, completely Nd2 533.

Nissoka (adj.) [nis+soka] free from sorrow, without grief, not mourning PvA 62; KhA 153.

Nihata (adj.) [pp. of nihanti, ni+han] "slain"; put down, settled; destroyed; dejected, humiliated; humble Vin II.307 (settled); J V.435 (°bhoga one whose fortunes are destroyed).
--māna "with slain pride," humiliated, humble S IV.203; Th 2, 413 (=apanīta--māna ThA 267); J II.300; VI.367.

Niharati see nīharati.

Nihita (adj.) [Sk. nihita, pp. of ni+dhā, see dahati] put down, put into, applied, settled; laid down, given up, renounced. As °-- often in the sense of a prep.= without, e. g. °daṇḍa °sattha without stick & sword (see daṇḍa . . .) D I.70 (°paccāmitta); Pv IV.326 (su° well applied); PvA 252 (bhasma--nihita thrown into the ashes); Sdhp 311.

Nihīna (adj.) [Sk. nihīna, pp. of nihīyati or nihāyati] lost; degraded, low, vile, base; inferior, little, insignificant S I.12; Sn 890; Nd1 105, 194; PvA 198 (jāti° low--born); Sdhp 86. Opp. to seyya J VI.356 sq.
--attha one who has lost his fortune, poor Pv IV.15; --kamma of low action Sn 661=It 43; Dh 306; J II.417; --citta low--minded PvA 107 (=dīna); --jātika of inferior birth or caste PvA 175; --pañña of inferior wisdom Sn 890 (=paritta--pañña Nd1 299); --sevin of vile pursuit A I.126.

Nihīnatā (f.) [abstr. to nihīna] lowness, inferiority; vileness, baseness D I.98, 99.

Nihīyati [ni+hīyati, Pass. of hā, see jahāti] to be left, to come to ruin, to be destroyed A I.126=J III.324 (=vināsaŋ pāpuṇāti). pp. nihīna (q. v.).

Nihuhunka (adj.) [fr. nī°=nis+huhunka] one who does not confide in the sound huŋ Vin I.3 (cp. J.P.T.S. 1901, 42).

Nīka [Sk. nyanku? Doubtful reading] a kind of deer (or pig) J V.406 (vv.ll. nika, ninga).

Nīgha (in anīgha) see nigha1.

Nīca (adj.) [Vedic nīca, adj.--formation fr. adv. ni°, cp. Sk. nyañc downward] low, inferior, humble (opp. ucca high, fr. adv. ud°) Vin I.46, 47; II.194; D I.109, 179, 194; A V.82; SnA 424 (nīcaŋ karoti to degrade); & passim.
--kula of low clan J I.106; Sn 411; --(°ā) kulīna belonging to low caste Sn 462; --cittatā being humble--hearted Dhs 1340; DhsA 395; --pīṭhaka a low stool DhA IV.177; --mano humble Sn 252 (=nīcacitto SnA 293); --seyyā a low bed A I.212 (opp. uccâsayana).

Nīceyya (adj.) [compar. of nīca (for °īya?), in function of °eyya as "of the kind of," sort of, rather] lower, inferior, rather low M I.329; Sn 855, 918; Nd1 244, 351.

Nīta (pp.) [pp. of neti] led, guided; ascertained, inferred A I.60 (°attha); J I.262; II.215 (kāma°); Nett 21 (°attha, natural meaning, i. e. the primarily inferred sense, opp. neyyattha); Sdhp 366 (dun°). Cp. vi°.

Nīti (f.) [Sk. nīti, fr. nīta] guidance, practice, conduct, esp. right conduct, propriety; statesmanship, polity PvA 114 (°mangala commonsense), 129 (°sattha science of statecraft, or of prudent behaviour), 130 (°cintaka a lawgiver), 131 (°naya polity & law), 132 (°kusala versed in the wisdom of life); Miln 3 (here meaning the Nyāyaphilosophy, cp. Trenckner, Notes p. 58).

Nīdha =nu idha, see nu.

Nīdhura (?) [Sk. ? Cp. keyura] bracelet, bangle J VI.64, (=valaya; v. l. BB nivara). Also given as nīyura (cp. Prk. neura & P. nūpura).

Nīpa (adj.) [Vedic nīpa, contr. fr. ni+āpa "low water"] lit. lying low, deep, N. of the tree Nauclea cadamba, a species of Asoka tree J I.13 (v. 61)=Bu II.51; J V.6 (so read for nipa).

Nībhata [cp. Sk. nirbhṛta, pp. of nis+bhṛ] bought out J III.471.

Nīyati [Sk. nīyati, Pass. of neti] to be led or guided, to go, to be moved S I.39 (cittena nīyati loko); Dh 175; Pv I.111

(=vahīyati PvA 56); J I.264 (ppr. nīyamāna); PvA 4 (id.); DhA III.177; Sdhp 292, 302. Also found in spelling niyyati at Sn 851; Nd1 223 (=yāyati, vuyhati), 395. -- In the sense of a Med. in imper. nīyāmase (let us take) Pv II.91 (=nayissāma PvA 113).

Nīyāti see niyyāti.

see niyy°.

Nīyānika see niyy°.

Nīraja (adj.) [Sk. nīraja, nis+raja] free from passion Sdhp 370.

Nīrava (adj.) [Sk. nīrava, nis+rava] soundless, noiseless, silent DA I.153 (tuṇhī+).

Nīrasa (adj.) [Sk. nīrasa, nis+rasa] sapless, dried up, withered, tasteless, insipid J III.111.

Nīruja (adj.) [Sk. nīruja, nis+rujā]=nīroga Sdhp 496.

Nīroga (adj.) [Sk. nīroga, nis+roga] free from disease, healthy, well, unhurt J I.421; III.26; IV.31; PvA 198 (ni°). Cp. nīruja.

Nīla (adj.) [Vedic nīla, perhaps conn. with Lat. nites to shine, see Walde, Lat. Wtb. s. v.] dark--blue, blue--black, blue--green. Nīla serves as a general term to designate the "coloured--black," as opposed to the "colouredwhite" (pīta yellow), which pairs (nīla--pīta) are both set off against the "pure" colour--sensations of red (lohitaka) & white (odāta), besides the distinct black or dark (see kaṇha). Therefore n. has a fluctuating connotation (cp. Mrs. Rh. D. Buddh. Psych. p. 49 & Dhs. trsl. p. 62), its only standard combn being that with pīta, e. g. in the enumn of the ten kasiṇa practices (see kasiṇa): nīla pīta lohita odāta; in the description of the 5 colours of the Buddha's eye: nīla pītaka lohitaka kaṇha odāta (Nd2 235, Ia under cakkhumā); which goes even so far as to be used simply in the sense of "black & white," e. g. VvA 320. Applied to hair (lomāni) D II.144; M II.136. See further enumn at VvA 111 & under kaṇha. -- A III.239; IV.263 sq., 305, 349; V.61; Vism 110, 156, 173; ThA 42 (mahā° great blue lotus); Dhs 617; Pv II.25; PvA 32, 46, 158; Sdhp 246, 270, 360.
--abbha a black cloud Pv IV.39. --abhijāti a dark (unfortunate) birth (cp. kaṇh°) A III.383; --uppala blue lotus J III.394; Vv 454 (=kuvalaya); DhA I.384; --kasiṇa the "blue" kasiṇa (q. v.) D III.248; Dhs 203; (Vam 172 etc.; --gīva "blue neck," a peacock Sn 221 =maṇi--daṇḍa--sadisāya gīvāya n. ti SnA 277); --pupphī N. of plant ("blue--blossom") J VI.53; --bījaka a waterplant ("blue--seed") Bdhgh at Vin III.276; --maṇi a sapphire ("blue--stone") J II.112; IV.140; DhA III.254; --vaṇṇa blue colour, coloured blue or green J IV.140 (of the ocean); Dhs 246.

Nīlaka (adj.) for nīla M II.201; see vi°.

Nīliya [fr. nīlī] an (indigo) hair dye J III.138 (Com. nīliyaka).

Nīlī (f.) [Sk. nīlī] the indigo plant, indigo colour A III.230, 233.

Nīḷa [Vedic nīḍa] a nest (J V.92): see niḍḍha: cp. °pacchi bird cage J II.361; roga° It 37; vadharoga° Th I.1093.

Nīvaraṇa (nt. occasionally m.) [Sk. *nivāraṇa, nis+ varaṇa of vṛ (vṛṇoti), see nibbuta & cp. nivāraṇa] an obstacle, hindrance, only as tt. applied to obstacles in an ethical sense & usually enumd or referred to in a set of 5 (as pañca nīvaraṇāni and p. āvaraṇāni), viz. kāmacchanda, (abhijjhā--)vyāpāda, thīna--middha, uddhaccakukkucca, vicikicchā i. e. sensuality, ill--will, torpor of mind or body, worry, wavering (cp. Dhs. trsl. p. 310): D I.73 (°e, acc. pl.), 246; II.83, 300; III.49 sq., 101, 234, 278; S II.23; III.149; V.60, 84 sq., 93 sq., 145, 160, 226, 327, 439; M I.60, 144, 276; III.4, 295; A I.3, 161; III.16,

63, 230 sq.; 386; IV.457; V.16, 195, 322; Sn 17; Nd1 13; Nd2 379; Ps I.31, 129, 163; Pug 68; Dhs 1059, 1136, 1495; Vbh 199, 244, 378; Nett 11, 13, 94; Vism 146, 189; DA I.213; Sdhp 459, 493 and passim. <-> Other enumns are occasionally found e. g. 10 at S V.110; 8 at M I.360 sq.; 6 at Dhs 1152.

Nīvaraṇiya (adj.) [fr. nīvaraṇa] belonging to an obstacle, forming a hindrance, obstructing Dhs 584, 1164, 1488; Vbh 12, 30, 66, 130 etc.

Nīvāra [Sk. nīvāra, unexplained] raw rice, paddy D I.166; A I.241, 295; II.206; Pug 55; J III.144 (°yāgu).

Nīhaṭa [pp. of nīharati=Sk. nirhṛta] thrown out, removed; in f. abstr. °tā ejection, removal [cp. Sk. nirhṛti] DhA III.336 (malānaŋ n. the extirpation of impurity or removal of stain).

Nīharaṇa (nt.) [fr. nīharati] taking out, carrying away, removing DA I.296; PvA 7.

Nīharati [nis+hṛ] to take out, to throw out, drive out J I.150, 157; III.52; VI.336; Nd2 1997 (ni°); VvA 222, 256; PvA 73, 254; Miln 8, 219. aor. nīhari D I.92; J I.293; II.154; PvA 41, 178 (gehato taŋ n.). grd. nīharitabba DhA I.397 (opp. pavesetabba). -- pp. nīhaṭa. -- Caus. nīharāpeti to have thrown out, to order to be ejected VvA 141.

Nīhāra [cp. Sk. nirhāra] way, manner Vin I.13; J I.127; DhA IV.7. At Vin I.13 also in nīhāra--bhatta (=nīhāraka).

Nīhāraka (adj.--n.) [fr. nīhāra, cp. nīharaṇa] one who carries away Vin I.13 (nīhāra--bhatta); S V.12, 320, 325 (piṇḍapāta).

Nu (indecl.) [Ved. nu, Idg. *nu, orig. adv. of time=now; cp. Lat. num (to nunc, now), see nūna] affirm.--indef. part. "then, now." -- 1. most freq. combd with interr. pron. and followed by kho, as kin nu kho J II.159; kacci J I.279; kaccin nu (for kaccid nu) J II.133; kathan nu (kho) Vin I.83; kattha PvA 22; etc. -- 2. as interr. part. (=Lat. ne, num) in enclitic position Vin I.17; J III.52; Sn 866, 871, 1071; etc. As such also combd with na=nanu (Lat. nonne), which begins the sentence: Vin II.303. (nanu tvaŋ vuḍ̤ḍho vīsativasso 'sī ti?); Pv I.84; PvA 39, 136 etc. -- Often combd with other emphatic or dubitative particles, like api nu Vin II.303; D I.97; nu idha, contr. to nīdha Vv 836 or with sandhi as nu--v--idha D I.108 (v. l. nu khv idha). Cp. na1, nūna, no.

Nuṭ̤ṭhubhati see niṭ̤ṭhubhati. (aor. nuṭ̤ṭhubhi, e. g. J II.105).

Nuda (--°) (adj.) [Sk. °nud & °nuda, to nudati] expelling, casting out, dispelling; in tamo° dispelling darkness Sn 1133; Vv 352 (=viddhaŋsana VvA 161).

Nudaka or Nūdaka or Nūdaka (--°)=nuda J V.401 (āsa--nūdaka).

Nudati [Vedic nudati; Idg. *(s)neu to push, cp. Sk. navate, Gr. neu/w & nu/ssw, Lat. nuo; Ags. neosian, Low Ger. nucken] to push, impel; expel, drive away, reject Dh 28; J IV.443; DhA I.259. aor. nudi Nd2 281. Cp. apa°, pa°, vi°. -- pp. nunna (nuṇṇa).

[pp. of nudati] thrust, pushed, driven away, removed Nd2 220 (ṇṇ)=khitta, cp. panuṇṇa A II.41.

Nūtana (adj.) [Vedic nūtana, adj.--formation fr. adv. nū, cp. nūna. In formation cp. Sk. śvastana (of to--morrow), Lat. crastinus etc.] "of now," i. e. recent, fresh, new Dāvs IV.47.

Nūna (& nūnaŋ DhsA 164) (indecl.) [Ved. nūnaŋ=Gr. nu/n, Lat. nunc (cp. num); Goth. nu, Ger. nun, cp. E. now. See also nu] affirmative--dubitative particle with Pot. or Ind., viz. 1. (dubit.--interrog.) is it then, now, shall I etc. (=Lat. subjunctive, hortative & dubitative) D I.155 (=Lat. num, cp. nu). Esp. freq. with rel. pron. yaŋ=yaŋ nūna what if, shall I, let me (Lat. age)

Sn p. 80 (yaŋ nūn'âhaŋ puccheyyaŋ let me ask, I will ask); J I.150, 255; III.393; PvA 5 (y. n. âhaŋ imassa avassayo bhaveyyaŋ=let me help him). -- 2. (affirm.) surely, certainly, indeed Sn 1058 (api nūna pajaheyyuŋ); A V.194; J I.60; V.90; Pv II.924 (nuna); Miln 20; DhsA 164; PvA 95 (nuna as v. l.; text reads nanda).

Nūpura [Sk. nūpura; Non--Aryan. Cp. Prk. ṇeura & nīdhura (nīyura)] an ornament for the feet, an anklet Th 2, 268; DA I.50. see na3.

Neka (adj.) [Sk. naika=na eka, cp. aneka] not one, several, many Sn 308; Vv 536 (°citta variegated=nānāvidhacitta VvA 236), 641 (id.=anekacitta VvA 275); Tikp 366.

Nekatika (adj.) [fr. nikati] deceitful, fraudulent; a cheat D III.183; Th 1, 940; Miln 290; PvA 209; J IV.184.

Nekada =anekadā (frequently).

Nekāyika (adj.) [fr. nikāya] versed in the 4 (or 5) Nikāyas Miln 22; cp. Cunningham, Stupa of Bharhut 142, 52.

Nekkha [Vedic niṣka; cp. nikkha] a golden ornament, a certain coin of gold S I.65; A I.181; II.8, 29; Dh 230 (=DhA III.329 jambonada nikkha); Vism 48; v. l. at Vv 208, 438.

Nekkhamma (nt.) [formally a derivation fr. nikkhamma (ger. of nikkhamati)=Sk. *naiṣkramya, as shown also by its semantic affinity to nikkhanta, in which the metaphorical sense has entirely superseded the literal one. On the other hand, it may be a bastard derivation fr. nikkāma=Sk. *naiṣkāmya, although the adj. nikkāma does not show the prevailing meaning & the wide range of nikkhanta, moreover formally we should expect nekkamma. In any case the connection with kāma is pre--eminently felt in the connotation of n., as shown by var. passages where a play of word exists between n. & kāma (cp. kāmānaŋ nissaraṇaŋ yad idaŋ nekkhammaŋ It 61, cp. Vin I.104; A III.245; also M I.115). The use of the similar term abhinikkhamana further warrants its derivation fr. nikkhamati] giving up the world & leading a holy life, renunciation of, or emancipation from worldliness, freedom from lust, craving & desires, dispassionateness, self--abnegation, Nibbāna Vin I.18 (°e ānisaŋsa); D I.110 (id.), III.239, 275, 283; M III.129; A I.147 (=khema, i. e. nibbāna); III.245; IV.186 (ānisaŋsa), 439 sq.; Sn 424 (°ŋ daṭṭhu khemato); Dh 181; Ps I.107 sq.; II.169 sq.; Nd2 370; Vism 116, 325; J I.19; 137; Vv 8442 (=nibbāna VvA 348); Nett 53, 87, 106 sq.; Miln 285 (°ŋ abhinikkhanta); DhA III.227; ThA 266.
--âdhimutta bent on self--abnegation (enumd with 5 other ideals of Arahantship: paviveka, avyāpajjha, upādānakkhaya, taṇhakkhaya, asammoha) Vin I.183; A III.376; --âbhirata fond of renunciation A IV.224; V.175; Ps II.173; --dhātu the sphere or element of dispassionateness S II.152; Vbh 86; Nett 97; Vism 487. --ninna merging into or bent on a holy life S III.233; --vitakka a thought of self--abnegation S II.152; A I.275; II.252; It 82; --sankappa=prec. S II.152; A III.146; Vbh 104, 235; --sita based or bent on a holy life (opp. geha° q. v.) S IV.232; --sukha the joy or happiness of Arahantship M III.110; A I.80; Dh 267, 272; DhA III.400.

Negama (adj.--n.) [fr. nigama] the inhabitant of a (small) town; citizen; also collect.=jana, people Vin I.268, 273; D I.136, 139; J IV.121; VI.493; Dāvs III.3; DA I.297. Often combd with °jānapadā (pl.) "townsmen & countryfolk" S I.89; D III.148, 172; J 149.

Necayika (adj.) [fr. nicaya] rich, wealthy D I.136, 142 (read nevāsika cp. naivasika M Vastu III.38); A V.149 (v. l. BB nerayika, Com. nevāsiko ti nivāsakaro).

Netar [Vedic netṛ, n. ag. of neti] a leader, guide, forerunner Sn 86, 213; Nd1 446.

[Vedic nayati, nī] to lead, guide, conduct; to take, carry (away); fig. to draw a conclusion, to understand, to take as Dh 80, 145, 240, 257; J I.228; IV.241 (nayaŋ n. to draw a proper conclusion); VvA 42 (narati=nayati); imper. naya Pv II.113, & nehi J II.160; PvA 147; poetic imper. nayāhi see in paṭi°; pot. naye Dh 256 (to lead a cause=vinicchineyya DhA III.381). fut. nessāmi J II.159; Pv II.45; aor. nayi J IV.137. ger. netvā PvA 5, 6, etc. inf. netuŋ PvA 123, 145 (°kāma), & netave J

I.79=Dh 180. grd. neyya (see sep.), pp. nīta. Pass. nīyati (q. v.). Cp. naya, nīti, netta etc.; also ā°, upa°, paṭi°, vi°.

Netta1

Netta1 [Sk. netra, fr. neti] a guide J III.111; Nett. 130.

Netta2

Netta2 (nt.) [Sk. netra] guidance, anything that guides, a conductor, fig. the eye. S I.26 (sārathī nettāni gahetvā =the reins); Vin I.204 (dhūma° for smoke); J IV.363 (id.); D I.12 (°tappana, set t. & cp. DA I.98); Sn 550 (pasanna°), 1120; Nd2 371 (=cakkhu), 669; J VI.290 (tamba° with red eyes); Pv I.83 (eyes=nayanāni Com.); Dhs 597; Vbh 71 sq.

Netti (f.) [Vedic netrī, f. to netṛ] a guide, conductor; support (=nettika2) It 37 (āhāra°--pabhava), 38 (bhava°), 94 (netticchinna bhikkhu=Arahant). Cp. nettika2 & dhamma°, bhava°.

Nettiŋsa [cp. Sk. nistriŋśa, Halāyudha 2, 317; very doubtful, whether nis+triŋśa (thirty), prob. a dial. distortion] a sword J II.77 (°vara--dhārin; C. nettiŋsā vuccanti khaggā); IV.118 (C. gives it as adj.=nikkaruṇa, merciless; & says "khaggassa nāmaŋ"); VI.188 (°varadhārin).

Nettika (adj.--n.) [netta+ika] 1. having as guide or forerunner, in Bhagavaŋ°'dhamma M I.310; A I.199; IV.158, 351; V.355. -- 2. a conduit for irrigation; one who makes conduits for watering Dh 80 (=udakaŋ nenti nettikā), 145; fig. that which supplies with food or water, in bhava° ("the roots of existence, clinging to existence") D I.46 (ucchinna° with the roots of existence cut); sanettika clinging to existence, a bad man A II.54. Cp. netti.

Netthar [see nittharati; does any connection exist with Vedic neṣṭṛ?] only in phrase netthāraŋ vattati to behave in such a way as to get rid of blame or fault Vin II.5; III.183; M I.442. -- Bdhgh on Vin II.5 (p. 309) explains: nittharantānaŋ etan ti netthāraŋ yena sakkā nissāraṇā nittharituŋ taŋ aṭṭhārasa--vidhaŋ sammāvattuŋ vattantī ti attho.

Nepakka (nt.) [fr. nipaka] prudence, discrimination, carefulness; usually as sati° S V.197 sq.; M I.356; A III.11; IV.15; Nd2 629 B; Vbh 244, 249; Vism 3 (=paññā); DhA IV.29.

Nepuñña (nt.) [fr. nipuṇa] experience, skill, cleverness Pug 25, 35; Dhs 16, 292; DhsA 147.

Nema [cp. nemi] edge, point; root S V.445; A IV.404; gambhīra° (adj.) with deeply rooted point, firmly established S V.444; A IV.106.

Nemantaṇika (adj.) [fr. nimantana] one who lives by invitations M I.31.

Nemi (f.) [Vedic nemi, perhaps to namati] the circumference of a wheel, circumference, rim, edge (cp. nema) A I.112; Vv 645; Miln 238, 285; Vism 198 (fig. jarāmaraṇa°, the rim of old age & death, which belongs to the wheel of Saŋsāra of the chariot of existence, bhavaratha); DhA II.124 (°vaṭṭi); VvA 277.

Nemitta [Sk. naimitta, fr. nimitti] a fortune--teller, astrologer D II.16, 19; A III.243.

Nemittaka & Nemittika [Sk. naimittika, fr. nimitta] an astrologer, fortune--teller, soothsayer D I.8 (i)=DA I.91; A III.111; J IV.124; Miln 19 (i), 229; Vism 210 (i); DhA II.241 (a).

Nemittikatā (f.) [abstr. fr. nemittika]=nimitta--kammaŋ, i. e. prognostication; inquisitiveness, insinuation Vbh 352=Vism 23; expld at Vism 28.

Nemiya (adj.) [=nemika] (--°) having a circumference etc. J VI.252.

Neyya (adj.) [grd. of neti; Sk. neya] to be led, carried etc.; fig. to be instructed; to be inferred, guessed or understood Sn 55, 803, 846, 1113; Nd1 114, 206; Nd2 372; Pug 41; Nett 9 sq., 125; --attha the meaning which is to be inferred (opp. nītattha) A I.60; Nett 21.

Nerayika (adj.) [fr. niraya, cp. BSk. nairayika Divy 165] belonging to niraya or purgatory, hellish; one doomed to suffering in purgatory (n. satta=inhabitant of n.) Vin II.205 (āpāyiko n. kappaṭṭho); IV.7; D III.6, 9, 12; A I.265; II.231 (vedanaŋ vediyati . . . seyyathā pi sattā nerayikā); III.402 sq.; Sn 664; Nd1 97 (gati); Vv 521, J IV.3 (sattā); Pug 51; Vbh 412 sq.; Vism 415 (°sattā), 424; Miln 148 (sattā); PvA 27 (id.), 52 (°bhāva), 255; VvA 23; Sdhp 193, 198.

Nerutta (adj.--n.) [fr. nirutti] based on etymology; an etymologist or philologist ThA 153; Nett 8, 9, 32, 33.

(adj.) [na+eḷa=Sk. anenas, of enas fault, sin. The other negated form, also in meaning "pure, clean," is aneḷa (& aneḷaka), q. v. On ḷ: n. cp. lāngala; nangala; tulā: tūṇa etc.] 1. without fault or sin, blameless, faultless; not hurting, humane, gentle, merciful, innocuous D I.4 (Bdhgh explains: elaŋ vuccati doso; n'assā (i. e. vācāya) elan ti nelā; niddosā ti attho. "Nelango setapacchādo" ti ettha vuttanelaŋ viya; DA I.75); A II.209; V.205; J V.156; Vv 5018, 636 (=niddosa VvA 262); Pug 29, 57; Dhs 1343 (vācā)=niddosa DhsA 397. -- 2. (somewhat doubtful) "clean," with ref. to big cats (mahā--biḷārā nelamaṇḍalaŋ vuccati), whereas young ones are called "elephants, cubs" (something like "pigs") (taruṇā bhinka--cchāpamaṇḍalaŋ) J V.418.
--anga of faultless limbs or parts, of a chariot (ratha) =running perfectly S IV.291=Ud 76 (nelagga text, nelanga v. l.)=DA I.75=DhsA 397. --patī (f.)=neḷavatī (of vācā) humane, gentle J VI.558 (na elapatī elapāta--rahitā madhurā Com.).

Neva (indecl.) [na+eva] see na2. -- nevasaññā--nâsañña (being) neither perception nor non--perception, only in cpd. °āyatana & in nevasaññī--nâsaññin: see saññā.

Nevāpika (adj.--n.) [fr. nivāpa] a deer--feeder M I.150 sq.

Nevāsika (adj.) [fr. nivāsa, cp. BSk. naivāsika AvS I.286, 287] one who inhabits, an inmate; living in a place, local J I.236 sq.; DhA II.53 sq. Cp. necayika.

Nesajjika (adj.) [fr. nisajjā] being & remaining in a sitting position (as an ascetic practice) A III.220; Th 1, 904, 1120; Nd2 587; J IV.8; Pug 69; Vism 79; Miln 20, 342. The n--°anga is one of the dhūtanga--precepts, enjoining the sitting posture also for sleeping, see Vin V.193, Vism 61, & dhūtanga.

Nesāda [fr. nisāda; cp. Sk. niṣāda & naiṣāda=one who lies in wait] a hunter; also a low caste Vin IV.7 (+veṇa & rathakāra); S I.93 (°kula); A I.107; II.85; J II.36; III.330; IV.397, 413; V.110, 337; VI.71; Pug 51 (°kula); Miln 311; DhA III.24; PvA 176.

No1

No1 (indecl.) affirm. & emphatic part.=nu (cp. na1): indeed, then, now Sn 457, 875, 1077; J V.343 (api no= api nu), 435 (=nipātamattaŋ p. 437).

No2

No2 (indecl.) [Sk. no=na+u, a stronger na; cp. na2) negative & adversative particle=neither, nor, but not, surely not, indeed not. -- (a) in neg. sentences: Sn 852, 855, 1040; It 103 (but not); Pv II.313 (but not). as answer: no hi etaŋ "indeed not, no indeed" Vin I.17; D I.3; no hi idaŋ D I.105. -- no ca kho "but surely not" D I.34, 36; A V.195. -- Often emphasized by na, as no na not at all J I.64; na no Sn 224 (="avadhāraṇe" KhA 170); disjunctively na hi . . . no neither--nor Sn 813; na no . . . na neither--nor (notnor) Sn 455. -- (b) in disjunctive questions: "or not," as evaŋ hoti vā . . . no vā (is it so--or not) D I.61, 227;

kacci . . . no (is it so--or not; Lat. ne--annon) D I.107; nu kho . . . no udāhu (is it that--or not; or rather) D I.152. -- (c) noce (no ce=Sk. no ced) if not (opp. sace) Sn 348, 691, 840; J I.222; VI.365; VvA 69. Also in sense of "I hope not" J V.378.

No3

No3 [Sk. naḥ] enclitic form, gen. dat. acc. pl. of pron. 1st (we)=amhākaŋ, see vayaŋ; cp. na3.

Nodeti [fr. nud] see vi°.

Nonīta see navanīta.

Nhāru see nahāru. Found e. g. at Vin I.25.

P.

Pa° (indecl.) [Ved. pra, Idg. *pro, cp. Gr. pro/, Lat. pro, Goth. fra, Lith. pra, prō, Oir. ro--] directional prefix of forward motion, in applied sense often emphasising the action as carried on in a marked degree or even beyond its mark (cp. Ger. ver-- in its function of Goth. fra & Ger. vor). Thus the sphere of pa-- may be characterised in foll. applications: 1. forth, forward, out: papatati fall forward, i. e. down; °neti bring forth (to); °gaṇhāti hold out; °tharati spread forth; °dhāvati run out; °bajati go forth; °sāreti stretch out; etc. -- 2. (intensive) in a marked degree, more than ordinarily (cp. E. up in cut up, heap up, fill up; thus often to be trsld by "up," or "out," or "about"): pakopeti up--set; °chindati cut up; °bhañjati break up; °cinati heap up; °kiṇṇaka scattered about; °nāda shouting out; °bhāti shine forth; °bhavati grow up, prevail; °dūseti spoil entirely; °jahati give up entirely; °tapeti make shine exceedingly (C. ativiya dīpeti); °jalati blaze up; °jānāti know well. -- In this meaning often with adjectives like patanu very thin; °thaddha quite stiff; °dakkhiṇa right in pre--eminence; °bala very strong. -- 3. "onward": paṭṭhāya from . . . onward; pavattati move on; fig. "further, later": paputta a later (secondary) son, i. e. grandson. -- 4. "in front of," "before": padvāra, before the door. -- 5. Sometimes in trs. (reflexive) use, like pakūjin singing out to (each other, cp Ger. besingen, an--rufen).--The most frequent combination with other (modifying) prefixes is sam--ppa; its closest relatives (in meaning 2 especially) are ā and pari. The double (assimilation) p is restored after short vowels, like appadhaŋsiya (a+pa°).

°Pa (adj.) [Cp. Ved. °pa, adj. base of pā to drink, as °ga fr. gam or °ṭha fr. sthā] drinking; only in foll. cpds.: dhenu° drinking of the cow, suckling calf M I.79; Sn 26 (=dhenuŋ pivanto SnA 39); -- pāda° a tree (lit. drinking with its feet, cp. expln at PvA 251 "pādasadisehi mūl' âvayavehi udakassa pivanato pādapo ti") Pv IV.39; -- majja° drinking intoxicants Sn 400; Pv IV.177 (a°).

Paŋsu [cp. Ved. pāŋsu] dust, dirt, soil S V.459; A I.253; Pv II.37. -- paŋsvāgārakā playmates S III.190; saha<-> paŋsukīḷitā id. (lit. playing together with mud, making mud pies) A II.186; J I.364; PvA 30. Cp. BSk. sahapāŋśukrīḍ̣ita MVastu III.450.
  --kūla rags from a dust heap (cp. Vin. Texts II.156) Vin I.58; M I.78; S II.202; A I.240, 295; II.206; IV.230; It 102=A II.26; Dh 395; Pug 69; PvA 141, 144. A quâsi definition of p.--k. is to be found at Vism 60. --kūlika one who wears clothes made of rags taken from a dust heap M I.30; S II.187; A III.187, 219, 371 sq.; Vin III.15; IV.360; Ud 42; Pug 55; DhA IV.157; °attan (nt. abstr.) the habit of wearing rags M I.214; III.41; A I.38; III.108. --guṇṭhita (vv. ll. °kuṇḍ̣ita, °kuṇṭhita) covered with dust or dirt S I.197; J VI.559; Pv II.35. -- pisācaka a mud sprite (some sort of demon) J III.147; IV.380; DhA II.26. --muṭ̣ṭhi a handful of soil J VI. 405. --vappa sowing on light soil (opp. kalalavappa sowing on heavy soil or mud) SnA 137.

Paŋsuka (adj.) [Epic Sk. pāŋśuka; Ved. pāŋsura] dusty; (m.) a dusty robe KhA 171 (v. l. paŋsukūla).

Pakaṭ̣ṭhaka [pa+kaṭ̣ṭha+ka; kaṭ̣ṭha pp. of kṛṣ, cp. Sk. prakarṣaka of same root in same meaning, but cp. also kaṭ̣ṭha2] (adj.) troublesome, annoying; (m.) a troubler, worrier S I.174 (v. l. pagaṇḍ̣aka; C. rasagiddha; trsl. "pertinacious").

Pakaṭ̣ṭhita see pakk°.

Pakata [pp. of pa+kṛ] done, made; as --° by nature (cp. pakati) Sn 286; J IV.38; Pv I.68; II.316; III.105 (pāpaŋ= samācaritaŋ PvA 214); Miln 218; DhA II.11 (pāpaŋ); PvA 31, 35, 103 (ṭ), 124. -- icchāpakata covetous by nature A III.119, 219 sq.; Pug 69; Vism 24 (here however taken by Bdhgh as "icchāya apakata" or "upadduta"); issāpakata envious by nature S II.260; PvA 46, cp. macchariyā pakata afflicted with selfishness PvA 124. On pakata at It 89 see apakata. --pakatatta (pakata+ attan) natural, of a natural self, of good behaviour, incorrupt, "integer" Vin II.6, 33, 204; J I.236 (bhikkhu, +sīlavā, etc.). At Vin II.32 the pakatatta bhikkhu as the regular, ordained monk is contrasted with the pārivāsika bh. or probationer.

Pakati (f.) [cp. Ved. prakṛti] 1. original or natural form, natural state or condition (lit. make--up); as °--: primary, original, real Vin. I.189; II.113; J I.146 (°vesena in her usual dress); KhA 173 (°kammakara, °jeṭṭhaputta); VvA 12 (°pabhassara), 109 (°bhaddatā). -- instr. pakatiyā by nature, ordinarily, as usual Ps II.208; VvA 78; PvA 215, 263. -- 2. occasion, happening, opportunity, (common) occurrence D I.168 (trsl. "common saying"); Pv II.89 (=°pavutti PvA 110). -- Der. pakatika & pākatika.
--upanissaya sufficing condition in nature: see Cpd. 194 n. 3. -- gamana natural or usual walk DhA I 389. --citta ordinary or normal consciousness Kvu 615 (cp. Kvu trsl. 359 n. 5, and BSk. prakṛti--nirvāṇatva Bodhicary. at Poussin 256). --yānaka ordinary vehicle DhA I.391. --sīla natural or proper virtue DA I.290.

Pakatika (adj.) [fr. pakati] being by nature, of a certain nature J II.30; Miln 220; DA I.198; PvA 242 (=rūpa); DhsA 404.

Pakattheti [pa+kattheti] talk out against, denounce J V.7 (mā °katthāsi; C. akkosi garahi nindi; gloss paccakkhāsi). Should it be 'pakaḍḍhāsi?

Pakappanā (f.) [fr. pakappeti] fixing one's attention on, planning, designing, scheme, arrangement Sn 945 (cp. Nd1 72 186, where two pakappanā's, viz. taṇhā° & diṭṭhi°; at Nd1 429 it is synonymous with taṇhā; Bdhgh has reading pakampana for °kapp° and expld by kampa--karaṇa SnA 568).

Pakappita [pp. of pakappeti] arranged, planned, attended to, designed, made Sn 648 (=kata SnA 471). 784, 786 (diṭṭhi "prejudiced view" Fausböll; cp. Nd1 72 and pakappanā), 802, 838 (=kappita abhisankhata saṇṭhapita Nd1 186), 902, 910.

Pakappeṭi [pra+Caus. of kḷp, cp. Ved. prakalpayitar] to arrange, fix, settle, prepare, determine, plan S II.65 (ceteti p. anuseti); Sn 886 (pakappayitvā=takkayitvā vitakkayitvā saŋkappayitvā Nd1 295). -- pp. pakappita (q. v.).

Pakampati [pa+kampati. Cp. BSk. prakampati Jtm 220; Mvyutp. 151=kampati.] to shake, quake, tremble J I.47 (v. 269); PvA 199. -- Caus. pakampeti S I.107.

Pakampana see pakappanā.

Pakampita [pp. of pa+kamp] shaken, trembling S I.133= Th 2, 200.

Pakaraṇa (nt.) [fr. pa+kṛ] 1. performance, undertaking paragraph (of the law) D I.98 ("offence"? see Dial. I.120); S III.91; Miln 189. -- 2. occasion Vin I.44; II.75; III.20. -- 3. exposition, arrangement, literary work, composition, book; usually in titles only, viz. Abhidhamma° J I.312; Dpvs V.37; Kathāvatthu° Paṭṭhāna° Miln 12; Netti° one of the Canonical books (see netti).

Pakaroti [pa+kṛ, Ved. prakaroti] to effect, perform, prepare, make, do S I.24 (pakubbati); Sn 254 (id.), 781, 790 (ppr. med. pakubbamāna; cp. Nd1 65); It 21 (puññaŋ); SnA 169 (pakurute, corresponding with sevati). -- pp. pakata (q. v.).

Pakāra [pa+kṛ, cp. last; but Sk. prakāra "similarity"] 1. make--up, getting up, fixing, arrangement, preparation, mode, way, manner J II.222; DA I.132; PvA 26, 109, 123, 135, 178, 199; Sdhp 94, 466. -- 2. ingredient, flavour, way of making (a food) tasty Sn 241 (kathappakāro tava āmagandho); Miln 63. -- 3. (--°) of a kind, by way of, in nānā° (adj.) various, manifold J I.52 (sakuṇā), 278 (phalāni); PvA 50; vutta° as said, the said Vism 42, 44; PvA 136.

Pakāraka (--°) (adj.) [fr. pakāra] of that kind S II.81; J VI.259.

Pakāreti [Denom. fr. pakāra] to direct one's thought towards (dat.) J VI.307.

Pakāsati [pa+kāś] to shine forth, to be visible, to become known Sn 445, 1032 (=bhāsati tapati virocati Nd2 373). -- Caus. pakāseti to show up, illustrate, explain, make known, give information about Vin II.189; S I.105; It 111 (brahmacariyaŋ); Dh 304; Sn 578, 1021; Pug 57; J VI.281 (atthaŋ to explain the meaning or matter); DhA II.11 (id.); PvA 1, 12 (ānisaŋsaŋ) 29 (atthaŋ upamāhi), 32 (attānaŋ), 40 (adhippāyaŋ), 42 (saccāni) 72 etc. -- grd. pakāsaniya to be made known or announced in °kamma explanation, information, annunciation Vin II.189 (cp. Vin. Texts III.239). -- pp. pakāsita (q. v.).

Pakāsana (nt.) [pa+kāś, cp. pakāsati] explaining, making known; information, evidence, explanation, publicity Ps I.104 (dhamma°); Miln 95; SnA 445; PvA 2, 50, 103 (expln of āvi).

Pakāsita [pp. of pakāseti] explained, manifested, made known S I.161, 171 sq.; II.107 (su°); PvA 53, 63.

Pakiṇāti [pa+kiṇāti] to deal in Vin II.267 (grd. °kiṇitabba).

Pakiṇṇaka (adj.) [pa+kiṇṇa (pp. of kirati)+ka] scattered about; fig. miscellaneous, particular, opp. to sādhāraṇa KhA 74; cp. Cpd. 13, 952; Vism 175 (°kathā); 317 sq. (id.). -- As Np. name of the xivth book of the Jātakas.

Pakitteti [pa+kitteti] to proclaim J I.17 (v. 85).

Pakirati [pa+kirati] 1. to let down (the hair), scatter, let fall D II.139=148 (ger. pakiriya); J V.203 (so read for parikati); VI.207 (aor °kiriŋsu). -- ger. pakira (=pakiritvā) J VI.100 (read pakira--cārī, cp. C. on p. 102), 198 (read p. --parī). -- Caus. pakireti 1. to throw down, upset Vin IV.308 (thūpaŋ); S I.100; It 90 (v. l. kīrati). -- 2. to scatter S I.100=It 66; Pug 23. -- pp. pakiṇṇa (see °ka).

Pakiledeti [Caus of pa+kliś, cp. kelideti] to make wet, moisten (with hot water) J VI.109 (=temetvā khipati C.).

Pakujjhati [pa+krudh] to be angry S I.221, 223 (°eyyaŋ).

Pakuṭa (?) [v. l. pakuṭṭa] an inner verandah Vin II.153; cp. Vin. Texts III.175. -- Kern. Toev. s. v. expld it as miswriting for pakuṭṭha (=Sk. prakoṣṭha an inner court in a building, Prk. paoṭṭha, cp. P. koṭṭha1 & koṭṭhaka1). Spelling pakulla at Nd2 485 B (for magga, v. l. makula).

Pakuppati [pa+kup] to be angry J IV.241.

Pakubb° see pakaroti.

Pakūjin (adj.) [pa+kūj] to sing out to (each other) (aññamaññaŋ) J VI.538.

Pakopa [pa+kopa] agitation, effervescence, anger, fury Dhs 1060; Vism 235, 236.

Pakopana (adj.) [pa+kopana, of kup] shaking, upsetting, making turbulent It 84 (moho citta--pakopano).

Pakka (adj.) [Ved. pakva, a pp. formation of pac to cook, Idg. *pequ̯o=Lat. coquo "cook," Av. pac--, Obulg. peką, Lith. kepû, Gr. pe/ssw, a)rtoko/pos baker, pe/pwn ripe; also pp. of pacati pakta=Gr. pepto/s, Lat. coctus] 1. ripe (opp. āma raw, as Vedic,; and apakka) and also "cooked, boiled, baked" S I.97 (opp. āmaka); IV.324 (°bhikkhā); Sn 576; J V.286. -- nt. pakkaŋ that which is ripe, i. e. a fruit, ripe fruit Pug 44, 45; often in connection with amba° i. e. a (ripe) mango fruit J II.104, 394; Pv

IV.123; DhA III.207; PvA 187. -- apakka unripe PugA 225; Sdhp 102. -- 2. ripe for destruction, overripe, decaying, in phrase °gatta (adj.) having a decaying body, with putrid body [BSk. pakvagātra Divy 82], combd with arugatta at M I.506; S IV.198; Miln 357 (cp. Miln trsl. II.262), 395. -- 3. heated, glowing Dpvs I.62.
--āsaya receptacle for digested food, i. e. the abdomen (opp. āmāsaya) Vism 260, 358; KhA 59. --odana (adj.) having cooked one's rice Sn 18 (=siddhabhatta SnA 27), cp. J III.425. --jjhāna "guessing at ripeness," i. e. foretelling the number of years a man has yet to live; in list of forbidden crafts at D I.9, expld at DA I.94 as "paripāka--gata--cintā." --pakka ripe fruit KhA 59. --pūva baked cake J III.10. --vaṇṇin of ripe appearance Pug 44, 45, cp. PugA 225. --sadisa ripe--like, appearing ripe PugA 225.

Pakkaṭhati [pa+kaṭhati of kvath] to cook, boil up; only in Caus. II. pakkaṭṭhāpeti (with unexpld ṭṭh for ṭh) to cause to be boiled up J I.472 (v. l. pakkuṭṭh°, cp. J.P.T.S. 1884, 84). -- pp. pakkaṭhita (q. v.).

[also spelt with ṭṭh instead of ṭh or th, perhaps through popular etym. pakka+ṭṭhita for pa+kaṭhita. To kvath, P. kuthati & kaṭhati, appearing in pp. as kaṭhita, kuthita, kaṭṭhita and kuṭṭhita, cp. Geiger, P.Gr. § 42] cooked up, boiled, boiling hot, hot Thūpavaŋsa 4833; J V.268 (pakaṭṭh° vv. ll. pakkudh° & jakankaṭhi); VI.112 (°kaṭṭh°), 114 (id.; v. l. BB °kuṭhita); DhA I.126 (kaṭṭh°, v. l. pakkanta), 179 (kaṭṭh°, v. l. pakuṭṭh°); II.5 (kaṭṭh°, vv. ll. pakuṭṭh° & pakkuth°); III.310 (1st passage kaṭṭh°, v. l. pakuṭṭh°, pakkuṭṭh°, pakkuthita;=pakkuṭṭhita at id. p. VvA 67; in 2nd passage kaṭṭh°, v. l. pakuṭṭh° & pakkuthita, left out at id. p. VvA 68); ThA 292 (pakkuthita).

Pakkaṭṭhī (f.) [fr. pa+kvat, evidently as abstr. to pakkaṭṭhita; reading uncertain] a boiling (--hot) mixture (of oil?) M I.87, expld by C. as katita-- (=kaṭh°) gomaya, boiling cow--dung, v. l. chakaṇakā see p. 537. The id. p. at Nd2 199 reads chakaṇaṭī, evidently a bona fide reading. The interpretation as "cow--dung" is more likely than "boiling oil."

Pakkanta [pp. of pakkamati] gone, gone away, departed S I.153; Sn p. 124; J I.202 (spelt kkh); PvA 78.

Pakkandati [Ved. prakrandati, pra+krand] to cry out, shout out, wail Sn 310 (3rd pret. pakkanduŋ) J VI.55 (id.), 188 (id.), 301 (id.).

Pakkama [fr. pa+kram] going to, undertaking, beginning D I.168 (tapo°; trsl. "all kinds of penance").

Pakkamati [Ved. prakramati, pra+kram] 1. to step forward, set out, go on, go away, go forth M I.105; Pug 58; DA I.94; PvA 13. -- pret. 3 sg. pakkāmi S I.92, 120; Sn pp. 93, 124; PvA 5 (uṭṭhāy'āsanā), 19 (id.); 3rd pl. pakkamuŋ Sn 1010, and pakkamiŋsu S I.199. -- pp. pakkanta (q. v.). -- 2. to go beyond (in archery), to overshoot the mark, miss the aim Miln 250.

Pakkava [etym. ?] a kind of medicinal plant Vin I.201 (cp. paggava).

Pakkula see pākula.

Pakkosati [pa+kosati, kruś] to call, summon J I.50; II.69, 252 (=avheti); V.297; VI.420; DhA I.50; PvA 81 (v. l. °āpeti). -- Caus. II. pakkosāpeti to call, send for, order to come J I.207; PvA 141, 153; DhA I.185.

Pakkha1

Pakkha1 [Ved. pakṣa in meanings 1 and 3; to Lat. pectus, see Walde, Lat. Wtb. s. v.] 1. side of the body, flank, wing, feathers (cp. pakkhin), in cpds. °biḷāla a flying fox (sort of bat) Bdhgh on ulūka--camma at Vin I.186 (MV. V.2, 4; cp. Vin. Texts II.16 where read ulūka° for lūka?); J VI.538; and °hata one who is struck on (one) side, i. e. paralysed on one side, a cripple (cp. Sk. pakṣāghāta) Vin II.90; M III.169; A III.385; Pug 51 (=hatapakkho pīṭhasappi PugA 227); Miln 245, 276 (cp. Miln trsl. II.62, 117) -- also as wing of a house at DhsA 107; and wing of a bird at S II.231; SnA 465 (in expln of pakkhin). -- 2. side, party, faction; adj (--°) associated with, a partisan, adherent Vin II.299; Sn 347 (aññāṇa°), 967 (kaṇhassa p.=Māra° etc., see Nd1 489; Nett 53 (taṇhā° & diṭṭhi°) 88 (id.), 160 (id.); DA I.281; DhA I.54; PvA 114 (paṭiloma°). pakkhasankanta gone over to a

(schismatic) faction Vin I.60; IV.230, 313. -- pakkhaŋ dāpeti to give a side, to adhere to (loc.) J I.343. -- 3. one half of the (lunar) month, a fortnight. The light or moon--lit fortnight is called sukka--pakkha (or juṇha°), the dark or moonless one kāḷa° (or kaṇha°) M I.20 (cātuddasī pañcadasī aṭṭhamī ca pakkhassa 14th, 15th & 8th day of the fortnight) ÷ Sn 402; A I.142 (aṭṭhamī pakkhassa), 144=Vv 156 (cātuddasī etc.; cp. VvA 71): A V.123 sq. (kāḷa°, juṇha°); Th 2, 423 (=aḍḍhamāsa--mattaŋ ThA 269); Pv II.955 (bahumāse ca pakkhe ca=kaṇha--sukka--bheda p. PvA 135); Vism 101 (dasâhaŋ vā pakkhaŋ vā); VvA 314 (sukka°); PvA 55 (kāḷa°). -- 4. alternative, statement, loc. pakkhe (--°) with regard or reference to KhA 80 (tassa pañhassa vyākaraṇapakkhe); SnA 168 (id.).

Pakkha2

Pakkha2 (adj.) [cp. Ved. prakhya clear, & Sk. (--°) prakhya like, of pra+khyā] visible, clear; --° resembling, like Miln 75 (mātu° and pitu°).

Pakkha3

Pakkha3 [cp. Sk. phakka (?)] a cripple. Cp III.6, 10; J VI.12 (=pīṭha--sappī C.). Note BSk. phakka is enumd at Mvyut. 271120 with jātyaṇḍa, kuṇḍa & pangu, reminding of the combn kāṇo vā kuṇi vā khañjo vā pakkhahato vā Vin II.90=S I.94=A II.85; III.385.=Pug 51.
(nt.?) [fr. pakkha1] a dress made of wings or feathers, in cpd. ulūka° of owl's wings (see ulūka°) Vin III.34 (°ŋ nivāsetvā); A II.206 ÷ (°ika).

Pakkhatta (nt.) [fr. pakkha1] being a partner of, siding in with Vism 129, 130.

Pakkhanta at DA I.38 read as pakkanta.

Pakkhandaka (adj.)=pakkhandin SnA 164. -- f. pakkhandikā [Ved. (?) praskandikā, BR. without refs.] diarrhœa, dysentery D II.127 (lohita°); J III.143; V.441 (lohita°); Miln 134.

Pakkhandati [pa+khandati, of skand] to spring forward, to jump on to M I.86; J I.461; Vv 8412 (ger. pakkhandiyāna=pakkhanditvā anupavisitvā VvA 338); to be after someone in pursuit DhA I.198; usually fig. to rejoice in, find pleasure or satisfaction in (loc.), to take to, in phrases cittaŋ pakkhandati pasīdati santiṭṭhati M I.186; S III.133; cp. Miln 326 (nibbāne); A II.165; III.245 (avyāpāde); IV.442 (adukkha--m--asukhe); It 43 (dhamme); and na me tattha mānasaŋ p. Miln 135. <-> pp. pakkhanna (q. v.).

Pakkhandana (nt.) [fr. pakkhandati] 1. leaping, springing J II.32; Ps 1. 194 (pariccāga-- & pakkh°-- nissagga). <-> 2. attack, assault, chasing DhA I.198.

Pakkhandin (adj. n.) [fr. pakkhandati] 1. (adj.) bold, braggart, lit. jumping on or forth Dh 244; Sn 89 (=pakkhandaka SnA 164). -- 2. a military scout, lit. an onrusher, a bravo D I.51 (cp. Dial. I.68); DA I.157; J II.32, 281.

Pakkhanna [pp. of pakkhandati; often wrongly spelt pakkhanta] jumped on, fallen on to or into, chanced upon, acquired M I.39; Th 1, 342 (diṭṭhigahanā°); J V.471; Miln 144 (saŋsaya°), 156, 390 (kupatha°).

Pakkhara [cp. Sk. prakṣara & prakhara "ein Panzer für Pferde" BR.] bordering, trimming J VI.223 (of a carriage).

Pakkhalati1

Pakkhalati1 [pa+kṣal] to wash, cleanse J V.71 (ger. pakkhalya=dhovitvā C. p. 74). Caus. pakkhāleti (q. v.).

Pakkhalati2

Pakkhalati2 [pa+khalati, of skhal] to stumble, trip, stagger J III.433; VI.332; DA I.37; DhsA 334.

Pakkhāyati [pa+khyā, Ved. prakhyāyate; cp. khāyati & pakkha2] to appear, shine forth, to be clearly visible D II.99 (cp. Th 1, 1034, where pakkhanti for pakkhāyanti metri causâ); M II.32; S IV.144; V.153, 162; A III.69 sq.

Pakkhāleti [Caus. of pa+ksal, cp. khaleti] to wash, cleanse Vin I.9 (pāde); D II.85 (id.); M I.205; S I.107; J VI.24 (pāde); VvA 261.

Pakkhika (adj.) [for pakkhiya=Ved. pakṣya of pakkha1 3] 1. belonging or referring to the (2) lunar fortnights, fortnightly, for a fortnight or in the (specified) fortnight of the month (cp. Vin. Texts III.220). As one special provision of food mentioned in enumn of five bhojanāni, viz. niccabhatta, salākabhatta, pakkhika, uposathika, pāṭipadika, Vin I.58=II.175; IV.75; J II.210; Vism 66. -- 2. (cp. pakkha 2 & pakkhin 2) contributing to, leading to, associated with, siding with (--°) Vism 130, in phrase vighāta° anibbāna--saŋvattanika associated with destruction, etc. M I.115; DhsA 382. Also in mūga° leading to deafness J I.45 (V.254). <-> DhA I.82 (paramattha--sacca°).

Pakkhitta [pp. of pakkhipati] put down into, thrown into (loc.) Sn p. 15 (pāyāso udake p.); PvA 58 (ātave p. naḷo is perhaps better read ātāpe paditto), 153 (pokkharaṇiyaŋ p.).

Pakkhin (adj. n.) [fr. pakkha1=pakkhānaŋ atthitāya pakkhī ti vuccati SnA 465; Ved. pakṣin bird] 1. winged, the winged one, a bird D I.71 (+sakuṇa=pakkhayutto sakuṇo DA I.208)=A II.209=V.206=Pug 58, S II.231; Sn 606 (=sakuṇo SnA 465); Pv III.53 (°gaṇā =sakuṇagaṇā PvA 198). -- 2. (cp. pakkha 2) participating in, contributing to S V.97 (vighāta° for the usual °pakkhika).

Pakkhipati [pa+kṣip, in sense of putting down carefully cp. nikkhipati & BSk. prakṣipati to start a ship Divy 334] 1. to put down into (with loc. of receptacle), place into, enclose in (often used for ceremony of putting a corpse into a shell or mount) D II.162 (tela--doṇiyā Bhagavato sarīraŋ p.); S II.85; J II.210 (mukhe); Miln 247 (Amat'osadhaŋ); PvA 41 (atthikāni thūpe p.); DhA I.71 (the corpse into the fire). -- 2. to throw into, hurl into, in Niraya--passage at M III.183=A I.141= Nd2 304III; cp. nikkhipati. -- 3. (fig.) to include in, insert, arrange, interpolate Miln 13 (Abhidhammapiṭakaŋ kusalā dhammā, akusalā dh., avyākatā dh. ti tīsu padesu p.). -- Caus. II. pakkhipāpeti J I.467; DA I.136. -- pp. pakkhitta (q. v.).

Pakkhima [=pakkhin] a bird Th 1, 139 (read °me for °maŋ); J V.339.

Pakkhiya (adj. n.) [fr. pakkha1 2; cp. pakkhikā] siding with, associating with; m. part, side; only in phrase (satta--tiŋsa--) bodhi--pakkhiya--dhammā the 37 parts of enlightenment It 75 (satta only); J I.275; Vism 678 sq.; SnA 164; VvA 95; see Cpd. 179 and note 1. <-> pakkhiya at Th 2, 425 is not clear (expld at ThA 269 by vaccha, v. l. sacca).

Pakkhepa (m.) & °na (nt.) [fr. pa+kṣip] throwing, hurling; being thrown into (loc.) PvA 221 (lohakumbhi° in passage of ordeals in Niraya); DhA I.357 (nadiyaŋ visa--pakkhepana).

Pakhuma [Ved. pakṣman, diaeretic form for the contracted form pamha, the latter prepondering in poetry, while pakhuma is mostly found in prose. Similar doublets are sukhuma & saṇha; as regards etym. cp. Av. pasnem eyelid, Gr. pe/ktw to comb, po/kos fleece, Lat. pecto to comb, pecten comb, Ohg. fahs hair] an eyelash, unsally as adj.: having eyelashes (--°) D II.18 (go°); S I.132 (°antarikāyaŋ between the lashes); J V.216 (visāla° for alārapamha T.); ThA 255 (dīgha° for āyatapamha Th 2, 383); VvA 162, 279.

Pagaṇḍaka see pakaṭṭhaka.

Pagabbha (adj.) [cp. Epic Sk. pragalbha] bold, daring, forward, reckless M I.236; S I.201 (sup°); A III.433; Sn 89, 852 (ap°=na pagabbha KhA 242, cp. also Nd1 228); Dh 244 (=kāyapāgabbhiyâdīhi samannāgata DhA III.354); J II.32, 281, 359;

V.448; Miln 389; Dāvs III.26. -- apagabbha at Vin. III.3 is used in quite a diff. sense, viz. "one who has no more connection with a womb" (a+pa+*garbha)

Pagabbhatā (f.) [abstr. fr. pagabbha, cp. Sk. pragalbhatā] resoluteness, boldness, decision J VI.273. See also pāgabbhiya.

Pagabbhin (adj.) [=pagabbha] bold J VI.238.

Pagama [fr. pra+gam] going forth from (--°) DhsA 329.

Pagāḷha [pp. of pagāhati] sunk into, immersed in (loc.) Sn 441, 772 (=ogāḷha ajjhogāḷha nimugga Nd1 26).

Pagāhati [pa+gāhati] to dive into, sink into Sn 819 (÷ ajjhogāha SnA 537; =ogāhati ajjhogāhati pavisati Nd1 152). -- pp. pagāḷha.

Pagiddha (adj.) [pa+giddha] greedy after, clinging to, finding delight in (loc.) J V.269 (=gadhita mucchita C. on p. 274).

Paguṇa (adj.) [pa+guṇa cp. Sk. praguṇa straight, der. "kind"] learned, full of knowledge, clever, wellacquainted, familiar D III.170; Vv 532 (=nipuṇa VvA 232); J II.243; IV.130; V.399; Vism 95 (Majjhimo me paguṇo: I am well versed in the M.), 242 (dve tayo nikāyā paguṇā); DA I.95; SnA 195; KhA 73. -- paguṇaŋ karoti, to make oneself familiar with, to learn by heart, to master thoroughly J II.166; III.537 (tayo vede); Miln 12 (Abhidhamma--piṭakaŋ).
--bhāva familiarity with, acquaintance, efficient state, cleverness in, experience. knowledge (cp. pāguñña) J III.537; Dhs 48, 49.

Paguṇatā (f.) & Paguṇatta (nt.) (doubtful) abstr. to paguṇa in expln of pāguññatā at Dhs 48 & 49 (trsl. fitness, competence).

Pagumba [pa+gumba] a thicket, bush, clump of trees Sn 233.

Pageva (adv.) [page=Sk. prage+eva, but BSk. prāgeva] (how) much more or much less, a fortiori, lit. "right at the earliest" J I.354; V.242; Miln 91; Vism 93, 259, 322; VvA 258, PvA 115, 116, 117. -- Compar. pagevataraŋ M III.145; atippage too early J III.48; atippago id. M I.84; S II.32; A V.48.

Paggaṇhāti [pa+gaṇhāti] 1. to stretch forth, hold out or up, take up D I.123 (sujaŋ the sacrificial ladle), 125 (añjaliŋ stretch out the hollow hands as a token of respectful greeting); S I.141; II.280; J I.89 (paveṇiŋ); PvA 74 (turiyāni). ger. paggayha taking up, raising up, stretching forth Sn 350 (=uttāretvā SnA 349); Dh 268 (tulaŋ); Pv II.917 (bāhuŋ); IV.74 (uccaŋ p.); VvA 7 (añjaliŋ). Often in phrase bāhā paggayha kandati to wail or lament with outstretched arms (a special pose of mourning) J V.267; VI.188; PvA 92 (=pasāreti). -- 2. to take up, take care of, favour, support, befriend (opp. niggaṇhāti) J I.511; II.21; V.116, 369; Miln 185, 186; PvA 114 (sappurisa--dhammaŋ). -- 3. to put to, exert, strain, apply vigorously (cittaŋ one's mind) S V.9; Ps II.20 (paggaṇhanto viriyena carati). -- pp. paggahita (q. v.). -- Caus. paggaheti to exert Miln 390 (mānasaŋ). -- Caus. II. paggaṇhāpeti to cause to hold up or out, to cause to uphold or support Miln 21 (dhamma--dhajaŋ); J V.248; PvA 74 (turiyāni).

Paggalita [pp. of pa+gal] dripping PvA 56 (v. l. for T. vigalita).

Paggava [etym?] a medicinal plant with bitter fruit J II.105 (v. l. pakkava).

Paggaha & Paggāha [fr. paggaṇhāti] 1. exertion, energy; (a) paggaha: D III.213 (v. l. paggāha, also °nimitta); Ps II.8 (°cariyā), 20 (°ṭṭha); DA I.63 (viriy--indriyassa Qlakkhaṇa); (b) paggāha: A I.83, 256 (°nimitta); Dhs 277 (trsl. "grasp"), 336, 1359 (°nimitta); DhsA 406. <-> 2. (paggaha) favour, kindness, patronage [same meaning in Ep. Sk.] Vin III.145=A III.66; J V.116 (opp. niggaha); VI.371 (id.).

Paggahaṇa (nt.) [fr. pa+gṛh, cp. paggaṇhāti] stretching forth, lifting, holding out; of the hands as sign of respectful salutation (cp. añjaliŋ paggaṇhāti) J III.82. -- Abstr. °tā=paggaha 1. Vism 134.

Paggahita [pp. of paggaṇhāti, cp. BSk. pragṛhīta lofty Divy 7, 102] holding up, or (being) held up Vin II.131 (chatta° holding up a parasol,) 207 (id.); J VI.235; SnA 175 (=Sn p. 21).

Paggāha see paggaha.

Paggāhika (adj.) [paggāha+ika] belonging to, receiving (or trading?) in cpd. °sālā a shop Vin II.291 (cp. Vin. Texts III.383: "would he set up as a hawker in cloth, or would he open a shop").

Paggharaṇa (adj.--n.) [fr. paggharati] trickling, oozing, dripping J I.146; VI.187 (a°); f. °ī D I.74 (=bindubinduŋ udakaŋ paggharati DA I.218); the 'mark' of liquid DhsA 332.

Paggharaṇaka (adj.) [fr. paggharati] flowing, trickling, oozing out J VI.187 (app°--velā), 531; DhA I.126 (lohitaŋ); Vism 262.

Paggharati [pa+gharati, which stands for kṣarati, also appearing as jharati, cp. Sk. nirjhara, Prk. pajjharati Mālatī--M. p. 51. BSk. pragharati Divy 57, 409; AvŚ I.282] to flow forth or out, to ooze, trickle, drip S I.150; Sn p. 125 (pubbañ ca lohitañ ca. p.); J VI.328; Pv I.67 (gabbho pagghari=vissandi PvA 34); II.911 (=vissandati PvA 119); II.926 (akkhīni p.=vissandanti PvA 123, sic lege!); Miln 180; VvA 76 (navahi dvārehi puḷuvakā pagghariŋsu). -- pp. paggharita (q. v.).

Paggharita [pp. of paggharati] flowing, trickling S II.179; Th 2, 466; PvA 198 (khīra).

Paghaṇa (nt.) [cp. Sk. praghaṇa] a covered terrace before a house Vin II.153 ("paghanaŋ nāma yaŋ nikkhamantā ca pavisantā ca pādehi hananti. tassa vihāra--dvāre ubhato kuṭṭaŋ niharitvā katapadesass'etaŋ adhivacanaŋ" Bdhgh, quoted Vin. Texts III.175).

Panka [cp. Epic Sk. panka, with k suffix to root *pene for *pele, as in Lat. palus; cp. Goth. fani mire, excrements, Ohg, fenna "fen," bog; also Ital. fango mud, Ohg. fūht wet. See Walde Lat. Wtb. under palus. BSk. panka, e. g. Jtm 215 panka--nimagna] mud, mire; defilement, impurity S I.35, 60; III.118; A III.311; IV.289; Sn 970 (°danta rajassira with dirt between their teeth and dust on their heads, from travelling); III.236 (id.); IV.362 (id.); Sn 535, 845, 945, 1145 (Nd2 374: kāma--panko kāma--kaddamo etc.); Dh 141, 327; Nd1 203; Pv III.33; IV.32; Miln 346; Dhs 1059, 1136.

Panga [?] only in cpd. pangacīra (nt.) at D I.6 "blowing through toy pipes made of leaves" (Dial. I.10, where is cpd. Sinhalese pat--kulal and Marathī pungī after Morris J.P.T.S. 1889, 205). Bdhgh explns as "p. vuccati paṇṇa--nāḷikā; taŋ dhamantā kīḷanti" DA I.86.

Pangu (adj.) [Sk. pangu; etym.?] lame, crippled, see pakkha3 and next.

Pangula (adj.) [fr. pangu] lame J VI.12; Vism 280.

Pacati [Ved. pacati, Idg. *pequ̯ō, Av. pac--; Obulg. peka to fry, roast, Lith, kepū bake, Gr. pe/ssw cook, pe/pwn ripe] to cook, boil, roast Vin IV.264; fig. torment in purgatory (trs. and intrs.): Niraye pacitvā after roasting in N. S II.225, PvA 10, 14. -- ppr. pacanto tormenting, gen. pacato (+Caus. pācayato) D I.52 (expld at DA I.159, where read pacato for paccato, by pare daṇḍena pīḷentassa). -- pp. pakka (q. v.). <-> Caus. pacāpeti & pāceti (q. v.). -- Pass. paccati to be roasted or tormented (q. v.).

Pacana (nt.) [fr. pac, su pacati] cooking J III.425 (°thālikā); V.385 (°bhājana); ThA 29 (bhatta°); DA I.270; PvA 135.

Pacarati [pa+carati] to go after, walk in; fig. practise, perform, observe Vv 329 (v. l. pavarati, cp. VvA 136).

Pacala [fr. pa+cal] shaking, trembling, wavering DhsA 378.

Pacalati [pa+calati] to dangle VvA 36 (v. l. BB paj°).

Pacalāyati [quasi--denom. or caus. fr. pacala, pa+cal, cp. daṇḍāyati and pacāleti] to make (the eyelid) waver, to wink, to be sleepy, nod, begin to doze A III.343= IV.344; IV.85 (quot. at DhsA 236); J I.384 (°āyituŋ ārabbhi); Vism 300.

Pacalāyikā (f.) [abstr. fr. pacalāyati] nodding, wavering (of the eyelids), blinking, being sleepy Dhs 1157 (=akkhidalādīnaŋ pacalabhāvaŋ karoti DhsA 378).

Pacalita [pp. of pacalati] shaken, wavering, unstable Th 1, 260.

Pacāpeti [Caus. of pacati] to cause to be cooked, to cook Vin IV.264; J I.126 (āhāraŋ); II.15 (bhattaŋ), 122.

Pacāreti [pa+cāreti, Caus. of car] to go about in (acc.), to frequent, to visit A I.182, 183 (pacārayāmi, gloss sañcarissāmi).

Pacālaka (adj.) [fr. pacāleti] swinging, shaking; nt. acc. as adv. in kāya-- (& bāhu°) ppacālakaŋ after the manner or in the style of swaying the body (or swinging the arms) Vin II.213.

Pacāleti [pa+Caus. of cal] to swing, sway, move about Th 1, 200 (mā pacālesi "sway and nod" Trsln).

Pacinati [or °cināti) [pa+cināti, cp, ācināti] 1. to pick, pluck, gather, take up, collect, accumulate S III.89; IV.74 (dukkhaŋ=ācināti p. 73); Dh 47, 48 (pupphāni= ocinati DhA I.366); J III.22; fut. pacinissati DhA I.361. -- 2. to pick out (mentally), to discern, distinguish, realise, know Sn 837 (ppr. pacinaŋ=pacinanto vicinanto tulayanto tīrayanto Nd1 185;=pavicinati SnA 545); fut. pacessati Dh 44, 45 (sic F.; MSS. vijessati, & vicessati the latter perhaps preferable to pac°; expld at DhA I.334 by vicinissati upaparikkhissati paṭivijjhissati sacchikarissati). -- Pass. pacīyati to be heaped up, to increase, accumulate S IV.74 (opp. khīyati).

Pacuṭa is doubtful reading at DA I.164 (with vv. ll. pamuṭa, pamuca, papuṭa) for D I.54, T. paṭuva (vv. ll. pamuṭa, samudda) and is expld by gaṇṭhika, i. e. block or knot. The whole passage is corrupt; see discussed under pavuṭā.

Pacura (adj.) [cp. late Sk. pracura] general, various, any; abundant, many J V.40 (=bahu salabha C.); Miln 408 (°jana) Dāvs IV.11, 50; VvA 213 (°jano for yādisakīdiso Vv 5011). See also pasura.

Pacessati see pacinati.

Pacca° is contracted form of paṭi before a°, like paccakampittha pret. fr. paṭikampati.

Paccakkosati [paṭi+ā+kruś] to curse in return S I.162; A II.215.

Paccakkosana (nt.) [fr. paṭi+ā+kruś] cursing in return DhA IV.148 (a°).

Paccakkha (adj.) [paṭi+akkha3, cp. Ved. pratyakṣa] "before the eye," perceptible to the senses, evident, clear, present DhsA 254; PvA 125; Sdhp 416. Often in obl. cases, viz. instr. °ena personally J I.377; abl. °ato from personal experience J V.45, 195, 281; appaccakkhāya without seeing or direct perception, in expln of paccaya at Vism 532; also in phrase paccakkhato ñatvā having seen or found out for himself, knowing personally J I.262; III.168.
--kamma making clear, i. e. demonstration, realisation, only neg. a° not realising etc. S III.262; Dhs 390 (trsl. "inability to

demonstrate"; cp. DhsA 254).

Paccakkhāta [pp. of paccakkhāti] rejected, given up, abandoned, repudiated Vin II.244, 245 (sikkhā); III.25 (id.); J IV.108; DhA I.12. Cp. Vin. Texts I.275.

Paccakkhāti [paṭi+akkhāti=ā+khyā] lit. to speak against, i. e. to reject, refuse, disavow, abandon, give up, usually in connection with Buddhaŋ, dhammaŋ, sikkhaŋ or similar terms of a religious--moral nature Vin III.25; S II.231, 271; A IV.372. -- ger. paccak- khāya, in foll. conns ācariyaŋ J IV.200; sikkhaŋ Vin III.23, 34 (a°); S II.231; IV.190; Pug 66, 67; sabbaŋ S IV.15; ariyasaccaŋ S V.428. paccakkhāsi at J V.8 is gloss for pakatthāsi. -- pp. paccakkhāta (q. v.). <-> Intens. paccācikkhati (q. v.).

Paccakkhāna (nt.) [fr. paṭi+ā+khyā] rejection, refusal J VI.422.

Paccagū (adj.--n.) [a difficult word, composed of pacca+ gū, the latter a by--form of °ga, as in paṭṭhagū, vedagū pāragū. pacca may be praṭya, an adv. formn of prep. praṭi, and paṭṭha its doublet. It is not certain whether we should read paṭṭhagū here as well (see paṭṭhagū). The form may also be expld as a substantivised pl. 3rd pret. of praṭi+gacchati=paccaguŋ] "one who goes toward," a pupil S I.104 (Mārassa); vv. ll. baddhabhū, paṭṭhagū. Windisch, Māra & Buddha trsls "unter M's Herrschaft," and refers paṭṭhagu to Sk., pātyagāḥ. Bdhgh (see Kindred Sayings, 1, p. 319) reads baddhagū and explns by bandhavara sissa antevāsika.

Paccaggaḷa (adj.) [pratyak+gaḷa] in phrase paccaggaḷe aṭṭhāsi "stuck in his throat" M I.333.

Paccaggha (adj.) [paṭi+aggha, cp. Sk. pratyagra of diff. derivation] recent, new, beautiful, quite costly Vin I.4; J I.80; II.435; Pv II.316 (=abhinava mahaggha vā PvA 87); III.105 (=abhinava PvA 214); Dāvs V.25; PvA 44.

Paccanga (nt.) [paṭi+anga] lit. "by--limb," small limb, only in compd angapaccangāni limbs great and small, all limbs: see anga.

Paccañjana (nt.) [paṭi+añjana] anointing, ointment, unction D I.12=M I.511; DA I.98 (=bhavanīya--sītalabhessajj'añjanaŋ).

Paccati [Pass. of pacati, cp. BSk. pacyate Divy 422] to be boiled, fig. to be formented or vexed, to suffer. Nearly always applied to the torture of boiling in Niraya, where it is meant literally. -- S I.92; V.344 (kālena paccanti read for kāle na p.); A I.141 (phenuddehakaŋ p. niraye); Sn 670, 671; Dh 69, 119, 120 (pāpaŋ suffer for sin, cp. DhA III.14); J V.268; Pv IV.129 (=dukkhaŋ pāpuṇanti PvA 228); IV.339 (niraye paccare janā=paccanti PvA 255); DhA III.64 (expln for tappati).

Paccatta (adj.) [paṭi+attan] separate, individual; usually acc. °ŋ adv. separately, individually, singly, by himself, in his own heart D I.24 (yeva nibbuti viditā); DA on D II.77=attano attano abbhantare; M I.251, 337 (°vedaniya N. of a purgatory), 422; S II.199; III.54 sq., IV.23, 41 sq., 168, 539; Sn 611, 906; Dh 165; Pv III.106 (°vedanā separate sufferings, =visuŋ visuŋ attanā anubhūyamānā mahādukkhavedanā PvA 214); Dhs 1044 (ajjhatta+; trsld "self referable"); Miln 96 (°purisa--kāra); DhsA 169; VvA 9, 13; PvA 232.
--vacana expression of separate relation, i. e. case of reference, or of the direct object, reflexive case, N. of the acc. case SnA 303; VvA 281; PvA 30, 35; KhA 213, 236; in lieu of karaṇa KhA 213, of sāmin SnA 594.

Paccatthata [pp. of gaṭi+ā+stṛ] spread out D II.211.

Paccattharaṇa (nt.) [pati+ā+stṛ, cp. BSk. pratyāstaraṇa Divy 19] something spread against, i. e. under or over, a cover, spread, rug, cushion or carpet to sit on, bedding of a couch (nisīdana°) Vin I.47, 295, 296; II.208, 218; D I.7 (kadali--miga--pavara°, cp. DA I.87); A I.137 (id.); III.50 (id.); J I.126; IV.353 (uṇṇāmaya); PvA 141, 137.

Paccatthika (adj. n.) [paṭi+attha+ka, lit. opposite to useful, cp. Sk. pratyanīka & pratyarthin] an opponent, adversary, enemy Vin II.94 sq. (atta° personal enemy); A V.71 (id.; T. attha°); D I.50, 70, 137; It 83; PvA 62. Cp. paccāmitta.

Paccana (nt.) [fr. paccati, cp. pacana] being boiled, boiling. torture, torment J V.270; SnA 476 (°okāsa).

(adj. n.) [cp. Sk. pratyanīka & see paccatthika] 1. contrary, adverse, opposed; (1) m. enemy, adversary, opponent M I.378; S I.179; IV.127= Sn 761; Ps II.67 sq.; SnA 288. Cp. vi.° -- 2. (in method) reverse, negative, opp. to anuloma. Tikp 71 passim; cp. paṭiloma.
--gāthā response, responding verse (cp. paṭigāthā) SnA 39.

Paccanubhāsati [paṭi+anubhāsati, cp. BSk. pratyavabhāṣate to call to Divy 9] to speak out or mention correspondingly, to enumerate KhA 78, 79 sq.

Paccanubhoti [paṭi+anu+bhū, BSk. pratyanubhavati Divy 54, 262 etc.] to experience, undergo, realise M I.295; S V.218, 264 sq., 286 sq. 353; A III.425 sq.; It 38; PvA 26, 44, 107 (dukkhaŋ). -- fut. paccanubhossati D II.213; S I.133, 227; Pv III.56. -- Pass. paccanubhavīyati PvA 146 (for upalabbhati). -- pp. paccanubhūta M II.32; S II.178; It 15.

Paccanusiṭṭha [paṭi+anusiṭṭha] advised, admonished D II.209=225.

Paccanta (adj. n.) [paṭi+anta, cp. Sk. pratyanta] adj. adjoining, bordering on, neighbouring, adjacent Dh 315; J I.11 (V.47, °desa), 377 (°vāsika); PvA 201 (°nagara); DhA III.488 (id.); Sdhp 11 (°visaya). <-> (m.) the border, outskirts, neighbourhood Vin I.73; J I.126 (vihāra°); II.37; Miln 314 (°e kupite in a border disturbance); DhA I.101 (id.); PvA 20 (id.). °ŋ vūpasāmeti to appease the border PvA 20. -- P. in sense of "heathen" at Vism 121.

Paccantima (adj.) [fr. paccanta, cp. BSk. pratyantima frontier Divy 21, 426] bordering, adjoining, next to Vin. II.166; Sdhp 5.

Paccabhiññāṇa (nt.) [paṭi+abhi+ñāṇa] recognition DhsA 110.

Paccaya [fr. paṭi+i, cp. Ved. pratyaya & P. pacceti, paṭicca] lit. resting on, falling back on, foundation; cause, motive etc. See on term as t.t. of philosophy Tikapaṭṭhāna I, foreword; J.P.T.S. 1916, 21 f.; Cpd. 42 sq. & esp. 259 sq. -- 1. (lit.) support, requisite, means, stay. Usually with ref. to the 4 necessaries of the bhikkhu's daily life, viz. cīvara, piṇḍapāta, senāsana, (gilānapaccaya--) bhesajja, i. e. clothing, food as alms, a dwelling--place, medicine: see under cīvara. Sn 339 (paccaya=gilāna--paccaya SnA 342); Miln 336; Mhvs 3, 15. -- 2. (appld) reason, cause, ground, motive, means, condition M I.259 (yaŋ yad eva paccayaŋ paṭicca by whatever cause or by whichever means); S II.65; Nett 78 sq.; DA I.125; PvA 104. The fourfold cause (catubbidho paccayo) of rūpa (material form) consists of kamma, citta, utu, āhāra: Vism 600. Var. paccayas discussed at VbhA 166 sq. (twofold, with ref. to paṭisandhi), 183 (eightfold), 202, 205 sq. 254 (4). sappaccaya founded, having a reason or cause S V.213 sq.; A I.82; Nd2 mūla; Dhs 1084, 1437. -- yathā paccayaŋ karoti do as he likes Nd2 p. 280=S III. 33. Often coupled with hetu, e. g. at S IV.68 sq.; A. I.66; IV.151 sq.; D III.284; Nd2 under mūla; Ps II.116 sq., paccaya came to be distinguished from hetu as the genus of which hetu was the typical, chief species. I. e. paccaya became synonymous with our "relation," understood in a causal sense, hetu meaning condition, causal antecedent, and 23 other relations being added as special modes of causality. Later still these 24 were held reducible to 4 Tikp 1 f. (and foreword); Cpd. 197. Cp. Paṭṭhāna. -- Abl. paccayā as adv. by means of, through, by reason of, caused by D I.45 (vedanā °taṇhā etc., see paṭicca--samuppāda); M I.261 (jātippaccayā jarāmaraṇaŋ); Pv I.52 (kamma°); IV.150 (tap°); PvA 147 (kamma°). -- 3. ground for, belief, confidence, trust, reliance J I.118, 169; apara° without relying on anyone else S III.83, 135; A IV.186, 210; PvA 226.
--ākāra the mode of causes, i. e. the Paṭiccasamuppāda DhsA 2, 3; VbhA 130 sq. (cp. Vism 522 sq.).

Paccayatā (f.) [abstr. fr. paccaya] the fact of having a cause, causation, causal relation, in phrase idappaccayatā (adv.) from an ascertained cause, by way of cause Vin I.5; D I.185; S I.136; II.25.

Paccayika (adj.) [fr. paccaya] trustworthy D I.4; S I.150; A II.209; J VI.384 (paccāyika); Pug 57; DA I.73; SnA 475.

Paccaladdhaŋsu see paṭilabhati.

Paccavidhuŋ & Paccavyādhiŋ see paṭivijjhati.

Paccavekkhati [paṭi+avekkhati] to look upon, consider, review, realise, contemplate, see M I.415; S III.103; 151 sq., IV.111, 236 sq.; J V.302; Vbh 193, 194 (cp. A III.323); Miln 16; PvA 62, 277; VvA 6, 48.

Paccavekkhana (nt.) & °nā (f.) [paṭi+avekkhana, cp. late Sk. pratyaveksana & °nā] looking at, consideration, regard, attention, reflection, contemplation, reviewing (cp. Cpd. 58) M I.415; D III.278; A III.27; Pug 21 (a°); Dhs 390 (a°=dhammānaŋ sabhāvaŋ pati na apekkhati DhsA 254, trsl. "inability to consider"); Miln 388; Nett 85; VbhA 140; Vism 43 (twofold); Sdhp 413.

Paccavekkhā (f.) [cp. late Sk. pratyavekṣā] imagination Mbhv 27.

Paccasāri see paṭisarati.

Paccassosi see patissuṇāṭi.

Paccākata [pp. of paṭi+a+kṛ] rejected, disappointed Vin IV.237, 238.

Paccākoṭita [pp. of paṭi+ākoṭeti] flattened or smoothed out, pressed, ironed (ākoṭita+of the robes) M I.385; S II.281; DhA I.37.

Paccāgacchati [paṭi+āgacchati] to fall back on, return again, to go back to (acc.), withdraw, slide back from (° to) Vin I.184; M I.265; III.114; Nd1 108, 312; Kvu 624 (spelt wrongly pacchā°); PvA 14, 109, 250. Cp. pacceti.

Paccāgata [pp. of paccāgacchati] gone back, withdrawn J V.120; Miln 125.

Paccāgamana (nt.) [fr. paṭi+ā+gam] return, going back, backsliding Miln 246.

Paccācamati [paṭi+ā+camati; often spelt °vamati, but see Trenckner, Miln 425] to swallow up, resorb S V.48= A V.337; J I.311; Miln 150; Caus. °camāpeti Miln 150.

Paccācikkhati [Intens. of paccakkhāti, paṭi+ā+cikkhati of khyā] to reject, repudiate, disallow D III.3; M I.245, 428; Vin IV.235.

Paccājāta [pp. of paccājāyati] reborn, come to a new existence D I.62; III.264; M I.93; Pug 51.

Paccājāyati [paṭi+ā+jāyati] to be reborn in a new existence M III.169; S II.263; V.466, 474. -- pp. paccājāta (q. v.).

Paccāneti [paṭi+ā+neti] to lead back to (acc.) Pv II.116 (=punar āneti C.).

Paccābhaṭṭha [pp. of paccābhāsati] recited, explained J II.48.

Paccābhāsati [paṭi+ābhāsati] to retort, recite, explain, relate PvA 57 (sic lege for pacchā°). -- pp. paccābhaṭṭha.

Paccāmitta [paccā=Sk. pratyak, adv.;+mitta, cp. Ep. Sk. pratyamitra] lit. "back--friend," adversary, enemy D I.70; A

IV.106; J I.488: DA I.182; PvA 155.

Paccāropeti [paṭi+āropeti] to show in return, retort, explain M I.96; A IV.193. Cp. paccabhāsati.

Paccāsati [fr. paṭi+āśā or=paccāsaŋsati or °siŋsati?] to ask, beg, pray Pv IV.56 (°anto for °āsaŋsanto? C. explnns by āsiŋsanto).

Paccāsanne (adv.) [paṭi+āsanne] near by PvA 216=280

Paccāsā f. [paṭi+āśā, cp. Sk. pratyāśā] expectation Vin IV.286.

Paccāsāreti [paṭi+ā+sāreti, Caus. of sṛ] to make go (or turn) backward M I.124=A III.28 (=paṭinivatteti C.); Vism 308 (sāreti pi p. pi).

Paccāsiŋsati [paṭi+āsiŋsati] to expect, wait for, desire, hope for, ask D II.100; A III.124; J I.346, 483; III.176; V.214; DhA I.14; II.84; DA I.318; VvA 336, 346; PvA 22, 25, 63, 260.

Paccāharati [paṭi+āharati] to bring back, take back Vin II.265; III.140; J IV.304.

Paccukkaḍḍhati [paṭi+ukkaḍḍhati] to draw out again Vin II.99.

Paccukkaḍḍhana (nt.) [fr. preceding] drawing out again Vin V.222.

Paccuggacchati [paṭi+ud+gam] to go out, set out, go out to meet Vin II.210; M I.206; Sn 442 (=abhimukho upari gacchati SnA 392).

Paccuggata [pp. of paccuggacchati] illustrious J VI.280.

Paccuggamana (nt.) [fr. preceding] going out to, meeting, receiving J IV.321; PvA 61, 141 (°ŋ karoti).

Paccuṭṭhapanā (f.) [paṭi+ud+Caus. of sthā] putting against, resistance, opposition Sn 245 (=paccanīkaṭ ṭhapanā SnA 228).

Paccuṭṭhāti [paṭi+ud+sthā] to rise, reappear, to rise from one's seat as a token of respect; always combd with abhivadati D I.61 (Pot. °uṭṭheyya), 110 (Fut. °uṭṭhassati).

Paccuṭṭhāna (nt.) [fr. preceding] rising from one's seat, reverence D I.125.

Paccuttarati [paṭi+uttarati, but cp. BSk. pratyavatarati to disembark Divy 229] to go out again, to withdraw S I.8; A III.190. Cp. paccupadissati.

Paccudāvattati [paṭi+ud+ā+vattati] to return again to (acc.) S I.224; II.104; A V.337.

Paccudāvattana (nt.) [fr. preceding] coming back, return DhsA 389.

Paccudāharati [paṭi+ud+ā+hṛ] recite in reply Th 2, 40.

Paccudeti [paṭi+ud+i] go out towards J VI.559.

Paccuddharati [paṭi+uddharati] to wipe off or down (with a cloth, colakena) Vin II.122 (udakapuñchaniŋ; trsl. Vin.

Texts II.152 "to wear out a robe"), 151 (gerukaŋ; trsl. Vin. Texts II.151 "to wipe down").

Paccuddhāra [paṭi+uddhāra] taking up, casting (the lot) again Vin IV.121.

Paccupaṭṭhahati [paṭi+upa+sthā] "to stand up before," to be present; only in pp. paccupaṭṭhita and in Caus. paccupaṭṭhāpeti (q. v.).

Paccupaṭṭhāna (nt.) [fr. paṭi+upa+sthā; cp. Cpd. 13 & Lakkhaṇa] 1. (re)appearance, happening, coming on, phenomenon J III.524; Nett 28; SnA 509; DhsA 332; ThA 288. 2. tending D III.191. 3. vv. ll. gilānupaṭṭhāna.

Paccupaṭṭhāpeti [Caus. of paccupaṭṭhahati] 1. to bring before or about, to arrange, provide, instal, fix S IV.121; J III.45; IV.105; V.211. 2. to minister to, wait upon D III.189 sq.

Paccupaṭṭhita [pp. of paccupaṭṭhahati; cp. BSk. pratyupasthita, Divy Index] (re)presented, offered, at one's disposal, imminent, ready, present D III.218 (°kāmā); It 95 (id.); Sn p. 105; It 111; Kvu 157, 280; Miln 123.

Paccupadissati [reading uncertain; either paṭi+upadissati, or fut. of paṭi+upadisati, cp. upadaŋseti. It is not to be derived fr. °upadadāti] to accept, receive; or: to show, point out J V.221 (v. l. paccuttarissati to go through, perhaps preferable; C. on p. 225 expls by sampaṭicchissati).

Paccupalakkhaṇā (f.) [paṭi+upalakkhaṇā] differentiation S III.261 (a°) Dhs 16=Pug 25; Dhs 292, 555, 1057.

Paccupekkhaṇā (f.)=paccavekkhaṇā S III.262 (a°).

Paccupeti [pati+upeti] to go up or near to, to approach, serve, beset J III.214. fut. °upessati J IV.362 (gloss upasevati).

Paccuppanna [pp. of paṭi+uppajjati, cp. Sk.pratyutpanna] what has arisen (just now), existing, present (as opposed to atīta past & anāgata future) M I.307, 310; III.188; 190, 196; S I.5; IV.97; A I.264; III.151, 400; D III.100, 220, 275; It 53; Nd1 340; Pv IV.62; Dhs 1040, 1043; VbhA 157 sq.; PvA 100. See also atīta.

Paccuyyāti [paṭi+ud+yā] to go out against, to go to meet somebody S I.82, 216.

Paccūsa° [paṭi+Ved. uṣas f.; later Sk. pratyūṣa nt.] "the time towards dawn," morning, dawn; always. in compn with either °kāle (loc.) at morning DhA IV.61; DA I.168; or °velāyaŋ (loc.) id. VvA 105, 118, 165; PvA 61; or °samaye (loc.) id. S I.107; J I.81, 217; SnA 80; PvA 38.

Paccūha [cp. late Sk. pratyūha, prati+vah] an impediment, obstacle S I.201 (bahū hi saddā paccūhā, trsl. "Ay there is busy to--and--fro of words." C. expls by paṭiloma--saddā); J VI.571.

Pacceka (adj.) [paṭi+eka, cp. BSk. pratyeka Divy 335, 336] each one, single, by oneself, separate, various, several D I.49 (itthi); II.261 (°vasavattin, of the 10 issaras); S I.26 (°gāthā a stanza each), 146 (°brahma an independent Brahma); A II.41 (°sacca); V.29 (id.); Sn 824 (id.), 1009 (°gaṇino each one having followers= visuŋ visuŋ gaṇavanto SnA 583); J IV.114 (°bodhiñāṇa); Nd1 58 (°muni); DA I.148 (paccekā itthiyo); SnA 52 (°bodhisatta one destined to become a Paccekabuddha), 67 (id.), 73 (°sambodhi), 476 (niraya a separate or special purgatory); PvA 251 (id.), Sdhp 589 (°bodhi). -- paccekaŋ (adv.) singly, individually, to each one VvA 282. See also pāṭekka.
--buddha one enlightened by himself, i. e. one who has attained to the supreme and perfect insight, but dies without proclaiming the truth to the world. M III.68; S I.92 ("Silent Buddha" trsln); J III.470; IV.114; Ud 50 (P. Tagarasikhi); Nett 190; KhA 178, 199; SnA 47, 58, 63; DhA I.80, 171, 224, 230; IV.201; PvA 144, 263, 265 (=isi), 272, 283.

Pacceti [paṭi+i] to come on to, come back to, fig. fall back on, realise, find one's hold in D I.186 ("take for granted," cp.

note Dial. I.252); M I.309 (kaŋ hetuŋ), 445 (id.); S I.182 ("believe in," C. icchati pattheti); Sn 662, 788, 800, 803, 840=908; Dh 125 (=paṭieti DhA III.34); Nd1 85, 108 (=paccāgacchati), 114; Pv II.320 (=avagacchati PvA 87); Nett 93; Miln 125, 313; PvA 116 (bālaŋ), 241 (agree to=paṭijānāti). <-> ger. paṭicca (q. v.). Cp. paccāgacchati -- pp. paṭīta (q. v.).

Paccoḍḍita [paṭi+oḍḍita] laid in return (of a snare) J II.183 (v. l. paccoṭṭita).

Paccora (adj.) [paṭi+avara, cp. Sk. pratyavara] lower, rt. lower part, hindquarter, bottom (?) A IV.130; DhA I.189.

Paccorohaṇī (f.) [fr. paccorohati] the ceremony of coming down again (?), approaching or descending to (acc.), esp. the holy fire A V.234 sq., 249 sq., V. 251. Cp. orohaṇa & Sk. pratyavarohaṇa "descent," N. of a cert. Gṛhya celebration (BR.).

Paccorohati [paṭi+orohati] to come down again, descend D I.50; II.73; A V.65, 234.

Paccosakkati [paṭi+osakkati which is either ava+sakkati (of ṣvaṣk Geiger, P.Gr. § 282 or sṛp Trenckner Notes 60), or apa+sakkati] to withdraw, retreat, go away again D I.230; J I.383; Mhvs 25, 84.

Paccosakkanā (f.) [abstr. fr. paccosakkati] withdrawal, retreat, going back, shrinking from DhsA 151.

Pacchaḍḍana (nt.) [pa+chaḍḍana] vomiting, throwing out Sdhp 137.

Pacchato (adv.) [abl. formation fr. *paccha=Ved. paścā & paścāt, fr. Idg. *pos as in Lith. pàs near by, pastaras the last; cp. Av. pasca behind, Lat. post, after] behind, after Dh 348 (=anāgatesu khandhesu DhA IV.63; opp. pure); PvA 56, 74; DhA III.197 (°vatti). Often doubled pacchato pacchato, i. e. always or close behind, J II.123 (opp. purato purato). -- Cp. pacchā & pacchima.

Pacchada [fr. pa+chad, cp. Sk. pracchada] a cover, wrapper; girdle Th 2, 378 (=uracchada ThA253); DhsA 397 (v. l. for °cchāda).

Pacchanna [pa+channa, of chad] covered, wrapped, hidden Th 1, 299; J III.129.

Pacchā (adv.) [Vedic paścā & paścāt see pacchato] behind, aft, after, afterwards, back; westward D I.205; Sn 645, 773, 949; Nd1 33 (=pacchā vuccati anāgataŋ, pure vuccati atītaŋ); Nd2 395; Dh 172, 314, 421; Pv I.111, 115 (opp. purato); II.99 (=aparabhāge PvA 116); PvA 4, 50, 88; VvA 71.
--ânutappati [fr. ânutāpa] to feel remorse Pv II.712; J V.117. -- ânutāpa [cp. Sk. paścattāpa] remorse, repentance Sdhp 288. --āsa (nt.) [āsa2] "eating afterwards, " i. e. aftermath S I.74 -- gacchati at Kvu 624 see paccā°. --gataka going or coming behind J VI.30. --jāta (--paccaya), 11th of the 24 paccayas, q. v. causal relation of posteriority in time. --nipātin one who retires to rest later than another (opp. pubb'uṭṭhāyin getting up before others) D I.60; III.191; A III.37; IV.265, 267 sq.; DA I.168. -- bāhaŋ "arm behind," i. e. with arms (tied) behind one's back D I.245; J I.264; DhA II.39. -- bhatta "after--meal," i. e. after the midday meal, either as °ŋ (acc.--adv.) in the afternoon, after the main meal, usually combd with piṇḍapāta. paṭikkanta "returning from the alms--round after dinner" A III.320; PvA 11, 16, 38 and passim (cp. BSk. paścādbhakta--piṇḍapāta--pratikrānta, see Indexes to AvŚ. & Divy), or as °kicca the duties after the midday meal (opp. purebhatta°) DA I.47 (in detail); SnA 133, 134. --bhattika one who eats afterwards, i. e. afternoon, when it is improper to eat A III.220 (khalu°, q. v.). --bhāga hind or after part J II.91; PvA 114. --bhāsati see paccā°. --bhūma belonging to the western country S III.5. --bhūmaka id. S IV.312=A V.263. --mukha looking westward M III.5; D II.207; Th 1, 529; DhA III.155 (opp. pācīna eastern). -- vāmanaka dwarfed in his hind part J IV.137. -- samaṇa [BSk. paścācchramaṇa & opp. purahśramaṇa AvŚ II.67, 150; Divy 154, 330, 494] a junior Wanderer or bhikkhu (Thera) who walks behind a senior (Thera) on his rounds. The one accompanying Gotama Buddha is Ānanda Vin I.46; III.10 (Ānanda); IV.78 (id.); Ud 90 (Nāgasamāla); J IV.123; Miln 15 (Nāgasena); PvA 38, 93 (Ānanda).

Pacchāda [pa+chāda] cover, covering, wrapper, in phrase nelango setappacchādo S IV.291=Ud 76=DA I.75= DhsA 397.

Pacchānutappati see under pacchā.

Pacchāyā (f.) [pa+chāyā] a place in the shade, shaded part Vin I.180; II.193; D I.152 (=chāyā DA I.310); II.205; A III.320.

Pacchāḷiyaŋ at A III.76 is of uncertain reading & meaning; in phrase p. khipanti: either "throw into the lap" (?) or (better) read pacchiyaŋ, loc. of pacchi "into the basket" (of the girls & women).

Pacchāsa [cp. pacchāli? perhaps fr. pacchā+aś] aftermath S I.74.

Pacchi (f.) [etym. doubtful] a basket J I.9, 243; II.68; III.21; VI.369 (paṇṇa°), 560 (phala°); DhA II.3; IV.205 (°pasibbaka).

Pacchijjati [pa+chijjati, Pass. of chid] to be cut short, to be interrupted J I.503 (lohitaŋ p.).

Pacchijjana (nt.) [fr. last] stopping, interruption J III.214 (read assu--pacchijjana--divaso? passage corrupt.).

Pacchita [pa+chita, Sk. pracchita, pp. of chā, only in combn with prefixes] cut off, skinned J VI.249.

Pacchindati [pa+chindati] 1. to break up, cut short, put an end to Vin IV.272; J I.119 (kathaŋ °itvā), 148 (kathaŋ °ituŋ); IV.59; PvA 78 (dānavidhiŋ °i). -- 2. to bring up (food), to vomit DhA I.183 (āhāraŋ).

Pacchima (adj.) [Sk. paścima, superl. formation fr. *paśca, cp. pacchato & pacchā] 1. hindmost, hind--, back--, last (opp. purima), latest D I.239; M I.23 (°yāma the last night watch); DA I.45 sq. (id. °kicca duties or performances in the 3rd watch, corresp. to purima° & majjhima°); Sn 352; J IV.137 (°pāda); VI.364 (°dvāra); PvA 5, 75. -- 2. western (opp. purima or puratthima) D I.153 (disā); S I.145. -- 3. lowest, meanest Vin II.108; M I.23; S II.203.

Pacchimaka (adj.) [fr. pacchima] 1. last, latest (opp. purimaka) Vin II.9; Nd2 284 D.=Th 1, 202; DhsA 262; J VI.151. -- 2. lowest, meanest J I.285 (pacchimakā itthiyo).

Pacchedana (nt.) [fr. pa+chid] breaking, cutting DA I.141.

Pajagghati [pa+jagghati] to laugh out loud J VI.475.

Pajappati [pa+jappeti] to yearn for, crave, to be greedy after S I.5=J VI.25 (anāgataŋ=pattheti C.).

Pajappā (f.) [pa+jappā] desire, greed for, longing J VI.25 (anāgata°); Sn 592; Dhs 1059, 1136.

Pajappita [pp. of pajappeti] desired, longed for S I.181; J VI.359.

Pajaha (adj.) [pa+jaha, pres. base of jahati] only neg. a° not giving anything up, greedy A III.76.

Pajahati (°jahāti) [pa+jahati of hā] to give up, renounce, forsake, abandon, eliminate, let go, get rid of; freq. as synonym of jahati (see Nd2 under jahati with all forms). Its wide range of application with reference to all evils of Buddhist ethics is seen from exhaustive
Index at S VI.57 (Index vol.). -- Pres. pajahati S I.187; III.33=Nd2 680, Q 3 (yaŋ na tumhākaŋ taŋ pajahatha); It 32 (kiŋ appahīnaŋ kiŋ pajahāma); 117; A IV.109 sq. (akusalaŋ, sāvajjaŋ); Sn 789 (dukkhaŋ), 1056, 1058; Ps I.63; II.244. ppr. pajahaŋ S III.27; fut. pahāssaŋ (cp. Geiger, P.Gr. § 1511) M II.100. -- aor. pajahi & pahāsi Vin I.36; S I.12=23 (sankhaŋ); Sn 1057.

-- ger. pahāya S I.12 (kāme), 23 (vicikicchaŋ), 188 (nīvaraṇāni), Sn 17, 209, 520 & passim; Nd2 430; PvA 16, 122 (=hitvā), 211; pahatvāna Sn 639, and pajahitvā. fut. pajahissati S II.226. -- grd. pahātabba M I.7; Sn 558; VvA 73, & pajahitabba -- pp. pahīna (q. v.). -- Pass. pahīyati (q. v.).

Pajā (f.) [Ved. prajā, pra+jan] progeny, offspring, generation, beings, men, world (of men), mankind (cp. use of Bibl. Gr. ge/nnhma in same meaning) D II.55; S V.346, 362 sq.; A II.75 sq.; IV.290; V.232 sq., 253 sq.; Sn 298, 545, 654, 684, 776, 936, 1104 (=sattā Nd2 377); Dh 28, 85, 254, 343 (=sattā DhA IV.49); Nd1 47, 292; Pv II.117; IV.334; Pug 57; Vism 223 (=pajāyana--vasena sattā); DhA I.174; PvA 150, 161. -- Very freq. in formula sassamana--brāhmaṇī pajā "this world with its samaṇas and brāhmans" D I.250; S I.160, 168, 207; II.170; III.28, 59; IV.158; V.204, 352; A II.130; V.204; Sn p. 15; It 121 etc.

Pajānanā (f.) [fr. pajānāti] knowledge, understanding, discernment; used in exegetical literature as syn. of paññā Nd2 380=Dhs 16, 20, 555; Pug 25; Nett 28, 54. As nt. °a at Vism 436.

Pajānāti [pa+jānāti] to know, find out, come to know, understand, distinguish D I.45 (yathābhūtaŋ really, truly), 79 (ceto paricca), 162, 249; Sn 626, 726 sq., 987; It 12 (ceto paricca); Dh 402; Pv I.1112 (=jānāti PvA 60); J V.445; Pug 64. -- ppr. pajānaŋ Sn 884, 1050, 1104 (see expln at Nd1 292=Nd2 378); It 98; Pv IV.164; and pajānanto Sn 1051. -- ger. paññāya (q. v.) -- Caus. paññāpeti; pp. paññatta; Pass. paññāyati & pp. paññāta (q. v.). Cp. sampajāna.

Pajāpati (°ī) 1. (adj.) together with his wife Vin I.23, 342; IV.62; J I.345; PvA 20. (m.) [Ved. prajāpati, prajā+pati Lord of all created beings, Lord of Creation] Prajāpati (Np.), the supreme Lord of men, only mentioned in one formula together with Inda & Brahmā, viz. devā saindakā sabrahmakā sapajāpatikā in sense of foll. Also at VbhA 497 with Brahmā. -- 2. prajāpati (f.) [of Ved. prajāvant, adj.--n. fr. prajā "having (or rich in) progeny," with p for v, as pointed out by Trenckner Notes 6216] "one who has offspring," a chief wife of a man of the higher class (like a king, in which case="chief queen") or a gahapati, in which case simply "wife"; cp. BSk. prajāpatī "lady" Divy 2, 98. -- Vin I.23; III.25; IV.18, 258; S II.243; A I.137 (catasso °iyo); IV.210, 214; Vv 416 (=one of the 16,000 chief queens of Sakka VvA 183); DhA I.73; PvA 21, 31. sapajāpatika (adj.) together with his wife Vin I.23, 342; IV.62; J I.345; PvA 20.

Pajāyati [pa+jāyati] to be born or produced J V.386; VI.14.

Pajāyana (nt.) [fr. pa+jan] being born Vism 223.

Pajja1

Pajja1 [cp. Sk. padya] a path, road Sn 514; DA I.262.

Pajja2

Pajja2 (nt.) [cp. Sk. padya & pādya belonging to the feet, Lat. acupedius swift--footed; Gr. pezo/s foot--soldier, see also pattika1] foot--oil, foot--salve Vin I.205; D II.240; J III.120; IV.396; V.376 (=pādabbhañjana C.).

Vedic padyate only in meaning "to come to fall," later Sk. also "to go to"] to go, go to; usually not in simplex, but only in compn with prefixes; as āpajjati, uppajjati, nipajjati etc. -- Alone only in one doubtful passage, viz. A IV.362 (vv. ll. paccati, pabbati, gacchati.). -- pp. panna (q. v.).

Pajjalati [pa+jalati of jval] to burn (forth), blaze up, go into flame Vin I.180; Sn 687 (sikhi pajjalanto); J I.215; ThA 62; PvA 38. -- pp. pajjalita (q. v.).

Pajjalita [pp. of pajjalati] in flames, burning, blazing S I.133; Sn p. 21 (aggi); Dh 146; PvA 43 (sāṭakā).

Pajjunna [Ved. parjanya, for etym. see Walde, Lat. Wtb. under quercus & spargo] rain--cloud J I.332 (p. vuccati megho);

IV.253. Otherwise only as Np. of the Rain God D II.260; S I.29; J I.331.

Pajjota [cp. Ved. pradyota, pra+dyut] light, lustre, splendour, a lamp S I.15, 47; A II.140; Sn 349; Pug 25; Sdhp 590. -- telapajjota an oil lamp Vin I.16=D I.85= A I.56 ÷; Sn p. 15. -- dhammapajjota the lamp of the Dhamma Miln 21. paññā--pajjota the torch of knowledge Dhs 16, 20, 292, 555; VbhA 115. pajjotassa nibbānaŋ the extinguishing of the lamp D II.157; S I.159; A IV.3.

Pajjhāyati [pa+jhāyati2] to be in flames, to waste, decay, dry up; fig. to be consumed or overcome with grief, disappointment or remorse Vin III.19; IV.5; A II.214, 216; III.57; J III.534 (pajjhāti metri causa; C=anusocati)=Miln 5. -- ppr. pajjhāyanto downcast, in formula tuṇhībhūto mankubhūto pattakkhandho adhomukho p. M I.132, 258 and passim.

Pañca (adj.--num.) [Ved. pañca, Idg. *penqu̯e; cp. Gr. pe/nte, Lat. quīnque, Goth. fimf, Lith. penki, Oir. coic] number 5. -- Cases: gen. dat. pañcannaŋ, instr. abl. pañcahi, loc. pañcasu; often used in compositional form pañca° (cp. Ved. pañcāra with 5 spokes I.16413; Gr. pempw/bolos, Lat. quinqu--ennis etc.). -- 1. Characteristics of No. 5 in its use, with ref, to lit. & fig. application. "Five" is the number of "comprehensive and yet simple" unity or a set; it is applied in all cases of a natural and handy comprehension of several items into a group, after the 5 fingers of the hand, which latter lies at the bottom of all primitive expressions of No. 5 (see also below pañc'angulika. The word for 5 itself in its original form is identical with the word for hand *prəq, cp. Lat. com°, decem, centum etc.) -

A. No. 5, appld (a) with ref. to time: catupañcāhaŋ 4 or 5 days J II.114 (cp. quinque diebus Horace Sat I.316); maraṇaŋ tuyhaŋ oraŋ māsehi pañcahi after 5 months Vv 6310, p. māse vasitvā DA I.319 (cp. qu. menses Hor. Sat. II.3289). -- (b) of space: °yojanaṭṭhāna J III.504; °yojan--ubbedho gajavaro VvA 33; °bhūmako pāsādo J I.58 (cp. the house of Death as 5 stories high in Grimm, Mārchen No. 42 ed. Reclam). -- (c) of a group, set, company, etc. (cp. 5 peoples RV III.379; VI.114; VIII.92 etc.; gods X.553; priests II.3414; III.77; leaders of the Greek ships Hom. Iliad 16, 171; ambassadors Genesis 472; quinque viri Hor. Sat. II.555; Epist. II.124): p. janā J V.230; p. amaccā J V.231; p. hatthino DhA I.164; pañca nāriyo agamiŋsu Vv 322; p. puttāni khādāmi Pv I.63. -- Note. No. 5 in this appln is not so frequent in Pāli as in older literature (Vedas e. g.); instead of the simple 5 we find more freq. the higher decimals 50 and 500. See also below §§ 3, 4.

B. No. 15 in two forms: pañcadasa (f. °ī the 15th day of the month Vv 156=A I.144; Sn 402) VvA 67 (°kahāpaṇa--sahassāni dāpesi), and paṇṇarasa (also as f. ī of the 15th or full--moon day Pv III.31; DhA I.198; III.92; IV.202; VvA 314; SnA 78) Sn 153 (pannaraso uposatho); Vv 642 (paṇṇarase va cando; expld as paṇṇarasiyaŋ VvA 276); DhA I.388 (of age, 15 or 16 years); DA I.17 (°bhedo Khuddaka--nikāyo); SnA 357 (pannarasahi bhikkhu--satehi=1500, instead of the usual 500); PvA 154 (°yojana). The appln is much the same as 5 and 50 (see below), although more rare, e. g. as measure of space: °yojana DhA I.17 (next in sequence to paṇṇāsa--yojana); J I.315; PvA 154 (cp. 15 furlongs from Jerusalem to Bethany John 11, 18; 15 cubits above the mountains rose the flood Gen. 7. 20).

C. No. 25 in two forms: pañcavīsati (the usual) e. g. DhsA 185 sq.; Miln 289 (citta--dubbalī--karaṇā dhammā); paṇṇa--vīsati, e. g. J IV.352 (nāriyo); Th 2, 67, and paṇṇuvīsaŋ
(only at J III.138). Similarly to 15 and 25 the number 45 (pañca--cattāḷīsa) is favoured in giving distances with °yojana, e. g. at J I.147, 348; DhA I.367.--Application: of 25: (1) time: years J III.138; DhA I.4; (2) space: miles high and wide DhA II.64 (ahipeto); VvA 236 (yojanāni pharitvā pabhā).

2. Remarks on the use of 50 and 500 (5000). Both 50 and 500 are found in stereotyped and always recurring combinations (not in Buddhist literature alone, but all over the Ancient World), and applied to any situation indiscriminately. They have thus lost their original numerical significance and their value equals an expression like our "thousands," cp. the use of Lat. mille and 600, also similarly many other high numerals in Pāli literature, as mentioned under respective units (4, 6, 8 e. g. in 14, 16, 18, etc.). Psychologically 500 is to be expld as "a great hand," i. e. the 5 fingers magnified to the 2nd decade, and is equivalent to an expression like "a lot" (originally "only one," cp. casting the lot, then the one as a mass or collection), or like heaps, tons, a great many, etc. -- Thus 50 (and 500) as the numbers of "comm--union" are especially freq. in recording a company of men, a host of servants, animals in a herd, etc., wherever the single constituents form a larger (mostly impressive, important) whole, as an army, the king's retinue, etc. -- A. No. 50 (paññāsa; the by--form paṇṇāsa only at DhA III.207), in foll. applns: (a) of time: does not occur, but see below under 55. -- (b) of space (cp. 50 cubits the breadth of Noah's ark Gen. 6. 15; the height of the gallows (Esther 5. 14; 7. 9) J I.359 (yojanāni); DhA III.207 (°hattho ubbedhena rukkho); Vism 417 (paripuṇṇa °yojana suriyamaṇḍala); DhA I.17 (°yojana). -- (c) of a company or group (cp. 50 horses RV II.185; V.185; wives VIII.1936; men at the

oars Hom. Il. 2. 719; 16. 170, servants Hom. Od. 7, 103, 22, 421) J III.220 (corā); V.161 (pallankā), 421 (dijakaññāyo); Sn p. 87; SnA 57 (bhikkhū). -- Note. 55 (pañcapaññāsa) is used instead of 50 in time expressions (years), e. g. at DhA I.125; II.57; PvA 99, 142; also in groups: DhA I.99 (janā). -- B. No. 500 (pañcasata°, pañcasatā, pañcasatāni). -- (a) of time: years (as Peta or Petī) Vv 8434; Pv II.15; PvA 152 (with additional 50). (b) of space: miles high Pv IV.328; J I.204 (°yojana--satikā); Vism 72 (°dhanu--satika, 500 bows in distance). -- (C) of groups of men, servants, or a herd, etc. (cp. 500 horses RV X.9314; witnesses of the rising of Christ 1 Cor. 15--6; men armed Vergil Aen. 10. 204; men as representatives Hom. Od. 3. 7; 500 knights or warriors very frequently in Nibelungenlied, where it is only meant to denote a "goodly company, 500 or more") Arahants KhA 98; Bhikkhus very frequent, e. g. D I.1; Vin II.199; J I.116, 227; DhA II.109, 153; III.262, 295; IV.184, 186; Sāvakas J I.95; Upāsakas J II.95; PvA 151; Paccekabuddhas DhA IV.201; PvA 76; Vighāsâdā J II.95; DhA II.154; Sons PvA 75; Thieves DhA II.204; PvA 54; Relatives PvA 179; Women--servants (parivārikā itthiyo) Pv II.126; VvA 69, 78, 187; PvA 152; Oxen A IV.41; Monkeys J III.355; Horses Vin III.6. -- Money etc. as present, reward or fine representing a "round--sum" (cp. Nibelungen 314: horses with gold, 317: mark; dollars as reward Grimm No. 7; drachms as pay Hor. Sat. II.743) kahāpaṇas Sn 980, 982; PvA 273; blows with stick as fine Vin I.247. -- Various: a caravan usually consists of 500 loaded wagons, e. g. J I.101; DhA II.79; PvA 100, 112; chariots VvA 78; ploughs Sn p. 13. Cp. S I.148 (vyagghī--nisā); Vin II.285 (ūna--pañcasatāni); J II.93 (accharā); V.75 (vāṇijā); DhA I.89 (suvaṇṇasivikā), 352 (rāja--satāni); IV.182 (jāti°) KhA 176 (paritta--dīpā). Also BSk. pañ'opasthāyikā--śatāni Divy 529; pañca--mātrāṇi strī--śatāni Divy 533. -- Note. When Gotama said that his "religion" would last 500 years he meant that it would last a very long time, practically for ever. The later change of 500 to 5,000 is immaterial to the meaning of the expression, it only indicates a later period (cp. 5,000 in Nibelungeniled for 500, also 5,000 men in ambush Joshua 8. 12; converted by Peter Acts 4. 4; fed by Christ with 5 loaves Matthew 14. 21). Still more impressive than 500 is the expression 5 Koṭis (5 times 100,000 or 10 million), which belongs to a comparatively later period, e. g. at DhA I.62 (ariya--sāvaka--koṭiyo), 256 (°mattā--ariyasāvakā); IV.190 (p. koti--mattā ariya--sāvakā).

3. Typical sets of 5 in the Pali Canon. °aggaŋ first fruits of 5 (kinds), viz. khett°, rās°, koṭṭh°, kumbhi°, bhojan° i. e. of the standing crop, the threshing floor, the granary, the pottery, the larder SnA 270. °angā 5 gentlemanly qualities (of king or brahmin): sujāta, ajjhāyaka, abhirūpa, sīlavā, paṇḍita (see anga; on another combn with anga see below). The phrase pañc'angasamannāgata & °vippahīna (S I.99; A V.16) refers to the 5 nīvaraṇāni: see expld at Vism 146. °angikaturiya 5 kinds of music: ātata, vitata, ātata--vitata, ghana, susira. °abhiññā 5 psychic powers (see Cpd. 209). °ānantarika--kammāni 5 acts that have immediate retribution (Miln 25), either 5 of the 6 abhiṭhānas (q. v.) or (usually) murder, theft, impurity, lying, intemperance (the 5 sīlas) cp. Dhs trsl. 267. °indriyāni 5 faculties, viz. saddhā, viriya, sati, samādhi, paññā (see indriya B. 15--19). °vidhaŋ (rāja--) kakudhabhaṇḍaŋ, insignia regis viz. vāḷavījanī, uṇhīsa, khagga, chatta, pādukā. °kalyāṇāni, beauty--marks: kesa°, maŋsa°, aṭṭhi°, chavi°, vaya°. °kāmaguṇā pleasures of the 5 senses (=taggocarāni pañc'āyatanāni gahitāni honti SnA 211). °gorasā 5 products of the cow: khīra, dadhi, takka, navanīta, sappi. °cakkhūni, sorts of vision (of a Buddha): maŋsa° dibba° paññā° buddha° samanta°. °taṇhā cravings, specified in 4 sets of 5 each: see Nd2 271v. °nikāyā 5 collections (of Suttantas) in the Buddh. Canon, viz. Dīgha° Majjhima° Saŋyutta°, Anguttara° Khuddaka°, e. g. Vin II.287. °nīvaraṇāni or obstacles: kāmacchanda, abhijjhā--vyāpāda, thīnamiddha, uddhacca--kukkucca, vicikicchā. °patiṭṭhitaŋ 5 fold prostration or veneration, viz. with forehead, waist, elbows, knees, feet (Childers) in phrase °ena vandati (sometimes °ŋ vandati, e. g. SnA 78, 267) J V.502; SnA 267, 271, 293, 328, 436; VvA 6; DhA I.197; IV.178, etc. °bandhana either 5 ways of binding or pinioning or 5 fold bondage J IV.3 (as "ure pañcangika--bandhanaŋ" cp. kaṇṭhe pañcamehi bandhanehi bandhitvā S IV.201); Nda 304III.B2 (rājā bandhāpeti andhu--bandhanena vā rajju°, sankhalika°, latā°, parikkhepa°), with which cp. Śikṣāsamucc. 165: rājñā pañcapāśakena bandhanena baddhaḥ. -- There is a diff. kind of bandhana which has nothing to do with binding, but which is the 5 fold ordeal (obligation: pañcavidhabandhana--kāraṇaŋ) in Niraya, and consists of the piercing of a red hot iron stake through both hands, both feet and the chest; it is a sort of crucifixion. We may conjecture that this "bandhana" is a corruption of "vaddhana" (of vyadh, or viddhana?), and that the expression originally was pañcaviddhana--kāraṇa (instead of pañca--vidha--bandhana--k°). See passages under bandhana & cp. M III.182; A I.141; Kvu 597; SnA 479. °balāni 5 forces: saddhā° viriya° sati° samādhi° paññā° D II.120; M II.12; S III.96; A III.12 (see also bala). °bhojanāni 5 kinds of food: odāna, kummāsa, sattu, maccha, maŋsa Vin IV.176. °macchariyāni 5 kinds of selfishness: āvāsa° kula° lābha° vaṇṇa° dhamma°. °rajāni defilements: rūpa°, sadda° etc. (of the 5 senses) Nd1 505; SnA 574. °vaṇṇā 5 colours (see ref. for colours under pīta and others), viz. nīla, pītaka, lohitaka, kaṇha, odāta (of B's eye) Nd2 235Q; others with ref. to paduma--puṇḍarīka VvA 41; to paduma DhA III.443; to kusumāni DA I.140; DhA IV.203. °vaṇṇa in another meaning (fivefold) in connection with pīti (q. v.). °saŋyojanāni fetters (q. v.). °sangā impurities, viz. rāga, dosa, moha, māna, diṭṭhi (cp. taṇhā) DhA IV.109. °sīla the 5 moral precepts, as sub--division of

the 10 (see dasasīla and Nd2 under sīla on p. 277).
4. Other (not detailed) passages with 5: Sn 660 (abbudāni), 677 (nahutāni koṭiyo pañca); Th 2, 503 (°kaṭuka=pañcakāmaguṇa--rasa ThA 291); DhA II.25 (°mahānidhi); SnA 39 (°pakāra--gomaṇḍala--puṇṇabhāva). Cp. further: guṇā Miln 249; paṇṇāni Vin I.201 (nimba°, kuṭaja°, paṭola°, sulasi°, kappāsika°); Paṇḍu--rāja--puttā J V.426; pabbagaṇṭhiyo Miln 103; pucchā DhsA 55; mahā--pariccāgā DhA III.441; mahā--vilokanāni DhA I.84; vatthūni Vin II.196 sq.; vāhanāni (of King Pajjota) DhA I.196; suddhāvāsā Dhs A 14. In general see Vin V.128--133 (var. sets of 5).
--anga five (bad) qualities (see anga 3 and above 3), in phrase vippahīna free from the 5 sins D III.269; Nd2 284 C; cp. BSk. pañcānga--viprahīna. Ep. of the Buddha Divy 95, 264 & °samannāgata endowed with the 5 good qualities A V.15 (of senāsana, expld at Vism 122): see also above. --angika consisting of 5 parts, fivefold, in foll. combns: °jhāna (viz. vitakka, vicāra, pīti, sukha, cittass'ekaggatā) Dhs 83; °turiya orchestra S I.131; Th 1, 398; 2, 139; Vv 364; DhA I.274, 394; °bandhana bond J IV.3. --angula=°angulika J IV.153 (gandha°); SnA 39 (usabhaŋ nahāpetvā bhojetvā °ŋ datvā mālaŋ bandhitvā). --angulika (also °aka) the 5 finger--mark, palm--mark, the magic mark of the spread hand with the fingers extended (made after the hand & 5 fingers have been immersed in some liquid, preferably a solution of sandal wood, gandha; but also blood). See Vogel, the 5 finger--token in Pāli Literature, Amsterdam Akademie 1919 (with plates showing ornaments on Bharhut Tope), cp. also J.P.T,S. 1884, 84 sq. It is supposed to provide magical protection (esp. against the Evil Eye). Vin II.123 (cp. Vin. Texts II.116); J I.166, 192; II.104 (gandha °ŋ deti), 256 (gandhaā, appld to a cetiya); III.23, 160 (lohita°); Vv 3318 (gandha°ŋ adāsiŋ Kassapassa thūpasmiŋ); Mhvs 32, 4 (see trsl. p. 220); DhA III.374 (goṇānaŋ gandha--°āni datvā); SnA 137 (setamālāhi sabba--gandha--sugandhehi p°akehi ca alankatā paripuṇṇa--angapaccangā, of oxen). Cp. MVastu I.269 (stūpeṣu pañcangulāni; see note on p. 579). Quotations of similar use in brahmanical literature see at Vogel p. 6 sq. --āvudha (āyudha) set of 5 weapons (sword, spear, bow, battle--axe, shield, after Childers) Miln 339 (see Miln trsl. II.227), cp. p° sannaddha J III.436, 467; IV.283, 437; V.431; VI.75; sannaddha--p° J IV.160 (of sailors). They seem to be different ones at diff. passages. --âhaŋ 5 days Vin IV.281; J II.114. --cūḷaka with 5 topknots J V.250 (of a boy). --nakha with 5 claws, N. of a five--toed animal J V.489 (so read for pañca na khā, misunderstood by C.). --paṭṭhika at Vin II.117, 121, 152; is not clear (v. l. paṭika). Vin. Texts III.97 trsl. "cupboards" and connect it with Sk. paṭṭikā, as celapattikaŋ Vin II.128 undoubtedly is ("strip of cloth laid down for ceremonial purposes," trsl. III.128). It also occurs at Vin IV.47. --patikā (f.) having had 5 husbands J V.424, 427. --mālin of a wild animal J VI.497 (=pancangika--turiya--saddo viya C., not clear). --māsakamattaŋ a sum of 5 māsakas DhA II.29. --vaggiya (or °ika SnA 198) belonging to a group of five. The 5 brahmins who accompanied Gotama when he became an ascetic are called p. bhikkhū. Their names are Aññākondañña, Bhaddiya, Vappa, Assaji, Mahānāma. M I.170; II.94; S III.66; PvA 21 (°e ādiŋ katvā); SnA 351; cp. chabbaggiya. --vidha fivefold J I.204 (°ā abhirakkhā); VI.341 (°paduma), °bandhana: see this. --sādhāraṇa--bhāva fivefold connection J IV.7. --seṭṭha (Bhagavā) "the most excellent in the five" Sn 355 (=pañcannaŋ paṭhamasissānaŋ pañcavaggiyānaŋ seṭṭho, pañcahi vā saddhādīhi indriyehi sīlādīhi vā dhamma--khandhehi ativisiṭṭhehi cakkhūhi ca seṭṭho SnA 351). --hattha having 5 hands J V.431.

Pañcaka (adj.) [fr. pañca] fivefold, consisting of five J I.116 (°kammaṭṭhāna); Dhs. chapters 167--175 (°naya fivefold system of jhāna, cp. Dhs. trsln 52); SnA 318 (°nipāta of Anguttara). -- nt. pañcakaŋ a pentad, five Vin I.255 (the 5 parts of the kaṭhina robe, see Vin. Texts II.155), cp. p. 287; pl. pañcakā sets of five Vism 242. The 32 ākāras or constituents of the human body are divided into 4 pañcaka's (i. e. sets of 5 more closely related parts), viz. taca° "skin--pentad," the 5 dermatoid constituents: kesā, lomā, nakhā, dantā, taco; vakka° the next five, ending with the kidneys; papphāsa° id. ending with the lungs & comprising the inner organs proper; matthalunga° id. ending with the brain, and 2 chakka's (sets of 6), viz. meda° & mutta°. See e. g. VbhA 249, 258.

Pañcakkhattuŋ (adv.) five times.

Pañcadhā (adv.) in five ways, fivefold DhsA 351.

Pañcama (adj.) [compar.--superl. formation fr. pañca, with °ma as in Lat. supremus, for the usual °to as in Gr. pe/mptos, Lat. quintus, also Sk. pañcathaḥ] num. ord. the fifth D I.88; Sn 84, 99, 101; VvA 102; PvA 52 (°e māse in the 5th month the Petī has to die); DhA III.195 (°e sattāhe in the 5th week). -- f. pañcamā PvA 78 (ito °āya jātiyā) and pañcamī Sn 437 (senā); PvA 79 (jāti).

Pañcamaka (adj.)=pañcama J I.55.

Pañcaso (adv.) by fives.

Pañja [is it to be puñja?] heap, pile A II.75 (meaning different?); Cp. I.1016.

Pañjara (m. & nt.) [cp. Epic Sk. pañjara, which probably belongs to Lat. pango, q. v. Walde, Lat. Wtb. s. v.] a cage, J I.436; II.141; III.305 (sīha°); IV.213; V.232 (sīha), 365; VI.385 (sīha°), 391; Miln 23 (°antaragata gone into the c.); 27; DhA I.164 (nakha°), where meaning is "frame"; VbhA 238; +sīha° meaning window.

Pañjali (adj.) [pa+añjali. Cp. Ep. Sk. prāñjali] with outstretched hands, as token of reverence Sn 1031; in cpd. pañjalī--kata (cp. añjalīkata; añjali+pp. of kṛ) raising one's folded hands Sn 566, 573; Th 1, 460; J VI.501. Cp. BSk. prāñjalīkṛta MV astu II.257, 287, 301.

Pañjalika (adj.) [fr. pañjali] holding up the clasped hands as token of respectful salutation S I.226; Sn 485, 598.

Pañjasa (adj.) [pa+añjasa] in the right order, straight A II.15.

Pañña (--°) (adj.) [the adj. form of paññā] of wisdom, endowed with knowledge or insight, possessed of the highest cognition, in foll. cpds.: anissaraṇa° D I.245; S II.194; IV.332; anoma° Sn 343; appa° S I.198; J II.166; III.223, 263; avakujja° A I.130; gambhīra° S I.190; javana° S I.63; Nd2 235; tikkha°; dup° D III.252, 282; S I.78, 191; II.159 sq.; M III.25; A II.187 sq.; Dh 111, 140; Pug 13; DhA II.255; nibbedhika° S I.63; A II.178; Nd2 235; puṭhu° ibid.; bhāvita° S IV.111; A V.42 sq.; bhūri° S III.143; IV.205; manda° VbhA 239; mahā° S I.63, 121; II.155; A I.23, 25; II.178 sq.; Nd2 235; SnA 347; sap° S I.13, 22, 212; IV.210; A IV.245; Pv I 88; 115; PvA 60 (=paṇḍita), 131 (+buddhimant); suvimutta° A V.29 sq.; hāsa° S I.63, 191; V.376; Nd2 235. By itself (i. e. not in cpd.) only at Dh 208 (=lokiyalokuttara--paññāya sampanna DhA III.172) and 375 (=paṇḍita DhA IV.111).

Paññatā (f.) [secondary abstract formation fr. paññā, in meaning equal to paññāṇa] having sense, wisdom A III.421 (dup°=foolishness) V.159 (id.); mahā°, puthu°, vipula° A I.45. See also paññatta2.

Paññatta1

Paññatta1 [pp. of paññāpeti, cp. BSk. prajñapta] pointed out, made known, ordered, designed, appointed, or<-> dained S II.218; A I.98, 151; IV.16, 19; V.74 sq.; Pv IV.135; DhA I.274; VvA 9 (su° mañca--pītha), 92 (niccabhatta); PvA 78.
Esp. freq. in ster. formula paññatte āsane nisīdi he sat down on the appointed (i. e. special) chair (seat) D I.109, 125, 148; S I.212; Dh 148; SnA 267; PvA 16, 23, 61.

Paññatta2

Paññatta2 (nt.) [abstr. fr. paññā] wisdom, sense etc. S V.412 (v. l. paññatā). See also paññatā.

Paññatti (f.) [fr. paññāpeti, cp. paññatta1] making known, manifestation, description, designation, name, idea, notion, concept. On term see Cpd. 3 sq., 198, 199; Kvu trsln 1; Dhs trsln 340. -- M III.68; S III.71; IV.38 (māra°), 39 (satta°, dukkha°, loka°); A II.17; V.190; Ps II.171, 176; Pug 1; Dhs I.309; Nett 1 sq., 38, 188; KhA 102, 107; DA I.139; SnA 445, 470; PvA 200. The spelling also occurs as paṇṇatti, e. g. at J II.65 (°vahāra); Miln 173 (loka°); KhA 28; adj. paṇṇattika (q. v.).

Paññavant (adj.) [paññā+vant, with reduction of ā to a see Geiger, P.Gr. § 23] possessed of insight, wise, intelligent, sensible Vin I.60; D III.237, 252, 265, 282, 287; M I.292; III.23; S I.53, 79; II.159 sq., 207, 279 (daharo ce pi p.); IV.243; V.100, 199, 392, 401; A II.76, 187, 230; III.2 sq., 127, 183; IV.85, 217, 271, 357; V.25, 124 sq.; Sn 174; Nd2 259; Dh 84; J I.116; Pug 13; DhA II.255; KhA 54; VbhA 239, 278; PvA 40. Cp. paññāṇavant.

Paññā (f.) [cp. Vedic prajñā, pa+jñā] intelligence, comprising all the higher faculties of cognition, "intellect as conversant with general truths" (Dial. II.68), reason, wisdom, insight, knowledge, recognition. See on term Mrs. Rh. D. "Buddhism" (1914) pp. 94, 130, 201; also Cpd. 40, 41, 102 and discussion of term at Dhs. trsl. 17, 339, cp. scholastic definition with all the synonyms of intellectual attainment at Nd2 380=Dhs 16 (paññā pajānanā vicayo etc.). As tt. in Buddhist Psych. Ethics it comprises the highest and last stage as 3rd division in the standard "Code of religious practice" which leads to Arahantship or Final Emancipation. These 3 stages are: (1) sīla--kkhandha (or °sampadā), code of moral duties; (2) samādhi--kkhandha (or cittasampadā) code of emotional duties or practice of con centration & meditation; (3) paññā--kkhandha (or °sampadā) code of intellectual duties or practice of the attainment of highest knowledge. (See also jhāna1.) They are referred to in almost every Suttanta of Dīgha 1. (given in extenso at D I.62--85) and frequently mentioned elsewhere, cp. D II.81, 84, 91 (see khandha, citta & sīla). -- D I.26=162 (°gatena caranti diṭṭhigatāni), 174 (°vāda), 195 (°pāripūrin); II.122 (ariyā); III.101, 158, 164, 183, 230, 237, 242, 284 sq.; S I.13=165 (sīla, citta, paññā), 17, 34, 55; II.185 (sammā°), 277; V.222 (ariyā); M I.144 (id.); III.99 (id.), 245 (paramā), 272 (sammā°); A I.61, 216; II.1 (ariyā); IV.105 (id.); III.106 (sīla, citta, p.), 352 (kusalesu dhammesu); IV.11 (id.); V.123 sq.; It 35, 40 (°uttara), 51 (sīlaQsamādhi p. ca), 112 (ariyā°); Sn 77, 329, 432, 881, 1036 and passim; Dh 38, 152, 372; Nd1 77; Nd2 380; Ps I.53, 64 sq., 71 sq., 102 sq., 119; II.150 sq., 162, 185 sq.; Pug 25, 35, 54 (°sampadā); Dhs 16, 20, 555; Nett 8, 15, 17, 28, 54, 191; VbhA 140, 396; PvA 40 (paññāya abhāvato for lack of reason); Sdhp 343. On paññāya see sep. article. See also adhipanna (adhisīla, adhicitta+).

--âdhipateyya the supremacy of wisdom A II.137. --indriya the faculty of reason (with sati° & samādhi°) D III.239, 278; Dhs 16, 20 etc.; Nett. 7, 15 sq; 191. --obhāsa the lustre of wisdom Ps I.119; Dhs 16, 20 etc. --kkhandha the code of cognition (see above) Vin I.62; D III.229, 279; It 51; Nd1 21; Nett 70, 90, 128. It is always combd with sīla° & samādhi--kkhandha. --cakkhu the eye of wisdom (one of the 5 kinds of extraordinary sight of a Buddha: see under cakkhumant) D III.219; S V.467; It 52; Nd1 354; Nd2 235. --dada giving or bestowing wisdom S I.33; Sn 177. --dhana the treasure of perfect knowledge (one of the 7 treasures, see dhana) D III.163, 251; A III.53; VvA 113. --nirodhika tending to the destruction of reason S V.97; It 82. --paṭilābha acquisition of wisdom S V.411; A I.45; Ps II.189. --pāsāda the stronghold of supreme knowledge Dh 28 (=dibba--cakkhuŋ sankhātaŋ °ŋ). --bala the power of reason or insight, one of the 5 powers D III.229, 253; M III.72; A IV.363; Sn 212; Dhs 16, 20 etc.; Nett 54, 191; VvA 7. --bāhulla wealth or plenty of wisdom S V.411; A I.45. --bhūmi ground or stage of wisdom; a name given to the Paṭicca--samuppāda by Bdhgh at Vism XVII, pp. 517 sq. (°niddesa). --ratana the gem of reason or knowledge Dhs 16, 20 etc. --vimutta freed by reason D II.70; III.105, 254; M I.35, 477; A I.61; II.6; IV.452; Sn 847; Nd1 207; Kvu 58; Nett 199. --vimutti emancipation through insight or knowledge (always paired with ceto--vimutti) D I.156, 167; III.78, 102, 108, 132, 281; It 75, 91; Sn 725, 727; Nett 7, 40, 81, 127; DA I.313; VbhA 464. --visuddhi purity of insight D III.288. --vuddhi increase of knowledge S V.97, 411; A I.15, 45; II.245. --sampadā the blessing of higher knowledge (see above) A I.62; II.66; III.12 sq., 182 sq.; IV.284, 322. --sīla conduct and (higher) intelligence Dh 229 (°samāhita=lokuttarapaññāya c'eva pārisuddhisīlena ca samannāgata DhA III.329); Vv 3423 id.=ariyāya diṭṭhiyā ariyena sīlena ca sāmannāgata VvA 155). Often used with yathābhūtaŋ q. v. Cp. paññāya.

Paññāṇa (nt.) [pa+ñāṇa, cp. Vedic prajñāno in both meanings & paññā] 1. wisdom, knowledge, intelligence D I.124 (sīla+); S I.41; A IV.342; Sn 96, 1136; DA I.171, 290. -- 2. mark, sign, token J V.195.

Paññāṇavant (adj.) [paññāṇa+vant] reasonable, sensible, wise Sn 202, 1090; J V.222; VI.361; Nd2 382.

Paññāta [pp. of pajānāti] known, renowned DA I.143; ap° unknown, defamed Vin IV.231; S IV.46; A III.134 (where also der. appaññātika).

Paññāpaka (adj. n.) [fr. paññāpeti] one who advises, assigns or appoints Vin II.305 (āsana°).

Paññāpana (nt.) [fr. paññāpeti] disclosure, discovering M III.17; S III.59; declaration DhsA 11.

Paññāpetar [n. ag. of paññāpeti] one who imparts knowledge, discloser of truths, discoverer D II.223.

Paññāpeti [Caus. of pajānāti] 1. to make known, declare, point out, appoint, assign, recognise, define D I.119 (brāhmaṇā

brāhmaṇaŋ), 180, 185, 237; It 98 (tevijjaŋ brāhmaṇaŋ), Pug 37, 38; PvA 61 (āsanaŋ). -- 2. to lay down, fold out, spread PvA 43 (sanghāṭiŋ). -- pp. paññatta (q. v.). -- Caus. II. paññāpāpeti J III.371.

Paññāya (indecl.) [ger. of pajānāti, in relation °ñāya: ñatvā as uṭṭhāya: ṭhatvā; so expld by P. Commentators, whereas modern interpreters have taken it as instr. of paññā] understanding fully, knowing well, realising, in full recognition, in thorough realisation or understanding. Used most frequently with yathābhūtaŋ (q. v.) S I.13 (bhāveti), 44 (lokasmiŋ pajjoto), 214 (parisujjhati); II.7 sq. (uppajjati), 68 (suppaṭividdho); III.6 (id.); V.324 (ajjhupekkhati); A I.125 (anuggahissati); III.44 (vaḍḍhati); IV.13 sq. (pariyogāhamāna); V.39 (disvā) Sn 1035 (see Nd2 380II); It 93 (moh'aggiŋ, v. l. saññāya); PvA 60 (upaparikkhitvā, as expln of ñatvā), 140=viceyya.

Paññāyati [Pass. of pajānāti] to be (well) known, to be clear or evident, to be perceived, seen or taken for, to appear It 89; DhA I.14, 95 (fut. paññāyissatha you will be well known); II.75; PvA 83 (pālito eva), 166 (dissati+); ppr. paññāyamāna DhA I.29; PvA 96 (=perceivable). -- aor. paññāyi PvA 172 (paccakkhato).

Pañha [Ved. praśna, for details of etym. see pucchati] mode of asking, inquiry, investigation, question D I.11 (deva°) M I.83; III.30; A I.103, 288; III.81, 191 sq., 419 sq.; V.50 sq.; Sn 512, 957, 1005, 1024, 1148 etc., Nd1 464; Miln 28, 340; DA I.97. pañhaŋ pucchati to ask a question Nd2 under pucchā (q. v.).
--paṭibhāna an answer to a question M I.83; Miln 28. --vīmaŋsaka one who tests a question Sn 827; Nd1 166; SnA 538. --vyākaraṇa mode of answering questions, of which there are 4, viz. ekaŋsa "direct," vibhajja "qualified," paṭipucchā "after further questioning," ṭhapanīya "not to be answered or left undecided," thus enumd at D III.229; A I.197 sq.; II.46; Miln 339.

Paṭa [cp. Epic Sk. paṭa, etym. unknown, prob. dialectical] cloth; cloak, garment S II.219 (°pilotika); Th 1, 1092 (bhinna--paṭan--dhara "wearing the patchwork cloak" trsl.); J IV.494; KhA 45, 58 (°tantu); DA I.198; DhA II.45 (puppha°); III.295 °kañcuka, v. l. kaṭak°); Vism 16 (bhinna--paṭa--dhara in defn of bhikkhu); VbhA 327 (id.); DhsA 81 (paṭa--paṭa sadda); VvA 73, 201; PvA 185. Cp. paṭikā & paṭalikā; also kappaṭa.

Paṭaggi [paṭi+aggi] counter--fire Vin II.138; J I.212; kacc. 31.

Paṭanga [cp. *Sk. phaḍingā, but influenced by Sk. pataga a winged animal, bird] a grasshopper Sn 602; J VI.234, 506; Miln 272, 407; DhA IV.58; PvA 67; Pgdp 59.

Paṭaccarin (adj.) [paṭa+carin but cp. Sk. pāṭaccara a shoplifter Halāyudha 2, 185] poor (lit. dressed in old clothes): so read perhaps at J VI.227 (vv. ll paḷaccari & paṭiccari).

Paṭala (nt.) [connected with paṭa, cp. Sk. paṭala in meaning "section" Vedic, in all other meanings later Sk.] 1. a covering, membrane, lining, envelope, skin, film Vism 257 (maŋsa° of the liver, where KhA 54 reads maŋsa--piṇḍa), 359 (phaṇa°); DhsA 307 (7 akkhi° membranes of the eye); KhA 21 (samuppaṭana), 55 (udara° mucous membrane of the stomach), 61 (id.); DhsA 330 (id.); SnA 248 (id.); PvA 186 (eka° upāhanā, singlelined, cp. paṭalika & palāsika & see Morris J.P.T.S. 1887, 165); Vism 446 (kappāsa° film of cotton seed); Bdhd 66 (id.). -- 2. roof, ceiling PvA 52 (ayo° of iron). <-> 3. a heap, mass (esp. of clouds) J I.73 (megha°); DhsA 239 (abbha°). -- madhu° honey comb J I.262; DhA I.59; III.323. -- 4. cataract of the eye Dāvs V.27.

Paṭalika (adj.) [fr. paṭala] belonging to a cover or lining, having or forming a cover or lining, as adj. said of sandals (eka° with single lining) J II.277 (v. l. for ekatalika); III.80, 81 (id.). -- as n. f. paṭalikā a woven cloth, a woollen coverlet (embroidered with flowers), usually combd with paṭikā Vin I.192; II.162; D I.7 (=ghana--puppho uṇṇāmayo attharako. So āmilākapaṭṭo ti pi vuccati DA I.87); A I.137, 181; III.50, IV.94, 231, 394.

Paṭaha [cp. Epic Sk. paṭaha, dial.] a kettle--drum, war drum, one of the 2 kinds of drums (bheri) mentioned at DhsA 319, viz. mahā--bheri & p.--bheri; J I.355; Dpvs 16, 14; PvA 4.

Paṭāka (nt.) [cp. Sk. paṭāka, connected with paṭa] a flag M I.379; Miln 87; Vism 469; ThA 70.

Paṭāṇi at Vin IV.46 (paṭāṇi dinnā hoti) is not clear, it is expld by Bdhgh as "mañcapidhānaŋ (for °pīṭhānaŋ) pādasikhāsu āṇi dinno hoti." At DA I.77 we find the foll. . "visūkaŋ paṭāni (sic.) --bhūtaŋ dassanan ti visūkadassanaŋ, " and at DhsA 393: "paṭāni--gahaṇaŋ gahetvā ekapaden'eva taŋ nissaddaŋ akāsiŋ."

Paṭi (indecl.) [Ved, prati, to Idg. *preti as in Lat. pretium (fr. *pretios)" price" (cp. precious), i. e. equivalent; Gr. pre/s (aeol.), proti/, pro/s against] directional prefix in well--defined meaning of "back (to), against, towards, in opposition to, opposite." As preposition (with acc. and usually postponed) towards, near by, at; usually spelt pati (cp. sampati & sampaṭika) Sn 291 (?), 425 (Nerañjaram (pati); Th 1, 628 (suriyass'uggamanam p.); 2, 258 (abhiyobbanam p.), 306 (Nerañjaram p.); J I.457 (paṭi suriyaŋ thatvā standing facing the sun); IV.93; VI.491; Pv II.941 (suriy'uggamanam p.); Miln 116 (dānam p.); PvA 154 (paṭi Gangaŋ against the G.). -- Most freq. combns are: paṭi+ā (patiyā°), patisaŋ°; vi+paṭi°, sampaṭi°. The composition (assimilation--) form before vowels is pacc° (b. v.).--Meanings. I. (lit.) "back," in the sense of: (1) against, in opposition (opp. anu, see below III.), contrary: viz. (a) often with the implication of a hostile attack (anti--. against): °kaṇṭaka, °kosati (re--ject), °kūla, °khipati (re--fuse, op--pose), °gha, °codeti (re--prove), thambhati, °disā, °deseti, °pakkha, °patha, °piŋsati, °pīḷita, °magga, °manteti, °yodha (at--tack), °vacana (re--ply), °vadati, °vedeti, °sattu (enemy), °suṇāti, °hata; -- (b) warding off, protecting against (counter--, anti--): °kara (antidote), °sedhati (ward--off). -- (c) putting against, setting off in a comparison (counter--, rival): °puggala (one's equal), °purisa (rival), °bala (adequate), °bimba (counterpart), °bhāga (id.); °malla (rival wrestler), °sama, °sāsana, °sūra, °seṭṭha; -- (d) close contact (against, be--): °kujjita (covered), °gādha, °channa ("be--deckt") °vijjhana. -- (2) in return, in exchange (in revenge) °akkosati, °āneti, °katheti, °karoti, °kūṭa1, °kkamati, °khamāpeti, °gāti (sing in response), °gīta, °daṇḍa (retribution), °dadāti, °dāna, °nivāsana, °paṇṇa (in reply), °pasaŋsati, °piṇḍa, °pucchati (ask in return), °māreti (kill in revenge), °bhaṇḍa (goods in exchange), °bhaṇḍati (abuse in return) °rodana, °roseti, °vera (revenge), °sammodeti, °sātheyya. -- (3) (temporal) again, a second time (re--): °dasseti (re--appear), °nijjhatta, °nivattati, °pavesati, °pākatika (re--stored), °bujjhati, °vinicchinati, °sañjīvita (re--suscitated), °sandhi (re--incarnation), °sammajjati. -- (4) away from, back to (esp. in compn paṭivi°): °kuṭati (shrink back), °ghāta (repulsion), °dhāvati, °neti, °paṇāmeti (send away), °bandhati (hold back), °bāhati (id.), °vijacchati, °vineti, °vinodeti (drive out), °virata, °saŋharati, °sallīna, °sutta, °sumbhita. -- II. (applied, in reflexive sense): (1) to, on to, up to, towards, at--: °oloketi (look at), °gijjha (hankering after) °ggaha, °jānāti °pūjeti, °peseti (send out to), °baddha (bound to), °bhaya, °yatta, °rūpa, °laddha, °labhati (at--tain), °lābha °lobheti, °sāmeti, °sevati (go after), °ssata. (2) together (con--, com--), esp. combd with °saŋ°; °saŋyujati; °passaddha, °maṇḍita, °sankharoti, °santhāra. -- (3) asunder, apart ("up"): °kopeti (shake up), °viŋsa (part), °vibhatta (divided up). (4) secondary, complementary, by--, sham (developed out of meaning I. 1 c.): °nāsikā (a false nose), °sīsaka (sham top knot); esp. freq. in redupl. (iterative) cpds., like anga--paccanga (limb & by--limb, i. e. all kinds of limbs), vata--paṭivatta (duties & secondary duties, all duties). In the latter application paṭi resembles the use of ā, which is more frequent (see ā5). -- III. The opposite of pati in directional meaning is anu, with which it is freq. combd either (a) in neg. contrast or (b) in positive emphasis, e. g. (a) anuvātaŋ paṭivātaŋ with and against the wind; anuloma+paṭiloma with and against the grain; °sotaŋ w. & against the stream; (b) anumasati paṭimasati to touch cloesly (lit. up & down). -- Note. The spelling pati for paṭi occurs frequently without discrimination; it is established in the combn with sthā (as patiṭṭhāti, patiṭṭhita etc.). All cases are enumd under the respective form of paṭi°, with the exception of patiṭṭh°

Paṭi--āneti [paṭi+ā+nī] to lead or bring back, in duppaṭi--ānaya difficult to bring back J IV.43.

Paṭi--orohati [paṭi+ava+ruh] to descend from DA I.251 (°itvā).

Paṭikankhati [paṭi+kānkṣ] to wish for, long for S I.227. adj. °kankhin M I.21. See also pāṭikankhin.

Paṭikacca (indecl.) [so read for °gacca as given at all passages mentioned, see Trenckner Miln p. 421, & Geiger Pr. § 381. -- ger. fr. paṭikaroti (q.v.), cp. Sk. pratikāra in same meaning "caution, remedy"] 1. previously (lit. as cautioned) Vin IV.44; Miln 48 (v. l. °kacca) usually as paṭigacc'eva, e.g. Vin I.342; D II.118. -- (2) providing for (the future), preparing for, with caution, cautiously Vin II.256; S I.57; V.162; A II.25; D II.144; Th 1, 547; J III.208; IV.166 (in expln of paṭikata & paṭikaroti); V.235.

Paṭikaṇṭaka [paṭi+kantaka4] an enemy, adversary, robber, highwayman J I.186; II.239; DhA III.456 (v. l. °kaṇḍaka).

Paṭikata [pp. of paṭikaroti] "done against," i. e. provided or guarded against J IV.166.

Paṭikatheti [paṭi+katheti] to answer, reply J VI.224; DA I.263.

Paṭikampati [paṭi+kampati] to shake; pret. paccakampittha J V.340.

Paṭikamma (nt.) [paṭi+kamma, cp. paṭikaroti] redress, atonement A I.21 (sa° & a° āpatti) Miln 29; DA I.96.

Paṭikara [fr. paṭi+kṛ] counteracting; requital, compensation Vin IV.218 (a°); D I.137 (ovāda° giving advice or providing for? v. l. pari°); III.154.

Paṭikaroti [paṭi+karoti) 1. to redress, repair, make amends for a sin, expiate (āpattiŋ) Vin I.98, 164; II.259; IV.19; S II.128=205; A V.324; DhA I.54. -- 2. to act against, provide for, beware, be cautious J IV.166. <-> 3. to imitate J II.406. -- ger. paṭikacca (q. v.). -- pp. paṭikata (q. v.).

Paṭikassana (nt.) [paṭi+kṛṣ] drawing back, in phrase mūlāya p. "throwing back to the beginning, causing to begin over & over again" Vin II.7, 162; A I.99.

Paṭikassati [paṭi+kassati] to draw back, remove, throw back Vin I.320 (mūlāya); II.7 (id.).

Paṭikā (f.) [Sk. paṭikā dial. fr. paṭa cloth] a (white) woollen cloth (: uṇṇāmayo set'attharako DA I.86) D I.7; A I.137, 181; III.50; IV.94, 231, 394; Dāvs V.36. See also paṭiya.

Paṭikāra [paṭi+kṛ] counteraction, remedy, requital Sdhp 201, 498; usually neg. app° adj. not making good or which cannot be made good, which cannot be helped Vin IV.218 (=anosārita p. 219); PvA 274 (maraṇa) Cp. foll.

Paṭikārika (adj.) [fr. preceding] of the nature of an amendment; app° not making amends, not making good J V.418.

Paṭikiṭṭha inferior, low, vile A I.286=Dh I.144; in meaning "miserable" at DhA II.3 is perhaps better to be read with v. l. as pakkiliṭṭha, or should it be paṭikuṭṭha?

Paṭikibbisa (nt.) [paṭi+kibbisa] wrong doing in return, retaliation J III.135.

Paṭikirati [paṭi+kirati] to strew about, to sprawl Pv IV.108 (uttānā paṭikirāma=vikirīyamān'angā viya vattāma PvA 271).

Paṭikiliṭṭha (adj.) [paṭi+kiliṭṭha] very miserable PvA 268 (v. l.); and perhaps at DhA II.3 for paṭikiṭṭha (q. v.).

Paṭikujjati [paṭi+kubj, see kujja & cp. patikuṭati] to bend over, in or against, to cover over, to enclose D II.162; M I.30; A III.58. Caus. °eti J I.50, 69. -- pp. paṭikujjita (q. v.).

Paṭikujjana (nt.) [fr. paṭi+kubj] covering, in °phalaka covering board, seat KhA 62 (vacca--kuṭiyā).

Paṭikujjita [pp. of paṭikujjeti] covered over, enclosed A I.141; Th 1, 681; J I.50, 69; V.266; Pv I.1013 (=upari pidahita PvA 52); DhsA 349.

Paṭikujjhati [paṭi+krudh] to be angry in return S I.162= Th 1, 442.

Paṭikuṭati [paṭi+kuṭ as in kuṭila, cp. kuc & paṭikujjati] to turn in or over, to bend, cramp or get cramped; fig. to shrink from, to refuse A IV.47 sq. (v. l. °kujjati); Miln 297 (pati°; cp. Miln trsln II.156); Vism 347 (v. l. BB; T. °kuṭṭati); DhA I.71; II.42. -- Caus. patikoṭṭeti (q. v.). -- pp. paṭikuṭita (q. v.). See also paṭilīyati.

Paṭikuṭita [pp. of paṭikuṭati] bent back, turned over (?) Vin II.195 (reading uncertain, vv. ll. paṭikuṭṭiya & paṭikuṭiya).

Paṭikuṭṭha [pp. of paṭi+kruś, see paṭikkosati & cp. BSk. pratikruṣṭa poor Divy 500] scolded, scorned, defamed, blameworthy, miserable, vile Vin I.317; PvA 268 (v. l. paṭikiliṭṭha); as neg. app° blameless, faultless S III.71<-> 73; A IV.246; Kvu 141, 341. See also paṭikiṭṭha.

Paṭikuṇika (adj.) [for °kuṭita?] bent, crooked PvA 123 (v. l. kuṇita & kuṇḍita).

Paṭikuṇṭhita [cp. kuṇṭhita]=pariguṇṭhita (q. v.); covered, surrounded J VI.89.

Paṭikuttaka [or uncertain etym.; paṭi+kuttaka?] a sort of bird J VI.538.

Paṭikubbara [paṭi+kubbara] the part of the carriage--pole nearest to the horse(?) A IV.191.

Paṭikulyatā (f.) [fr. paṭikūla, perhaps better to write patikkulyatā] reluctance, loathsomeness M I.30; A V.64. Other forms are paṭikūlatā, pāṭikkūlyatā, & pāṭikulyā (q. v.).

Paṭikūṭa (nt.) [paṭi+kūṭa1] cheating in return J II.183.

Paṭikūlatā (f.) [fr. paṭikkūla] disgustiveness Vism 343 sq.

Paṭikeḷanā see parikeḷanā; i. e. counter--playing Dh I.286.

Paṭikoṭṭeti [paṭi+koṭṭeti as Caus. of kuṭati] to bend away, to make refrain from M I.115; S II.265 (cp. id. p. A IV.47 with trs. °kuṭati & v. l. °kujjati which may be a legitimate variant). The T. prints pati°.

Paṭikopeti [paṭi+kopeti] to shake, disturb, break (fig.) J V.173 (uposathaŋ).

Paṭikkanta [pp. of paṭikkamati] gone back from (--°), returned (opp. abhi°) D I.70 (abhikkanta+); A II.104, 106 sq., 210; Pv IV.143 (cp. PvA 240); DA I.183 (=nivattana); VvA 6 (opp. abhi°) PvA 11 (piṇḍapāta°), 16 (id.). For opp. of paṭikkanta in conn. with piṇḍāya see paviṭṭha.

Paṭikkantaka [fr. last] one who has come or is coming back DhA I.307.

Paṭikkama [fr. paṭi+kram] going back Pv IV.12 (abhikkama+"going forward and backward"; cp. PvA 219).

Paṭikkamati [paṭi+kram] to step backwards, to return (opp. abhi°) Vin II.110, 208; M I.78; S I.200, 226; II.282; Sn 388 (ger. °kkamma=nivattitvā SnA 374); SnA 53. -- Caus. paṭikkamāpeQ to cause to retreat J I.214 Miln 121. -- pp. paṭikkanta (q. v.).

Paṭikkamana (nt.) [fr. paṭikkamati] returning, retiring, going back Dh I.95; in °sālā meaning "a hall with seats of distinction" SnA 53.

Paṭikkūla (adj.) [paṭi+kūla] lit. against the slope; averse, objectionable, contrary, disagreeable Vin I.58 (°kūla); D III.112, 113; M I.341 (dukkha°); S IV.172 (id.); J I.393; VvA 92 (K.); PvA 77; VbhA 250 sq. -- app° without objection, pleasant,

agreeable Vv 532 (K.); Vism 70 (k). -- nt. °ŋ loathsomeness, impurity VvA 232. See also abstr. pāṭikkūlyatā (paṭi°).
--gāhitā as neg. a° "refraining from contradiction" (Dhs trsln) Pug 24 (k.); Dhs 1327 (k.). --manasikāra realisation of the impurity of the body DhA II.87 (°kkula); VbhA 251. --saññā (āhāre) the consciousness of the impurity of material food D III.289, 291; S V.132; A IV.49; adj. °saññin S I.227; V.119, 317; A III.169.

Paṭikkosati [paṭi+kruś] to blame, reject, revile, scorn Vin I.115; II.93; M III.29; D I.53 (=paṭibāhati DA I.160); S IV.118 (+apavadati); Sn 878; Dh 164; J IV.163; Miln 131, 256; DhA III.194 (opp. abhinandati). -- pp. paṭikuṭṭha (q. v.).

Paṭikkosana (nt.) & °ā (f.) [fr. paṭikkosati] protest Vin I.321; II.102 (a°).

Paṭikkhati [paṭi+īks] to look forward to, to expect Sn 697 (paṭikkhaŋ sic ppr.=āgamayanā SnA 490).

Paṭikkhitta [pp. of paṭikkhipati] refused, rejected D I.142; M I.78, 93; A I.296; II.206; J II.436; Nett 161, 185 sq.; DhA II.71.

Paṭikkhipati [paṭi+khipati] to reject, refuse, object to, oppose J I.67; IV.105; Miln 195; DA I.290; DhA I.45; II.75; PvA 73, 114, 151, 214 (aor. °khipi=vāresi). --appaṭikkhippa (grd.) not to be rejected J II.370. <-> Contrasted to samādiyati Vism 62, 64 & passim.

Paṭikkhepa [fr. paṭi+kṣip] opposition, negation, contrary SnA 228 for "na"), 502; PvA 189 (°vacana the opp. expression). °to (abl.) in opposition or contrast to PvA 24.

Paṭikhamāpita [pp. of paṭi+khamāpeti, Caus. of khamati] forgiven DhA II.78.

Paṭigacca see paṭikacca.

Paṭigacchati to give up, leave behind J IV.482 (gehaŋ); cp. paccagū.

Paṭigandhiya only as neg. appaṭi° (q. v.).

Paṭigāthā (f.) [paṭi+gāthā] counter--stanza, response SnA 340. Cp. paccanīka--gāthā.

Paṭigādha [paṭi+gādha2] a firm stand or foothold A III.297 sq.; Pug 72=Kvu 389.

[paṭi+gāyati] to sing in response, to reply by a song J IV.395 (imper. °gāhi).

Paṭigijjha (adj.) [paṭi+gijjha, a doublet of giddha, see gijjha2] greedy; hankering after Sn 675 (SnA 482 reads °giddha and explns by mahāgijjha).

Paṭigīta (nt.) [paṭi+gīta] a song in response, counter song J IV.393.

[paṭi+gūhati] to concert, keep back Cp. I.918.

Paṭiggaṇhanaka (adj.--n.) [paṭiggaṇhana (=paṭiggahaṇa) +ka] receiving, receiver PvA 175.

[paṭi+gaṇhāti] to receive, accept, take (up) D I.110 (vatthaŋ), 142; Vin I.200; II.109, 116 (a sewing--needle); S IV.326 (jātarūpa--rajataŋ); Sn 479, 689, 690; Dh 220; J I.56, 65; DA I.236; PvA 47. In special phrase accayaŋ paṭiggaṇhāti to accept (the confession of) a sin, to pardon a sin Vin II.192; D I.85; M I.438; J V.379. -- pp. paṭiggahita (q. v.). -- Caus. °ggaheti Vin II.213; M I.32.

Paṭiggaha [fr. paṭigganhāti] 1. receiving, acceptance; one who receives, recipient J I.146; II.9; VI.474; Pv III.111. -- 2. friendly reception J VI.526. -- 3. receptacle (for water etc.) Vin II.115, 213 (udaka°). -- 4. a thimble Vin II.116.

Paṭiggahaṇa (nt.) [fr. paṭigganhāti] acceptance, receiving, taking M III.34; S V.472; SnA 341. -- accaya° acceptance of a sin, i. e. pardon, absolution J V.380.

Paṭiggahita [pp. of paṭigganhāti] received, got, accepted, appropriated, taken Vin I.206, 214; J VI.231. -- As appaṭiggahitaka (nt.) "that which is not received" at Vin IV.90.

Paṭiggahītar [n. ag. of paṭigganhāti] one who receives, recipient D I.89.

Paṭiggāha see patiṭṭhāha.

Paṭiggāhaka (adj.--n.) [fr. paṭigganhāti] receiving, accepting; one who receives, recipient Vin II.213; D I.138; A I.161; II.80 sq.; III.42, 336; J I.56; PvA 7, 128, 175 (opp. dāyaka); VvA 195; Sdhp 268.

Paṭiggāhaṇa (nt.) [fr. paṭigganhāti] reception, taking in J VI.527.

Paṭigha (m. & nt.) [paṭi+gha, adj. suffix of ghan=han, lit. striking against] 1. (ethically) repulsion, repugnance, anger D I.25, 34; III.254, 282; S I.13; IV.71, 195, 205, 208 sq.; V.315; A I.3, 87, 200; Sn 371, 536; Dhs 1060; Miln 44; DA I.22. -- 2. (psychologically) sensory reaction D III.224, 253, 262; S I.165, 186; A I.41, 267; II.184; Dhs 265, 501, 513, 579; VbhA 19. See on term Dhs trsln 72, 204, 276 and passim. -- appaṭigha see separately s. v. Note. How shall we read paṭighaṭṭha nānighaŋso at DhsA 308? (paṭigha--ṭṭhāna--nighaŋso, or paṭighaṭṭana--nighaŋso?)

Paṭighavant (adj.) [fr. paṭigha] full of repugnance, showing anger S IV.208, 209.

Paṭighāta [paṭi+ghāta, of same root as paṭigha] 1. (lit.) warding off, staying, repulsion, beating off D III.130; M I.10; A I.98; IV.106 sq.; J I.344; Vism 31 (=paṭihanana); Miln 121; DhA II.8; PvA 33. -- 2. (psych.) resentment Dhs 1060, cp. Dhs trsl. 282.

Paṭighosa [paṭi+ghosa] echo Vism 554.

Paṭicamma in °gataŋ sallaŋ at J VI.78 to be expld not with C. as from paṭi+camati (cam to wash, cp. ācamati), which does not agree with the actual meaning, but according to Kern, Toev. II.29, s. v. as elliptical for paṭibhinna--camma, i. e. piercing the skin so as to go right through (to the opp. side) which falls in with the C. expln "vāmapassena pavisitvā dakkhiṇapassena viniggatan ti."

Paṭicaya & (paṭiccaya) [paṭi+caya] adding to, heaping up, accumulation, increase Vin II.74; III.158 (pati°); S III.169; A III.376 sq. (v. l. pati°); IV.355; V.336 sq.; Th 1, 642; Ud 35 (pati°); Miln 138.

Paṭicarati [paṭi+carati) 1. to wander about, to deal with Miln 94. -- 2. to go about or evade (a question), to obscure a matter of discussion, in phrase aññena aññaŋ p. "to be saved by another in another way," or to from one (thing) to another, i. e. to receive a diff, answer to what is asked D I.94; Vin IV.35; M I.96, 250, 442; A IV.168 (v. l. paṭivadati); expld at DA I.264 by ajjhottharati paṭicchādeti "to cover over," i. e. to conceal (a question). See on expression Dialogues I.116.

Paṭicaleti [Caus. of paṭicalati] to nudge J V.434.

Paṭicāra [fr. paṭi+car] intercourse, visit, dealing with Miln 94.

Paṭicodana (nt.) [abstr. fr. paṭicodeti] rebuking, scolding (back) DhsA 393.

Paṭicodeti [paṭi+codeti] to blame, reprove M I.72; Vin IV.217; Ud 45.

Paṭicca [ger. of pacceti, paṭi+i; cp. BSk. pratītya] grounded on, on account of, concerning, because (with acc.) M I.265 (etaŋ on these grounds); S III.93=It 89 (atthavasaŋ); J II.386 (=abhisandhāya); Sn 680, 784, 872, 1046; SnA 357; DhA I.4; PvA 64 (maraṇaŋ), 164, 181 (kammaŋ), 207 (anuddayaŋ). See also foll.
--vinīta trained to look for causality M III.19.

Paṭicca--samuppanna [p.+samuppana] evolved by reason of the law of causation D III.275; M I.500; S II.26; A V.187; Ps I.51 sq., 76 sq.; Vbh 340, 362. Cp. BSk. pratitya samutpanna MVastu III.61.

Paṭicca--samuppāda [p.+samuppāda, BSk. prātītyasamutpāda, e. g. Divy 300, 547] "arising on the grounds of (a preceding cause)" happening by way of cause, working of cause & effect, causal chain of causation; causal genesis, dependent origination, theory of the twelve causes. -- See on this Mrs. Rh. D. in Buddhism 90 f., Ency. Rel. & Ethics, s. v. & KS II., preface. Cpd. p. 260 sq. with diagram of the "Wheel of Life"; Pts. of Controversy, 390 f. -- The general formula runs thus: Imasmiŋ sati, idaŋ hoti, imass'uppādā, idaŋ uppajjati; imasmiŋ asati, idaŋ na hoti; imassa nirodhā, idaŋ nirujjhati. This being, that becomes; from the arising of this, that arises; this not becoming, that does not become: from the ceasing of this, that ceases M II.32; S II.28 etc. The term usually occurs applied to dukkha in a famous formula which expresses the Buddhist doctrine of evolution, the respective stages of which are conditioned by a preceding cause & constitute themselves the cause of resulting effect, as working out the next state of the evolving (shall we say) "individual" or "being," in short the bearer of evolution. The respective links in this chain which to study & learn is the first condition for a "Buddhist" to an understanding of life, and the cause of life, and which to know forward and backward (anuloma--paṭilomaŋ manas'âkāsi Vin I.1) is indispensable for the student, are as follows. The root of all, primary cause of all existence, is avijjā ignorance; this produces sankhārā: karma, dimly conscious elements, capacity of impression or predisposition (will, action, Cpd.; synergies Mrs. Rh. D.), which in their turn give rise to viññāṇa thinking substance (consciousness, Cpd.; cognition Mrs. Rh. D.), then follow in succession the foll. stages: nāmarūpa individuality (mind & body, animated organism Cpd.; name & form Mrs. Rh. D.), saḷāyatana the senses (6 organs of sense Cpd.; the sixfold sphere Mrs. Rh. D.), phassa contact, vedanā feeling, taṇhā thirst for life (craving), upādāna clinging to existence or attachment (dominant idea Cpd.; grasping Mrs. Rh. D.), bhava (action or character Cpd.; renewed existence Mrs. Rh. D.), jāti birth (rebirth conception Cpd.), jarāmaraṇa (+soka--parideva--dukkhadomanass'ûpayāsā) old age & death (+tribulation, grief, sorrow, distress & despair). The BSk. form is pratītya--samutpāda, e. g. at Divy 300, 547.
The Paṭicca--samuppāda is also called the Nidāna ("basis," or "ground," i. e. cause) doctrine, or the Paccay'ākāra ("related--condition"), and is referred to in the Suttas as Ariya--ñāya ("the noble method or system"). The term paccay'ākāra is late and occurs only in Abhidhamma--literature. -- The oldest account is found in the Mahāpadāna Suttanta of the Dīgha Nikāya (D II.30 sq.; cp. Dial. II.24 sq.), where 10 items form the constituents of the chain, and are given in backward order, reasoning from the appearance of dukkha in this world of old age and death towards the original cause of it in viññāṇa. The same chain occurs again at S II.104 sq. -- A later development shows 12 links, viz. avijjā and sankhārā added to precede viññāṇa (as above). Thus at S II.5 sq. -- A detailed exposition of the P.--s. in Abhidhamma literature is the exegesis given by Bdhgh at Vism XVII. (pp. 517--586, under the title of Paññā--bhūmi--niddesa), and at VbhA 130--213 under the title of Paccayākāra--vibhanga. <-> Some passages selected for ref.: Vin I.1 sq.; M I.190, 257; S I.136; II.1 sq., 26 sq., 42 sq., 70, 92 sq., 113 sq.; AI.177; V.184; Sn. 653; Ud 1 sq.; Ps I.50 sq.; 144; Nett 22, 24, 32, 64 sq.; DA I.125, 126.
--kusala skilled in the (knowledge of the) chain of causation M III.63; Nd1 171; f. abstr. °kusalatā D III.212.

Paṭicchaka (adj.) [fr. paṭicchati) receiving J VI.287.

Paṭicchati [paṭi+icchati of iṣ2; cp. BSk. pratīcchati Divy 238 and sampaṭicchati] to accept, receive, take A III.243 (udakaŋ); Vin IV.18; Th 2, 421; J I.233; II.432; III.171; IV.137; V.197; DhA III.271. -- pp. paṭicchita (q. v.). Caus. II. paṭicchāpeti to entrust, dedicate, give J I.64, 143, 159, 383, 506; II.133; PvA 81.

Paṭicchanna [pp. of paṭicchādeti] covered, concealed, hidden Vin II.40; A I.282; Sn 126, 194; Pv I.102

(kesehi=paṭicchādita PvA 48); II.102 (kesehi); DA I.276, 228; SnA 155; KhA 53; VbhA 94 (°dukkha); PvA 43, 103.
--appaṭicchanna unconcealed, open, unrestrained Vin II.38; J I.207.
--kammanta of secret doing, one who acts underhand or conceals his actions A II.239; Sn 127.

Paṭicchavi in appaṭicchavi in appaṭicchavi at Pv II.113 read with v. l. as sampatitacchavi.

Paṭicchāda [fr. paṭi+chad] 1. covering, clothes, clothing Pv II.116 (=vattha PvA 76). -- 2. deceiving, hiding; concealment, deception Sn 232.

Paṭicchādaka =prec. DhsA 51.

Paṭicchādana (nt.) [fr. paṭicchādeti] covering, hiding, concealment M I.10; A III.352; Vbh 357=SnA 180.

Paṭicchādaniya (nt.) [fr. paṭicchādeti] the flavour of meat, flavouring, meat broth or gravy Vin I.206, 217; Miln 291.

Paṭicchādita [pp. of paṭicchādeti, cp. paṭicchanna] covered, concealed, hidden J VI.23 (=paṭisanthata) PvA 48.

Paṭicchādī (f.) [fr. paṭicchādeti] 1. covering, protection Vin II.122. -- 2. antidote, remedy, medicine (or a cloth to protect the itch) Vin I.296; IV.171.

Paṭicchādeti [paṭi+chādeti, Caus. of chad] 1. to cover over, conceal, hide S I.70, 161; DA I.264; VvA 65 (dhanaŋ); KhA 191; PvA 76, 88, 142 (kesehi), 194 (=parigūhati). -- 2. to clothe oneself Vin I.46. -- 3. to dress (surgically), to treat (a wound) M I.220. -- 4. to conceal or evade (a question) DA I.264. -- pp. paṭicchādita & paṭicchanna (q. v.).

Paṭicchita [pp. of paṭicchati] accepted, taken up Sn 803 (pl. °tāse, cp. Nd1 113 & SnA 531).

Paṭijaggaka (adj.) [fr. paṭijaggati] fostering, nursing, taking care of J V.111.

Paṭijaggati [paṭi+jaggati, cp. BSk. pratijāgarti Divy 124, 306] lit. to watch over, i. e. to nourish, tend, feed, look after, take care of, nurse Dh 157; J I.235, 375; II.132, 200, 436; Vism 119; DhA I.8, 45, 99, 392; IV.154; PvA 10, 43. -- pp. paṭijaggita (q. v.). -- Caus. °jaggāpeti.

Paṭijaggana (nt.) [fr. paṭijaggati] rearing, fostering, tending; attention, care J I.148; Miln 366; DhA I.27; II.96.

Paṭijagganaka (adj.) [fr. paṭijaggana] to be reared or brought up J VI.73 (putta).

Paṭijaggāpeti [Caus. II. of paṭijaggati] to make look after or tend Vism 74.

Paṭijaggita [pp. of paṭijaggati] reared, cared for, looked after, brought up J V.274, 331.

Paṭijaggiya (adj.) [grd. of paṭijaggati] to be nursed DhA I.319.

Paṭijānāti [paṭi+jānāti] to acknowledge, agree to, approve, promise, consent D I.3, 192; S I.68, 172; II.170; III.28; V 204, 423; Sn 76, 135, 555, 601, 1148; J I.169; DhA I.21; PvA 223 (pot. paṭiññeyya), 226 (id.), 241; ger. paṭiññāya Vin II.83 (a°). -- pp. paṭiññāta (q. v.).

Patijīvan (--°) in phrase jīva--paṭijīvaŋ at J II.15 is to be taken as a sort of redupl. cpd. of jīva, the imper. of jīvati "live," as greeting. We might translate "the greeting with 'jīva' and reciprocating it."

Paṭiñña (adj.) [=paṭiññā] acknowledged; making belief, quâsi--; in phrase samaṇa° a quâsi--Samaṇa, pretending to be a

Samaṇa A I.126; II.239; cp. Sakyaputtiya° S II.272; sacca° J IV.384, 463; V.499.

Paṭiññā (f.) [fr. paṭi+jñā; cp. later Sk. pratijñā] acknowledgment, agreement, promise, vow, consent, permission D III.254; J I.153; Pv IV.112, 144; Miln 7; DhA II.93: PvA 76, 123; SnA 397, 539.--patiññaŋ moceti to keep one's promise DhA I.93.

Paṭiññāta [pp. of paṭijānāti] agreed, acknowledged, promised Vin II.83, 102; D I.88; A I.99; IV.144; PvA 55.

Paṭita (adj.) satisfied, happy DhA II.269 (°ācāra)

etc. see pati°.

Paṭitittha (nt.) [paṭi+tittha] opposite bank (of a river) J V.443.

Paṭitthambhati [paṭi+thambhati] to stand firm (against) Miln 372.

Paṭidaṇḍa [paṭi+daṇḍa] retribution Dh 133, cp. DhA III.57, 58.

Paṭidadāti [paṭi+dadāti] to give back, to restore J I.177; IV.411 (°diyyare); PvA 276 (ger. °datvā).

Paṭidasseti [paṭi+dasseti] to show oneself or to appear again, to reappear Pv III.227.

Paṭidāna (nt.) [paṭi+dāna] reward, restitution, gift PvA 80.

Paṭidisā (f.) [paṭi+disā] an opposite (counter--) point of the compass, opposite quarter D III.176 (disā ca p. ca vidisā ca).

Paṭidissati [paṭi+dissati; usually spelt pati°] to be seen, to appear J III.47=PvA 281; Sn 123; J IV.139; SnA 172.

Paṭidukkhāpanatā (f.) [paṭi+abstr. of dukkhāpeti, Caus. --Denom. fr. dukkha] the fact of being afflicted again with súffering Miln 180.

Paṭideseti [paṭi+deseti] to confess Vin II.102. See also pāṭidesaniya.

Paṭidhāvati [paṭi+dhāvati] to run back to (acc.) M I.265 ÷ S II.26 (pubbanṭaŋ; opp. aparantaŋ ādhāvati M, upadhāvati S); Sdhp 167.

Paṭinandati [paṭi+nandati] to accept gladly, to greet in return S I.189.

Paṭinandita [pp. of paṭi+nand] rejoicing or rejoiced; greeted, welcomed Sn 452 (pati°); J VI.14, 412.

Paṭināsikā (f.) [paṭi+nāsikā] a false nose J I.455, 457.

Paṭinijjhatta (adj.) [paṭi+nijjhatta] appeased again J VI.414.

Paṭiniddesa [paṭi+niddesa] coming back upon a subject Nett 5.

Paṭinivattati [paṭi+nivattati] to turn back again Vin I.216; J I.225; Miln 120, 152 (of disease), 246; PvA 100, 126. --Caus. °nivatteti to make turn back PvA 141; C. on A III.28 (see paccāsāreti).

Paṭinivāsana (nt.) [paṭi+nivāsana1] a dress given in return Vin I.46=II.223.

Paṭinissagga [paṭi+nissagga of nissajjati, nis+sṛj, Cp. BSk. pratinisarga AvŚ II.118, pratiniḥsarga ib. II.194; MVastu II.549; pratinissagga MVastu III.314, 322] giving up, forsaking; rejection, renunciation Vin III.173; M III. 31; S V. 421 sq.; A I.100, 299; IV.148, 350; Ps I.194 (two p., viz. pariccāga° and pakkhandana°); Pug 19, 21, 22. -- ādāna° S V.24; A V.233, 253 sq.; upadhi° It 46, 62; sabbûpadhi° S I.136; III.133; V.226; A I.49; V.8, 110, 320 sq.; °ânupassanā Ps II.44 sq.; °ânupassin M III.83; S IV.211; V.329; A IV.88, 146 sq.; V.112, 359.

Paṭinissaggin (adj.) [fr. paṭinissagga] giving up, renouncing, or being given up, to be renounced, only in cpd. duppaṭi° (sup°) hard (easy) to renounce D III.45; M I.96; A III.335; V.150.

Paṭinissajjati [paṭi+nissajjati, cp. BSk. pratinisṛjati AvŚ II.190] to give up, renounce, forsake Vin III.173 sq.; IV.294; S II.110; A V.191 sq. -- ger. paṭinissajja S I.179; A IV.374 sq.; Sn 745, 946 (cp. Nd1 430). -- pp. paṭinissaṭṭha (q. v.).

Paṭinissaṭṭha [pp. of paṭinissajjati, BSk. pratiniḥsṛṣṭa Divy 44 and °nisṛṣṭa Divy 275] given up, forsaken (act. & pass.), renouncing or having renounced Vin III.95; IV.27, 137; M I.37; S II.283; A II.41; It 49; Nd1 430, 431 (vanta pahīna p.); PvA 256.

Paṭinissarati [paṭi+nissarati] to depart, escape from, to be freed from Nett 113 (=niyyāti vimuccati C.).

Paṭineti [paṭi+neti] to lead back to (acc.) Vv 5217; Th 2, 419; Pv II.1221 (imper. °nayāhi); PvA 145, 160.

Paṭipakkha (adj.--n.) [paṭi+pakkha] opposed, opposite; (m.) an enemy, opponent (cp. pratipakṣa obstacle Divy 352) Nd1 397; J I.4, 224; Nett 3, 112, 124; Vism 4; DhA I.92; SnA 12, 21, 65, 168, 234, 257, 545; PvA 98; DhsA 164; Sdhp 211, 452.

Paṭipakkhika (adj.) [fr. paṭipakkha] opposed, inimical Sdhp 216.

Paṭipajjati [paṭi+pad, cp. BSk. pratipadyate] to enter upon (a path), to go along, follow out (a way or plan), to go by; fig. to take a line of action, to follow a method, to be intent on, to regulate one's life D I.70 (saŋvarāya). 175 (tathattāya); S II.98 (kantāramaggaŋ); IV.63 (dhammass'anudhammaŋ); V.346 (id.); IV.194 (maggaŋ); A I.36 (dhammânudhammaŋ); II.4; Sn 317, 323, 706, 815, 1129 (cp. Nd2 384); Dh 274 (maggaŋ); Pug 20 (saŋvarāya); PvA 43 (maggaŋ), 44 (ummaggaŋ), 196 (dhanaŋ); Sdhp 30. -- 3rd sg. aor. paccāpādi J IV.314. -- ger. pajjitabba to be followed PvA 126 (vidhi), 131 (id.), 281. -- pp. paṭipanna (q. v.). -- Caus. paṭipādeti (q. v.).

Paṭipajjana (nt.) [fr. paṭipajjati] a way or plan to be followed, procedure, in °vidhi method, line of action PvA 131 (v. l. BB), 133.

Paṭipaṇāmeti [paṭi+pa+Caus. of nam] to make turn back, to send back, ward off, chase away M I.327 (siriŋ); S IV.152 (ābādhaŋ); Miln 17 (sakaṭāni).

Paṭipaṇṇa (nt.) [paṭi+paṇṇa] a letter in return, a written reply J I.409.

Paṭipatti (f.) [fr. paṭi+pad] "way," method, conduct, practice, performance, behaviour, example A I.69; V.126 (dhammânudhamma°), 136; Ps II.15; Nd1 143; Nd2 s. v.; Miln 131, 242; DhA II.30; DhA IV.34 (sammā° good or proper behaviour); PvA 16 (parahita°), 54, 67; DA I.270; Sdhp 28, 29, 37, 40, 213, 521.

Paṭipatha [paṭi+patha] a confronting road, opposite way Vin II.193 (°ŋ gacchati to go to meet); III.131; IV.268; Miln 9; Vism 92; DhA II.88.

Paṭipadā (f.) [fr. paṭi+pad] means of reaching a goal or destination, path, way, means, method, mode of progress (cp.

Dhs. trsln 53, 82, 92, 143), course, practice (cp. BSk. pratipad in meaning of pratipatti "line of conduct" AvŚ II.140 with note) D I.54 (dvatti p.), 249 (way to); S II.81 (nirodhasāruppa--gāminī p.); IV.251 (bhaddikā), 330 (majjhimā) V.304 (sabbattha--gāminī), 361 (udaya--gāminī sotāpatti°), 421; D III.288 (ñāṇadassana--visuddhi°); A I.113, 168 (puñña°) II.76, 79, 152 (akkhamā); Vbh 99, 104 sq., 211 sq., 229 sq., 331 sq. -- In pregnant sense The path (of the Buddha), leading to the destruction of all ill & to the bliss of Nibbāna (see specified under magga, ariyamagga, sacca), thus a quâsi synonym of magga with which freq. combd (e.g. D I.156) Vin I.10; D I.157; III.219 (anuttariya); M II.11; III.251, 284; S I.24 (daḷhā yāya dhīrā pamuccanti); A I.295 sq. (āgāḷhā nijjhāmā majjhimā); Sn 714 (cp. SnA 497), 921; Ps II.147 (majjhimā); Nett 95 sq.; Pug 15, 68; VvA 84 (°sankhāta ariyamagga). Specified in various ways as follows: āsava--nirodha--gāminī p. D I.84; dukkha--nirodha--g°. D I.84, 189; III.136; S V.426 sq.; A I.177; Ps I.86, 119; Dhs 1057; lokanirodha--g° A II.23; It 121; with the epithets sammā° anuloma° apaccanīka° anvattha° dhammânudhamma° Nd1 32, 143, 365; Nd2 384 etc. (see detail under sammā°). -- There are several groups of 4 paṭipadā mentioned, viz. (a) dukkhā dandhâbhiññā, sukhā & khippâbhiññā dandh° & khipp°, i. e. painful practice resulting in knowledge slowly acquired & quickly acquired, pleasant practice resulting in the same way D III.106; A II.149 sq., 154; V.63; SnA 497; (b) akkhamā, khamā, damā & samā p. i. e. want of endurance, endurance, self--control, equanimity.

Paṭipanna [pp. of paṭipajjati] (having) followed or following up, reaching, going along or by (i. e. practising), entering on, obtaining S II.69; IV.252; A I.120 (arahattāya); IV.292 sq. (id.), 372 sq.; It 81 (dhammânudhamma°); Sn 736; Dh 275 (maggaŋ); Vv 3423 (=maggaṭṭha one who has entered the path VvA 154)=Pv IV.349; Pug 63; Miln 17; DA I.26; PvA 78, 112 (maggaŋ), 130, 174 (sammā°), 242; (dhammiyaŋ paṭipadaŋ); DhA I.233 (magga° on the road, wandering).

Paṭipannaka (adj. n.) [fr. paṭipanna] one who has entered upon the Path (ariyamagga) Pug 13 (=maggaṭṭhaka, phalatthāya paṭipannattā p. nāma PugA 186); Miln 342, 344; Nett 50; DhsA 164. See also Miln trsl. II.231, 237.

Paṭiparivatteti [paṭi+p.] to turn back or round once more M I.133.

Paṭipaviṭṭha [pp. of paṭipavisati] gone inside again Sn 979.

Paṭipavisati [paṭi+pavisati] to go in(to) again; Caus. °paveseti to make go in again, to put back (inside) again Vin I.276. -- pp. paṭipaviṭṭha (q. v.).

Paṭipasaŋsati [paṭi+pasaŋsati] to praise back or in return J II.439.

Paṭipaharati [paṭi+paharati] to strike in return DhA I.51.

Paṭipahiṇati [paṭi+pahinati] to send back (in return) DhA I.216.

Paṭipākatika (adj.) [paṭi+pākatika] restored, set right again, safe and sound J III.167 (=pākatika at PvA 66); IV.407; VI.372; PvA 123, 284.

Paṭipāṭi (f.) [paṭi+pāṭi] order, succession Vin I.248 (bhatta°); Vism 411 (khandha°); usually in abl. paṭipāṭiyā adv. successively, in succession, alongside of, in order Vism 343 = J V.253 (ghara° from house to house); ThA 80 (magga°); DhA I.156; II.89; III.361; SnA 23, 506; PvA 54; VvA 76, 137.

Paṭipāṭika (adj.) [fr. last] being in conformity with the (right) order ThA 41.

Paṭipādaka [fr. paṭi+pad] the supporter (of a bed) Vin I.48; II.208.

Paṭipādeti [Caus. of paṭipajjati, cp. BSk. pratipādayati in same meaning AvŚ I.262, 315] to impart, bring into, give to, offer, present M I.339; J V.453, 497; Pv II.81 (vittaŋ).

Paṭipiŋsati [paṭi+piŋsati] to beat against S II.98 (ure); J VI.87; Vism 504 (urāni).

Paṭipiṇḍa [paṭi+piṇḍa] alms in return J II.307; V.390 (piṇḍa° giving & taking of alms); Miln 370.

Paṭipīta in asuci° in asuci° at A III.226 is not clear (v. l. °pīḷita perhaps to be preferred).

Paṭipīḷana (nt.) [fr. paṭipīḷeti] oppression Miln 313, 352.

Paṭipīḷita (adj.) [paṭi+pp. of pīḍ] pressed against, oppressed, hard pressed Miln 262, 354.

Paṭipuggala [paṭi+puggala] a person equal to another, compeer, match, rival M I.171=Miln 235; S I.158; Sn 544; It 123 (natthi te paṭipuggala). -- appaṭipuggala without a rival, unrivalled, without compare S I.158; III.86; Th 2, 185; J I.40; Miln 239 (cp. Miln trsl. II.43).

Paṭipuggalika (adj.) [fr. paṭipuggala] belonging to one's equal, individual Dhs 1044. Perhaps read pāṭi° (q. v.).

Paṭipucchati [paṭi+pucchati] to ask (in return), to put a question to, to inquire D I.60; M I.27; S III.2; Sn p. 92; J I.170; IV.194; PvA 32, 56, 81; A I.197; II.46; also neg. appaṭipucchā (abl. adv.) without inquiry Vin I.325.

Paṭipucchā (f.) [paṭi+pucchā] a question in return, inquiry; only °-- (as abl.) by question, by inquiry, by means of question & answer in foll. cpds.: °karaṇīya Vin I.325; °vinīta A I.72; °vyākaraṇīya (pañha) D III.229.

Paṭipurisa [paṭi+purisa] a rival, opponent Nd1 172.

Paṭipūjana (nt.) or °ā (f.) [fr. paṭi+pūj] worship, reverence, honour Miln 241.

Paṭipūjeti [paṭi+pūjeti] to honour, worship, revere Sn 128; Pv I.13; Miln 241.

Paṭipeseti [paṭi+peseti] to send out to PvA 20.

Paṭippaṇāmeti [paṭi+paṇāmeti] to bend (back), stretch out DhsA 324.

Paṭippassaddha [pp. of paṭippassambhati] allayed, calmed, quieted, subsided S IV.217, 294; V.272; A I.254; II.41; J III.37, 148; IV.430; Ps II.2; Pug 27; KhA 185; PvA 23, 245, 274. Note. The BSk. form is pratiprasrabdha Divy 265.

Paṭippassaddhi (f.) [fr. paṭippassaddha] subsidence, calming, allaying, quieting down, repose, complete ease Vin I.331 (kammassa suppression of an act); Ps II.3, 71, 180; Nett 89; Dhs 40, 41, 320; SnA 9. Esp. frequent in the Niddesas in stock phrase expressing the complete calm attained to in emancipation, viz. vūpasama paṭinissagga p. amata nibbāna, e. g. Nd2 429.

Paṭippassambhati [paṭi+ppa+sambhati of śrambh. Note however that the BSk. is °praśrambhyati as well as °srambhyati, e. g. MVastu I.253, 254; Divy 68, 138, 494, 549, 568] to subside, to be eased, calmed, or abated, to pass away, to be allayed S I.211; V.51; aor. °ssambhi DhA II.86 (dohaḷo); IV.133 (ābādho). -- pp. paṭippassaddha (q. v.). -- Caus. paṭippassambheti to quiet down, hush up, suppress, bring to a standstill, put to rest, appease Vin I.49 (kammaŋ), 144 (id.), 331 (id.); II.5 (id.), 226 (id.); M I.76; J III.28 (dohaḷaŋ).

Paṭipassambhanā (f.) & °ppassambhitatta (nt.) are exegetical (philosophical) synonyms of paṭippassaddhi at Dhs 40, 41, 320.

Paṭippharati [paṭi+pharati] to effulge, shine forth, stream out, emit, fig. splurt out, bring against, object M I.95 sq.; A

IV.193 (codakaŋ); J I.123, 163; Nd1 196 (vādaŋ start a word--fight); Miln 372; DhA IV.4 (vacanaŋ).

Paṭibaddha (adj.) [paṭi+baddha, pp. of bandh] bound to, in fetters or bonds, attracted to or by, dependent on D I.76; Vin IV.302 (kāya°); A V.87 (para°); Dh 284; Miln 102 (āvajjana°); PvA 134 (°jīvika dependent on him for a living). -- Freq. in cpd. °citta affected, enamoured, one's heart bound in love Vin III.128; IV.18; Sn 37 (see Nd2 385), 65; PvA 46, 145 (°tā f. abstr.), 151, 159 (rañño with the king).

Paṭibandha (adj.) [paṭi+bandha] bound to, connected with, referring to Ps I.172, 184.

Paṭibandhati [paṭi+bandhati] to hold back, refuse J IV.134 (vetanaŋ na p.=aparihāpetvā dadāti).

Paṭibandhu [paṭi+bandhu] a connection, a relation, relative Dhs 1059, 1136, 1230; DhsA 365.

Paṭibala (adj.) [paṭi+bala] able, adequate, competent Vin I.56, 342; II.103, 300; III.158; A V.71; Miln 6.

Paṭibāḷha [pp. of paṭibāhati, though more likely to paṭi+ vah2] (op)pressed, forced, urged Vbh 338=Miln 301.

Paṭibāhaka [of paṭi+bādh] antidote Miln 335; repelling, preventing J VI.571.

Paṭibāhati [paṭi+*bāh of bahis adv. outside] to ward off, keep off, shut out, hold back, refuse, withhold, keep out, evade Vin I.356; II.162, 166 sq., 274; IV.288; J I.64, 217; DhA II.2 (rañño āṇaŋ), 89 (sītaŋ); VvA 68; PvA 96 (maraṇaŋ), 252, 286 (grd. appaṭibāhanīya). Caus. °bāheti in same meaning J IV.194; DhA II.71; PvA 54. -- pp. paṭibāḷha (q. v.).

Paṭibāhana exclusion, warding off, prevention Miln 81; Vism 244.

Paṭibāhiya (adj.) [grd. of paṭibāhati] to be kept off or averted, neg. ap° J IV.152.

Paṭibāhira (adj.) [paṭi+bāhira] outside, excluded Vin II.168.

Paṭibimba (nt.) [paṭi+bimba] counterpart, image, reflection Vism 190; VvA 50; VbhA 164.

Paṭibujjhati [paṭi+bujjhati] to wake up, to understand, know, A III.105 sq.; ThA 74; PvA 43, 128. -- pp. paṭibuddha (q. v.).

Paṭibuddha [pp. of paṭibujjhati] awakened, awake Sn 807.

Paṭibodha [fr. paṭi+budh, cp. paṭibujjhati] awaking, waking up Vv 5024.

Paṭibhajati [paṭi+bhaj] to divide M III.91.

Paṭibhaṇḍa [paṭi+bhaṇḍa, cp. BSk. pratipanya Divy 173, 271, 564] merchandise in exchange, barter J I.377; PvA 277.

Paṭibhaṇḍati [paṭi+bhaṇḍati] to abuse in return S I.162 (bhaṇḍantaŋ p.); A II.215 (id.); Nd1 397 (id.).

Paṭibhaya [paṭi+bhaya] fear, terror, fright S IV.195; PvA 90; Dāvs IV.35. Freq. in cpd. ap° & sap°, e. g. Vin IV.63; M I.134; III.61.

Paṭibhāga [paṭi+bhāga] 1. counterpart, likeness, resemblance Nd2 s. v.; Vism 125 (°nimitta, imitative mental reflex, memory--image); SnA 65, 76, 83, 114, 265; PvA 46, 178, 279. -- 2. rejoinder J VI.341 (pañha°). -- 3. counterpart, opposite, contrary M I.304. -- appaṭibhāga (adj.) unequalled, incomparable, matchless Miln 357 (+appaṭiseṭṭha); DhA I.423

(=anuttara).

Paṭibhāti [paṭi+bhā] to appear, to be evident, to come into one's mind, to occur to one, to be clear (cp. Vin. Texts II.30) S I.155 (°tu taŋ dhammikathā); V.153 (T. reads patibbāti); Sn 450 (p. maŋ=mama bhāgo pakāsati Sna 399); Nd1 234=Nd2 386 (also fut. °bhāyissati); J V.410; VvA 78=159 (maŋ p. ekaŋ pañhaŋ pucchituŋ "I should like to ask a question").

Paṭibhāna (nt.) [paṭi+bhāna. Cp. late Sk. pratibhāna, fr. Pali] understanding, illumination, intelligence; readiness or confidence of speech, promptitude, wit (see on term Vin. Texts III.13, 172; Pts. of Controversy, 378 f.) D I.16, 21, 23; S I.187; A II.135, 177, 230; III.42; IV.163; V.96; Ps II.150, 157; J VI.150; Pug 42; Vbh 293 sq.; VbhA 338, 394, 467; Miln 21; DA I.106. -- appaṭibhāna (adj.) bewildered, not confident, cowed down Vin II.78=III.162; M I.258; A III.57; J V.238, 369; VI.362.

Paṭibhānavant (adj.) [fr. paṭibhāna] possessed of intelligence or ready wit A I.24; Sn 58, 853, 1147; Nd1 234= Nd2 386; SnA 111 (pariyatti° & paṭivedha°).

Paṭibhāneyyaka (adj.) [ger. formation+ka fr. paṭibhāna] =paṭibhānavant Vin I.249 (cp. Vin. Texts II.140); A I.25.

Paṭibhāsati [paṭi+bhās] to address in return or in reply S I.134; Sn 1024.

Paṭimaŋsa (adj.) [for paṭimassa=Sk. *pratimṛśya, ger. of prati+mṛś, cp. in consonants haŋsa for harṣa etc.] as neg. app° not to be touched, untouched; faultless Vin II.248 (acchidda+); A V.79.

Paṭimagga [paṭi+magga, cp. similarly paṭipatha] the way against, a confronting road; °ŋ gacchati to go to meet somebody J IV.133; VI.127.

Paṭimaṇḍita [pp. of paṭi+maṇḍ] decorated, adorned with J I.8, 41, 509; PvA 3, 66, 211.

Paṭimantaka [fr. paṭi+mant] one who speaks to or who is spoken to, i. e. (1) an interlocutor J IV.18 (=paṭivacana--dayaka C.); -- (2) an amiable person (cp. Lat. affabilis=affable) M I.386.

Paṭimanteti [paṭi+manteti] to discuss in argument, to reply to, answer, refute; as pati° at Vin II.1; D I.93 (vacane), 94; Dh I.263; J VI.82, 294.

Paṭimalla [paṭi+malla] a rival wrestler S I.110; Nd1 172.

Paṭimasati [paṭi+masati of mṛś, cp. paṭimaŋsa] to touch (at) D I.106; Sn p. 108 (anumasati+). -- Caus. paṭimāseti (q. v.).

Paṭimā (f.) [fr. paṭi+mā] counterpart, image, figure J VI.125; Dāvs V.27; VvA 168 (=bimba); DhsA 334. -appaṭima (adj.) without a counterpart, matchless, incomparable Th 1, 614; Miln 239.

Paṭimānita [pp. of paṭimāneti] honoured, revered, served PvA 18.

Paṭimāneti [paṭi+Caus. of man] to wait on, or wait for, look after, honour, serve Vin II.169; IV.112; D I.106; J IV.2, 203; V.314; Miln 8; PvA 12; DA I.280. -- pp. paṭimānita (q. v.).

Paṭimāreti [paṭi+Caus. of mṛ] to kill in revenge J III.135.

Paṭimāseti [Caus. of patimasati] to hold on to, to restrain, keep under control; imper. paṭimāse (for °māsaya) Dh 379 (opp. codaya; expld by °parivīmaŋse "watch" DhA IV.117).

Paṭimukka (adj.) [pp. of paṭimuñcati; cp. also paṭimutta & ummukka, see Geiger, P.Gr. § 197] fastened on, tied to, wound round, clothed in S IV.91; M I.383; It 56; Th 2, 500 (? v. l. paripuṇṇa, cp. ThA 290); J I.384; VI.64; Miln 390; DhA I.394 (sīse); VvA 167 (so read for °mukkha), 296.

Paṭimukha (adj.) [paṭi+mukha] facing, opposite; nt. °ŋ adv. opposite SnA 399 (gacchati).

Paṭimuñcati [paṭi+muc] 1. to fasten, to bind (in lit. as well as appld sense), to tie, put on Vin I.46; S I.24 (veraŋ °muñcati for °muccati!); J I.384; II.22, 88, 197; IV. 380 (ger. °mucca, v. l. °muñca), 395; V.25 (attain), 49; VI.525; DhA III.295. -- Pass. paṭimuccati to be fastened, aor. °mucci J III.239; VI.176. -- 2. to attain, obtain, find J IV.285=VI.148.

(adj.) [pp. of paṭimuñcati, cp. paṭimukka] in sup° well purified, cleansed, pure J IV.18 (°kambu=paṭimutta--suvaṇṇ'ālankāra C.); V.400; Pv IV.133 (°ka--suṭṭhu paṭimuttabhāṇin PvA 230).

Paṭimokkha [fr. paṭi+muc] 1. a sort of remedy, purgative D I.12 osadhīnaŋ p. expld at DA I.98 as "khārâdīni datvā tad--anurūpo khaṇe gate tesaŋ apanayanaŋ." Cp. Dial. 26. -- 2. binding, obligatory J V.25 (sangaraŋ p. a binding promise). Cp. pāṭimokkha.

Paṭiya (nt.) [=paṭikā] a white woollen counterpane J IV.352 (=uṇṇāmaya--paccattharaṇāni setakambalāni pi vadanti yeva C.).

Paṭiyatta [pp. of paṭi+yat] prepared, got ready, made, dressed Vin IV.18 (alankata°); J IV.380 (C. for pakata), PvA 25 (C. for upaṭṭhita), 75 (alankata°), 135 (id.), 232 (id.), 279 (id.); KhA 118 (alankata°).

Paṭiyāti [paṭi+yā, cp. pacceti] to go back to, reach J VI.149 (C. for paṭimuñcati).

Paṭiyādita [pp. of paṭiyādeti] given, prepared, arranged, dedicated Miln 9; DhA II.75.

Paṭiyādeti [for *paṭiyāteti=Sk. pratiyātayati, Caus. of paṭi+yat, like P. niyyādeti=Sk. niryātayati] to prepare, arrange, give, dedicate SnA 447. -- pp. paṭiyādita (q. v.). -- Caus.II. paṭiyādāpeti to cause to be presented or got ready, to assign, advise, give over Vin I.249 (yāguŋ); Sn p. 110 (bhojaniyaŋ); P.vA 22, 141.

Paṭi--y--ālokaŋ gacchati "to go to the South" Vin IV.131, 161.

Paṭiyodha [paṭi+yodha] counterfight J III.3.

Paṭiyoloketi (T. paṭi--oloketi) [paṭi+oloketi] to look at, to keep an eye on, observe J II.406.

Paṭirava [paṭi+rava] shouting out, roar Dāvs IV.52.

Paṭirājā [paṭi+rājā] hostile king, royal adversary J VI.472; DhA I.193.

Paṭiruddha [pp. paṭi+rudh] obstructed, hindered, held back, caged J IV.4 (oruddha--paṭiruddha sic.).

Paṭirūpa (adj.) [paṭi+rūpa] fit, proper, suitable, befitting, seeming D I.91; Vin II.166 (seyyā); M I.123; S I.214; II.194 (ap°); Th 2, 341; Pv II.1215; J V.99; Pug 27; DhA III.142; PvA 26, 122 (=yutta), 124. --°desavāsa living in a suitable region D III.276=A II.32; Nett 29, 50. -- Spelt pati° at Dh 158; Sn 89, 187, 667; SnA 390. Cp. pāṭirūpika.

Paṭirūpaka (adj.) (--°) [fr. paṭirūpa] like, resembling, disguised as, in the appearance of, having the form of S I.230; DhA I.29 (putta°); PvA 15 (samaṇa°). As pati° at SnA 302, 348, 390. -- nt. an optical delusion DhA III.56.

Paṭirūpatā (f.) [abstr. fr. paṭirūpa] likeness, semblance, appearance, pretence PvA 268 (=vaṇṇa).

Paṭirodati [paṭi+rodati of rud] to cry in return, to reply by crying J III.80; pp. paṭirodita=paṭirodana.

Paṭirodana (nt.) [paṭi+rodana] replying through crying J III.80.

Paṭirodeti [paṭi+Caus. of rud] to scold back S I.162.

Paṭirosati [paṭi+rosati] to annoy in return, to tease back S I.162; A II.215; Nd1 397.

Paṭiladdha [pp. of paṭilabhati] received, got, obtained PvA 15 (=laddha), 88.

Paṭilabhati [paṭi+labhati] to obtain, receive, get It 77; J I.91; Nd2 427 (pariyesati p. paribhuñjati); Pug 57; VvA 115; PvA 6, 7, 16, 50, 60, 67 etc. -- pret. 3rd pl. paccaladdhaŋsu S I.48 (so v. l. & C. T. °latthaŋsu), expld by paṭilabhiŋsu cp. K. S. 319. -- aor. 1st sg. paṭilacchiŋ J V.71. -- Caus. paṭilābheti to cause to take or get, to rob J V.76 (paṭilābhayanti naŋ "rob me of him").

Paṭilābha [fr. paṭi+labh] obtaining, receiving, taking up, acquisition, assumption, attainment D I.195; M I.50; A II.93, 143; Ps II.182, 189; Nd1 262; Dh 333; Pug 57; VvA 113; PvA 50, 73, 74. -- attabhāva° obtaining a reincarnation, coming into existence S II.256; III.144; A II.159, 188; III.122 sq. -- See also paribhoga.

Paṭilika v. l. BB together with paṭalika for talika at J III.80 (cp. A III 36?).

Paṭilīna [pp. of paṭilīyati] having withdrawn, keeping away S I.48 (°nisabha "expert to eliminate"; reading pati°); with reading pati also; A II.41; IV.449; Sn 810, 852; Nd1 130, 224 (rāgassa etc. pahīnattā patilīno).

Paṭilīyati [paṭi+līyati of lī] to withdraw, draw back, keep away from, not to stick to A IV.47=Miln 297 (+paṭikuṭati paṭivaṭṭati; Miln & id. p. at S II.265 print pati°); Vism 347 (+paṭikuṭṭati pativaṭṭati). -- pp. paṭilīna; Caus. paṭileṇeti (q. v.).

Paṭileṇeti [Sec. dern fr. pp. paṭilīna in sense of Caus.; cp. Sk. °lāpayati of lī] to withdraw, to make keep away, not to touch S II.265 (pati°, as at Miln 297 patilīyati).

Paṭilobheti [paṭi+Caus. of lubh] to fill with desire, to entice J V.96.

Paṭiloma (adj.) [paṭi+loma] "against the hair," in reverse order, opposite, contrary, backward; usually combd with anuloma i. e. forward & backward Vin I.1; A IV.448; etc (see paṭiccasamuppāda); J II.307. --°pakkha opposition PvA 114 (cp. paṭipakkha).

Paṭivacana (nt.) [paṭi+vacana] answer, reply, rejoinder J IV.18; Miln 120; PvA 83 (opp. vacana); ThA 285.
[paṭi+vṛt] (intrs.) to roll or move back, to turn away from A IV.47=Miln 297 (paṭilīyati paṭikutati p.); Caus. paṭivaṭṭeti in same meaning trs. (but cp. Childers s. v. "to knock, strike") S II.265 (T. spells pati°, as also at Miln 297). -- grd. paṭivattiya only in neg. ap° (q. v.). -- pp. paṭivatta (q. v.).

Paṭivatta (nt.) [pp. of paṭivattati] moving backwards, only in cpd. vatta--paṭivatta--karaṇa "moving forth or backwards, " performance of different kinds of duties; doing this, that & the other DhA I.157.

Paṭivattar [paṭi+vattar, n. ag. of vac] one who contradicts S I.222.

Paṭivadati [paṭi+vadati] to answer, reply A IV.168 (v. l. for paṭicarati); Sn 932; Dh 133; Nd1 397; PvA 39.

Paṭivasati [paṭi+vasati] to live, dwell (at) D I.129; Vin II.299; S I.177; J I.202; SnA 462; PvA 42, 67.

etc. occur only in neg. form app°, q. v.

Paṭivātaŋ (adv.) [paṭi+vātaŋ, acc. cp. Sk. prativāta & prativātaŋ] against the wind (opp. anuvātaŋ) Vin II.218; S I.13; Sn 622; Dh 54, 125; PvA 116; Sdhp 425.

Paṭivāda [paṭi+vāda] retort, recrimination Miln 18 (vāda° talk and counter--talk).

Paṭivāpeti [Caus. of paṭi+vap] to turn away from, to free from, cleanse M I.435=A IV.423; DhsA 407.

Paṭivāmeti [paṭi+Caus. vam] to throw out again DA I.39.
Cp. J.P.T.S. 1886, p. 160, suggesting paṭivādh°, or paṭibādhayamāno, and referring to Th 1, 744.

Paṭiviŋsa [paṭi--aŋsa with euphonic consonant v instead of y (paṭi--y--aŋsa) and assimilation of a to i (paṭiyiŋsa> paṭiviŋsa)] lit. "divided part," sub--part, share, bit, portion, part Vin I.28; III.60 (T. reads paṭivisa); J II.286; DhsA 135; DhA I.189; III.304; VvA 61 (°vīsa), 64 (v. l. °vīsa), 120 (id.).

Paṭiviŋsaka [prec.+ka] part share, portion DhA II.85.

Paṭivigacchati [paṭi+vi+gacchati] to go apart again, to go away or asunder A III.243; Miln 51.

Paṭivijānāti [paṭi+vi+jānāti] to recognise Vin III.130; Nd2 378 (ājānāti vijānāti p. paṭivijjhati); Miln 299.

Paṭivijjha (adj.) [grd. of paṭivijjhati] in cpd. dup° hard to penetrate (lit. & fig.) S V.454.

Paṭivijjhati [paṭi+vijjhati of vyadh] to pierce through, penetrate (lit. & fig.), intuit, to acquire, master, comprehend Vin I.183; S II.56; V.119, 278, 387, 454; A IV.228, 469; Nd2 378; J I.67, 75; Ps I.180 sq.; Miln 344; DhA I.334. -- aor. paṭivijjha Sn 90 (=aññāsi sacchākāsi SnA 166), and paccavyādhi Th 1, 26=1161 (°byādhi); also 3rd pl. paccavidhuŋ A IV.228. -- pp. paṭividdha (q. v.). On phrase uttariŋ appaṭivijjhanto. See uttari.

Paṭivijjhanaka (adj.) [paṭi+vijjhana+ka,of vyadh] only in neg. ap° impenetrable DhA IV.194.

Paṭividita [pp. of paṭi+vid] known, ascertained D I.2; Ps I.188.

Paṭividdha [pp. of paṭivijjhati] being or having penetrated or pierced; having acquired, mastering, knowing M I.438; S II.56 (sup°); Ps II.19, 20; J I.214; VvA 73 (°catusacca=saccānaŋ kovida). -- appaṭividdha not pierced, not hurt J VI.446.

Paṭivinaya [paṭi+vi+nī] repression, subdual, only in cpd. āghāta° D III.262, 289; A III.185 sq. See āghāta.

Paṭivinicchinati [paṭi+vinicchinati] to try or judge a case again, to reconsider J II.187.

Paṭivinīta [pp. of paṭivineti] removed, dispelled, subdued S II.283; V.76, 315.

Paṭivineti [paṭi+vi+nī] to drive out, keep away, repress, subdue S I.228; M I.13; A III.185 sq.; J VI.551; PvA 104 (pipāsaŋ). Cp. BSk. prativineti MVastu II.121. -- pp. paṭivinīta (q. v.).

Paṭivinodana (nt.) [fr. paṭivinodeti] removal, driving out, explusion A II.48, 50; Miln 320.

Paṭivinodaya (adj.--n.) [fr. paṭivinodeti] dispelling, subduing, riddance, removal; dup° hard to dispel A III.184 sq.

Paṭivinodeti [paṭi+vi+Caus. of nud, Cp. BSk. prativinudati Divy 34, 371 etc.] to remove, dispel, drive out, get rid of D I.138; M I.48; Pv III.58; Pug 64; VvA 305; PvA 60.

Paṭivibhajati [paṭi+vibhajati] to divide off, to divide into (equal) parts M I.58 (cp. III.91; paṭibhaj° & v. l. vibhaj°).

Paṭivibhatta (adj.) [paṭi+vibhatta] (equally) divided M I.372; A IV.211; VvA 50. On neg. ap° in cpd. °bhogin see appaṭivibhatta.

Paṭivirata (adj.) [pp. of paṭiviramati, cp. BSk. prativiramati Divy II, 302, 585] abstaining from, shrinking from (with abl.) D I.5; M III.23; S V.468; It 63; Pug 39, 58; DA I.70; PvA 28, 260. -- app° not abstaining from Vin II.296; S V.468; It 64.

Paṭivirati (f.) [fr. paṭivirata] abstinence from Dhs 299; M III.74; PvA 206.

Paṭiviramati [paṭi+viramati] to absṭain from M I.152.

Paṭivirujjhati [paṭi+vi+rudh] to act hostile, to fall out with somebody, to quarrel (saddhiŋ) J IV.104. -- pp. paṭiviruddha (q. v.).

Paṭiviruddha [pp. of paṭivirujjhati, cp. BSk. prativiruddha rebellious Divy 445] obstructed or obstructing, an adversary, opponent J VI.12; DA I.51 (°ā satta=pare); Miln 203, 403.

Paṭivirūhati [paṭi+virūhati] to grow again Vism 419.

Paṭivirodha [paṭi+virodha] hostility, enmity, opposition Dhs 418, 1060; Pug 18; Miln 203.

Paṭivisiṭṭha [paṭi+visiṭṭha] peculiar M I.372.

Paṭivisesa [paṭi+visesa] sub--discrimination J II.9.

Paṭivissaka (adj.) [fr. paṭi+*veśman or *veśya] dwelling near, neighbouring M I.126; J I.114, 483; III.163; IV.49; V.434; DhA I.47 (°itthi), 155, 235 (°dārakā).

Paṭivutta (paṭi+vutta, pp. of vac] said against, replied Vin III.131, 274.

Paṭivekkhiya see ap°.

Paṭivedeti [paṭi+vedeti, Caus. of vid] to make known, declare, announce Vin I.180; S I.101, 234; Sn 415 (aor. °vedayi); DA I.227; PvA 6 (pītisomanassaŋ).

Paṭivedha [fr. paṭi+vyadhī cp. paṭivijjhati & BSk. prativedha MVastu I.86] lit. piercing, i. e. penetration, comprehension, attainment, insight, knowledge A I.22, 44; D III.253; Ps I.105; II.50, 57, 105, 112, 148, 182; Vbh 330; Miln 18; SnA 110, 111; Sdhp 65. -- appaṭivedha non--intelligence, ignorance Vin I.230; S II.92; III.261; V.431; A II.1; Dhs 390, 1061, 1162; Pug 21. -- duppaṭivedha (adj.) hard to pierce or penetrate; flg. difficult to master Miln 250. -- maggaphala° realisation of the fruit of the Path DhA I.110.

Paṭivera [paṭi+vera] revenge DhA I.50.

Paṭivellati [paṭi+vellati] to embrace, cling to J V.449.

Paṭivyāharati [paṭi+vyāharati] to desist from, aor. paccavyāhāsi D II.232.

Paṭivyūhati (pati°) [paṭi+vyūhati] to heap up against (?) SnA 554.

Paṭisaŋyamati [paṭi+saŋyamati] to restrain, to exercise self--control J IV.396.

Paṭisaŋyujati [paṭi+saŋ+yuj] to connect with, fig. to start, begin (vādaŋ a discussion or argument) S I.221 (bālena paṭisaŋyuje=paṭipphareyya C.; "engage himself to bandy with a fool" K.S. 284); Sn 843 (vādaŋ p.= paṭipphareyya kalahaŋ kareyya Nd1 196). -- pp. paṭisaŋyutta (q. v.).

Paṭisaŋyutta [pp. of paṭisaŋyujati] connected with, coupled, belonging to Vin IV.6; S I.210 (nibbāna °dhammikathā); Th 1, 598; It 73; VvA 6, 87; PvA 12.

Paṭisaŋvidita [pp. of paṭi+saŋ+vid; same (prati) at MVastu III.256] apperceived, known, recognised, in phrase "pubbe appaṭisaŋvidita pañho" S II.54.

Paṭisaŋvedin (adj.) [fr. paṭisaŋvedeti; BSk. pratisaŋvedin Divy 567] experiencing, feeling, enjoying or suffering M I.56; S I.196; II.122; IV.41; V.310 sq.; A I.164 (sukhadukkha°); IV.303 (id.); V.35 (id.); It 99; Ps I.95, 114 (evaŋsukhadukkha°), 184, 186 sq.; Pug 57, 58.

Paṭisaŋvedeti [paṭi+saŋ+vedeti, Caus. of vid] to feel, experience, undergo, perceive D I.43, 45; A I.157 (domanassaŋ); IV.406 (id.); Pug 59; PvA 192 (mahādukkhaŋ). There is also a by--form, viz. paṭisaŋvediyati S II.18, 75, 256 (attabhāva--paṭilābhaŋ); It 38 (sukkha--dukkhaŋ; v. l. °vedeti).

Paṭisaŋharaṇa (nt.) [fr. paṭisaŋharati] removing Nett 27, 41.

Paṭisaŋharati [paṭi+saŋ+hṛ, cp. BSk. pratisaŋharati MVastu I.82] to draw back, withdraw, remove, take away, give up Vin II.185 (sakavaṇṇaŋ); D I.96; S V.156; PvA 92 (devarūpaŋ).

Paṭisakkati [paṭi+sakkati] to run back Vin II.195; A IV.190.

Paṭisankhayanto is ppr. of paṭi+saŋ+kṣi, to be pacified Th 1, 371.

Paṭisankharoti [paṭi+saŋ+kṛ] to restore, repair, mend Vin II.160; A II.249; J III.159 (nagaraŋ). Caus. II. paṭisankhārāpeti to cause to repair or build up again M III.7; J VI.390 (gehāni).

Paṭisankhā (f.) [paṭi+sankhā of khyā] reflection, judgment, consideration Vin I.213; S IV.104 (°yoniso); Ps I.33, 45, 57, 60, 64; Pug 25, 57; Dhs 1349. appaṭisankhā (see also °sankhāti) want of judgment, inconsideration Ps I.33, 45; Dhs 1346=Pug 21. -- Note. In combn paṭisankhā yoniso "carefully, with proper care or intention" p. is to be taken as ger. of paṭisankhāti (q. v.). This connection is frequent, e. g. S IV.104; A II.40; Nd1 496; Nd2 540.

Paṭisankhāti [paṭi+saŋ+khyā] to be careful, to think over, reflect, discriminate, consider; only in ger. paṭisankhā (as adv.) carefully, intently, with discrimination Vin I.213; M I.273; III.2; J I.304; Nd2 540; Pug 25; cp. paṭisankhā (+yoniso); also ger. paṭisankhāya Sddp 394. -- Opp. appaṭisankhā inconsiderately, in phrase sahasā app° rashly & without a thought M I.94; S II.110, 219. -- Cp. paṭisañcikkhati.

Paṭisankhāna (nt.) [fr. paṭisankhāti] carefulness, mindfulness, consideration J I.502; VvA 327; DhsA 402 (°paññā); Sdhp 397. --°bala power of computation A I.52, 94; II.142; D III.213, 244; Ps II.169, 176; Dhs 1354 (cp. Dhs trsln 354); Nett 15, 16, 38.

Paṭisankhārika & °ya (adj.) [fr. paṭisankharoti] serving for repair Vin III.43 (dārūni); PvA 141 (id.; °ya).

Paṭisañcikkhati [paṭi+saŋ+cikkhati of khyā; cp. paṭisankhāti & BSk. pratisañcikṣati MVastu II.314] to think over, to discriminate, consider, reflect Vin I.5; D I.63; M I.267, 499; III.33; S I.137; A I.205; Pug 25; Vism 283.

Paṭisañjīvita [pp. of paṭi+saŋ+jīv] revived, resurrected M I.333.

Paṭisatena (adv.) [paṭi+instr. of sataŋ] by the hundred, i. e. in front of a hundred (people) Vin I.269.

Paṭisattu [paṭi+sattu] an enemy (in retaliation) J II.406; Nd1 172, 173; Miln 293.

Paṭisanthata [pp. of paṭisantharati] kindly received (covered, concealed? C.) J VI.23 (=paṭicchāditaŋ guttaŋ paripuṇṇaŋ vā C.).

Paṭisantharati [paṭi+saŋ+tharati of stṛ] to receive kindly, to welcome, Miln 409; DhsA 397Q ger. °santhāya J VI.351. -- pp. paṭisanthata (q. v.).

Paṭisanthāra [fr. paṭi+saŋ+stṛ] lit. spreading before, i. e. friendly welcome, kind reception, honour, goodwill, favour, friendship D III.213, 244; A I.93; III.303 sq.; IV.28, 120; V.166, 168 (°aka adj. one who welcomes); J II.57; Dh 376 (expld as āmisa° and dhamma° at DhA IV.111, see also DhsA 397 sq. & Dhs trsl. 350); Dhs 1344; Vbh 360; Miln 409. paṭisanthāraŋ karoti to make friends, to receive friendly PvA 12, 44, 141, 187.

Paṭisandahati [paṭi+sandahati] to undergo reunion (see next) Miln 32.

Paṭisandhi [fr. paṭi+saŋ+dhā] reunion (of vital principle with a body), reincarnation, metempsychosis Ps I.11 sq., 52, 59 sq.; II.72 sq.; Nett 79, 80; Miln 140; DhA II.85; VvA 53; PvA 8, 79, 136, 168. A detailed discussion of p. is to be found at VbhA 155--160. -- appaṭisandhika see sep.

Paṭisama (adj.) [paṭi+sama] equal, forming, a counterpart Miln 205 (rāja°); neg. appaṭisama not having one's equal, incomparable J I.94; Miln 331.

Paṭisambhidā (f.) [paṭi+saŋ+bhid; the BSk. pratisaŋvid is a new formation resting on confusion between bhid & vid, favoured by use & meaning of latter root in P. paṭisaŋvidita. In BSk. we find pratisaŋvid in same application as in P., viz. as fourfold artha° dharma° nirukti° pratibhāna° (?). MVastu III.321] lit. "resolving continuous breaking up," i. e. analysis, analytic insight, discriminating knowledge. See full discussion & expln of term at Kvu trsln 377--382. Always referred to as "the four branches of logical analysis" (catasso or catupaṭisambhidā), viz. attha° analysis of meanings "in extension"; dhamma° of reasons, conditions, or causal relations; nirutti° of [meanings "in intension" as given in] definitions paṭibhāna° or intellect to which things knowable by the foregoing processes are presented (after Kvu trsln). In detail at A II.160; III.113. 120; Ps I.88, 119; II.150, 157, 185, 193; Vbh 293--305; VbhA 386 sq. (cp. Vism 440 sq.), 391 sq. -- See further A I.22; IV.31; Nd2 386 under paṭibhānavant; Ps I.84. 132, 134; II.32, 56, 116, 189; Miln 22 (attha--dh°nirutti--paṭibhāna--pāramippatta), 359; VvA 2; DhA IV.70 (catūsu p--° āsu cheka). p°--patta one who has attained mastership in analysis A I.24; III.120; Ps II.202. -- Often included in the attainment of Arahant<->
ship, in formula "saha paṭisambhidāhi arahattaŋ pāpunāti," viz. Miln 18; DhA II.58, 78, 93.

Paṭisammajjati [paṭi+sammajjati] to sweep over again Miln 15.

Paṭisammodeti [paṭi+saŋ+Caus. of mud] to greet friendly in return J VI.224 (=sammodanīya--kathāya paṭikatheti C.).

Paṭisaraṇa (nt.) [paṭi+saraṇa1] refuge in (--°), shelter, help, protection M I.295 (mano as p. of the other 5 senses); III.9; S IV.221; V.218; A I.199 (Bhagavaŋ°); II.148 (sa° able to be restored); III.186 (kamma°); IV.158, 351; V.355; J I.213; VI.398. -- appaṭisaraṇa (adj.) without shelter, unprotected Vin II.153 (so read for appaṭiss°). -- Note. In meaning "restoration" the derivation is prob. fr paṭi+sṛ to move (Sk. saraṇa and not saraṇa protection). Cp. paṭisāraṇiya.

Paṭisarati1

Paṭisarati1 [paṭi+sṛ] to run back, stay back, lag behind Sn 8 sq. (opp. atisarati; aor. paccasāri expld by ohiyyi SnA 21).

Paṭisarati2

Paṭisarati2 [paṭi+smṛ] to think back upon, to mention DA I.267.

Paṭisallāna (& °āṇa, e. g. S V.320) (nt.) [for *paṭisallayana, fr. paṭi+saŋ+ lī, cp. paṭilīna & paṭilīyati, also BSk. pratisaŋlayana Divy 156, 194, 494] retirement for the purpose of meditation, solitude, privacy, seclusion D III.252; M I.526; S I.77; III.15; IV.80, 144; V.12, 398, 414; A II.51, 176; III.86 sq., 116 sq., 195; IV.15, 36, 88; V.166, 168; Sn 69 (cp. Nd2 s. v.); J II.77 (pati°); Vbh 244, 252; Miln 138, 412.
--ārāma fond(ness) of solitude or seclusion (also °rata) A III.261 sq.; It 39; Nd2 433. --sāruppa very suitable for seclusion Vism 90.

Paṭisalliyati (°līyati) [fr. paṭi+saŋ+ lī, cp. paṭilīyati] to be in seclusion (for the purpose of meditation) Vin III.39 (inf. °salliyituŋ); D II.237; S V.12 (id.), 320, 325; Miln 139. -- pp. paṭisallīna (q. v.).

Paṭisallīna [pp. of paṭisalliyati; cp. BSk. pratisaŋlīna Divy 196, 291.] secluded, retired, gone into solitude, abstracted, plunged in meditation, separated Vin I.101 (rahogata+); D I.134, 151; S I.71, 146 sq. (divāvihāragata+), 225; II.74 (rahogata+); IV.80, 90, 144; V.415; A II.20; SnA 346 (pati°); J I.349; Miln 10, 138 sq.; VvA 3; DA I.309 (pati°).

Paṭisāṭheyya (nt.) [paṭi+sāṭheyya] a deceit in return (cp. paṭikūṭa) J II.183.

Paṭisāmita [pp. of paṭisāmeti] arranged, got ready Vism 91.

Paṭisāmeti [paṭi+Caus. of śam, samati to make ready; cp. BSk. pratiśāmayati Divy passim] to set in order, arrange, get ready Vin II.113, 211, 216; M I.456; J III.72; Miln 15 (pattacīvaraŋ); VvA 118 (v. l. °yāpeti), 157 (v. l. °nameti).

Paṭisāyati [paṭi+sāyati] to taste, eat, partake of food Vin II.177.

Paṭisāra [paṭi+smṛ] see vi°.

Paṭisārana (nt.) [fr. paṭi+sāreti] act of protection, expiation, atonement Miln 344 (in law); appld.

Paṭisāraṇiya (adj. nt.) [a grd. formation fr. paṭi+sāreti, Caus. of sṛ to move] only as t.t. in combn with kamma (official act, chapter), i. e. a formal proceeding by which a bhikkhu expiates an offence which he has committed against someone, reconciliation (cp. Vin. Texts II.364) Vin I.49 (one of the 5 Sangha--kammas, viz. tajjaniya°, nissaya°, pabbājaniya°, p.°, ukkhepaniya°), 143 (id.), 326; II.15--20, 295; A I.99; IV.346; DhA II.75.

Paṭisārin (adj.) [fr. paṭi+sṛ, cp. paṭisāraniya & paṭisaraṇa Note] falling back upon, going back to, trusting in, leaning on (--°) D I.99 (gotta°); S I.153 (id.); II.284 (id.).

Paṭisāsana (nt.) [paṭi+sāsana] counter--message, reply DhA I.392.

Paṭisibbita [pp. of paṭi+sibbati] sewn, embroidered VvA 167 (pati°).

Paṭisīsaka [paṭi+sīsaka] a false top--knot, "chignon" (?) J II.197 (°ŋ paṭimuñcitvā); V.49 (id.); Miln 90 (muṇḍaka°).

Paṭisutta [pp. of paṭi+svap] sunk into sleep Th 1, 203.

Paṭisumbhita [pp. of paṭi+śumbh] fallen down Pv III.18 (=patita PvA 174).

Paṭisūra [paṭi+sūra] a rival hero or fighter, an opponent in fight Sn 831 (=paṭipurisa paṭisattu paṭimalla Nd1 172); Nd1 173 (id.).

Paṭiseṭṭha (adj.) [paṭi+seṭṭha] having a superior; neg. app° incomparable, unsurpassed Miln 357 (appaṭibhāga+).

Paṭisedha [fr. paṭi+sidh1, sedhati drive off] warding off, prohibition Miln 314 ("resubjugation"); SnA 402 (with ref. to part "na"); KhA 170 (id.); PvA 11 (°nipāta="mā"); VvA 224.

Paṭisedhaka (adj. n.) [fr. paṭisedha] warding off, one who prevents or puts a stop to S I.221; Miln 344.

Paṭisedhati & (Caus.) °sedheti [paṭi+sedhati] to ward off, prohibit, prevent, refuse S IV.341; PvA 11.

Paṭisedhana (nt.) [cp. paṭisedha] warding off, refusal, prohibition, stopping S I.221, 223; PvA 11, 25; Sdhp 397.

Paṭisedhitar [n. ag. fr. paṭisedhati] one who prohibits or refuses J II.123.=V.91.

Paṭisena [paṭi+sena, of either sī or śri, cp. usseneti] repulsion, opposition, enmity, retaliation; only in compn with kṛ as °senikaroti to make opposition, to oppose, retaliate Sn 932, cp. Nd1 397; --°senikattar (n. ag.), one who repulses, fighter, retaliator, arguer Sn 832, cp. Nd1 173.

Paṭiseneti [paṭi+seneti, see usseneti] to repel, push away, be inimical towards, retaliate (opp. usseneti) A II.215 (paṭisseneti); Sn 390 (°seniyati).

Paṭisevati [paṭi+sevati, cp. BSk. pratisevate Divy 258 in same meaning] to follow, pursue, indulge in (acc.), practise Vin II.296 (methunaŋ dhammaŋ); M I.10; A II.54 (methunaŋ); J I.437; VI.73, 505; Dh 67; Nd1 496; Pug 62; Miln 224; DhA II.40; PvA 130; Sdhp 396. <-> Note. paṭisevati is spelt pati° at Dh 67, 68; J III.275, 278.

Paṭisevana (nt.) [fr. paṭisevati] going after, indulging in, practice M I.10.

Paṭisevitar [n. ag. of paṭisevati] one who practises, pursues or indulges in (acc.) A III.143 sq. (bhesajjaŋ).

Paṭisotaŋ (adv.) [paṭi+sotaŋ, acc. of sota] against the stream (opp. anusotaŋ) It 114; J I.70; PvA 154. <-> paṭisotagāmin going against the stream, toiling, doing hard work S I.136; A II.6 (opp. anu°), 214 sq.

Paṭissata [paṭi+sata, pp. of smṛ] recollecting, thoughtful, mindful, minding Sn 283=Miln 411; Dh 144 (t); Vv 2110; and with spelling pati° at S III.143; IV.74, 322, 351; A III.24; It 10, 21, 81; Sn 283, 413.

Paṭissati (f.) [paṭi+sati of smṛ] mindfulness, remembrance, memory M I.36 sq.; Dhs 23; Pug 25. app° lapse of memory Dhs 1349.

Paṭissatika (adj.) [fr. paṭissati] mindful, thoughtful Th 1, 42.

Paṭissava [fr. paṭi+śru] assent, promise, obedience J VI.220; VvA 351 (cp. paṭissaya VvA 347).

Paṭissavatā (f.) [abstr. fr. paṭissava] obedience; neg. appaṭissavatā want of deference Dhs 1325=Pug 20.

Paṭissā & Patissā (f.) [paṭi+śru, cp. paṭissuṇāti & paṭissāvin; in BSk. we find pratīsā which if legitimate would refer the word to a basis different than śru. The form occurs in cpd. sapratīśa respectful Divy; also MVastu I.516; II.258; besides as sapratisa MVastu III.345] deference, obedience, only in cpd. sappaṭissa (q. v.) obedient, deferential It 10 (sappatissa); Vv 8441 (cp. VvA 347), & appaṭissa disobedient, not attached to S I.139; II.224 sq.; A II.20; III.7, 247, 439; J II.352 (°vāsa anarchy; reading t); PvA 89.

Paṭissāvin (adj.) [fr. paṭi+śru] assenting, ready, obedient, willing D I.60; S III.113 (kinkāra--paṭi°).

Paṭissuṇāti [paṭi+śru] to assent, promise, agree aor. paccassosi Vin I.73; D I.236; S I.147, 155; Sn p. 50, and paṭisuṇi SnA 314; ger. °suṇitvā freq. in formula "sādhū ti patissuṇitvā" asserting his agreement, saying yes S I.119; PvA 13, 54, 55; & passim; also paṭissutvā S I.155. -- f. abstr. paṭissutavatā SnA 314.

Paṭisseneti see paṭiseneti.

Paṭihaŋsati [for ghaŋsati?] to beat, knock against PvA 271 (for ghaṭṭeti Pv IV.108; v. l. paṭipisati).

Paṭihankhati [fut. of paṭihanti] only in one stock phrase viz. purāṇañ ca vedanaŋ paṭihankhāmi navañ ca vedanaŋ na uppādessāmi "I shall destroy any old feeling and not produce any new" S IV.104=A II.40= III.388=IV.167=Nd1 496=Nd2 5402; Vism 32, 33.

Paṭihata [pp. of paṭihanti] stricken, smitten, corrupted Pv III.79; PvA 20 (°citta), 207 (id.).-- app° unobstructed DhA II.8; VvA 14.

Paṭihanana (nt.) [fr. paṭi+han] repulsion, warding off Vism 31.

Paṭihananaka (adj.) [fr. paṭi+han] one who offers resistance DhA I.217.

Paṭihanati [paṭi+han] to strike against, ward off, keep away, destroy M I.273; Miln 367; ppr. paṭihanamāna meeting, impinging on, striking against Vism 343. <-> ger. paṭihacca S V.69, 237, 285; fut. paṭihankhati; pp. paṭihata (q. v.). -- Pass. paṭihaññati It 103; J I.7; DhsA 72.

Paṭiharati [paṭi+hṛ] to strike in return Vin II.265; D I.142; S IV.299. -- Caus. paṭihāreti to repel, avoid J VI.266, 295. -- Cp. pāṭihāriya etc.

Paṭu (adj.) [cp. Epic. Sk. paṭu] sharp, pungent; fig. keen, wise, clever, skilful Vism 337 (°saññākicca), 338. Cp. paddha1 & pāṭava.

Paṭuppādana (nt.) [paṭa (?) +upp°] subtraction (opp. sankalana) DA I.95. The word is not clear (cp. Dial. I.22).

Paṭuva at D I.54 is read as pacuṭa by Bdhgh. & trsln (see Dial. I.72). See under pavuṭā.

Paṭola [dial.?] a kind of cucumber, Trichosanthes Dioeca Vin I.201 (°paṇṇa).

Paṭṭa [cp. late Sk. paṭṭa, doubtful etym.] 1. slab, tablet, plate, in cpds. ayo° iron plate A IV.130, 131; J IV.7 (suvaṇṇa°); PvA 43 (ayomaya°); loha° brass plate PvA 44; silā° stone slab J I.59 etc. When written on, it is placed into a casket (mañjūsā) J II.36; IV.335. <-> 2. a bandage, strip (of cloth) Vv 3341 (āyoga°)=VvA 142. -- 3. fine cloth, woven silk, cotton cloth, turban

(--cloth) Vin II.266 (dussa°=setavattha--paṭṭa &Bacute;dhgh, see Vin. Texts III.341); S II.102 (id.) J I.62 (sumana° cloth with a jasmine pattern); VI.191 (°sāṭaka), 370 (nāḷi°); KhA 51 (°bandhana); DA I.87 (āmilāka); DhA I.395 (°vattha); II.42 (rajata°). --dupaṭṭa "double" cloth, see under dvi B II.

Paṭṭaka (adj. n.) [fr. paṭṭa] made of or forming a strip of cloth; a bandage, strip (of cloth), girdle Vin II.136 (paṭṭikā); A I.254 (=paṭṭikā C.); J V.359 (aya° an iron girdle), VbhA 230 (paṭṭikā).

Pattana (nt.) [*Sk. paṭṭana] a place, city, port J I.121; IV.16, 137, V.75; PvA 53. -- °ka a sort of village J VI.456.

Paṭṭikā see paṭṭaka.

Paṭṭoli in yāna° at Vism 328 is doubtful. It might be read as yāna--kaḷopi (on account of combn with kumbhimukha), or (preferably) as putoḷi (with v. l. BB), which is a regular variant for mutoli. The trsln would be "provision bag for a carriage." See further discussed under mutoḷi.

Paṭṭha (adj.) [fr. pa+sthā, see patthahati] "standing out," setting out or forth, undertaking, able (clever?) Vin III.210 (dhammiŋ kathaŋ kātuŋ); IV.60 (cīvarakammaŋ kātuŋ), 254 (dhammiŋ kathaŋ kātuŋ) 285, 290; Nd2 p. 46 (for Sn prose part puṭṭha; v. l. seṭṭha); Nd2 no. 388 (in expln of paṭṭhagū Sn 1095; here it clearly means "being near, attending on, a pupil or follower of"). See also paddha1 and paddhagu.

Paṭṭhapita [pp. of paṭṭhahati; cp. BSk. prasthapita Divy 514] established, or given PvA 119 (cp. patiṭṭhāpitatta).

Paṭṭhahati [pa+sthā=P. tiṭṭhati, with short base *ṭṭha for *tiṭṭha in trs. meaning, see patiṭṭhahati] to put down, set down, provide; ppr. paṭṭhayamāna PvA 128 (varamāna+; v. l. paṭṭhap°); aor. paṭṭhayi Pv II.934 (dānaŋ; v. l. paṭṭhapayi, expld by paṭṭhapesi PvA 126). ger. paṭṭhāya see sep. -- Caus. II. paṭṭhapeti to put out or up, to furnish, establish, give S II.25; Pv II.924 (fut. °ayissati dānaŋ, v. l. paṭṭhayissati; expld by pavattessati PvA 123); J I.117; PvA 54 (bhattaŋ), 126 (dānaŋ). -- pp. paṭṭhapita (q. v.).

Paṭṭhāna (nt.) [fr. pa+sthā, cp. paṭṭhahati] setting forth, putting forward; only in cpd. sati° setting up of mindfulness (q. v. and see discussion of term at Dial II.324). Besides in later lit. meaning "origin," starting point, cause, in title of the 7th book of the Abhidhamma, also called Mahāpakaraṇa. See Ledi, J.P.T.S. 1915--16, p. 26; Mrs. Rh. D., Tika p. 1, vi. -- At Sdhp 321 it has the Sk. meaning of "setting out" (?).

Paṭṭhāya (indecl.) [ger. fr. paṭṭhahati] putting down, starting out from, used as prep. (with abl.) from . . . onward, beginning with, henceforth, from the time of, e. g. ajjato p. from to--day VvA 246; ito p. from here, henceforth J I.60, 63, 150; cp. J I.52 (mūlato); VI.336 (sīsato); PvA 11 (galato), 13 (gihīkālato). paṭṭhāyayāva (with acc.) from--up to Vism 374.

Paṭṭhika in pañca° see under pañca.

to read, Sk. paṭhati] to read (of a text) VvA 72; PvA 58, 59, 70 etc.; see also pāṭha.

Paṭhana (nt.) [fr. paṭhati] reading (textual) Miln 344.

Paṭhama (adj.) [Ved. prathama, cp. Av. fratəma; also Ved. prataraŋ further, Gr. pro/teros superl. formation fr. prep. *pro, Sk. pra etc. see pa°] num. ord. "the first," in foll. meanings: (1) the first, foremost, former Sn 93, 436, 1031; J II.110; KhA I.192; DhA III.5, 196 (°vaya, contrasted with majjhima & pacchima); PvA 5, 13, 56. nt. acc. paṭhamaŋ at first, for the first time Vin I.16; D II.14; Dh 158; J I.222; II.103, 153; often as first part of cpd. °--, meaning either "first" or "recently, newly, just" Vin I.1 (°âbhisambuddha having just attained Buddhaship); D III.253 (°âbhinibbatta), Sn 420 (°uppattika "in his first youth"); J III.394 (°uggata newly sprung up). -- A second compar. formation is paṭhamatara, only as adv. °ŋ at the (very) first, as early as possible, first of all Vin I.30; J VI.510; DhA I.138; VvA 230; PvA 93.

Paṭhavatta (nt.) [abstr. fr. paṭhavī] earthliness M I.329.

Paṭhavant (adj.--n.) [fr. paṭhavī] a wayfarer S I.37.

Paṭhavī (f.) [Ved. pṛthivī, doublets in Pāli pathavī, puthavī, puthuvī, puṭhuvī, see Geiger, P.Gr. §§ 124, 17n. To ad., pṛthu: see puthu, prath to expand, thus lit. the broad one, breadth, expansion. Not (as Bdhgh at Vism 364: patthaṭattā pathavī, cp. Cpd. 155 even modern linguists!) to be derived fr. pattharati] the earth. Acc. to Nd2 389 syn. with jagati. It figures as the first element in enumn of the 4 elements (see dhātu 1), viz. p., āpo, tejo, vāyo (earth, water, fire, wind or the elements of the extension, cohesion, heat and motion: Cpd. 155). At D III.87 sq.÷ Vism 418 rasa° is opposed to bhūmi--pappaQaka. Otherwise it is very frequent in representing the earth as solid, firm, spacious ground. See D II.14, 16; M I.327 sq.; S I.113 (p. udrīyati), 119 (id.), 186; II.133, 169 sq.; V.45, 78, 246, 456 sq.; A II.50; IV.89, 374, V.263 sq.; Sn 307, 1097; It 21; Dh 41, 44, 178 (pathavyā); Pv II.66; Miln 418; PvA 57, 75, 174. --mahā° M I.127; S II.179, 263; III.150; J I.25, 74; III.42; Miln 187; aya° iron soil (of Avīci) DhA I.148. In compn both paṭhavī° & pathavi°.
--ojā (paṭhavojā) sap or essence of the earth DhA II.154. --kampa shaking the earth, an earthquake DA I.130. --kampana=kampa J I.47. --kasiṇa the earth artifice (see Dhs trsl 43) D III.286. --dhātu the earth element (see above) D I.215; II.294; III.228, 247; M I.185; 421; S II.170; Dhs 588, 648, 962 (cp. Dhs. trsln 241); Nett 73, 74; VbhA 55; --maṇḍala the circle of the E. D I.134; S I.101; A IV.90. --rasa taste of earth S I.134; SnA 5. --lekha writing on (or in) carth A I.283; Pug 32. --saññā earth consciousness M. II.105; A IV.312; V.7 sq., 318 sq. 353 sq. --sama like the earth M I.127, 423; Dh 95.

Paḍayhati v. l. at PvA 60 for T. pariḍayhati.

Paṇa [in this meaning unknown in Sk; only in one faulty var. lect. as "house"; see BR s. v. paṇa. Usual meaning "wager"] a shop J IV.488 [v. l. pana].

Paṇaka see paṇṇaka. --paṇaka (comb) see phaṇaka.

Paṇati [cp. Sk. paṇati] to sell, barter, bargain, risk, bet J V.24 (=voharati attānaŋ vikkiṇati C.). -- See also paṇitaka & paṇiya.

Paṇamati [pa+Qam] to bend, to be bent or inclined Ps I.165, 167; -- pp. paṇata ibid. -- Caus. panāmeti (q. v.).

Paṇaya [classical Sk. praṇaya, fr pra+nī] affection J VI.102.

Paṇava [cp. Ep. Sk. paṇava, dial; accord. to BR a corruption of praṇava] a small drum or cymbal D I.79; S II.128; IV.344; A II.117, 241; J III.59 (of an executioner; PvA 4 in id. p. has paṭaha); Th 1, 467; Bu I.32; Vv 8110; Dhs 621 (°sadda); DhA I.18.

Paṇāma [fr. pa+nam, see paṇamati] bending, salutation, obeisance (cp. paṇāmeti 1) VvA 321 (°ŋ karoti=añjaliŋ karoti). -- As paṇāmana nt. at J IV.307.

Paṇāmita [pp. of paṇāmeti] 1. (=paṇāmeti 1) raised, bent or stretched out Sn 352 (añjalī sup°). -- 2. (=paṇāmeti 3) dismissed, given leave Vin I.54; M I.457 (bhikkhusangho); Miln 209 (id.), 187.

Paṇāmeti [Caus. of paṇamati] 1. to bend forth or over, stretch out, raise, in phrase añjaliŋ p. to raise the hands in respectful salutation Vin II.188; D I.118; Sn p. 79. <-> 2. to bend to or over, to shut, in kavāṭaŋ p. to shut the door Vin I.87; II.114, 207; pattaŋ Vin II.216. <-> 3. to make go away, to turn someone away, give leave, dismiss Vin I.54; II.303; S I.7; Th 1, 511, 557; J V.314; Miln 187 (parisaŋ); Pass. paṇāmīyati (ibid.) -- pp. paṇāmita (q. v.).

Paṇitaka (adj. nt.) [fr. paṇita -- pp. of paṇati] staked, wagered, bet, wager, stake at play J VI.192 (so read for paṇīta°).

Paṇidahati [pa+ni+dhā] to put forth, put down to, apply, direct, intend; aspire to, long for, pray for S V.156 (atthāya cittaŋ paṇidahiŋ). ger. paṇidhāya S I.42=Sn 660 (vācaŋ manañ ca pāpakaŋ); S I.170 (ujuŋ kāyaŋ); A III.249 (deva--nikāyaŋ p.); IV.461 sq. (id.); Vbh 244 (ujuŋ kāyaŋ p.)=DA I.210. Also lit. (as prep with acc.) "in the direction of, towards" M I.74 (angārā--kāsuŋ). -- pp. paṇihita (q. v.).

Paṇidhāna (nt.) [fr. paṇidahati; cp. philosophical literature & BSk. praṇidhāna] aspiration, longing, prayer VvA 270; Sdhp 344.

Paṇidhi (f.) [fr. paṇidahati; cp. BSk. praṇidhi Divy 102, 134, in same meaning. The usual Sk. meaning is "spy"] aspiration, request, prayer, resolve D III.29, 276; S II.99, 154; III.256 (ceto°); IV.303; A II.32; IV.239 sq. (ceto°); V.212 sq.; Sn 801; Vv 4712; Nd1 109; Dhs 1059, 1126; SnA 132 (=paṇidhāna); DhA II.172; DhsA 222 (rāga--dosa--moha°).
--kamma (in deva cult) payment of a vow D I.12, cp. DA I.97 (which Kern, however, Toev. s. v., interprets as "application of an enema," comparing Sk. pranidheya to be injected as a clyster).

Paṇipatati [pa+ni+pat] to fall down before Th 1, 375.

Paṇipāta [fr. pa+ni+pat] prostration, adoration Dāvs V.53.

Paṇipātika (adj.) [fr. paṇipāta] consisting of a footfall, humbling or humble, devotional SnA 157.

Paṇiya (adj.) [ger. formation fr. paṇ, see paṇati & cp. BSk. paṇya in tara--paṇya fare AvŚ I.148] to be sold or bought, vendible, nt. article of trade, ware A II.199; Vv 847 (=bhaṇḍa VvA 337); J IV.363 (=bhaṇḍa C. 366).

Paṇihita [pp. of paṇidahati] applied, directed, intent, bent on, well directed, controlled S IV.309 (dup°); A I.8; V.87; Dh 43; (sammā °ŋ cittaŋ); Sn 154 (su° mano= suṭṭhu ṭhapito acalo SnA 200); Ps II.41 (vimokkha); Miln 204, 333; 413.
--appaṇihita in connection with samādhi & vimokkha seems to mean "free from all longings," see Vin III.93=IV.25; S IV.295, 309, 360; Ps II.43 sq., 100; Miln 337.

Paṇāma [fr. pa+nam, see paṇamati] bowing, bow, obeisance Th 2, 407 (°ŋ karoti).

Paṇīta (adj.) [pp. of pa+neti in same application BSk.; cp. Divy 385] 1. (lit.) brought out or to, applied, executed; used with ref. to punishment (see paṇeti daṇḍaŋ) Pv IV.166 (°daṇḍa receiving punishment= ṭhapita--sarīra--daṇḍa PvA 242). -- 2. (appld) brought out or forth, (made) high, raised, exalted, lofty, excellent; with ref. to food (very often used in this sense) "heaped up, plentiful, abundant." Synonymous with uttama (DA I.109, 171), uḷāra (PvA 25, 228), atuḷa (PvA 110); opp. hīna (D III.215; A III.349; V.140; Vism 11), lūkha (S II.153; VvA 64). -- D I.12 (dhammā gambhīrā . . . paṇītā . . .), 109 (khādaniya); II.127 (id.) III.215 (with hīna & majjhima--dhātu); S I.136 (dhammo gambhīro etc.); II.153 (dhātu), 154 (paṇidhi); III.47; IV.360; V.66 (dhammā), 226 (etaŋ padaŋ), 266 (sattā); A I.284; II.171, 190; IV.10, 332, 423; V.8, 36 and passim; Sn 240, 389; It 44; Pv I.53; IV.127; Pug 28 (°âdhimutta having high aspirations), 30, 60; Dhs 269, 1027, 1411; PvA 12, 35 (āhāra), 42 (id.); DhA II.154 (bhojana). Compar. paṇītatara, often combd with abhikkantatara, e. g. D I.62, 74, 216; S I.80; A I.119, 171; V.37, 140, 203 sq.

Paṇītaka [perhaps=Sk. paṇita, or paṇ (see paṇa), as P. formation it may be taken as pa+nīta+ka, viz. that which has been produced] a gambler's stake J VI.192. See paṇitaka.

see panudati etc.

Paṇeti [pa+nī] to lead on to, bring out, adduce, apply, fig. decree (a fine or punishment), only used in phrase daṇḍaŋ paṇeti to give a punishment D II.339=Miln 110; M II.88; Dh 310; J II.207; III.441; IV.192; Miln 29; DhA III.482. -- pp. paṇīta (q. v.).

Paṇḍa see bhaṇḍati.

Paṇḍaka [cp late (dial.) Sk. paṇḍa & paṇḍaka; for etym. see Walde, Lat. Wtb. under pello] a eunuch, weakling Vin I.86, 135, 168, 320; IV.20, 269; A III.128; V.71; Sdhp 79. -- With ref. to the female sex as paṇḍikā at Vin II.271 (itthi°).

Paṇḍara (adj) [Ved. pāṇḍara; cp. paṇḍu, q. v. for etym.] white, pale, yellowish J II.365; V. 340; Nd1 3; Dhs 6= Vbh 88 (Dhs trsl. "that which is clear"? in def. of citta & mano) Dhs 17, 293, 597; Miln 226; DhA IV.8; VvA 40; PvA 56 (=seta); Sdhp 430.

Paṇḍicca (nt.) [fr. paṇḍita] erudition, cleverness, skill, wisdom J I.383; Ps II.185; Pug 25; Dhs 16 (=paṇḍitassa bhāvo DhsA 147), 292, 555. As pandicciya J VI.4.

Paṇḍita (adj.) [cp. Ved. paṇḍita] wise, clever, skilled, circumspect, intelligent Vin II.190 (+buddhimanto); D I.12 (°vedaniya comprehensible only by the wise), 120 (opp. duppañña); III.192; M I.342; III.61, 163, 178; S IV.375 (+viyatta medhāvin); V.151 (+vyatta kusala); A I.59, 68, 84, 101 sq., 162 (paṇḍitā nibbānaŋ adhigacchanti); II.3 sq., 118, 178, 228; III.48=It 16; Sn 115, 254, 335, 523, 721, 820, 1007, 1125 (Ep. of Jatukaṇṇī); It 86; Dh 22, 28, 63 (°mānin), 79, 88, 157, 186, 238, 289; J III.52 (sasa°); Nd1 124; Pv IV.332 (opp. bāla; =sappañña PvA 254); Dhs 1302; Miln 3, 22; DA I.117; DhA IV.111; VvA 257; PvA 39, 41, 60 (=pañña), 93, 99.

Paṇḍitaka (adj.) [paṇḍita+ka] a pedant D I.107.

Paṇḍu (adj.) [cp. Ved. pāṇḍu, palita, pāṭala (pale--red); Gr. pelitno/s, pello/s, po/lios (grey); Lat. palleo (to be pale), pullus (grey); Lith. patvas (pale--yellow), pilkas (grey); Ohg. falo (pale, yellowish, withered); E. pale] pale--red or yellow, reddish, light yellow, grey; only at Th 2, 79 (kisā paṇḍu vivaṇṇā), where paṇḍu represents the usual up--paṇḍ'--uppaṇḍuka--jātā: "thin, pale and colourless" see ThA 80). Otherwise only in cpds., e. g.
--kambala a light red blanket, orange--coloured cloth S I.64 (=ratta--kambala C.); A I.181; Sn 689 (=ratta SnA 487); also a kind of ornamental stone, Sakka's throne (p.--k.--silā) is made of it J I.330; II.93; II.53, (°silāsana); V.92 (id.); Pv II.960 (°silā=p.--k--nāmaka sīlāsana PvA 138); VvA 110 (id.); KhA 122 (°varāsana); DhA I.17 (°silāsana). --palāsa a withered leaf Vin I.96=III.47; IV.217; Dh 233, VbhA 244; KhA 62; on °palāsika (DA I.270) see J.P.T.S. 1893, 37. --mattikā yellow loam, clay soil KhA. 59. --roga jaundice Vin I.206 (°ābādha) 276 (id.); J I.431; II.102; DhA I.25. --rogin suffering from jaundice J II.285; III.401. --vīṇā yellow flute (of Pañcasikha): see beluva. --sīha yellow lion, one of the 4 kinds SnA 125 (cp. Manor.--pūr. on A II.33). --sutta orange--coloured string D I.76.

Paṇḍuka (--roga) perhaps to be read with v. l. at M II.121 for bandhuka°.

Paṇṇa (nt.) [Ved. parṇa, cp. Ags. fearn, E. fern] 1. a leaf (esp. betel leaf) Vin I.201 (5 kinds of leaves recommended for medicinal purposes, viz. nimba° Azadirachta Indica, kuṭaja° Wrightia antidysenterica, paṭola° Tricho<-> Qanthes dioeca, sulasi° or tulasi° basil, kappāsika° cotton, see Vin. Texts II.46) A I.183 (tiṇa+) Sn 811 (p. vuccati paduma--pattaŋ Nd1 135); J I.167; II.105 (nimba)°; KhA 46 (khitta--p.--kosa--saṇṭhāna); PvA 115 (=patta) tālapaṇṇa a fan of palm leaves Vv 3343 (=tālapattehi kata--maṇḍala--vījanī VvA 147); haritapaṇṇa greens, vegetable SnA 283; sūpeyyapaṇṇa curry leaf J I.98. -- 2. a leaf for writing upon, written leaf, letter; donation, bequest (see below paṇṇākāra) J I.409 (cp. paṭipaṇṇa); II.104; IV.151 (ucchangato p. °ŋ nīharati); DhA I.180; PvA 20 (likhā° written message). paṇṇaŋ āropeti to send a letter J I.227; pahiṇati id. J IV.145; V.458; peseti id. J I.178; IV.169. paṇṇaŋ likhati to write a letter J II. 174; VI.369 (paṇṇe wrote on a leaf), 385 iṇa° a promissory note J I.230; IV.256. -- p. as ticket or label at DhsA 110. -- 3. a feather, wing see su°.
--ākāra "state or condition of writing" (see ākāra 1), i. e. object of writing; that which is connected or sent with a letter, a special message, donation, present, gift J I.377; II.166; III.10; IV.316, 368; VI. 68, 390; SnA 78; DhA .184 326, 392, 339: II.80; III.292 (dasavidha dibba°, viz. āyu etc.: see ṭhāna); IV.11. --kuṭi a hut of leaves D III.94; S I.226; J II.44; Pv III.220; DA I.318. --chatta a fan of leaves J II.277. --chattaka a leaf--awning S I.90, 92. --dhāra a holder made of leaves J V.205. --pacchi leaf--basket, a b. for greens J VI.369. --puṭa a palm--leaf basket PvA 168. --saññā a mark of leaves (tied up to mark the boundary of a field) J I.153. --santhāra a spreading leaf, leaf cover, adj. spread with leaves A I.136; J VI.24. --sālā a hut of

leaves, a hermitage J I.6, 7, 138; II.101 sq.; VI.30, 318 (nala--bhittikaŋ °ŋ katvā); VI.24. --susa (& sosa) drying the leaves (said of the wind) KhA 15.

Paṇṇaka [paṇṇa+ka] 1. green leaves (collectively), vegetable, greens J VI.24 (kāra° vegetable as homage or oblation); Pv III.33 (panko paṇṇako ca, expld as "kaddamo vā udakacchikkhalo vā" PvA 189, but evidently misunderstood for "withered leaves"); PvA 256 (tiṇakaṭṭha--paṇṇaka--sala, is reading correct?). -- 2. N. of a water plant, most likely a kind of fern (see Kern, Toev. II.16 q. v.). Often combd with sevāla (Blyxa Octandra), e. g. at J II.324; V.37. -- The spelling is also paṇaka, even more frequent than paṇṇaka and also combd with sevāla, e. g. Vin III.177 (in combn saṇkha --sevāla°, where Bdhgh explains "sankho ti dīghamūlako paṇṇasevālo vuccati, sevālo ti nīlasevālo, avaseso udaka--pappaṭaka--nīla--bījak'ādi sabbo 'ti paṇako ti sankhaŋ gacchati"); S V.122; A III.187, 232, 235; J IV.71 (sevāla°); Miln 35 (sankha--sevāla--p. which the Manor--pūṛ explns by udaka--pappaṭaka, and also as "nīlamaṇḍūkapiṭṭhivaṇṇena udakapiṭṭhiŋ chādetvā nibattapaṇakaŋ" see Trenckner, Miln 421 and cp. Miln. trsln I.302), 210 (suvaṇṇa°), 401 (cakkavāko sevāla paṇaka--bhakkho); KhA 61 (sevāla°; cp. Schubring's kalpasūtra p. 46 sq.). -- 3. (see paṇṇa 2) a written leaf, a ticket DhsA 110.

Paṇṇatti see paññatti.

Paṇṇattika (adj.) [fr. paṇṇatti] having a manifestation or name, in a°--bhāva state without designation, state of non--manifestation, indefinite or unknown state (with ref. to the passing nature of the phenomenal world) DhA I.89; II.163.

Paṇṇarasa & Paṇṇavīsati see pañca see pañca 1. B, & C.

Paṇṇāsa see pañca see pañca 2. A.

Paṇṇi (f.) [=paṇṇa] a leaf Vin I.202 (taka°).

Paṇṇika [paṇṇa+ika] one who deals with greens, a florist or greengrocer J I.411; II.180; III.21 (°dhītā); Miln 331.

Paṇṇikā (f.) [to paṇṇaka; cp. Sk. parṇikā; meaning uncertain, cp. Kern, Toev. p. 17 s. v.] greens, green leaves, vegetable Vin II.267 (na harītaka °ŋ pakinitabbaŋ, trsl. at Vin. Texts III.343 by "carry on the business of florist and seedsman," thus taken as paṇṇika, cp. also Vin. Texts III.112); J I.445 (paṇṇikāya saññaŋ adāsi is faulty; reading should be saṇṇikāya "with the goad," of saṇ(ṇ)ikā=Sk. sṛṇi elephant--driver's hook).

Paṇhi (m. & f.) [Ved. pārṣṇi, Av. paṣṇā, Lat. perna, Gr. pte/rna, Goth. fairzna, Ohg. fersana=Ger. ferse] the heel Vin II.280 (°samphassa); J II.240; V.145; Sdhp 147, 153. See next.

Paṇhikā (f.) [fr. paṇhi] the heel J I.491; KhA 49 (°aṭṭhi); Vism 253 (id.); PvA 185.

Paṇhin (adj.) [fr. paṇhi] having heels D II.17 (āyata° having projecting heels, the 3rd of the 32 characteristics of a Mahāpurisa).

Patati [Ved. patati, Idg. *pet "to fly" as well as "to fall." Cp. Av. pataiti fly, hurry; Gr. pe/tomai fly, w)kupe/ths quick, pi/ptw fall; Lat. praepes quick, peto to go for, impetus, attack etc.] to fall, jump, fall down on (loc., acc. & instr.), to alight J I.278 (dīpake); Sn 248 (nirayaŋ); Pv IV.108 (1st pl. patāmase); Miln 187; PvA 45, ppr. patanto J I.263 (asaniyā); III.188 (nāvāya); fut. patissati J III.277; aor. pati Sn 1027 (sirasā); J III.55; Pv I.78; ger. patitvā J I.291; III.26; PvA 16; DhA III.196 (vv. ll. papāta & papatā the latter aor. of papatati, q. v.); ger. patitvā J I.291; III.26; PvA 16. <-> pp. patita (q. v.). -- Caus. pāteti (q. v.). Pass. (Caus.) patīyati is brought to fall also intrs. rush away J IV.415 (=palāyati C.); Miln 187.

Patatthi at J VI.276 is misprint for pathaddhi (q. v.).

Patana (nt. adj.) [fr. patati] falling, falling out, ruin, destruction J I.293 (akkhīni); II.154; III.188 (geha°); VI.85 (usu° range

of his arrow).

Patanaka (adj.) [fr. patana] on the point of falling, going to fall, falling J VI.358.

Patanu (adj.) [pa+tanu] very thin J VI.578 (°kesa); Dhs 362 (°bhāva)=DhsA 238; Kvu 299 (id.).

Patara [Vedic pradara, pa+dṛ, with t. for d.; see Trenckner, Notes 6216; Geiger, P.Gr. § 39, 4] a split, a slit J IV.32.

Patarati [pa+tarati] 1. to go through or forth, to run out, to cross over D I.248; J III.91 (aor. patari). -- 2. to overflow, boil over (of water) Miln 260. -- Caus. patāreti (q. v.).

Patākā (f.) [cp. later Sk. patākā] a flag, banner (cp. dhaja) J I.52; VvA 31, 173.

Patāpa [fr. pa+tap] splendour, majesty Vv 408 (=tejas, ānubhāvo VvA 180).

Patāpavant (adj.) [fr. patāpa] splendid, majestic Sn 550 (=jutimantatāya p. SnA 453); Th 1, 820.

Patāpeti [pa+tāpeti, Caus. of tap] scorch, burn fiercely Vv 795 (=ativiya dīpeti VvA 307). Sdhp 573.

Patāyati [in form=pa+tāyati, diff. in meaning; not sufficiently expld, see Kern, Toev. p. 29 s. v. It is probably a distorted *sphāṭayati: see under pharati, phalaka and phāteti] to be spread out, intrs. to spread (?) A IV.97 (kodho p., as if fr. pat); J III.283 (C. nikkhamati, as if fr. tṛ, Kern. trsls "to be for sale").

Patāreti [Caus. of patarati] to make go forth, to bring over or through M I.225; A III.432 (v. l. M. pakaroti). -- aor. patārayi in meaning "strive" at J III.210 (=patarati vāyamati C. but Rhys Davids. "to get away from"); as "assert" at J V.117.

Pati1

Pati1 [Ved. pati, Av. paitis lord, husband; Gr. po/sis husband, Lat. potis, potens, possum, hos--pes; Goth. brūp--faps bridegroom, hunda faps centurion, Lith. pāts husband] lord, master, owner, leader. -- 1. in general D III.93 (khettānaŋ p. gloss adhipati). Mostly --°; see under gavam°, gaha°, dāna°, yūtha°, senā°. -- 2. husband S I.210; Sn 314; J III.138; PvA 161. See also sapatika (with her husband), patibbatā & patika.
--kula her husband's clan ThA 283; VvA 206; --devatā a devoted wife J III.406; VvA 128.

Pati2

Pati2 (indecl.) [Vedic prati etc.) a doublet of paṭi; both often found side by side; pati alone always as prep. (with acc.) and as prefix with sthā (paṭiṭṭhāti, patiṭṭhita etc.). All cases are referred to the form with paṭi°, except in the case of patiṭṭh°. The more frequent cases are the foll.: patikāra, °kuṭati, °caya, °dissati, °nandati, °manteti, °māneti, °ruddha, °rūpa, °līna, °sallāna, etc. °sibbati, °sevati, °ssata, °ssaya, °ssava.

Patika (adj.) [only f. patikā and only as --°] having a husband in mata° "with husband dead," a widow Th 2, 221 (=vidhuva ThA 179); J V.103 (ap° without husband, v. l. for appatīta, C. explns by assāmika). pavuttha° (a woman) whose husband lives abroad Vin II.268; III.83; Miln 205 (pavuttha°). See also pañcapatika & sapatika.

Patika at Vism 28 is to be read pātika (vessel, bowl, dish).

[paṭi+sthā] to stand fast or firmly, to find a support in (loc.), to be established (intrs.), to fix oneself, to be set up, to stay; aor. patiṭṭhahi DhA III.175 (sotāpattiphale), PvA 42 (id.), 66 (id.); VvA 69 (sakadāgāmiphale); and patiṭṭhāsi Miln 16. -- fut. °ṭṭhahissati J V.458 (°hessati); DhA III.171. -- ger. patiṭṭhāya Sn 506; J II.2 (rajje); III.52; V.458 (rajje); Miln 33; PvA 142. --

pp. patiṭṭhita (q. v.). <-> Caus. patiṭṭhāpeti (q. v.).

Patiṭṭhā (f.) [fr. pati+sthā. Cp. Ved. pratiṣṭhā support, foundation] support, resting place, stay, ground, help, also (spiritual) helper, support for salvation S I.1 (ap°); II.65; III.53; Sn 173; Dh 332; J I.149; IV.20; Miln 302; DhsA 261; VvA 138; PvA 53, 60 (=dīpa), 87 (=dīpa), 141 (su°), 174 (su°=dīpa).

Patiṭṭhāna (nt.) [fr. paṭi+sthā cp. late Sk. pratiṣṭhāna] fixing, setting up, support, help, ground (for salvation) Sn 1011: PvA 123.

Patiṭṭhāpita [pp. of patiṭṭhāpeti] put down, set down, established PvA 139.

Patiṭṭhāpitar [n. ag. of patiṭṭhāpeti] one who establishes A V.66.

Patiṭṭhāpeti [Caus. of patiṭṭhahati, cp. BSk. praṭiṣṭhāpayati Jtm 224] to establish, set up, fix, put into, instal D I.206; S I.90; J I.152; 168, 349 (sotāpatti--phale); PvA 22 (id.), 38 (id.) 50 (saraṇesu ca sīlesu ca), 223 (id.), 76 (ceṭiyaŋ), 78 (upāsakabhāve), 131, 132 (hatthe). -- aor. patiṭṭhāpesi J I.138. -- pp. patiṭṭhāpita (q. v.).

Patiṭṭhāha [fr. patiṭṭhahati] having one's footing in, hold on, tenacity Dhs 381=Nd2 271III DhsA 253. The v. l. at Nd2 is paṭiggāha which is also read by Dhs.

Patiṭṭhita [pp. of patiṭṭhahati] established in (loc.), settled, fixed, arrayed, stayed, standing, supported, founded in D III.101 (supatiṭṭhita--citta); M I.478; S I.40, 45, 185 (dhammesu); It 77; Sn 409, 453; J I.51 (kucchimhi), 262 (rajje); Pv I.44; II.969 (dussīlesu); Miln 282; VvA 110 (°gabbhā), 259 (°saddha); PvA 34 (jāta+) -- nt. °ŋ arrangement, settling, in pañca° the fivefold array, a form of respectful greeting, see under pañca.

Patiṭṭhīyati [only apparently (Pass.) to patiṭṭhahati, of sthā, but in reality=Sk. prati--sthyāyate, of sthyā, see thīna. Ought to be paṭitthīyati; but was by popular analogy with patiṭṭhāya changed to patiṭṭhīyati] to be obdurate, to offer resistance A I.124; II.203; III.181 sq.; J IV.22 (aor. °ṭṭhīya); Pug 36; KhA 226.

Patita [pp. of patati] fallen Dh 68, 320; J I.167; Miln 187; PvA 31 (read pātita), 56.

Patitaka (adj.) [fr. last] thrown or fallen into (loc.), dropped Vism 62.

Patitiṭṭhati [paṭi+titthati] to stand up again Th 1, 173.

Patittha [pa+tittha] a bank of a river or lake, su° (adj.) with beautiful banks S I.90; Pv II.120 (=sundaratittha PvA 77).

Patibbatā (f.) [pati+vatā] a devoted wife (cp. patidevatā) J II.121; VI.533; VvA 56, 110.

Patissata see paṭi°.

Patīta [pp. of pacceti] pleased, delighted Dh 68; Sn 379, 679; Vv 8410 (=pahaṭṭha VvA 337). -- neg. appatīta displeased M I.27; J V.103 (v. l. appatika, C explns by assāmika, i. e. without husband).

Patīyati see patati.

Pateyya in phrase alam--pateyya in phrase alam--pateyya at D III.71 (kumārikā alam--pateyyā), 75 (id.) means "surely fit to have husbands, ripe for marriage" (?)

Patoda [fr. pa+tud cp. Ved. pratoda] a goad, driving stick, prick, spur M I.124; III.97; S IV.176; A II.114; III.28; IV.91;

V.324; Th 1, 210; J I.57, 192; Dhs 16, 20, 292; Pug 25; SnA 147; ThA 174; Sdhp 367.
--laṭṭhi a driver's stick, goad--stick [cp. BSk. pratodayaṣṭi Divy 7, 76, 463, 465] D I.105, 126; J VI.249; Miln 27; DhA I.302; II.38; IV.216; VvA 64. As °yaṭṭhi at Dpvs XI.30.

Patodaka (adj. n.) [fr. pa+tud] lit. pushing, spurring; only in phrase anguli° nudging with one's fingers Vin III.84 =IV.110 (here to be taken as "tickling"); D I.91 (cp. Dial. I.113); A IV.343.

Patta1

Patta1 (nt.) [Ved. patra, to *pet as in patati (q. v. & see also paṇṇa); cp. Gr. ptero/n wing, pte/ruc id.; Lat. penna feather=Ger. fittig.; acci--piter; Ohg. fedara=E. feather etc.] 1. the wing of a bird, a feather Vin IV.259; D I.71. kukkuṭa° a hen's quill (for sewing) Vin II.215. -- 2. a leaf M I.429; Sn 44=64 (sañchinna°, see Nd2 625); 625 (pokkhara° lotus l.); Dh 401 (id.); Nd1 135 (paduma°); Pv II.95 (=paṇṇa PvA 15); VvA 147 (tāla°); ThA 71; PvA 283 (nigrodha°). asi--patta--vana "sword--leaf--forest" (a forest in Niraya) Sn 673; PvA 221. -- 3. a small thin strip of metal at the lute Miln 53; VvA 281.
--āḷhalka a toy measure made of palm--leaves Vin II.10; III.180; D I.6 (cp. DA I.86); M I.266; A V.203; Miln 229. --gandha odour of leaves Dhs 625. --nāḷī rib of a feather DhA I.394. --phala leaf--fruit, a leaf and fruit, vegetables Sn 239 (=yaŋ kiñci harita--pannaŋ SnA 283); PvA 86. --yāna having wings as vehicle, "winggoer," i. e. a bird Sn 606 (=pattehi yantī ti pattayānā SnA 465); J II.443. --rasa taste of leaves Dhs 629; juice of leaves Vin I.246 (+puppharasa & ucchurasa). --salākā leaf--ticket DhA IV.65.

Patta2

Patta2 (m. & nt.) [Ved. pātra, fr. Idg. *pōtlom=Lat. poculum beaker, Oir. ōl. See pāna & pibati] a bowl, esp. the alms--bowl of a bhikkhu Vin I.46, 50, 51, 61, 224 (patte pūresuŋ); II.111, 126, 224, 269; S I.112; A IV.344; Sn 413, 443; J I.52, 55 (pattaŋ thavikāya pakkhipati), 69; III.535 (puṇṇa °ŋ deti to give a full bowl, i. e. plenty); V.389 (pl. pattāni); Vism 108 (āṇigaṇṭhik'āhato ayopatto); DhA IV.220 (°ŋ pūreti); PvA 35, 61, 76, 88, 141. -- Two kinds of bowls are mentioned at Vin III.243, viz. ayo° of iron & mattikā° of clay, dāru° a wooden bowl Vin II.112, 143. uda° a bowl of water or a water--bowl M I.100; S V.121; A III.230 sq. cp. odapattakinī. -- pattassa mukhavaṭṭi J V.38. -- fut. pātī (q. v.).
--ādhāraka bowl support, bowl--hold Vin II.113. --kaṇḍolikā a wicker--work stand for a bowl Vin II.114 (cp. Vin. Texts III.86). --gata gone into the bowl, alms given Th 1, 155; Pv IV.73. --gāhāpaka one who is going to take a bowl, a receiver of a b. Vin II.177 (+sāṭiya° etc.); A III.275. --cīvara bowl and robe (see note in Dial II.162) Vin I.46; II.78, 194; S I.76; J III.379; Pv II.1316; DA I.45, 186; PvA 61. --tthavikā a bag to carry a bowl in Vin II.114; J III.364; VvA 40, 63; KhA 45. --dhovana "bowl--washing," (the water used for) washing the bowl Vin II.214. --pāṇin hand on bowl, bowl in hand Sn 713; It 89=S III.93÷; onīta° removing the hand from the bowl: see onīta. --piṇḍika "eating from one vessel only" A III.220. --maṇḍala a circular artificial bottom of a bowl Vin II.112. --māḷaka a raised parapet (?) on which to put the bowl Vin II.114 (cp. Vin. Texts III.86). --mūla the bottom of the bowl Vin II.269. --vaṭṭi the brim of a bowl S IV.168. --saññin paying attention to one's bowl Vin II.214.

Patta3

Patta3 [pp. of pāpuṇāti] obtained, attained, got, reached (pass. & med.) Sn 55, 138, 478, 517, 542, 992; Dh 134 (nibbānaŋ) 423; J I.255 (vināsaŋ); IV.139 (samuddaŋ); PvA 4 (anayavyasanaŋ), 5 (sīsacchedaŋ), 71 (manussabhāvaŋ). Very frequent as --° and in meaning equal to finite verb or other phrase, when spelling °ppatta is restored (Sk. prāpta), e. g. ummādappatta out of mind PvA 6; jara° old J III.394; dukkha° afflicted with pain J VI.336; domanassa° dejected J II.155; patti° attained one's (possible) share It 32; bala° (become) strong D II.157; vaya° (become) old, come of age J II.421 (+soḷasa--vassa--kāle); PvA 68; somanassa° pleased J III.74; haritu° covered with green M I.343; J I.50, 399. Also as °--, but less frequent, meaning often equal to prep. "with," "after," etc., as pattâbhiseka after consecration DhA IV.84; SnA 484; pattuṇṇa with wool SnA 263; °dhamma mastering the Dh. Vin I.16; the same at DhA IV.200 in meaning of patti°, i. e. "merit attained"; °mānasa (?) It 76 (v. l. satta°); °sambodhi It 97 (v. l. satta°). -- Opp. appatta not obtained (see also patti 2), i. e. without Dh 272 (cp. DhA III.58); Pug 51 (°pānabhojana, so read for appanna°). -- Cp. sam

Patta4

Patta4 at Dpvs XI.18 for pattin or pattika, foot--man, infantry.

Patta--kkhandha [perhaps patta1+khandha, thus "leafshouldered," i. e. with shoulders drooping like leaves; the Commentators explain patta as contracted form of patita fallen, thus "with shoulders falling." We may have to deal with an old misspelling for panna (=pa+ nam bent down, put down), which expln would suit the sense better than any other] downcast, dejected, disappointed Vin II.77=III.162 (trsld "with fallen hearts," expld as patita, see Vin. Texts III.13); S I.124; M I.132, 258; III.298; A III.57; J V.17; Miln 5.

Pattaka (nt.) [fr. patta2] a (little) bowl Th 2, 28.

Pattatta (nt.) (--°) [abstr. fr. patta3] the fact of being furnished or possessed with Vism 524.

Pattabba (adj.) [grd. of pāpuṇāti] to be gained or attained; nt. that which can be attained or won SnA 443. See also pattiya2.

Pattali (°lī) (f.) [according to Kern, Toev. s. v. to be read as either sattali or sattalā] plantain Th 2, 260 (=kadali ThA 211).

Patti1

Patti1 [Ved. patti, *pad (of pada)+ti] on foot, one who is on foot, a foot--soldier Vin IV.105 (as one of the 4 constituents of a senā or army, viz. hatthī elephants, assā, horses, rathā chariots, pattī infantry); J IV.494 (hatthī, assā, rathā, pattī); 463 (hatthī assā rathā, pattī senā padissate mahā); Vism 19. Cp. pattika1.
--kāya a body of foot soldiers, infantry S I.72 (cp. BSk. same, at Jtm 215 with hasty--aśva--ratha°). --kārika (for °kārika, of prec.) a foot soldier, lit. one of a body of infantry J IV.134; V.100; VI.15 (hatthāruhā anīkaṭṭhā rathikā pattikārikā), 21, 463 (hatthī assā rathikā p.).

Patti2

Patti2 (f.) [Classical Sk. prāpti fr. pa+āp, cp. patta3] 1. (--°) obtaining, acquiring, getting, entering into, state of S I.189=Th 1, 1230 (nibbāna°); Sn 68 (paramattha°), 186 (nibbāna°); PvA 5 (vyasana), 112 (id.); Sdhp 379. -- 2. attainment, acquisition S II.29 (aggassa); Sn 425 (yogakkhemassa); Nd2 390 (=lābhā paṭilābhā adhigamo phusanaŋ sacchikiriyā); esp. in phrase apattassa patti "attt of the unattained" D III.255= A IV.332; S I.217; II.29; A II.148; III.179; Kvu 581. <-> 3. gaining, gain, profit, advantage S I.169 (brahma° "best vantage ground"). -- 4. merit, profit, in special sense of a gift given for the benefit of someone else (as a "dakkhiṇā̄"), accrediting, advising, transference of merit, a gift of merit J II.423, 425 (=dakkhiṇā); IV.21; DhA I.270 (opp. to mūla price); II.4; IV.200 sq. (opp. to mūla). See also cpds. °dāna & °dhamma. -- 5. that which obtains (as a rule), occasion, happening, state, place, as gram. t. t. loc. pattiyaŋ or pattiyā (--°) in lieu of SnA 310, 317. -- See sam°.
--dāna an assigned or accredited gift, giving of merit (as permanent acquisition), transference of merit VvA 188, 190; PvA 9 (°vasena dānadhamma--pariccāgo), 49 (=dakkhiṇā) 88 (id.); Sdhp 229. --dhamma the practice of transferred merit, see Kvu trsln 1611, 170, & cp. pattadhamma. --patta, one who has obtained what can be obtained, or the highest gain (i. e. Nibbāna) Sn 536 (=pattabbaŋ patto pattabbaŋ arahattaŋ patto ti vuttaŋ hoti SnA 433), 537, 540.

Patti3

Patti3 (f.) [for patta1?] leaf, leafy part of a plant Vin I.201 (taka, taka--patti, taka--paṇṇi).

Pattika1

Pattika1 [fr. patti1 cp. pajja2] on foot, a pedestrian or soldier on foot, D I.50, 89, 106, 108; II.73; A II.117 (hatth'--āruha, assāruha, rathika, p.); J VI.145; Vism 396 (manussā pattikā gacchanti); Sn 418; a form pattikārika is found, e. g. at J IV. 134; V.100; VI.15, 463; Ap. 316.

Pattika2

Pattika2 [fr. patti2] having a share, gain or profit; a partner, donor DhA I.270, 271.

Pattika3

Pattika3 (adj.--n.) [fr. patta2] in dāru° (collecting alms) with a wooden bowl, man with a wooden bowl D I.157 (cp. DA I.319).

Pattikā (f.) [fr. patta1 or patti3] a leaf, in tāla° palm--leaf S II.217, 222.

Pattin (adj. n.) [fr. patta3, Sk. *prāptin] attaining, one who obtains or gains Sn 513 (kiŋ°=kiŋ patta, adhigata SnA 425).

Pattiya1

Pattiya1 (adj. n.) [for *pratyaya=paccaya, cp. Trenckner, Notes 73, 9] believing, trusting, relying J V.414 (para°); (m.) belief, trust J V.231 (parapattiyena by relying on others), 233 (id.), 414 (id.).

Pattiya2

Pattiya2 (adj.) [grd. of pāpuṇāti; cp. pattabba] to be attained, to be shared or profited Pv II.931 (para° profitable to others, see expln at PvA 125).

Pattiyāyati [denom. fr. pattiya1] to believe, trust, rely on J I.426; V.403; DA I.73.

Pattiyāyana (nt.) [fr. pattiyāyati] belief J V.402.

Pattīyati [denom. fr. patti2] to gain, to profit from (acc.) Miln 240 (attānaŋ na p. does not profit from himself).

Pattha1

Pattha1 [fr. pa+sthā. Cp. Epic Sk. prastha plateau] a lonely place, in cpd. vana° D I.71; Pug 59 etc., a wilderness in the forest, expld by Bdhgh as "gāmantaŋ atikkamitvā manussānaŋ anupacāra--ṭṭhānaŋ yattha na kasanti na vapanti" DA I.210; Ud 43 (patthañ ca sayan'āsanaŋ, ed.; but better with id. p. Dh 185 as pantañ, which is expld at DhA III.238 by "vivittaŋ," i, e. separately). Cp. with this Sk. vana--prastha a forest situated on elevated land.

Pattha2

Pattha2 [cp. late Sk. prastha] a Prastha (certain measure of capacity)=1/4 of an Āḷhaka; a cooking utensil containing one Prastha DhA II.154; SnA 476 (cattāro patthā āḷhakaŋ).

Patthaṭa [pp. of pattharati] stretched, spread out J I.336; Vism 364; DA I.311.

Patthaṇḍila [pa+thandila] hermitage M II.155.

Patthaddha [pa+thaddha] (quite) stiff Vin II.192; Th 1, 1074.

Patthanā (f.) [of ap+arth, cp. Sk. prārthayati & prārthana nt., prārthanā f.] aiming at, wish, desire, request, aspiration, prayer S II.99, 154; A I.224; III.47; V.212; Nd1 316, 337 (p. vuccati taṇhā); Nd2 112; Nett 18, 27; Dhs 1059; Miln 3; SnA 47, 50; DhA II.36; PvA 47. -- patthanaŋ karoti to make a wish J I.68; DhA I.48; °ŋ ṭhapeti id. DhA I.47; II.83; IV.200.

Patthara [cp. late Sk. prastara. The ord. meaning of Sk. pr. is "stramentum"] 1. stone, rock S I.32. -- 2. stoneware Miln 2.

Pattharati [pa+tharati] to spread, spread out, extend J I.62; IV.212; VI.279; DhA I.26; III.61 (so read at J VI.549 in cpd °pāda with spreading feet, v. l. patthaṭa°). -- pp. patthaṭa (q. v.). -- Caus. patthāreti with pp. patthārita probably also to be read at Th 1, 842 for padhārita.

Pattharika [fr. patthara] a merchant Vin II.135 (kaŋsa°).

Patthita [pp. of pattheti] wished for, desired, requested, sought after Sn 836; Miln 227, 361; DhA IV.201; PvA 47 (°ākāra of the desired kind, as wished for); Sdhp 79 (a°).

Patthīna [pa+thīna] stiff D II.335; DhsA 307. Also as patthinna at Vin I.286 (=atirajitattā thaddha Bdhgh, on p. 391); Vism 361 (=thīna p. 262); VbhA 67 (°sneha).

Pattheti [pa+arth, cp. Sk. prārthayati] to wish for, desire, pray for, request, long for S IV.125; V.145; Sn 114, 899; Th 2, 341; Nd1 312, 316; PugA 208 (āsaŋsati+); PvA 148; Sdhp 66, 319; ppr. patthento PvA 107; patthayanto J I.66 (paramâbhisaŋbodhiŋ); patthayaŋ Sn 70 (=icchanto patthayanto abhijappanto Nd2 392); patthayamāna M I.4; Sn 902; J I.259; DhA III.193; PvA 226 (=āsiŋsamāna); & patthayāno Sn 900; It 67, 115. -- grd. patthetabba PvA 96, patthayitabba PvA 95, and patthiya which only occurs in neg. form apatthiya what
ought not to be wished J IV.61; Pv II.67 (=apatthayitabbaŋ PvA 95); DhA I.29; also as napatthiya (med.) one who does not wish for himself Sn 914 (cp. Nd2 337). -- pp. patthita (q. v.).

Patvā see pāpuṇāti.

Patha [of path, Ved. pathi with the 3 bases pathi, path° and panth°, of which only the last two have formed independent nouns, viz. patha and pantha (q. v.)] 1. path, road, way D I.63; Sn 176 (loc. pathe), 385, 540, 868; Nd2 485 B (+pantha, in expln of magga); J I.308 (loc. pathe); II.39; VI.525 (abl. pathā); Th 1, 64; Pug 22, 57; Mhvs 21, 24 (pathe); 36, 93 (loc. pathi, see Geiger, Gr. § 89); Sdhp 241. -- 2. Very frequent as --°, where it is sometimes pleonastic, and acts in the function of an abstract formation in °tā or °ttaŋ (cp. similar use of anta: see anta1 5; and pada: see pada 3), e. g. anila° (air) J IV.119; anupariyāya° A IV.107; ādicca° (path of the sun, sky) DhA III.177; ummagga° S I.193; kamma° DhA I.36; gaṇana° (range of) calculation Miln 20; cakkhu° J IV.403 (=cakkhūnaŋ etaŋ nāmaŋ C.); catummahā° A III.28, 42, 394; dve° Vv 5317; nakkhatta° Dh 208; yañña° (=yañña) Nd2 524; yogga° A III.122; rajā° S II.219; rāga° (sensuality) S IV.70; vacana° (way of saying, speech) Vv 6317 (=vacana VvA 262), etc. See also cakkhu°, ñeyya°, dveḷhā°, manussa°, yañña°, vāda°, sagga°, hattha°; der. pātheyya. -- See also byappatha. --apatha where there is no way or road, wrong way J II.287; ThA 255; VvA 337.
--addhan "the journey or stretch of the path": see under addhan. --addhi (?) so perhaps to be read for patatthi, according to Fausböll J VI.276. Unclear in meaning, expld by nibbiddha vīthi (frequented road?) --gamana "going on their course," of the stars D I.10 (see Dial. I.20 "their usual course").

Pathabya [fr. pathavi=paṭhavi] belonging to the earth, ruler of the earth (?) A IV.90 (reading uncertain).

Pathavi see paṭhavi.

Pathāvin [fr. patha] a traveller Vin IV.108; J VI.65; DA I.298.

Pada (nt.) [Ved. pad, pād (m.) foot, and also pāda; pada (nt.) step. Cp. Gr. pw/s (pou/s)=Lat. pēs, Goth. fōtus =Ohg

fuoz=E. foot; further Arm. het track, Gr. peda/ after, pe/don field, pezo/s on foot, etc.; Lith. péda track; Ags. fetvan=E. fetch. -- The decl. in Pāli is vocalic (a), viz. pada; a trace of the consonant (root) decl. is instr. sg. padā (Th 1, 457; Sn 768), of cons. (s) decl. instr. padasā with the foot, on foot (D I.107; J III.371; DhA I.391). -- Gender is nt., but nom. pl. is frequently found as padā, e. g. at Dh 273; Nett 192 (mūla°)] 1. foot Dh 273=SnA 366 (? saccānaŋ caturo padā); DA I.85; usually --°, like hatthipadaŋ elephant's foot M I.176, 184; S I.86; V.43, 231; and with numerals dvi° & di°, catup°, aṭṭha° (q. v.). In aṭṭha° also meaning "square of a chessboard." -- 2. step, footstep, track Dh 179 (of a Buddha, cp. DhA III.194 & 197) J I.170 (footmark) II.154; in redupl.--iterative formation padāpadaŋ step by step Sn 446 (v. l. padânupadaŋ), and pade padaŋ Sn p. 107 (cp. SnA 451). -- 3. (Often synonymous with °patha i. e. way, kind, & sometimes untranslatable) (a) lit. way, path, position, place Vin II.217 (nakkhatta° constellation); J I.315 (assama° =assama); V.75 (id.), 321 (id.); VI.76 (id.); VI.180 (v. l. patha; C. mahāmagga); mantapada=manta D I.104 (cp. DA I.273). See also janapada, saggapada. -- (b) in appld meaning (modal): case, lot, principle, part, constituent, characteristic, ingredient, item, thing, element M I.176 (cattāri padāni 4 characteristics); S I.7 (pade pade "now in this thing, now in that" C. ārammaṇe ārammaṇe), 212 (amataŋ p.=nibbāna); II.280 (id.); A II.51 (id.), It 39 (p. asankhataŋ=nibbāna); Sn 88 (dhammapade sudesite; expld as nibbānadhamma SnA 164; dhammapada=Dhamma), ibid. (anavajja--padāni sevamāna=principles), 700 (moneyyaŋ uttamaŋ padaŋ, thing; but SnA 491 expls as uttama--paṭipadaŋ), 765; Dh 21, 93, 114 (amataŋ), 254, 368 (santaŋ=nibbānass'etaŋ nāmaŋ, santakoṭṭhāsaŋ DhA IV.108); Pv IV.348 (amataŋ); Nett 2= 192 (nava padāni kusalāni); SnA 397 (nāmādi p.); Sdhp 47 (accutaŋ santaŋ p.), 615 (paramaŋ). See further dhamma°, nibbāna°, santi°, sikkhā°. -- 4. a word, verse (or a quarter of a verse), stanza, line, sentence S II.36 (ekena padena sabbo attho vutto); S IV.379=A V.320 (agga°); A II.182 (+vyañjana & desanā); 189 (attha° text, motto); III.356 (id.); Sn 252 (=dhamma--desanā SnA 293), 374; Dh 273; J I.72 (atireka--pada--satena); Nett 4 (akkharaŋ padaŋ vyañjanaŋ, cp. nāmādīhi padehi at SnA 397, which is to be understood as nāma, pada & vyañjana, i. e. word, sentence & letter, cp. Mvyutp. 104, 74--76); Miln 148 (āhacca°); KhA 169; SnA 409 (ubhaya°), 444; VvA 3, 13; PvA 10, 26, 117 (word, term). abl. padaso (adv.) sentence by stce or word by word Vin IV.14 (dhammaŋ vāceti=anupadaŋ C.; cp. KhA 190 p. °dhamma). At MA I.2 pada (sentence or division of a sentence) is contrasted with akkhara (word), when it is said that the Majjhima Nikāya consists of 80,523 padas and 740,053 akkharas. -- Neg. apada (1) without feet, footless A IV.434 (Māra; v. l. apara); It 87 (sattā,+ dvipada etc.). -- (2) trackless, leaving no footprint, fig. having no desires (i. e. signs of worldliness) Dh 179 (rāga, etc., as padāni DhA III.197, but cp. also p. 194.)

--attha meaning of a word KhA 81, 84; SnA 91. --ânupadaŋ (adv.) on the track DhA II.38. --ânupadika following one's footsteps J II.78; DhA II.94 (therānaŋ); nt. adv. °ŋ close behind DhA I.290. --ānupubbatā (or °ta) succession of words Nd1 140 (in expln of "iti"; cp. SnA 28); Nd2 137 (id.; reading °ka). --uddhāra synopsis of a verse SnA 237 (atthuddhāra+). --kusala clever at following a trail J III.501, 505. --cārikā a female (foot--) servant J IV.35. --cetiya "step--shrine," a holy footprint, a miraculous footprint left on the ground by a holy man DhA III.194. --ccheda separation of words, parsing SnA 150. --jāta (nt.) pedal character S I.86. --ṭṭhāna [cp. Sk. padasthāna footprint] "proximate cause" (Cpd. 13, 23) Nett 1 sq., 27 sq., 40 sq., 104; Vism 84. --dvaya twofold part (of a phrase), i. e. antecedent and subsequent DhsA 164. --parama one whose highest attainment is the word (of the text, and not the sense of it) A II.135; J VI.131; Pug 41 ("vyañjanapadam eva paramaŋ assā ti" PugA 223. --pāripūrī (f.) expletive particle Nd2 137; SnA 28. --pūraṇa filling out a verse; as tt. g. expletive particle SnA 590 (a), 139 (kho), 137 (kho pana), 378 (tato), 536 (pi), 230 (su), 416 (ha), 377 (hi); KhA 219 (tam), 188 (su); VvA 10 (maya). --bhājana dividing of words, i. e. treating each word (of a phrase) separately DhsA 234. --bhājaniya division of a phrase DhsA 54. --bhāṇa reciting or preaching (the words of the Scriptures) DhA II.95; III.345; IV.18. --vaṇṇanā expln of a pada or single verse SnA 65, 237; KhA 125, 132, 228. --valañja a footprint, track J VI.560; DhA II.38; III.194. --viggaha separation of words, resolution of a compound into its components VvA 326. --vibhāga separation of words, parsing SnA 269; PvA 34. --saŋsagga contact of words Nd1 139; Nd2 137; SnA 28. --sadda sound of footsteps Sn p. 80; J IV.409. --sandhi euphonic combination of words Nd1 445; Nd2 137; KhA 155, 224; SnA 28, 40, 157 etc.; PvA 52. --silā a stone for stepping on, flag Vin II.121=154.

Padaka1

Padaka1 (adj.) [fr. pada4] one who knows the padas (words or lines), versed in the padapāṭha of the Veda (Ep. of an educated Brahmin) D I.88=Sn p. 105 (where AvŚ II.19 in id. p. has padaśo=P. padaso word by word, but Divy 620 reads padako; ajjheti vedeti cā ti padako); M I.386; A I.163, 166; Sn 595; Miln 10, 236.

Padaka2

Padaka2 (nt.)=pada 3, viz. basis, principle or pada 4, viz. stanza, line J V.116 (=kāraṇa--padāni C.).

Padaka2

Padaka2 (nt.) [fr. pada1] in cpd. aṭṭha° an "eight--foot," i. e. a small inset square (cp. aṭṭha--pada chess--board), a patch (?) Vin I.297. See also padika.

Padakkhiṇa (adj.) [pa+dakkhiṇa] 1. "to the right," in phrase padakkhiṇaŋ karoti (with acc. of object) to hold (a person, etc.) to one's right side, i. e. to go round so as to keep the right side turned to a person, a mode of reverential salutation Vin I.17; S I.138; A I.294; II.21, 182; III.198; Sn 1010; J I.50, 60; III.392. <-> 2. "(prominent) with the right," i. e. skilful, clever, quick in learning J IV.469 (=susikkhita C.). -- 3. lucky, auspicious, turning out well or favourable J V.353 (=sukha--nipphattin vuddhi--yutta C.).
 --ggāhin "right--handed," i. e. cleverly taking up (what is taught), good at grasping or understanding A III.79, 180, V.24 sq., 90, 338; DhA II.105. -- Opp. appadakkhiṇaggāhin "left--handed," unskilled, untrained (cp. Ger. "linkisch") S II.204 sq.; J III.483. --ggāhitā skilfulness, quick grasp, cleverness KhA 148.

Padatta (nt.) [abstr. fr. pada] being or constituting a lot, part or element SnA 164.

Padara (nt.) [pa+dara of dṛ, cp. dabba, darati, dāru] 1. a cleft, split, fissure, crevice M I.469; S II.32; Sn 720 (=darī SnA 500); combd with kandara at Miln 36, 296, 411; PvA 29. -- 2. a board, plank J II.10 91 (°sakaṭa) 112; III.181; V.47 sq.; VI.432 (°cchanna); SnA 330 (dabba° oar), 355; DhA II.55; III.296. -- 3. Wrong spelling for badara at J IV.363 (beluvā p°āni ca) & VI.529.
 --sañcita filled with clefts (?) Vin IV.46. --samācāra refractiousness, disobedience (?) M I.469.

Padahati [pa+dhā] 1. to strive, exert D III.221 (cittaŋ paggaṇhāti p.); PvA 31 (yoniso p.). -- 2. to confront, take up, fight against, stand J VI.508 (usīraŋ muñjapubbajaŋ urasā padahessāmi "I shall stand against the grasses with my chest"; C. expls by dvedhā katvā purato gamissāmi, i. e. break and go forward). <-> Note. padahasi at J IV.383 read pade hasi (see Windisch, Māra & B. p. 124 & Morris, J.P.T.S. 1893, 51. Windisch takes padahasi as pa+dah to burn, & translates "du willst das Feuer brennen," i. e. you attempt something impossible, because the fire will burn you). -- pp. pahita (q. v.).

Padahana see padhāna.

Padātar [n. ag. of padāti] extravagant, a squanderer Pdgp. 65, 68.

Padāti (padadāti, padeti) [pa+dā] 1. to give, bestow Pv I.116 (ger. padatvā, perhaps better to read ca datvā, as v. l. BB); J III.279 (fut. padassati); V.394 (id.). <-> 2. to acquire, take, get J I.190 (inf. padātave, C. gahetuŋ). -- Pass padīyati (q. v.).

Padāna (nt.) [fr. pa+dā] giving, bestowing; but appears to have also the meaning of "attainment, characteristic, attribute" A I.102 (bāla° & paṇḍita°); J I.97 (sotāpattimagg'ādi°); PvA 71 (anubala°); ThA 35 (anupattidhammatā°). -- At Th 1, 47 Kern (Toev. II.138) proposes to read tuyhaŋ padāne for T. tuyh'âpadāne, and translates padāna by "footstep, footprint." See also sampadāna.

Padāraṇa (nt.) [pa+dṛ] splitting, tearing Th 1, 752.

Padālana (nt.) [fr. padāleti] cleaving, bursting open, breaking Nett 61, 112 (mohajāla°); ThA 34 (mohakkhandha°).

Padālita [pp. of padāleti] broken, pierced, destroyed S I.130; III.83; A V.88 (appadālita--pubbaŋ lobhakkhandhaŋ); Sn 546 (āsavā te p.; quoted at VvA 9); ThA 34 (as A. V.88 with moha°).

Padālitatta (nt.) [abstr. fr. padālita] the fact of having (med.) or being (pass.) pierced or broken, abl. padālitattā on account of having broken Miln 287.

Padāletar [n. ag. to padāleti] one who pierces or destroys, a destroyer, breaker, in phrase mahato kāyassa padāletā the destroyer of a great body (or bulk) A I.284 sq. (in sequence dūre--pātin, akkhaṇavedhin, m. k. p.); II.170 sq., 202; cp. padāleti1.

Padāleti [Caus. of pa+dal] 1. to cleave, break, pierce, destroy, in combn °khandhaŋ padāleti to destroy the great mass of . . ., e. g. tamo° It 8 (padālayuŋ); Th 2, 28 (ger. padāliya=moha° padālitvā ThA 34); lobha° S V.88; avijjā° A I.285. -- 2. to break, break down, tear down, burst open J I.73 (pabbata--kūṭāni); IV.173 (matthakaŋ p°etvā uṭṭhita--singā); V.68 (silāya matthakaŋ); Miln 332 (diṭṭhi--jālaŋ); DA I.37 (Sineruŋ). See also sam° -- pp. padālita (q. v.).

Padika (adj.) [fr. pada 1; cp. padaka3] consisting of feet or parts, --fold; dvādasa° twelve fold J I.75 (paccayākāra).

Paditta [pp. of pa+dīp, cp. Sk. pradīpta] kindled, set on fire, blazing S III.93 ÷ (chav'âlataŋ ubhato padittaŋ); J VI.108; Sdhp 208 (°angārakāsuŋ).

Padippati [pa+dippati] to flame forth, to blaze Cp III 93 (davaḍāho p.). -- pp. paditta (q. v.). -- Caus. padīpeti (q. v.).

Padissa (adj.) [grd. of padissati] being seen, to be seen, appearing D II.205 (upasantappa°).

Padissati [pa+dissati, Pass. of dṛś] to be seen Sn 108 (doubtful; v. l. padussati; expld at SnA 172 by paṭidissati, v. l. padussati, cp. p. 192); Cp I.102 J VI.89; Sdhp 427.

Padīpa [cp. Epic Sk. pradīpa] 1. a light Dh 146; Vv 462 (jalati blazes); Tikp 14; Miln 40; VvA 51 (padīpaŋ ujjāletvā lighting a lamp, making a light); PvA 38; Sdhp 250. -- 2. a lamp Sn 235 (nibbanti dhīrā yath' âyaŋ p.); DhA II.163 (anupādāno viya p.). °ŋ karoti to make a light, to light up Vin I.118; °ŋ ujjāleti see under 1. Usually as tela--padīpa an oil lamp Vin I.15; S II.86 (telañ ca vaṭṭiñ ca telapadīpo jhāyati)=IV.213; V.319; A I.137; VvA 198. --appadīpa where there is no light, obscure Vin IV.268.
--kāla lighting time Vv 96.

Padīpita [pp. of padīpeti] lit, burning, shining Miln 40.

Padīpiya & Padīpeyya (nt.) [padīpa+(i) ya] that which is connected with lighting, material for lighting a lamp, lamps & accessories; one of the gifts forming the stock of requisites of a Buddhist mendicant (see Nd2 523: yañña as deyyadhamma). The form in °eyya is the older and more usual one, thus at A II.85, 203; IV.239; It 65; Pug 51; VvA 51. -- The form in °iya at Vv 225, 266, 376; J VI.315; VvA 295.

Padīpeti [Caus. of padippati] to light a light or a lamp Vin I.118 (padīpeyya, padīpetabba); Miln 40; ThA 72 (Ap. v. 46); Sdhp 63, 332, 428. -- pp. padīpita (q. v.).

Padīyati [Pass. of padāti] to be given out or presented; Pv II.916; Sdhp 502, 523.

Paduṭṭha [pp. of padussati] made bad, spoilt, corrupt, wicked, bad (opp. pasanna, e. g. at A I.8; It 12, 13) D III.32 (°citta); M III.49; A II.30; Sn 662; Dh 1; J II.401; DhA I.23 (opp. pasanna); PvA 34, 43 (°manasa). --appaduṭṭha good, not corrupt D I.20; III.32; M III.50; S I.13; Pv IV.710.

Padubbhati [pa+dubbhati] to do wrong, offend, plot against J I.262 (ger. °dubbhitvā).

Paduma (nt.) [cp. Epic Sk. padma, not in RV.] the lotus Nelumbium speciosum. It is usually mentioned in two varieties, viz. ratta° and seta°, i. e. red and white lotus, so at J V.37; SnA 125; as ratta° at VvA 191; PvA 157. The latter seems to be the more prominent variety; but paduma also includes the 3 other colours (blue, yellow, pink?), since it frequently has the designation of pañcavaṇṇa--paduma (the 5 colours however are nowhere specified), e. g. at J I.222; V.337; VI.341; VvA 41. It is further classified as satapatta and sahassapatta--p., viz. lotus with 100 & with 1,000 leaves: VvA 191. Compared with other species at J V.37, where 7 kinds are enumd as uppala (blue, red & white), paduma (red & white), kumuda (white) and kallahāra. See further kamala and kuvalaya. -- (1) the lotus or lotus flower M III.93; S I.138, 204; A I.145; II.86 sq.; III.26, 239; Sn 71, 213; J I.51 (daṇḍa° N. of a plant, cp. Sk. daṇḍotphala), 76 (khandha°, latā°, daṇḍaka°, olambaka°); IV.3; VI.564; Dh 458; Nd1 135; Vv 354 (=puṇḍarīka VvA 161); 4412 (nānā--paduma--sañchanna); Pv II.120 (id.); II.122 (id.); Pug 63; Vism 256 (ratta°); DA I.219; KhA 53; SnA 97; Sdhp 359. -- (2) N. of a purgatory (°niraya) S I.151--152; Sn 677; p. 126; SnA 475 sq.
--acchara (heavenly) lotus--maiden SnA 469. --uttara N. of Buddha SnA 341, 455 etc. --kaṇṇikā a peak in the shape of a lotus VvA 181. --kalāpa a bunch of lotuses VvA 191. --gabbha the calyx of a l. ThA 68 (°vaṇṇa). --patta a l. leaf Nd1 135 (=pokkhara); DhA IV.166 (=pokkhara--patta). --puñja a l. cluster J III.55. --puppha a lotus flower Nd2 393; SnA 78. --rāga "lotus hued," a ruby VvA 276. --vyūha one of the 3 kinds of fighting, viz. p.°; cakka°, sakaṭa° J II.406= IV.343 (cp. Sk. p.--vyūha--samādhi a kind of concentration, & see J trsln II.275). --sara a lotus pond J I.221; V.337; SnA 141.

Padumaka [fr. paduma] 1. the Paduma purgatory S I.152. -- 2. a lotus J II.325.

Padumin (adj.--n.) [cp. Sk. padmin, spotted elephant] having a lotus, belonging to a lotus, lotus--like; N. of (the spotted) elephant Sn 53 (expld at SnA 103 as "padumasadisa--gattatāya vā Padumakule uppannatāya vā padumī," cp. Nd2 p. 164). -- f. paduminī [cp. Sk. padminī lotus plant] 1. a lotus pond oQ pool of lotuses D I.75; II.38; M III.93; S I.138; A III.26. -- 2. the lotus plant Nelumbium speciosum J I.128 (°paṇṇa); IV.419 (°patta); SnA 369; KhA 67 (°patta); PvA 189.

Padulla [?] in cpd. padulla--gāhin is perhaps misreading; trsl. "clutching at blown straws (of vain opinion)," expld by C. as duṭṭhullagāhin; at id. p. S I.187 we find duṭṭhullabhāṇin "whose speech is never lewd" (see Psalms of Brethren 399, n. 3).

Padussati [pa+dussati] to do wrong, offend against (with loc.), make bad, corrupt DA I.211 (see padosa); Sn 108 (v. l. for padissati); aor. padussi J II.125, 401. -- pp. paduṭṭha; Caus. padūseti (q. v.).

Padūsita [pp. of padūseti] made bad, corrupted, spoilt It 13 (v. l. padussita).

Padūseti & Padoseti [Caus. of padussati, but the latter probably Denom. fr. padosa2] to defile, pollute, spoil, make bad or corrupt [cp. BSk. pradūṣyati cittaŋ Divy 197, 286] D I.20; M I.129; It 86; DA I.211 (see padosa1); ThA 72 (Ap. V. 40; to be read for paduse, Pot.=padoseyya); J V.273 (manaŋ p., for upahacca). --padusseti read also at A IV.97 for padasseti (dummanku 'yam padusseti dhūm'aggimhi va pāvako). -- As padoseti at PvA 212 (cittāni padosetvā) and in stock phrase manaŋ padosaye (Pot.) in sense of "to set upon anger" (cp. padosa2) S I.149 ("sets his heart at enmity")=A II.3; V.171, 174=Sn 659 (=manaŋ padoseyya SnA 477)= Nett 132; S IV.70; SnA 11 (mano padoseyya). -- pp. padūsita (q. v.).

Padesa [fr. pa+diś, cp. late Sk. pradeśa] indication, location, range, district; region, spot, place S II.227, 254; V.201; A II.167 (cattāro mahā°); Dh 127 (jagati°), 303; J II.3, 158 (Himavanta°); III.25 (id.), 191 (jāti--gottakula°); SnA 355; PvA 29, 33 (hadaya°), 36 (so read for padase), 43, 47; Sdhp 252.
--kārin effecting a limited extent S V.201. --ñāṇa knowledge within a certain range, limited knowledge S V.457. --bodhisatta a limited Bodhisatta Kvu 283 (cp. Kvu trsln 1393, 1662). --rajja principality over a district, local government It 15; ThA 26 (Ap. v. 10). --rājā a local or sub--king Vism 301 (cakkavatti+). --lakkhaṇa regional or limited characteristics Kvu 283. --vassin raining or shedding rain only locally or over a (limited) district It 64--66.

Padesika (adj.) (--°) [fr. padesa] belonging to a place of indication, indicating, regional, reaching the index of, only with numerals in reference to age (usually soḷasavassa° at the time of 16 years) J I.259 (id.) 262 (id.) II.277 (id.). -- See also uddesika in same application.

Padosa1

Padosa1 [pa+dosa1, Sk. pradoṣa] defect, fault, blemish, badness, corruption, sin D I.71 (=padussati paraŋ vā padūseti vināsetī ti padoso DA I.211); M III.3; S IV.322 (vyāpāda°); A I.8 (ceto°); III.92 (vyāpāda); It 12; J V.99; Pug 59, 68; Dhs 1060. -- Note. At ThA 72 we find reading "apace paduse (padose?) pi ca" as uncertain conjecture for v. l. BB "amacce manase pi ca."

Padosa2

Padosa2 [pa+dosa2, Sk. pradveṣa, see remarks to dosa2] anger, hatred, ill--will; always as mano° "anger in mind" M I.377; Sn 328 (=khāṇu--kaṇṭak'ādimhi p. SnA 334), 702; J IV.29; Miln 130; Vism 304; SnA 477.

Padosika (adj.) [fr. padosa1] sinful, spoiling or spoilt, full of fault or corruption, only in 2 phrases, viz. khiḍḍā° "debauched by pleasure" D I.19; and mano° "debauched in mind" D I.20, 21.

Padosin (adj.) [fr. padosa1] abusing, damaging, spoiling, injuring S I.13 (appaduttha°); Pv IV.710.

Padoseti see padūseti.

Paddha1

Paddha1 (adj.) [cp. Sk. prādhva (?) in diff. meaning "being on a journey," but rather prahva] 1. expert in (loc.) J VI.476 (v. l. patha=paṭṭha; C. cheko paṭibalo). <-> 2. subject to, serving, attending J IV.35 (p. carāmi, so read for baḍḍha, see Kern, Toev. s. v.; C. padacārikā).

Paddha2

Paddha2 (adj.) [cp. Sk. prārdha] half (?) J III.95 (probably =paddha1, but C. explns as aḍḍha upaḍḍha).

Paddhagu (adj. n.) [cp. Sk. prādhvaga] 1. going, walking J III.95 (T. na p'addhaguŋ, but C. reads paddhaguŋ). -- 2. humble, ready to serve, servant, attendant, slave S I.104 (so read for paccagu); Sn 1095 (T. for paṭṭhagu, q. v. -- Nd2 reads paṭṭhagu but SnA 597 paddhagu and explns by paddhacara paricārika); J VI.380 (hadayassa); Th 1, 632.

Paddhacara (adj.--n.) [paddha1+cara, cp. Sk. prādhva and prahva humble] ready to serve, subject to, ministering; a servant S I.144 (T. baddhacara, v. l. paṭṭha°; trsl. "pupil"); J IV.35 (read paddhacarā 'smi tuyhaŋ for T. baddha carāmi t., as pointed out by Kern, Toev. s. v. baddha. The Cy. misunderstood the wrong text reading and expld as "tuyhaŋ baddha carāmi," but adds "veyyāvaccakārikā padacārikā"); V.327 (as baddhañcara; C. veyyāvacca--kara); VI.268 (°ā female servant=C. pāda--paricārikā); Nd1 464 (+paricārika); SnA 597 (+paricāraka, for paddhagū).

Padma see paduma.

Padmaka (m. & nt.) [Sk. padmaka] N. of a tree, Costus speciosus or arabicus J V.405, 420; VI.497 (reading uncertain), 537.

Padvāra (nt.) [pa+dvāra] a place before a door or gate J V.433; VI.327.
--gāma suburb Dāvs V. 3.

Padhaŋsa see appadhaŋsa.

Padhaŋsati [pa+dhaŋsati] to fall from (abl.), to be deprived of Vin II.205 (yogakkhemā p.; so read for paddh°). -- Caus. padhaŋseti to destroy, assault, violate, offend J IV.494. (=jīvitakkhayaŋ pāpeti); PvA 117. <-> grd. padhaŋsiya in cpds. su°

& dup° easily (or with difficulty) overwhelmed or assaulted Vin II.256= S II.264. Also neg. appadhaŋsiya (& °ka) (q. v.). <-> pp. padhaŋsita (q. v.).

Padhansita [pp. of padhaŋseti] offended, assaulted J II.422. See also app°.

Padhāna (nt.) [fr. pa+dhā, cp. padahati] exertion, energetic effort, striving, concentration of mind D III.30, 77, 104, 108, 214, 238; M II.174, 218; S I.47; II.268; IV.360; V.244 sq.; A III.65--67 (5 samayā and 5 asamayā for padhāna), 249; IV.355; V.17 sq.; Sn 424, 428; It 30; Dh 141; J I.90; Nd2 394 (=viriya); Vbh 218 (citta--samādhi p° etc.); Nett 16; DA I.104; DhA I.85 (mahā--padhānaŋ padahitvā); ThA 174; PvA 134. Padhāna is fourfold, viz. saŋvara°, pahāna°, bhāvana°, anurakkhaṇā° or exertion consisting in the restraint of one's senses, the abandonment of sinful thoughts, practice of meditation & guarding one's character. These 4 are mentioned at D III.225; A II.16; Ps I.84; II.14 sq., 56, 86, 166, 174; Ud 34; Nd1 45, 340; Sdhp 594. <-> Very frequently termed sammappadhāna [cp. BSk. samyak--pradhāna MVastu III.120; but also samyakprahāṇa, e. g. Divy 208] or "right exertion," thus at Vin I.22; S I.105; III.96 (the four); A II.15 (id.); III.12; IV.125; Nd1 14; Ps I.21, 85, 90, 161; SnA 124; PvA 98. -- As padahana at Ps I.17, 21, 181.

Padhānavant (adj.) [fr. padhāna] gifted with energy, full of strength (of meditation etc.), rightly concentrated S I.188, 197; Sn 70 (cp. Nd2 394), 531.

Padhānika (adj.) [fr. padhāna] making efforts, exerting oneself in meditation, practising "padhāna" DA I.251.

Padhāniya (adj.) [fr. padhāna] belonging to or connected with exertion, worthy of being pursued in cpd. °anga (nt.) a quality to be striven after, of which there are 5, expressed in the attributes of one who attains them as saddho, appābādho, asaṭho, āraddha--viriyo, paññavā D III.237=M II.95, 128=A III.65; referred to at Miln trsln I.188. Besides these there is the set called pārisuddhi--padhāniy'angāni and consisting either of 4 qualities (sīla°, citta°, diṭṭhi°, vimutti°) A II.194, or of 9 (the four+kankhā--vitaraṇa°, maggâmagga--ñāṇa° paṭipadāñāṇa--dassana°, ñāṇa--dassana° paññā°) D III.288; Ps I.28.

Padhārita ("born in mind") read patthārita at Th 1, 842 (see pattharati). -- padhārehi (v. l. F.) at Sn 1149 read dhārehi. -- padhārita in meaning of "considered, understood" in cpd. su° at S III.6; V.278.

Padhāvati [pa+dhāvati] to run out or forth Pv III.17 (ger. °itvā=upadhāvitvā PvA 173).

Padhāvin (adj.) [fr. padhāvati] rushing or running out or forth M II.98.

Padhūpāti (=padhūpāyati) [pa+dhūpāyati] to blow forth smoke or flames Vin I.25 (aor. padhūpāsi); IV.109 (id.); Vism 400 (id.), (so read for padhūmāsi T., v. l. SS padhūpāyi & padhūmāyi). -- pp. padhūpita (q. v.).

Padhūpita [pa+dhūpita, latter only in meaning "incensed," cp. dhūpa etc.] fumigated, reeking, smoked out S I.133 (trsld "racked [wrapt] in flames"; C. santāpita); VvA 237 (so read with v. l. SS. for T. pavūsita; meaning: scented, filled with scent).

Padhota (adj.) [pa+dhota] cleansed, in cpd. sup° well cleansed D II.324.

Pana (indecl.) [doublet of Sk. puna(ḥ) wiṭh diff. meaning (see puna), cp. Geiger, P.Gr. § 34] adversative & interrogative particle, sometimes (originally, cp. puna "again, further") merely connecting & continuing the story. -- (1) (adversative) but, on the contrary J I.222; II.159; VvA 79 (correl. with tāva). ca pana "but" J I.152; atha ca pana "and yet" D I.139; J I.279; na kho pana "certainly not" J I.151; vā pana "or else" Vin I.83; Dh 42; Sn 376, 829. -- (2) (in questions) then, now J II.4 (kiŋ p.), 159 (kahaŋ p.); VvA 21 (kena p.); PvA 27 (katamaŋ p.). -- (3) (conclusive or copulative) and, and now, further, moreover D I.139 (siyā kho p. be it now that . . .); Sn 23, 393, 396, 670; J I.278; PvA 3.

Panaccati [pa+naccati] to dance (forth), to dance ThA 257 (ppr. panaccanta). -- pp. panaccita (q. v.).

Panaccita [pp. of panaccati] dancing, made to dance Th 2, 390.

Panasa [cp. late Sk. panasa, Lat. penus stores, Lith. p&etilde;nas fodder, perhaps Goth. fenea] the Jack or bread--fruit tree (Artocarpus integrifolia) and its fruit J I.450; II.160; V.205, 465; Vv 4413; KhA 49, 50, 58 (°phala, where Vism 258 reads panasa--taca); SnA 475; VvA 147.

Panassati [pa+nassati, cp. also BSk praṇāśa Divy 626] to be lost, to disappear, to go to ruin, to cease to be M I.177; S II.272 (read panassissati with BB); J V.401; VI.239; Th 1, 143.

Panāda [pa+nāda] shouting out, shrieks of joy J VI.282.

Panādeti [Caus. of pa+nad] to shout out, to utter a sound Th 1, 310.

Panāḷikā (f.) [fr. panāḷī] a pipe, tube, channel, water course DA I.244.

Panāḷī (f.) [pa+nāḷī] a tube, pipe A IV.171 (udapāna°).

Panigghosa in cpd. appanigghosa is wrongly registered as such in A Index (for A IV.88); it is to be separated appa + nigghosa (see nigghosa).

Panudati [pa+nudati] to dispel, repel, remove, push away S I, 167 sq., 173; Dh 383; Sn 81, 928 (pot. panudeyya or metri causa panūdeyyaQpajaheyya etc. Nd1 385); J VI.491 (1. pl. panudāmase). -- ger. panuditvā SnA 591, & panujja Sn 359, 535, 1055 (expld at Nd2 395 as imper. pres.=pajaha, cp. SnA 591=panudehi); J III.14; V.198 (=pātetvā C.). -- Fut. panudahissati Th 1, 27, 233. -- Pass. panujjati, ppr. panujjamāna in phrase "api panujjamānena pi" even if repulsed M I.108, cp. A IV.32 & Nett 164 (v. l. to be substituted for T. pamajjamānena). -- pp. panunna & panudita (q. v.).

Panudita [pp. of panudati] dispelled, driven out Sn 483 (panūdita metri causa, v. l. panudita). See also panunna. [pp. of panudati] (med. & pass.) put away, rejected or rejecting, dispelled, driven away, sent A II.29; V.31; Sn 469 (°kodha); J VI.247, 285; Kvu 597 (ito p., trsld "ending here").
  --paccekasacca one who has rejected each of the four false truths (the 5th of the 10 noble states, ariyavāsā: see Vin. Texts I.141) D III.269, 270; A II.41; V.29 sq.

Panūdana (nt.) [fr. panudati] removal, dispelling, rejection Sn 252 (sabba--dukkhâpanūdana SnA 293 should be read as sabba--dukkha--apanūdana, as at Vin II.148=J I.94), 1106 (=pahānaŋ etc. Nd2 396).

Panta (adj.) [cp. Epic Sk. prānta edge, margin, border, pra+anta; also BSk. prānta in meaning of Pali, e. g. MVastu III.200; Divy 312 (prānta--śayan--āsana--sevin)] distant, remote, solitary, secluded; only in phrase pantaŋ senāsanaŋ (sayanāsanaŋ) or pantāni senāsanāni "solitary bed & chair" M I.17, 30; A I.60; II.137; III.103; V.10, 202; Sn 72 (cp. Nd2 93), 338, 960 (°amhi sayanāsane), 969 (sayanamhi pante); Dh 185 (=vivitta DhA III.238); Ud 43 (so read for patthañ); J III.524 (°amhi sayanāsane); Vism 73 (panta--senāsane rata); SnA 263 (v. l. pattha).
  --sena (adj.) one who has his resting place faQ away from men, Ep. of the Buddha M I.386.

Panti (f.) [Ved. pankti set or row of five, group in general] a row, range, line Vism 392 (tisso sopāna--pantiyo); DhA III.219 (uddhana°); ThA 72 (satta pantiyo); VvA 198 (amba°).

Pantha [base panthan°, Ved. panthāḥ, with bases path° panth° and pathi. Same as patha (q. v.). For etym. cp. Gr. po/ntos sea(--path), pa/tos path, Av. pantā°, also Goth. finpan=E. find, of Idg *pent to come or go (by)] a road, roadway, path S I.18 (gen. pl. panthānaŋ= kantāramagga C; "jungle road" trsl.); Sn 121 (loc. panthasmiŋ); Nd2 485 B (+patha in expln of magga), Miln 157 (see panthaŋ)
  --gū a traveller (lit. going by road) S I.212 (v. l. addhagū, as at id. p. Th 2, 55); J III.95 (v. l.). --ghāta highway robbery J I.253;

IV.184. --duhana waylaying, robbery; m. a robber D I.135 (see DA I.296); J II.281, 388; D III.68, and Tikp 280 (°dūhana). --dūbhin a highwayman J II.327. --dūsaka a robber Miln 20. --devatā a way spirit, a spirit presiding over a road, road--goddess J VI.527. --makkaṭaka a (road) spider Miln 364, 407. --sakuṇa a "road--bird," i. e. a bird offered (as a sacrifice) to the goddess presiding over the roads, propitiation; it is here to be understood as a human sacrifice J VI.527 (vv. ll. pattha° & bandha°).

Panthāna (for saṇṭhāna) at SnA 20: see saṇṭhāna 3.

Panthika [fr. pantha, formation panthika: panthan= addhika: addhan] a traveller Miln 20.

Panna [pp. of pajjati but not satisfactorily expld as such, for pajjati & panna never occur by themselves, but only in cpds. like āpajjati, āpanna, upp°, upa°, sam°, etc. Besides, the word is only given in lexic. literature as pp. of pajjati, although a tendency prevails to regard it as pp. of patati. The meaning points more to the latter, but in form it cannot belong to pat. A more satisfactory expln (in meaning and form) is to regard panna as pp. of pa+nam, with der. fr. short base. Thus panna would stand for panata (paṇata), as unna for unnata, ninna for ninnata, the double nn to be accounted for on analogy. The meaning would thus be "bent down, laid down," as panna--ga= going bent, panna--dhaja=flag bent or laid down, etc. Perhaps patta of patta--kkhandha should belong here as panna°] fallen, gone, gone down; also: creeping, only in foll. cpds.:
--ga a snake Th 1, 429 (°inda chief of snake--demons); J V.166; Miln 23. --gandha with gone down (i. e. deteriorated) smell, ill--smelling, or having lost its smell J V.198 (=thokaŋ duggandha C.). --dhaja one whose flag gone or is lost, i. e. whose fight is over (Ep. of the Buddha), cp. BSk. prapātito māna--dhvajaḥ Lal. V. 448 (with derivation from pat instead of pad, cp. papātana) M I.139 sq., 386; A III.84 sq.; in eulogy on the Buddha (see exegesis to mahesi Nd1 343; Nd2 503) reference is made to mānadhaja (°papātanaŋ) which is opposed to dhamma--dhaja (--ussapana); thus we should explain as "one who has put down the flag of pride." --bhāra one who has put down his burden, one whose load has gone, who is delivered or saved M I.139; A III.84; S I.233; Dh 402 (=ohitakhandha--bhāra DhA IV.168); Sn 626, 914 (cp Nd1 334); Th 1, 1021. --bhūmi state of one who has fallen DA I.103 (opp. to jina--bhūmi, one of the 8 purisa--bhūmiyo. -- cp. D I.54 & Dial. I.722). --loma one whose hairs have fallen or are put down (flat, i. e. do not stand erect in consequence of excitement), subdued, pacified (opp. haṭṭha loma) Vin II.184 (cp. Vin II.5 & Bdhgh on p. 309 lomaŋ pāteti, Bdhgh pādeti; also Vin. Texts II.339); III.266; M I.450; J I.377. Another form is palloma (q. v. & cp. J.P.T.S. 1889, 206). See also remarks on parada--vutta.

Pannaka (adj.) [fr. panna] silent (?) DA I.163.

Pannarasa (adj. num.) [see pañcadasa & paṇṇarasa under pañca] fifteen (and fifteenth), usually referring to the 15th day of the lunar month, i. e. the full--moon day Sn 153 (pannaraso uposatho); pannarase on the 15th day S I.191=Th 1, 1234; M III.20; Sn 502, 1016; f. loc. pannarasāya id. S I.233. See also paṇṇarasa.

Pannarasama (num. ord.) [fr. pannarasa] the 15th SnA 366 (gāthā).

Pannarasika (adj.) [fr. pannarasa] belonging to the 15th day (of the lunar month) Vin IV.315.

Papa (nt.) [see pibati, pānīya etc. of pā] water J I.109 (āpaŋ papaŋ mahodakan ti attho). The word is evidently an etym. construction. See also papā.

Papaccati [Pass. of pa+pacati] to be cooked, to become ripe PvA 55 (°itvā).

Papañca [in its P. meaning uncertain whether identical with Sk. prapañca (pra+pañc to spread out; meaning "expansion, diffuseness, manifoldedness"; cp. papañceti & papañca 3) more likely, as suggested by etym. & meaning of Lat. im--ped--iment--um, connected with pada, thus perhaps originally "pa--pad--ya," i. e. what is in front of (i. e. in the way of) the feet (as an obstacle)] 1. obstacle, impediment, a burden which causes delay, hindrance, delay DhA I.18; II.91 (kathā°). °ŋ karoti to delay, to tarry J IV.145; °ŋ akatvā without delay J I.260; VI.392. -- atiº too great a delay J I.64; II.92. -- 2. illusion, obsession, hindrance to spiritual progress M I.65; S I.100; IV.52, 71; A II.161 sq.; III.393 sq.; Sn 530 (=taṇhā--diṭṭhi--mānabheda--p. SnA

431; and generally in Commentaries so resolved, without verbal analysis); Ud 77 (as f. papañcā); Th 1, 519, 902, 989 (cp. Brethren 344, 345 & J.R.A.S. 1906, 246 sq.; Neumann trsls "Sonderheit," see Lieder p. 210, 211 & Mittlere Sammlung I.119 in trsl. of M I.65 nippapañca); Dh 195, 254 (°âbhiratā pajā, nippapañcā Tathāgatā; =taṇhādisu p° esu abhiratā DhA III.378); J I.9; Pv IV.134 (=taṇh'--ādi--p. PvA 230); Nett 37, 38; SnA 495 (gihi). -- nippapañca (q. v.) without obsession. <-> 3. diffuseness, copiousness SnA 40.
--sankhā sign or characteristic of obsession Sn 874 (cp. SnA 553; =taṇhā° diṭṭhi° and māna° Nd1 280), 916 (=avijjādayo kilesā mūlaŋ SnA 562). --saññā (°sankhā) idea of obsession, idée fixe, illusion D II.277 (cp. Dial II.312); M I.109, 112, 271, 383; S IV.71.

Papañcita [pp. of papañceti] obsessed, illusioned SnA 495 (a° gihipapañ--cena). -- nt. obsession, vain imagination, illusion S IV.203÷Vbh 390.

Papañceti [Denom. fr. papañca] 1. to have illusions, to imagine, to be obsessed M I.112; DhA I.198 (tesaŋ suvaṇṇa--lobhena papañcentānaŋ). -- 2. to be profuse. to talk much, to delay on SnA 136. -- pp. papañcita.

Papaṭā (papatā) (f.) [fr. papāta? Cp. papaṭikā] a broken--off piece, splinter, fragment; also proclivity, precipice, pit (?) S II.227 (papatā ti kho lābha--sakkāra--silokass'etaŋ adhivacanaŋ; cp. S III.109: sobbho papāto kodh'ûpāyāsass'etaŋ adhivacanaŋ); So 665 (=sobbha SnA 479; gloss papada). See also pappaṭaka.

Papaṭikā (f.) [cp. Sk. prapāṭikā (lexic. & gram.) young shoot, sprout; and parpharīka (RV.) one who tears to pieces; also Sk. parpaṭa N. of a plant] 1. a splinter, piece, fragment, chip Vin II.193 (read tato pap.°); A IV.70 sq. (of ayophāla); J V.333 (same as Vin passage); Miln 179. -- 2. the outer dry bark or crust of a tree, falling off in shreads; also shoots, sprouts M I.78, 192 sq., 488; A I.152; III.19 sq., 44, 200, 360; IV.99, 336; V.4 sq., 314 sq.; J III.491. Cp. pheggu.

Papatati [pa+patati] to fall forward, to fall down, off or from, to fall into (acc.) Vin II.284; M I.79, 80; S I.48 (visame magge), 187 (=Th 1, 1220 patanti); 100, II.114; V.47; Dh 336; J V.31; Pv I.1012 (nirayaŋ papatiss'ahaŋ, cp. PvA 52; v. l. SS niray'ûpapatiss' âhaŋ). -- aor. papatā Vin III.17, cp. II.126; J VI.566. See also patati.

Papatana (nt.) [fr. pa+pat] falling down Sn 576=J IV.127 (abl. papatanā papatanato C.).

Papada (or Papadā?) [pa+pada] tip of the foot. toes; but in diff. meaning (for papaṭā or papāta to pat) "falling down, abyss, pit" at Sn 665 (gloss for papaṭa; expld at SnA 479 by "mahāniraya").

Papā (f.) [Ved. prapā, pa+pā] a place for supplying water, a shed by the roadside to provide travellers with water, a well, cistern D III.185; S I.33=Kvu 345 (=pānīyadāna--sālā SA); S I.100 (read papañ ca vivane); J I.109; DhA III.349=J I.302 (=pānīya--cāṭī C.); Vv 5222 (+udapāna); Pv II.78 (n. pl. papāyo=pānīya--sālā PvA 102); II.925 (+udapāna).

Papāta [cp. Epic. Sk. prapāta, of pra+pat] 1. falling down, a fall Vin II.284 (chinna--papātaŋ papatanti); S V.47. <-> 2. a cliff, precipice, steep rock M I.11; S III.109 (sobbho p. kodh'upāyāsass'etaŋ adhivacanaŋ; cp. papaṭā); A III.389 (sobbho p.); J III.5; 530; V.70; VI.306, 309; Vism 116; PvA 174; Sdhp 208, 282, 353. -- adj. falling off steeply, having an abrupt end Vin II.237=A IV.198, 200 (samuddo na āyatakena p.).
--taṭa a rocky or steep declivity DhA I.73.

Papātin (adj.) [fr. papatati] falling or flying forward, flying up J III.484 (uccā° flying away).

Papitāmaha [pa+pitāmaha] a paternal great--grandfather Dāvs III.29.

Papīyana (nt.) [fr. pā, ger. pa--pīya] drinkable, to be drunk, drinking J I.109 (udakaŋ papīyana--bhāvena papā ti).

Papīḷita [pa+pīḷita] worn out, rubbed through (of the sole of sandals) J II.223.

Paputta [pa+putta, cp. Sk. praputra (BR.: "doubtful") Inscr.] a grandson J VI.477.

Papupphaka (adj.) [pa+pupphaka] "with flowers in front," flower--tipped (of the arrows of Māra) Dh 46 (but expld at DhA I.337 as "p.° sankhātāni tebhūmakāni vaṭṭāni," i. e. existence in the 3 stages of being).

Pappaṭaka [etym. uncertain] 1. a broken bit, splinter, small stone (?) (Rh. D. in Dial. III.83 "outgrowth") D III.87 (bhūmi °ŋ paribhuñjati); Vism 418 (÷), Nett 227 (Com.) (°ojaŋ khādāpento). --2. a water plant: see paṇṇaka 2; cp, also papaṭikā2 & Sk. parpaṭa N. of medicinal plant.

Pappoṭheti [pa+poṭheti; sometimes spelt papphoṭeti] to strike, knock, beat, flap (of wings) Vin I.48; II.208, 217; M I.333 (papph°); J II.153 (pakkhe); III.175 (papoṭh°= sañcuṇṇeti C.); Miln 368 (papph°); DA I.7; Vism 283 (pph).

Pappoti [the contracted form of pāpuṇāti, Sk. prāpnoti] to obtain, get, gain, receive, attain D III.159, 165; Sn 185, 187, 584; Dh 27; DhA I.395. -- Pot. 1st pl. pappomu J V.57 (=pāpuṇeyyāma C.). -- ger. pappuyya S I.48; Sn 482 (or pot?), 593, 829 (=pāpuṇitvā Nd1 170). -- For further ref. see pāpuṇāti.

Papphāsa (nt.) [fr. sound--root* phu, not corresponding directly to Sk. pupphusa (cp. Geiger, P.Gr. § 34), to which it stands in a similar relation as *ghur (P.) to *ghar (Sk.) or phurati>pharati. From same root Gr. fusa/w to blow and Lat. pustula bubble, blister; see Walde under pustula] the lungs D II.293; M I.185, 421; III.90; Sn 195=J I.146; Kh III. (cp. KhA 56); Miln 26.

Pabandha (adj.) (°--) [pa+bandha] continuous Vism 32.

Pabala (adj.) [cp. Sk. prabala] very strong, mighty Sdhp 75.

Pabāḷha1

Pabāḷha1 [pp. of pabāhati] pulled out, drawn forth D I.77 (T. reads pavāḷha). See pavāḷha.

Pabāḷha2

Pabāḷha2 (adj.) [pa+bāḷha] strong, sharp (of pain) D II.128; J V.422, Miln 174.

Pabāhati [pa+bṛh to pull, see abbahati] to pull out, draw forth D I.77 (T. reads pavāhati, v. l. pabbāḷhati, evidently fr. pabāḷha); cp. Śatapatha--brāhmaṇa IV.3, 3, 16. -- pp. pabāḷha1 (q. v.).

Pabujjhati [pa+bujjhati] to wake up (intrs.), awake S I.4, 209; Dh 296 sq.; It 41 (suttā p.); J I.61; II.103; IV.431 (opp. niddāyati); DA I.140. -- pp. pabuddha (q. v.).

Pabuddha [pp. of pabujjhati] awakened S I.143 (sutta° from sleep awakened), J I.50; VvA 65.

Pabodhati [pa+bodhati] to awake, also trs. awaken, stir up, give rise to (or: to recognise, realise?); only in one phrase (perhaps corrupt), viz. yo nindaŋ appabodhati S Q7=Dh 143 (=nindaŋ apaharanto bujjhati DhA III.86; trsl. KS 13 "forestalleth blame"). <-> Caus. pabodheti (1) to enlighten, instruct, give a sign J I.142; III.511. -- (2) to set going, arouse J I.298; V.390. -- (3) to render oneself conspicuous J V.8.

Pabodhana (adj.--nt.) [fr. pabodhati] 1. (nt.) awakening waking, arising DhA I.232 (°codana--kamma). -- 2. (adj.) arousing (or realising?) Vv 6422 (=kata--pīti--pabodhano VvA 282); awaking Th 1, 893 (samma--tāḷa°).

Pabba (nt.) [Ved. parvan] 1. a knot (of a stalk), joint, section Vin IV.35; M I.80; J I.245 (veḷu°); Vism 358 (id.; but nāḷika p. 260); VbhA 63 (id.); Th 1, 243. -- angula° finger joint Vin IV.262, M I.187; DA I.285. -- pabba--pabbaŋ knot for knot DhsA 11. -- 2. the elbow S IV.171. -- 3. section, division, part Vism 240 (14 sections of contemplation of the body or kāyagatāsati); VbhA 275, 286.
--gaṇṭhi a knot Miln 103. --valli a species of Dūrvā J V.69; --vāta intermittent ague Vin I.205.

Pabbaja [Sk. balbaja, cp. Geiger P.Gr. § 39. 6] a species of reed. bulrush Vin I.190 (T. reads babbaja); S I.77; II.92; III.137 (v. l. babbaja), 155 (°lāyaka); Th 1, 27; J II.140, 141; V.202; VI.508. For further refs. see babbaja.

Pabbajati [cp. Sk. pravrajati, pra+vraj] to go forth, to leave home and wander about as a mendicant, to give up the world, to take up the ascetic life (as bhikkhu, samaṇa, tapassin, isi etc.). S I.140, 141; Sn 157, 1003; imper. pabbaja DhA I.133. Pot. pabbajeyya J I.56; Pug 57. -- Fut. pabbajissati Sn 564; DhA I.133; IV.55. Aor. pabbaji M III.33; S I.196=Th 1, 1255; Sn 405; Vv 826; PvA 76; ger. pabbajitvā J I.303; PvA 21 and °vāna Sn 407. -- (agārasmā) anagāriyaŋ pabbajati to go forth into the homeless state Vin III.12; M III.33; S I.196; A V.204; Pv II.1316. sāsane p. to become an ascetic in (Buddhas) religion, to embrace the religion (& practice) of the Buddha J I.56; PvA 12. pabbajjaŋ pabbajati to go into the holy life (of an ascetic friar, wanderer etc.): see pabbajjā. -- Caus. pabbājeti (q. v.). -- pp. pabbajita.

Pabbajana (nt.) [fr. pabbajati] going into an ascetic life J III.393 (a°).

Pabbajita [pp. of pabbajati, cp. BSk. pravrājita Divy 236] one who has gone out from home, one who has given up worldly life & undertaken the life of a bhikkhu recluse or ascetic, (one) ordained (as a Buddhist friar), gone forth (into the holy life or pabbajjā) Vin III.40 (vuḍḍha--pabbajito bhikkhu); IV.159; D I.131 (agārasmā anagāriyaŋ p.), 157; III.31 sq., 147 sq.; M I.200, 267, 345, 459; II.66, 181; III.261; S I.119 (dhammavinaye p.); IV.260, 330; V.118 sq., 421; A I.69, 107, 147, 168; II.78, 143; III.33, 78 (vuḍḍha°), 244, 403 (acira°); IV.21 (cira°); V.82, 348 sq.; Sn 43 (see Nd2 397), 274, 385, 423; Dh 74, 174, 388; J I.56; Pv II.81 (=samaṇa PvA 106); II.111 (bhikkhu=kāmādimalānaŋ pabbajitattā paramatthato pabbajito PvA 146); II.1317 (=pabbajjaŋ upagata PvA 167); Miln 11; DA I.270; DhA I.133; PvA 5, 55.

Pabbajjā (f.) [fr. pa+vraj, cp. pabbajati, Epic & BSk. pravrajyā] leaving the world, adopting the ascetic life; state of being a Buddhist friar, taking the (yellow) robe, ordination. -- (1) ordination or admission into the Buddha's Order in particular: Vin III.13; S I.161 etc. -- sāmanera° ordination of a Novice, described in full at Vin I.82. -- pabbajjaŋ yācati to beg admission Vin IV.129; labhati to gain admission to the Order Vin I.12, 17, 32; D I.176; S IV.181. -- (2) ascetic or homeless life in general D III.147 sq.; M III.33 (abbhokāso p.); S V.350 (id.; read pabbajjā); A V.204 (id.); S II.128 (read °jjā for °jā); IV.260; A I.151, 168; IV.274 sq.; Sn 405, 406, 567; It 75 (pabbajjāya ceteti); Miln 19 (dhamma--cariya--samacariy'atthā p.); DhA I.6; SnA 49, 327, 423; ThA 251. -- pabbajjaŋ upagata gone into the homeless state PvA 167 (for pabbajita); agārasmā anagāriyaŋ p. the going forth from home into the homeless state Vin II.253; M II.56; pabbajjaŋ pabbajati to undertake or go into the ascetic life, in foll. varieties: isi° of a Saint or Sage J I.298, 303; DhA IV.55; PvA 162 (of the Buddha); tāpasa° of a Hermit J III.119; DA I.270 (described in detail); DhA IV.29; PvA 21; samaṇa° of a Wanderer PvA 76. <-> Note. The ceremony of admission to the priesthood is called pabbajjā (or pabbajana), if viewed as the act of the candidate of orders, and pabbājana (q. v.), if viewed as the act of the priest conferring orders; the latter term however does not occur in this meaning in the Canon.

Pabbata [Vedic parvata, fr. parvan, orig. knotty, rugged, massive] (1) a mountain (--range), hill, rock S I.101, 102, 127, 137; II.32, 185, 190; A I.243; II.140; IV.102 (dhūpāyati); Sn 413, 417, 543, 958, 1014; Nd1 466; Dh 8, 127 (°ānaŋ vivaro)=PvA 104; Dh 188 (n. pl. °āni), 304; DA I.209; Miln 346 (dhamma°); PvA 221 (angāra°) Sdhp 352, 545, 574. -- The 7 mountains round Veḷuvana are enumd at J V.38. -- Names of some (real or fictitious) mountains, as found in the Jātaka literature: Cakkavāḷa J VI.282; Caṇḍoraṇa J IV.90; Canda J IV.283; V.38, 162; Daṇḍaka--hirañña J II.33; Daddara J II.8; III.16; Nemindhara J VI.125; Neru J III.247; V.425; Paṇḍava Sn 417; SnA 382 sq.; Mahāneru J IV.462; Mahindhara Vv 3210 (cp. VvA 136); Meru J I.25; IV.498; Yugandhara PvA 137; Rajata J I.50; Vipula J VI.518; Sineru S II.139; J I.48 & passim; Suvaṇṇa J I.50; VI.514 (°giritāla). -- (2) [cp. Sk. pārvata mountainous] a mountaineer Miln 191.
--utu the time (aspect) of the mountain (in prognostications as to horoscope) DhA I.165 (megha--utu, p.<-> utu, aruṇa--utu). --kaccha a mountain meadow (opp. nadī--kacçha) SnA 33. --kandara a m. cave S II.32; V.396, 457 sq.; A V.114

sq.; --kūṭa m. peak Vin II.193; J I.73. --gahaṇa m. thicket or jungle PvA 5. --ṭṭha standing on a m. Dh 28. --pāda the foot of a m. J III.51; DhA IV.187; PvA 10. --muddhā mountain top Vin I.5. --raṭṭha m.--kingdom SnA 26. --rājā "king of the mountain," Ep. of Himavā S I.116; II.137 sq., 276; III.149; V.47, 63, 148; A I.152; III.240; IV.102; PvA 143. --sankhepa top of a m. D I.84 (=p. --matthaka DA I.226). --sānu m.--glen Vv 3210 (cp. VvA 136). --sikhara mountain--crest J V.421.

Pabbataka [fr. pabbata] a mountain J I.303.

Pabbateyya (adj.) [fr. pabbata] belonging to mountains, mountain--born (of a river) A III.64 (nadī p°ā sīghasotā hārahārinī); IV.137 (id.); Vism 231 (id.), 285 (nadī).

Pabbaniya (adj.) [fr. pabba] forming a division or section, consisting of, belonging to KhA 114 (khaya°) (?).

Pabbājana (nt.) [fr. pa+Caus. of vraj, see pabbajati & pabbājeti] keeping out or away, removing, banishment, exiling D I.135; III.93; Miln 357; Dh I.296 (=nīharaṇa); DhA IV.145.

Pabbājaniya (adj.) [fr. pabbājana] belonging to banishment, deserving to be exiled Miln 186; also in cpd. °kamma excommunication, one of the 5 ecclesiastical acts enumd at Vin I.49, 143. See also A I.79; DhA II.109.

Pabbājita [pp. of pabbājeti] taken into the order, made a bhikkhu M II.62.

Pabbājeti [Caus. of pabbajati] 1. to make go out or away, drive out, banish, exile D I.92 (raṭṭhasmā out of the kingdom;=nīharati DA I.258); M II.122; Dh 388 (attano malaŋ pabbājayaŋ, tasmā pabbajito ti vuccati); DhA IV.145 (explns as "attano rāgādimalaŋ pabbājento vinodento") J I.262 (raṭṭhā); III.168 (id.); VI.350, 351; DhA II.41; PvA 54 (core). -- 2. to make go forth (into the homeless state), to make somebody take up the life of an ascetic or a bhikkhu, to take into the (Buddha's) order, to ordain Vin I.82 (description of ordination of a novice), 97; III.12; IV.129; DhA I.19, 133. -- pp. pabbājita (q. v.).

Pabbedha [pa+vedha of vyadh, cp. BSk. pravedha in same phrase at Divy 56, viz. ṣoḍaśa--pravedho] piercing through (measuring) an arrow shot Th 1, 164 -- J II.334 (soḷasa°=soḷasa--kaṇḍa--pāta--vitthāro C.). -- Note. pabbedha owes its bb to analogy with ubbedha. It also corresponds to the latter in meaning: whereas ubbedha refers to the height, pabbedha is applied to the breadth or width.

Pabbhamati [pa+bhamati] to roam forth or about J V.106 (=bhamati C.).

Pabbhāra [cp. BSk. prāg--bhāra Divy 80 etc.] 1. (m.) a decline, incline, slope J I.348; adj. (usually --°) bending, inclining, sloping; fig. tending or leading to (cp. E. "bearing on") M I.493 (samudda°); S I.110 (id.); V.38, 216, 219; A IV.198 (anupubba°), 224 (viveka°); Miln 38 (samādhi°). Very frequent in combn with similar expressions, e. g. ninna, poṇa (cp. PvA ninnapoṇa--pabbhāraŋ cittaŋ): see further ref. under ninna; with adhimutta & garuka at Vism 117 (Nibbāna°). -- apabbhara (sic.) not slanting or sloping J V.405 (=samatittha C.). -- 2. (m. & nt.) a cave in a mountain Miln 151; J V.440; DhA II.59 (nt.), 98.
--ṭṭhāna a slope J I.348; DhsA 261. --dasaka the decade (period) of decline (in life), which in the enum° of the 10 decades (vassadasā) at J IV.397 is given as the seventh.

Pabrūṭi [pa+brūti] to speak out, proclaim, declare (publicly) Sn 131, 649, 870, 952 and passim (cp. Nd1 211, 273; Nd2 398, 465).

Pabha is adj. form (--°) of pabhā (q. v.).

Pabhaŋsana (adj.--nt.) [fr. pa+bhraŋś, cp. nāva--prabhraŋśana Npl. A.V.] causing to fall or disappear, depriving, taking away, theft, in maṇi° jewel--theft J VI.383. (Rh. D. "polishing"?) Kern in Toev. s. v. takes pabhaŋsana as a der. fr.

pa+bhrās to shine, i. e. making bright, polishing (as Rh. D.).

Pabhagga [pp. of pabhañjati, cp. Sk prabhagna] broken up, destroyed, defeated Vin III.108.

Pabhankara [pabhaŋ, acc. of pabhā,+kara] one who makes light, one who lights up, light--bringer (often as Ep. of the Buddha) S I.51 (quoted at VvA 116), 210; A II.51 sq.; It 80; J III.128; Sn 991, 1136 (=ālokakara obhāsakara etc. Nd2 399); Vv 214 (=ñāṇ'obhāsa--kara VvA 106); 3425 (=lokassa ñāṇ'āloka--kara VvA 115).

Pabhanga [fr. pa+bhañj] destruction, breaking up, brittleness Ps II.238 (calato pabhangato addhuvato); but id. p. at Nd2 214II and Miln 418 read "calato pabhanguto addhuvato."

(adj.) [fr. pa+bhanj, cp. BSk. prabhanguṇatā destruction, perishableness MVastu III.338] brittle, easily destroyed, perishable, frail. (a) pabhangu: S III.32; V.92; A I.254, 257 sq.; III.16; DhsA 380; Sdhp 51, 553. -- (b) °guṇa: It 37; J I.393 (ittarā addhuvā pabhanguno calitā; reading may be pabhanguṇā); Dh 139 (as n.;=pabhangubhāva, pūtibhāva, DhA III.71), 148 (=pūtikāya ibid. 111). -- (c) °gura Dh 148 (v. l.); ThA 95; Sdhp 562, 605. -- See also pabhanga.

Pabhañjati [pa+bhañj] to break up, destroy J IV.494. <-> pp. pabhagga (q. v.).

Pabhava (m. & nt.) [fr. pa+bhu, cp. Ved. prabhava] production, origin, source, cause M I.67; S I.181; II.12; It 37 (āhāra--netti°); Sn 728, 1050; Nd2 under mūla (with syn. of sambhava & samuṭṭhāna etc.); J III.402= VI.518.

Pabhavati see pahoti.

Pabhassati [pa+bhraŋś; cp. Sk. prabhraśyate] to fall down or off, drop, disappear Vin II.135 (pret. pabhassittha); IV.159 (id.). -- Cp. pabhaŋsana.

Pabhassara (adj.) [fr. bhās] shining, very bright, resplendent S I.145; V.92, 283; A I.10, 254, 257 sq., III.16; Sn 48 (=parisuddha pariyodāta Nd2 402); J V.202, 170; Vv 171 (rucira+); Pv III.31 (rucira+); Vism 223; 377; DhA I.28; VvA 12 (pakati° bright by nature).

Pabhā (f.) [fr. pa+bhā, cp. Epic Sk. prabhā] light, radiance, shine A II.139; V.22; It 19, 20; PvA 56 (sarīra°), 137 (id.), 71, 176; Sdhp 250. -- canda--ppabhā moonshine It 20; DhsA 14. -- adj. pabha (--°), radiating, lucid, in cpd. sayam° self--lucid or self--radiant D I.17 (=attano attano va tesaŋ pabhā ti DA I.110); A V.60; Sn 404.

Pabhāṇin at Kern, Toev. s. v. is wrongly given with quot. J V.421 (in meaning "speaking") where it should be read manāpa--bhāṇin, and not manā--p°.

Pabhāta [pp. of pabhāti] become clear or light, shining, dawning Sn 178 (sup°); esp. in phrase pabhātāya rattiyā when night had become light, i.e. given way to dawn, at daybreak J I.81, 500. -- (nt.) daybreak, morning S I.211; SnA 519 (pabhāte); atipabhāte in broad daylight J I.436.

Pabhāti [pa+bhā] to shine forth, to become light, gleam, glitter J V.199 (said of a river; =pavattati C.). -- pp. pabhāta.

Pabhāva [fr. pa+bhū] might, power, strength, majesty, dignity J V.36; VI.449.

Pabhāvita [pp. of pabhāveti] increased, furthered, promoted Th 1, 767 (bhava--netti°); expld by samuṭṭhita C.

Pabhāveti [Caus. of pabhavati] to increase, augment, foster Pv II.964=DhA III.220 (dakkhiṇeyyaŋ). -- pp. pabhāvita.

Pabhāsa [fr. pa+bhās] shining, splendour, beauty S I.67; sap° with beauty S V.263; Miln 223; ap° without beauty Miln

Pabhāsati [pa+bhaṣ] to tell, declare, talk Th 1, 582.

Pabhāseti [Caus. of pa+bhās] to illumine, pervade with light, enlighten Dh 172 (=obhāseti DhA III.169), 382 (=obhāseti ekālokaŋ karoti DhA IV.137); J I.87; Pv I.109 (so read for ca bh°); II.112; Ps I.174; Miln 336; PvA 10 (=obhāseti).

Pabhindati [pa+bhindati] to split asunder (trs.), break, destroy Sn 973 (=bhindati sambhindati Nd1 503); ger. pabhijja S I.193=Th 1, 1242. -- Pass. pabhijjati to be broken, to burst (open), to split asunder (intrs.), to open S I.150 (aor. pabhijjiŋsu); Sn p. 125 (id.); Vv 413 (break forth=pabhedaŋ gacchanti VvA 183; gloss pavajjare for pabhijjare); SnA 475 (=bhijjati). Also "to open, to be developed" (like a flower) Miln 93 (buddhi p.). -- pp. pabhinna.

Pabhinna [pp. of pabhindati] 1. to burst open, broken (like a flower or fruit), flowing with juice; usually appld to an elephant in rut, mad, furious M I.236 (hatthi°); Dh 326 (hatthi°=mattahatthi DhA IV.24)= Th 1, 77; J IV.494; VI.488; Pv I.112 (read chinnapabhinna--gatta); Miln 261, 312 (hatthināgaŋ tidhāpabhinnaŋ); DA I.37 (°madaŋ caṇḍa--hatthiŋ). -- 2. developed, growing Miln 90 (°buddhi).

Pabhuti (adj.) (--°) [Vedic prabhṛti] beginning, in meaning of: since, after, subsequently; tato p. from that time, henceforth VvA 158.

Pabhutika (adj.) [fr. pabhuti] dating from, derived or coming from (abl.) D I.94 (kuto p.).

Pabhu [fr. pa+bhū] iord, master, ruler, owner DA I.250.

Pabheda [fr. pa+bhid, cp. pabhindati] breaking or splitting up, breaking, opening VvA 183; akkhara° breaking up of letters, word--analysis, phonology D I.88 (=sikkhā ca nirutti ca DA I.247=SnA 447). -- adj. (--°) breaking up into, i. e. consisting of, comprising, of various kinds J I.84; PvA 8 (paṭisandhi--ādi°), 130 (saviññāṇak'âviññāṇaka°).

Pabhedana (nt.) [cp. pabheda] breaking up, destruction Sn 1105 (avijjāya°=bhedanaŋ pahānaŋ etc. Nd2 403).

Pabhoti etc. see pahoti.

Pamajjati1

Pamajjati1 [pa+mad] 1. to become intoxicated S I.73. -- 2. to be careless, slothful, negligent; to neglect, waste one's time S IV.125, 133; Sn 676, 925, 933; cp. Nd1 376 & Nd2 70; Dh 168, 172, 259; J III.264 (with acc.); IV.396 (with gen.); Pv I.1112 (dāne na p.); IV.13 (jāgaratha mā p.); Sdhp 16, 620. -- aor. 2 pl. pamādattha M I.46; A III.87; IV.139. Other noteworthy forms are aor. or precative (mā) pamādo S IV.263; Th 1, 119; Dh 371 (see Geiger P.Gr. § 161 b), and cond. or aor. pamādassaŋ M III.179; A I.139 (see Geiger l. c. 170 & Trenckner Notes 752). -- appamajjanto (ppr.) diligent, eager, zealous PvA 7. -- pp. pamatta (q. v.).

Pamajjati2

Pamajjati2 [pa+mṛj] 1. to wipe off, rub off, sweep, scour Vin I.47; II.209 (bhūmi° itabbā); M I.383. -- 2. to rub along, stroke, grope, feel along (with one's hands) Vin II.209 (cīvara--rajjuŋ °itvā; cp. Vin. Texts III.279). <-> Note. pamajjamāna in phrase gale pi p° ānena at Nett 164 is after the example of similar passages M I.108 and A IV.32 and as indicated by v. l. preferably to be read as "api panujjamānena pi" (see panudati).

Pamajjanā (f.) & °itatta (nt.) are abstr. formations fr. pa+mad, in the sense of pamāda carelessness etc., & occur as philological synonyms in exegesis of pamāda at Vbh 350=Nd1 423; Nd2 405. Also at DhA I.228 (°bhāva=pamāda).

Pamaññā (f.) [abstr. fr. pamāṇa, for *pamānyā, grd. form. of pa+mā for the usual pameyya] only neg. ap° immeasurableness Vbh 272 sq. (catasso appamaññāyo, viz. mettā, karuṇā, muditā, upekhā). See appamaññā.

Pamaṭṭa in cpd. luñcita--pamaṭṭā kapotī viya (simile for a woman who has lost all her hair) at PvA 47 is doubtful, it should probably be read as luñcita--pakkhikā k. viya i. e. like a pigeon whose feathers have been pulled out (v. l. °patthaka).

Pamatta [pp. of pamajjati] slothful, indolent, indifferent, careless, negligent D III.190; S I.61=204; A I.11, 139; IV.319; V.146; Sn 57, 70, 329 sq., 399, 1121; Dh 19, 21, 29, 292, 309 (=sati--vossaggena samannāgata DhA III.482), 371; Nd2 404; PvA 276 (quot. °ŋ ativattati). appamatta diligent, careful, eager, mindful S I.4, 140, 157; A V.148; Th 1, 1245; Pv IV.138; PvA 66 (dānaŋ detha etc.), 219, 278. See also appamatta2.
--cārin acting carelessly Dh 334 (=sati--vossagga--lakkhaṇena pamādena p.--c. DhA IV.43). --bandhu friend of the careless (Ep. of Māra) S I.123, 128; Sn 430; Nd2 507.

Pamattaka (adj.)=pamatta, only in neg. form ap° careful, mindful PvA 201.

Pamathita [pp. of pa+mathati to crush] crushed, only in cpd. sam° (q. v.).

Pamadā (f.) [Classical Sk. pramadā, fr. pra+mad, cp. pamāda] a young (wanton) woman, a woman Sn 156, 157 (gloss for pamāda cp. SnA 203); J III.442 (marapamadānaŋ issaro; v. l. samuddā), 530 (v. l. pamuda, pamoda).

Pamaddati [pa+mṛd] to crush down, destroy, overcome, defeat; pp. pamaddita J VI.189 (mālutena p. corresponding with vāta--pahaṭa).

Pamaddana (adj. nt.) [fr. pamaddati] crushing, defeating, overcoming D I.89 (°parasena°); Sn p. 106 (id.=madditŋ samattho SnA 450); Sn 561 (Mārasena°); DA I.250.

Pamaddin (adj.) [fr. pa+mṛd] crushing, able to crush, powerful, mighty J IV.26 (=maddana--samattha C.).

Pamāṇa (nt.) [of pa+mā, Vedic pramāṇa] 1. measure, size, amount S II.235; A I.88; III.52, 356 sq.; V.140 sq.; Miln 285 (cp. trsl. II.133, n. 2); SnA 137; VvA 16; PvA 55 (ghaṭa°), 70 (ekahattha°), 99 (tālakkhandha°), 268 (sīla°). -- 2. measure of time, compass, length, duration PvA 136 (jīvitaŋ paricchinna °ŋ); esp. in cpd. āyu° age S I.151; A I.213; II.126 sq. and passim (cp. āyu). -- 3. age (often by Com. taken as "worldly characteristic," see below rūpa° and cp. Nd2 406 on Sn 1076); DhA I.38. -- 4. limit PvA 123, 130 (dhanassa). -- 5. (appld meaning) standard, definition, description, dimension S IV.158÷Sn 1076 (perhaps ("age"). pamāṇaŋ karoti set an example DhA III.300 (maŋ p. katvā). -- adj. (--°) of characteristic, of the character of, measuring or measured by, taking the standard of, only in cpd. rūpa° measuring by (appearance or) form, or held in the sphere of form (defined or Pug A 229 as "rūpa--ppamāṇ'ādisu sampattiyuttaŋ rūpaŋ pamāṇaŋ karotī ti") A II.71=Pug 53; Nd2 406. -- appamāṇa without a measure, unlimited, immeasurable, incomparable D I.31; II.12 (+uḷāra); M III.145 (ceto--vimutti); A I.183, 192; II.73; III.52; V.299 sq., 344 sq.; Sn 507; PvA 110 (=atula). See also appamāṇa.
--kata taken as standard, set as example, being the measure, in phrase p.--kataŋ kammaŋ D I.251; S IV.322.

Pamāṇavant (adj. n.) [fr. pamāṇa] having a measure, finite; or: to be described, able to be defined Vin II.110; A II.73.

Pamāṇika (adj. n.) [fr. pamāṇa] 1. forming or taking a measure or standard, measuring by (--°) DhA III.113 (rūpa° etc., see A II.71); (n.) one who measures, a critic, judge A III.349 sq.; V.140; Sdhp 441 (as pamāṇaka). -- 2. according to measure, by measure Vin III.149; IV.279.

Pamāda [cp. Vedic pramāda, pa+mad] carelessness, negligence, indolence, remissness D I.6 (jūta°, see DA I.85); III.42 sq., 236; M I.151; S I.18, 20, 25, 146, 216; II.43, 193; IV.78, 263; V.170, 397; A I.212 (surāmerayamajja°)=S II.69; A I.16 sq.; II.40; III.6, 421, 449; IV.195, 294, 350; V.310, 361; Sn 156, 157 (gloss pamadā, cp. SnA 203), 334, 942, 1033; Dh 21, 30 sq.,

167 (=satiossagga--lakkhaṇa p. DhA III.163), 241, 371; Th 1, 1245=S I.193; It 86; Nd1 423=Nd2 405; Ps II.8 sq., 169 sq., 197; Pug 11, 12; Nett 13, 41; Miln 289 (māna atimāna mada+); SnA 339 (=sati--vippavāsa); DhA I.228; PvA 16 (pamādena out of carelessness); Sdhp 600. -- appamāda earnestness, vigilance, zeal D III.236; S I.158; II.29; Dh 21.
--pāṭha careless reading (in the text) Nett Ṭ. (see introd. xi. n. 1); KhA 207; PvA 25.

Pamādavatā (f.) [abstr. fr. pamāda+vant, adj.] remissness A I.139.

Pamādin (adj.) [fr. pamāda] infatuating, exciting, in phrase citta° Th 2, 357 (trsln "leading to ferment of the mind"; vv. ll. °pamaddin & °pamāthin, thus "crushing the heart," cp. ThA 243).

Pamāya1

Pamāya1 [ger. of pamināti i. e. pa+mā] having measured, measuring Sn 894 (sayaŋ p.=paminitvā Nd1 303); J III.114.

Pamāya2

Pamāya2 [ger. of pamināti i. e. pa+mṛ, Sk. pramārya of pramṛṇāti] crushing, destroying Sn 209 (bījaŋ;= hiŋsitva vadhitvā SnA 257). See on this passage Morris, J.P.T.S. 1885, 45.

Pamāyin (adj.) [fr. pa+mā] measuring, estimating, defining S I.148 (appameyyaŋ p. "who to th'illimitable limit lays" trsl.; corresponds with paminanto).

Pamāreti [pa+māreti, Caus. of mṛ, marati to die] to strike dead, maltreat, hurt DhA III.172.

Pamināti [pa+mināti to mā with pres. formation fr. mi, after Sk. minoti; see also anumināti] to measure, estimate, define A III.349, 351; V.140, 143; Sdhp 537. -- ppr. paminanto S I.148; inf. paminituŋ VvA 154; ger. paminitvā Nd1 303, and pamāya (q. v.); grd. paminitabba VvA 278; aor. 3rd sg. pāmesi J V.299, 3rd pl. pamiŋsu A II.71; Th 1, 469 (pāmiŋsu).

Pamilāta [pp. of pa+mlā] faded, withered, languished Miln 303.

Pamukha1

Pamukha1 (adj.) [pa+mukha, cp. late Sk. pramukha] lit. "in front of the face," fore--part, first, foremost, chief, prominent S I.234, 235; Sn 791 (v. l. BB and Nd1 92 for pamuñca); J V.5, 169. loc. pamukhe as adv. or prep. "before" S I.227 (asurindassa p.; v. l. sammukhe); Vism 120. As --° having as chief, headed by, with NN at the head D II.97; S I.79 (Pasenadi° rājāno); PvA 74 (setacchatta° rājakakudhabhaṇḍa); freq. in phrase Buddha° bhikkhusangha, e. g. Vin I.213; Sn p. 111; PvA 19, 20. Cp. pāmokkha.

Pamukha2

Pamukha2 (nt.) [identical with pamukha1, lit. "in front of the face," i. e. frontside, front] 1. eyebrow (?) only in phrase alāra° with thick eyebrows or lashes J VI.503 (but expld by C. as "visāl'akkhigaṇḍa); PvA 189 (for aḷāra--pamha Pv III.35). Perhaps we should read pakhuma instead.

Pamuccati Pass. of pamuñcati (q. v.).

Pamucchita [pa+mucchita] 1. swooning, in a faint, fainting (with hunger) Pv III.18 (=khuppipāsādidukkhena sañjāta--mucchā PvA 174); IV.108. -- 2. infatuated S I.187 (v. l.; T. samucchita)=Th 1, 1219; J III.441.

Pamuñca [fr. pa+muc] loosening, setting free or loose, in cpd. °kara deliverer S I.193=Th 1, 1242 (bandhana°). -- adj.

dup° difficult to be freed S I.77;Sn 773; Dh 346; J II.140.

Pamuñcati [pa+muñcati of muc] 1. to let loose, give out, emit Sn 973 (vācaŋ;=sampamuñcati Nd1 504); J I.216 (aggiŋ). -- 2. to shake off, give up, shed Dh 377 (pupphāni). Perhaps also in phrase saddhaŋ p. to renounce one's faith, although the interpretation is doubtful (see Morris, J.P.T.S. 1885, 46 sq. & cp. Dial. II.33) Vin I.7=D II.39=S I.138 (C. vissajjati, as quoted KS p. 174). -- 3. to deliver, free Sn 1063 (kathan kathāhi=mocehi uddhara etc. Nd2 407a), 1146 (pamuñcassu=okappehi etc. Nd2 407b). -- Pass. pamuccati to be delivered or freed S I.24, 173; Sn 80, 170 sq. (dukkhā); Dh 189 (sabbadukkhā), 276 (fut. pamokkhati), 291 (dukkhā), 361. -- pp. pamutta (q. v.). -- Caus. pamoceti to remove, liberate, deliver, set free S I.143, 154, 210; Th 2, 157 (dukkhā); Cp. II.75; III.103 sq. Caus. II. pamuñcāpeti to cause to get loose DA I.138.

Pamuṭṭha [pp. of pamussati] being or having forgotten Vin I.213; Ps I.173 (a°); J III.511 (T. spells pamm°); IV.307 (id.); Miln 77. Cp. parimuṭṭha.

Pamutta [pp. of pamuñcati] 1. let loose, hurled J VI.360 (papātasmiŋ). -- 2. liberated, set free S I.154; Sn 465, 524 sq.

Pamutti (f.) [fr. pa+muc] setting free, release S I.209; Th 2, 248; J IV.478; Nett 131 (=S I.209; but read pamutty atthi); PvA 103 (dukkhato).

[pp. of pamodati] greatly delighted, very pleased M I.37; S I.64; A III.21 sq.; Sn 512; J III.55; DA I.217, ThA 71; PvA 77, 132. -- Spelt pamodita at Sn 681, J I.75; V.45 (āmodita+).

Pamuyhati [pa+muyhati of muh] to become bewildered or infatuated J VI.73. -- pp. pamūḷha (q. v.).

Pamussati [pa+mṛṣ, Sk. mṛṣyati=P. *mussati] to forget J III.132, 264 (pamajjati+); IV.147, 251. -- pamuṭṭha (q. v.).

Pamūḷha [pp. of pamuyhati] bewildered, infatuated Sn 774; Nd1 36 (=sammūḷha), 193 (+sammūḷha).

Pameyya (--°) (adj.) [grd. of pamināti, like Epic Sk. prameya] to be measured, measurable, only in foll. cpd. appameyya not to be measured, illimitable, unfathomable S I.148; V.400; M III.71, 127; A I.266; Vv 3419 (=paminituŋ asakkhuṇeyya VvA 154); 377 (expld as before at VvA 169); duppameyya hard to be gauged or measured A I.266; Pug 35; opp. suppameyya ibid.

Pamokkha [fr. pa+muc, see pamuñcati] 1. discharging, launching, letting loose, gushing out; in phrases itivāda° pouring out gossip M I.133; S V.73; A II.26; DA I.21; and caravāda° id. S III.12; V.419. -- 2. release, deliverance S I.2; PvA 103 (pamutti+); abl. pamokkhā for the release of, i. e. instead of (gen.) J V.30 (pituno p.=pamokkha--hetu C.).

Pamocana (adj. n.) [fr. pa+muc] loosening, setting free; deliverance, emancipation S I.172=Sn 78; A II.24, 37, 49 sq.; Sn 166 (maccupāsā, abl.=from), 1064 (pamocanāya dat.=pamocetuŋ Nd2); It 104 (Nibbānaŋ sabbagantha °ŋ). At Dh 274 we should read pamohanaŋ for pamocanaŋ.

Pamoceti Caus. of pamuñcati (q. v.).

Pamoda [fr. pa+mud, cp. Vedic pramoda] joy, delight Sdhp 528, 563. See also pāmojja.

Pamodati [pa+mud] to rejoice, enjoy, to be delighted, to be glad or satisfied S I.182; A III.34 (so read for ca modati); Dh 16, 22; Pv I.113, 115; VvA 278 (=āmodati). -- Caus. pamodeti id. Sdhp 248. -- pp. pamudita (& pamodita) (q. v.). Cp. abhippamodati.

Pamodanā (f.) [fr. pa+mud] delight, joy, satisfaction Dhs 9, 86, 285 (āmodanā+).

Pamoha [pa+muh, cp. Epic Sk. pramoha] bewilderment, infatuation, fascination Sn 841 (v. l. Nd1 sammoha); Nd1 193 (+sammoha andhakāra); J VI.358; J VI.358; Pug 21; Dhs 390, 1061.

Pamohana [fr. pa+muh] deceiving, deception, delusion Dh 274 (T. reads pamocana; DhA III.403 expls by vañcana).

Pampaka [etym? Cp. Sk. pampā N. of a river (or lake), but cp. ref. in BR. under pampā varaṇ--ādi] a loris (Abhp. 618) i. e. an ape; but probably meant for a kind of bird (cp. Kern, Toev. s. v.) J VI.538 (C. reads pampuka & expls by pampaṭaka).

Pamha (nt.) [the syncope form of pakhuma=Sk. pakṣman used in poetry and always expld in C. by pakhuma] eye--lash, usually in cpd. aḷāra° having thick eyelashes, e. g. at J V.215; Vv 357; 6411; Pv III.35; asāyata° at Th 2, 383.

Pamhayati [pa+smi, Sk. prasmayate] to laugh; Caus. pamhāpeti to make somebody laugh J V.297 (=parihaseti C.), where it is syn. with the preceding umhāpeti.

Paya (nt.) [Ved. payas, nt, of pī] milk, juice J I.204; VI.572.

Payacchati [pa+yacchati of yam] to offer, present, give Dpvs XI.28; Pgdp 63, 72, 77 sq. -- pp. payata (q. v.).

Payata [pp. of payacchati] restrained, composed, purified, pure D I.103 (=abhiharitvā dinna); A III.313; Th 1, 348, 359 (°atta); It 101 (°pāṇin)=Miln 215; Sn 240 (=sakkāra--karaṇena p. alankata SnA 284); Vism 224 (°pāṇin=parisuddha--hattha); Sdhp 100.

Payatana (nt.) [cp. Sk. prayatna, of yat] striving after, effort, endeavour KhA 108.

Payatta [pp. of pa+yat] making effort, taking care, being on one's guard, careful Miln 373.

Payāta [pp. of payāti] gone forth, set out, proceeded Pv IV.56 (=gantuŋ āraddha PvA 260); J III.188, 190. Strange is "evaŋ nānappayātamhi" at Th 1, 945 (Mrs. Rh. D. "thus when so much is fallen away"; Neumann "in solcher Drangsal, solcher Not"). -- duppayāta going or gone wrong, strayed Vv 849 (=duṭṭhu payātha apathe gata VvA 337).

Payāti [pa+yā] to go forward, set out, proceed, step out, advance, only aor pāyāsi J I.146, 223, 255; 3rd pl. pāyiŋsu J I.253 and pāyesuŋ J IV.220. -- pp. payāta, (q. v.). See also pāyāti.

Payirudāharati [pari+ud+āharati with metathesis payir° for pariy°] to speak out, to proclaim aor payirudāhāsi D II.222 (vaṇṇe); J I.454 (vyañjanaŋ).

Payirupāsati [pari+upa+ās, with metathesis as in payirudāharati] 1. "to sit close round," i. e. to attend on (acc.), to honour, pay homage, worship D I.47; II.257; M II.117, S I.146; A I.124, 126, 142; IV.337; Dh 64, 65; Th 1, 1236; J VI.222 (imper. °upāsaya); Pv II.961; Pug 26, 33; SnA 401; VbhA 457 (here defd by Bdhgh as "punappunaŋ upasankamati"). -- ppr. °upāsanto S V.67=It 107; PvA 44; and upāsamāna DhA II.32. -- aor. °upāsiŋ A IV.213 (Bhagavantaŋ); PvA 50. <-> ger. °upāsiya D II.287. -- 2. to visit Vin I.214 (ger. °upāsitvā); IV.98. -- pp. payirupāsiṭa (q. v.).

Payirupāsana (nt.) & °ā (f.) [fr. payirupāsati] attending to, worshipping: worship, homage M II.176; S V.67= It 107; DA I.142; PvA 138.

Payirupāsika [fr. payirupāsati] a worshipper ThA 200.

Payirupāsita [pp. of payirupāsati] worshipped PvA 116 (=upaṭṭhita), 205 (=purakkhata).

Payuñjati [pa+yuj] to harness, yoke, employ, apply; Pass. payujjati to be applied to Sdhp 400 (ppr. °māna). -- pp. payutta (q. v.). -- Caus. payojeti (q. v.).

Payuta [pp. of pa+yu, cp. Sk. pra+yuta united, fastened to, increased] (wrongly) applied, at random, careless: "misdirected" A I.199; Sn 711 (°ŋ vācaŋ=obhāsaparikathā -- nimitta--viññatti--payuttaŋ ghāsesana--vācaŋ SnA 497), 930 (=cīvarādīhi sampayutta tadatthaŋ vā payojita SnA 565; Nd1 389 however reads payutta and expls as "cīvarapayutta" etc.).

Payutta [pp. of payuñjati] 1. yoked Sn p. 13 (=yottehi yojita SnA 137). -- 2. applied, intent on, devoted to, busy in (acc., loc., or --°) J V.121 (ajjhattaŋ); Pv III.710 (sāsane); SnA 497 (viññatti°). -- 3. applicable (either rightly or wrongly); as su° well--behaved, acting well Miln 328; by itself (in bad sense), wrongly applied, wasted (cp. payuta) A II.81 sq.; Sn 930 (see Nd1 389). -- 4. planned, schemed, undertaken Vin II.194 (Deva dattena Bhagavato vadho p.).

Payuttaka (adj. n.) [payutta+ka] one who is applied oQ put to a (bad) task, as spy, hireling; bribed J I.262 (°cora), 291 (°dhutta).

Payoga [Vedic prayoga, fr. pa+yuj, see payuñjati] 1. means, instrument J VI.116 (=karaṇa); SnA 7; DhsA 215 (sa°). -- 2. preparation, undertaking, occupation, exercise, business, action, practice Vin IV.278; Ps II.213 (sammā°); Miln 328 (sammā°); KhA 23, 29 sq.; PvA 8 (vapana°), 96 (manta°), 103, 146 (viññatti°; cp. payutta 2), 285 (sakkhara--kkhipana°). payogaŋ karoti to exert oneself, to undertake, to try PvA 184 (=parakkamati).
--karaṇa exertion, pursuit, occupation DhA III.238 --vipatti failure of means, wrong application PvA 117, 136. --sampatti success of means VvA 30, 32. --suddhi excellency of means, purity in application DhsA 165; VvA 60. --hīna deficient in exertion or application Miln 288.

Payogatā (f.) [fr. payoga] application (to) Vism 134 (majjhatta°).

Payojana (nt.) [fr. pa+yuj] 1. undertaking, business PvA 201. -- 2. appointment J I.143. -- 3. prescript, injunction DhsA 403. -- 4. purpose, application, use Sdhp 395.

Payojita [pp. of payojeti] 1 connected with, directed to, applied SnA 565. -- 2. instigated, directed Miln 3.

Payojeti [Caus. of payuñjati] 1. to undertake, engage in, begin D I.71 (kammante "set a business on foot"); A II.82 (kammantaŋ); Sn 404 (vaṇijjaŋ); J I.61; PvA 130 (kammaŋ). -- 2. to prepare, apply, use, put to, employ PvA 46 (bhesajjaŋ cuṇṇena saddhiŋ). <-> 3. to engage, take into service, set to, hire J I.173; II.417. -- 4. to engage with, come to close quarters J. II.10. -- 5. to put out at interest (vaḍḍhiyā) DA I.270. -- pp. payojita (q. v.).

Payyaka [pa+ayyaka] (paternal) great--grandfather J I.2 (ayyaka°); PvA 107 (id.).

Para (adv.--adj.) [fr. Idg. *per, *peri (cp. pari); Ved. para, parā, paraŋ; Lat. per through, Gr. pe/ra & pe/ran beyond; see Walde, Lat. Wtb. under per & also pari, pubba, pura, purāṇa] 1. (adv. & prep.) beyond, on the further side of (with abl. or loc.), over PvA 168 (para Gangāya, v. l. °āyaŋ). See in same meaning & application paraŋ, paro and parā & cp. cpds. like paraloka. -- 2. (adj.) para follows the pron. declension; cases: sg. nom. paro Sn 879, acc. paraŋ Sn 132, 185, gen. dat. parassa Sn 634; Pv II.919, instr. parena PvA 116, loc. paramhi Sn 634, and pare Pv II.943; pl. nom. pare Dh 6, acc. pare Dh 257; PvA 15, gen. dat. paresaŋ D I.3; Th 1, 743; J I.256; Sn 818, instr. parehi Sn 240, 255; PvA 17. -- Meanings: (a) beyond, i. e. "higher" in space (like Ved. para as opp. to avara lower), as well as "further" in time (i. e. future, to come, or also remote, past: see loc. pare under c.), freq. in phrase paro loko the world beyond, the world (i. e. life) to come, the beyond or future life (opp. ayaŋ loko) Sn 185 (asmā lokā paraŋ lokaŋ na socati), 634 (asmiŋ loke paramhi ca); Dh 168 (paramhi loke); Pv II.83 (id.=paraloke PvA 107); but also in other combn, like santi--para (adj.) higher than calm Dh 202. Cp. paraloka, paraŋ and paro. -- (b) another, other, adj. as well as n., pl. others Sn 396 (parassa dāraŋ nâtikkameyya), 818 (paresaŋ, cp. Nd1 150); Dh 160 (ko paro who else), 257 (pare others); Pv II.919 (parassa dānaŋ); II.943 (pare, loc.= paramhi parassa PvA 130); DhA IV.182 (gen. pl.); PvA 15, 60 (paresaŋ dat.), 103, 116, 253 (parassa purisassa & paraŋ purisaŋ). Often contrasted with and opposed to attano

(one's own, oneself), e. g. at M I.200 (paraŋ vambheti attānaŋ ukkaŋseti); Sn 132 (attānaŋ samukkaŋse paraŋ avajānāti); J I.256 (paresaŋ, opp. attanā); Nd2 26 (att--attha opp. par--attha, see cpds. °ajjhāsaya & °attha). -- paro . . . paro "the one . . . the other" D I.224 (kiŋ hi paro parassa karissati); paro paraŋ one another Sn 148 (paro paraŋ nikubbetha). <-> In a special sense we find pare pl. in the meaning of "the others," i. e. outsiders, aliens (to the religion of the Buddha), enemies, opponents (like Vedic pare) D I.2 (=paṭiviruddhā sattā DA I.51); Vin I.349; Dh 6. -- (c) some oblique cases in special meaning and used as adv.: paraŋ acc. sg. m. see under cpds., like parantapa; as nt. adv. see sep. In phrase puna ca paraŋ would be better read puna c'aparaŋ (see apara). --parena (instr.) later on, afterwards J III.395 (=aparena samayena C.). --pare (loc.); cp. Gr. parai/ at; Lat. prae before; Goth. faúra=E, for, old dat. of *per) in the past, before, yet
earlier J II.279 (where it continues ajja and hiyyo, i. e. to--day and yesterday, and refers to the day before yesterday. Similarly at Vin IV.63 pare is contrasted with ajja & hiyyo and may mean "in future," or "the day before yesterday." It is of interest to notice the Ved. use of pare as "in the future" opp. to adya & śvas); J III.423 (the day before yesterday). At DhA I.253 (sve vā pare vā) and IV.170 in the sense of "on the day after tomorrow." --parā (only apparently abl., in reality either para+a° which represents the vocalic beginning of the second part of the cpd., or para+ā which is the directional prefix ā, emphasizing para. The latter expln is more in the spirit of the Pali language): see separately. --paro (old abl. as adv.=Sk. paras) beyond further: see sep. --parato (abl.) in a variety of expressions and shades of meaning, viz. (1) from another, as regards others A III.337 (attano parato ca); Nett 8 (ghosa), 50 (id.). -- (2) from the point of view of "otherness," i. e. as strange or something alien, as an enemy M I.435 (in "anicca"--passage); A IV.423; Nd2 214II; Ps II.238; Kvu 400; Miln 418 and passim; in phrase parato disvā "seen as not myself" Th 1, 1160; 2, 101; S I.188 (sankhāre parato passa, dukkhato mā ca attato). <-> (3) on the other side of, away from, beyond J II.128; PvA 24 (kuḍḍānaŋ). -- (4) further, afterwards, later on S I.34; J I.255; IV.139; SnA 119, 482. -- Note. The compounds with para° are combinations either with para 1 (adv. prep.), or para 2 (adj. n.). Those containing para in form parā and in meaning "further on to" see separately under parā°. See also pāra, pārima etc.

--ajjhāsaya intent on others (opp. att°) SnA 46. --attha (parattha, to be distinguished from adv. parattha, q. v. sep.) the profit or welfare of another (opp. attattha) S II.29; A III.63; Dh 166; Nd2 26. --âdhīna dependent on others D I.72 (=paresu adhīno parass'eva ruciyā pavattati DA I.212); J VI.99; ThA 15 (°vuttika); VvA 23 (°vutti, paresaŋ bhāraŋ vahanto). --ûpakkama aggression of an enemy, violence Vin II.194. --ûpaghāta injuring others, cruelty Vv 8440. --ûpaghātin killing others Dh 184 (=paraŋ upahananto p. DhA III.237). --ûpavāda reproaching others Sn 389. --kata see parankata. --kamma service of others, °kārin serving others Vv 3322. --kāra see below under parankāra. --kula clan of another, strange or alien clan Sn 128; Dh 73. --kkanta [para° or parā° *krānta?] walked (by another? or gone over?) J VI.559 (better to be read with v. l. on p. 560 as pada° i. e. walked by feet, footprint). --kkama (parā+kram] exertion, endeavour, effort, strife D I.53; III.113; S I.166 (daḷha°); II.28 (purisa°); V.66, 104 sq.; A I.4, 50 (purisa°); IV.190; Sn 293; Dh 313; Nd1 487; J I.256; II.153; Dhs 13, 12, 289, 571; Miln 244; DhA IV.139; Sdhp 253; adj. (--°) sacca° one who strives after the truth J IV.383. --kkamati [*parakramati] to advance, go forward, exert oneself, undertake, show courage Sn 966 (ger. parakkamma); Dh 383 (id.); Pv III.213 (imper. parakkāma, v. l. parakkama); Pug 19, 23; PvA 184 (=payogaŋ karoti); Sdhp 439. --kkaroti [either for parā+kṛ or more likely paras+kṛ, cp. paro] lit. "to put on the opposite side," i. e. to remove, do away with J IV.26 (corresponding to apaneti, C. explns as "parato kāreti," taking parato in the sense of para 2 c 3), 404 (mā parākari=mā pariccaji C.). --gatta alien body, trsl. "limbs that are not thou" Th 1, 1150. --gavacaṇḍa violent against the cows of another A II.109=Pug 47 (opp. sakagavacaṇḍa, cp. PugA 226: yo attano gogaṇaŋ ghaṭṭeti, paragogaṇe pana so rato sukhasīlo hoti etc.). --(n)kata made by something or somebody else, extra--self, extraneous, alien S I.134 (nayidaŋ attakataŋ bimbaŋ nayidaŋ parakataŋ aghaŋ); with ref. to loka & dukkha and opposed to sayankata D III.137 sq.; S II.19 sq., 33 sq., 38 sq.; Ud 69 sq. --(n)kāra condition of otherness, other people, alienity Ud 70 (opp. ahankara selfhood). --citta the mind or heart of others A V.160. --jana a stranger, enemy, demon, fig. devil (cp. Sk. itarajana) M I.153, 210. --tthaddha [parā+tthaddha] propped against, founded on, relying on (with loc.) J VI.181 (=upatthadda C.). --tthabbha is to be read for °tthambha at J IV.313, in meaning=°tthaddha (kismiŋ). --dattûpajīvin living on what is given by others, dependent on another's gift Sn 217; Miln 294. --davutta see sep. under parada --dāra the wife of another, somebody else's wife M I.87; A II.71, 191; Sn 108, 242 (°sevanā); Dh 246, 309 (°upasevin, cp. DhA III.482); J VI.240; DhA III.481 (°kamma). --dārika (better to be read as pāra°) an adulterer S II.188, 259; J III.43. --dhammika "of someone else's norm," one who follows the teaching of another, i. e. of an heretic teacher Sn 96Q (Nd1 485: p° ā vuccanti satta sahadhammika ṭhapetvā ye keci Buddhe appasannā, dhamme appa nnā, sanghe appasannā). --niṭṭhita made ready by others S I.236. --nimmita "created by another," in °vasavattin having power under control of another, N. of a class of Devas (see deva) D I.216 sq.; A I.210; It 94; Pug 51; DA I.114, 121; KhA 128; VvA 79. --neyya to be led by another, under another's rule Sn 907 Nd1 321 (=parapattiya parapaccaya). --(n)tapa worrying or

molesting another person (opp. attantapa) D III.232; M I.341, 411; II.159; Pug 56. --paccaya resting, relying, or dependent on someone else Nd1 321; usually neg. a° independent of another Vin I.12, 181 and passim. --pattiya=prec. Nd1 321. --pāṇa other living beings Sn 220. --puggala other people D III.108. --putta somebody else's son A IV.169; Sn 43. --pessa serving others, being a servant Sn 615 (=paresaŋ veyyāvacca SnA 466). --pessiyā a female servant or messenger, lit. to be sent by others J III.413 (=parehi pesitabbā pesanakārikā C.). --ppavāda [cp. BSk. parapravādin "false teacher" Divy 202] disputation with another, challenge, opposition in teaching (appld to Non--Buddhistic systems) S V.261; A II.238; Miln 170, 175. --bhāga outer part, precinct part beyond PvA 24. --bhuta [Sk. parabhṛta] the Indian cuckoo (lit. brought up by another) J V.416 (so read for parābhūta). --bhojana food given by others Sn 366 (=parehi dinnaŋ saddhādeyyaŋ SnA 364). --loka [cpd. either with para 1. or para 2. It is hardly justified to assume a metaphysical sense, or to take para as temporal in the sense of paraŋ (cp. paraŋmaraṇā after death), i. e. the future world or the world to come] the other world, the world beyond (opp. ayaŋ loko this world or idhaloka the world here, see on term Stede, Peta Vatthu p. 29 sq.) D I.27, 58, 187; II.319; S I.72, 138; Sn 579, 666, 1117; Nd1 60; Nd2 214 (v. l. for paloka in anicca--passage) 410 (=manussalokaŋ ṭhapetvā sabbo paraloko); Ps I.121; Vv 845 (=narakaŋ hi sattānaŋ ekantânatthatāya parabhūto paṭisattubhūto loko ti visesato paraloko ti VvA 335); PvA 5, 60 (=pettivisaya parattha), 64Q, 107, 253 (idhalokato p. natthi); SnA 478 (=parattha); Sdhp 316, 326, 327. --vambhitā contempt of others M I.19 (a°). --vambhin contempting others M I.19, 527. --vasatta power (over others) Dāvs IV.19. --vāda (1) talk of others, public rumour S I.4; Sn 819 (cp. Nd1 151); SnA 475. (2) opposition Miln 94 sq. --vādin opponent Miln 348. visaya the other world, realm of the Dead, Hades Pv IV.87 (=pettivisaya PvA 268). --vediya to be known by others, i. e. heterodox D II.241; Sn 474 (=parehi ñāpetabba SnA 410). --sattā (pl.) other beings A I.255=III.17 (+parapuggalā). --suve on the day after tomorrow DhA IV.170 (v. l. SS for pare, see para 2 c.). --sena a hostile army D I.89=II.16= III.59=Sn p. 106 ÷ (cp. DA I.250=SnA 450). --hattha the hand of the enemy J I.179. --hiŋsā hurting others Pv III.73. --hita the good or welfare of others (opp. attahita) D III.233; PvA 16, 163. --hetu on account of others, through others Sn 122 (attahetu+); Pug 54.

Paraŋ (param°) (adv.) [orig. nt. of para] further, away (from); as prep. (w. abl.) after, beyond; absolute only in phrase ito paraŋ from here, after this, further, e. g. KhA 131; SnA 160, 178, 412, 512, 549; PvA 83, 90; also in tato paraŋ J III.281.
--parā (f.) [adv. converted into a noun paraŋ+abl. of para] lit. "after the other," i. e. succession, series Vin II.110; IV.77, 78 (parampara--bhojana "taking food in succession," successive feeding, see under bhojana, and cp. C. at Vin IV.77, 78 and Vin Texts I.38); D I.239; M I.520; A II.191 (paramparāya in phrase anussavena p. itikirāya, as at Nd2 151); Bu I.79; J I.194; IV.35 (expld by C. as purisa°, viz. a series of husbands, but probably misunderstood, Kern, Toev. s. v. interperts as "defamation, ravishing"); Nett 79 (°parahetu); Miln 191, 276; DhsA 314; SnA 352; DhA I.49 (sīsa°). --maraṇā (adv.) after death; usually in combn with kāyassa bhedā p. after the dissolution of the body, i. e. after death S I.231; D I.245; PvA 27, 133; absolutely only in phrase hoti Tathāgato p. D I.188, 192; A V.193. --mukhā (adv.) in one's absence, lit. with face turned away (opp. sammukhā in presence, thus at J III.263 where parammukhā corresponds to raho and sam° to āvi; PvA 13) D I.230 (parammukhin?); DhA II.109.

Parajjhati see parājeti.

Parattha (adv.) [Vedic parastāt beyond] elsewhere, hereafter, in the Beyond, in the other world S I.20; Sn 661=It 42=Dh 306; Dh 177; J II.417; Pv I.1110 (=paraloke PvA 60); III.120 (=samparāye PvA 177); SnA 478 (=paraloke).

Parada (adj.) [for uparada (?)=uparata, pp. of upa+ ram] finding pleasure in, fond of, only in two (doubtful) cpds. viz. °vutta [unexpld, perhaps v for y, as daya> dava through influence of d in parada°; thus=parata+ yutta?] "fond of being prepared," adapted, apt, active, alert; only in one stock phrase (which points to this form as being archaic and probably popular etymology, thus distorting its real derivation), viz. appossukka pannaloma +Vin II.184 (Vin. Texts III.232 trsl. "secure," cp. Vin II.363); M I.450; II.121 (v. l. BB paradatta°), -- and °samācāra living a good (active) life M I.469.

Parama (adj.) [Vedic parama; superl. formation of para, lit. "farthest," cp. similarly, although fr. diff. base, Lat. prīmus] highest, most excellent, superior, best; paraphrased by agga seṭṭha visiṭṭha at Nd2 502 A= Nd1 84, 102 (the latter reading viseṭṭha for visiṭṭha); by uttama at DhA III.237; VvA 78. -- D I.124 (ettaka°); M II.120 (°nipacca); S I.166; II.277; V.230; A

V.64 (°diṭṭha--dhamma--nibbāna); Sn 138 (yasaŋ paramaŋ patto), 296 (°ā mittā), 788 (suddhaŋ °ŋ arogaŋ), 1071 (saññāvimokhe °Q vimutto); Dh 184 (nibbānaŋ °ŋ vadanti Buddhā). 203, 243; Vv 161 (°alankata= paramaŋ ativiya visesato VvA 78) Pv II.910 (°iddhi); Pug 15, 16, 66; SnA 453 (°issara); PvA 12 (°nipacca). 15 (°duggandha), 46. -- At the end of a cpd. (--°) "at the outmost, at the highest, at most; as a minimum, at least" Vin IV.263 (dvangula--pabba°); esp. freq. in phrase sattakkhattu° one who will be reborn seven times at the outmost, i. e. at the end of the 7 rebirthinterval S II.185 (sa°); V.205; A I.233; IV.381; V.120; It 18; Kvu 469. See pāramī & pāramitā.

--attha [cp. class. Sk. paramārtha] the highest good, ideal; truth in the ultimate sense, philosophical truth (cp. Kvu trsl. 180; J.P.T.S. 1914, 129 sq.; Cpd. 6, 81); Arahantship Sn 68 (=vuccati Amataŋ Nibbānaŋ etc. Nd2 409), 219 (°dassin); Nd2 26; Miln 19, 31; °dīpanī Exposition of the Highest Truth, N. of the Commentary on Th, Vv and Pv; mentioned e. g. at PvA 71; °jotikā id., N. of the C. on Kh and Sn, mentioned e. g. at KhA 11. -- As °--, in instr. and abl. used adverbially Qn meaning of "in the highest sense, absolutely, kat) e)coxh/n, primarily, ideally, in an absolute sense," like °pāramī Bu I.77 °visuddhi A V.64; °saññita Th 2, 210; °suñña Ps II.184; °suddhi SnA 528; abl. paramatthato Miln 28; VvA 24 (manusso), 30 (bhikkhu), 72 (jīvitindriyaŋ); PvA 146 (pabbajito, corresponding to anavasesato), 253 (na koci kiñci hanati=not at all); instr. paramatthena Miln 71 (vedagū), 268 (sattûpaladdhi). --gati the highest or best course of life or future exsitence Vv 3512 (=anupādisesa--nibbāna VvA 164).

paramajja--dhamma [cp. Vedic parama--jyā] the most influential or ruling doctrine M III.7.

Paramatā (f.) [fr. parama, Vedic paramatā highest position] the highest quantity, measure on the outside, minimum or maximum D I.60 (ghāsa--cchādana--paramatāya santuṭṭho contented with a minimum of food & clothing; DA I.169 expls by uttamatāya); M I.10 (abyābajjha°); S I.82 (nāḷik'odana--paramatāya on a nāḷi of boiled rice at the most); freq. in phrase sattakkhattuŋ p. interval of seven rebirths at the outside (cp. parama), being reborn seven times at the most S II.134 sq.; V.458; Kvu 469 (cp. Kvu trsl. 2683).

Parasupahāra at S V.441 is to be corrected to pharasu°.

Parā° (prefix) [para+ā, not instr. of para: see para 2 c; in some cases it may also correspond to paraŋ°] prep. meaning "on to," "over" (with the idea of mastering), also "through, throughout." The ā is shortened before double consonant, like parā+kṛ=parakkaroti, parā+ kram=parakkamati (see under cpds. of para).

Parākaroti see parakkaroti see parakkaroti (paraŋ°? or parā?).

Parājaya [parā+ji, opp. of jaya] 1. defeat D I.10; J VI.209; VvA 139. -- 2. defeat in game, loss, losing at play S I.149 (dhana°)=A V.171=Sn 659; J VI.234 (°gāha sustainment of a loss).

Parājita [pp. of parājeti] defeated, having suffered a loss Vin IV.5; S I.224; A IV.432; Sn 440, 681; Dh 201 (=parena parājito DhA III.259, where Bdhgh takes it evidently as instr. of para=parā); J I.293; II.160 (sahassaŋ), 403.

Parājeti [parā+jeti of ji, cp. jayati] to defeat, conquer; in gambling: to make lose, beat PvA 151 (sahassaŋ p. by 1,000 coins). -- aor. parāji in 3rd pl. °jiŋsu, only in one stock phrase referring to the battle of the Gods & Titans, viz. at D II.285=M I.253 (°jiniŋsu)=S I.221= 224 (v. l. °jiniŋsu)=A IV.432 (°jiyiŋsu, with v. l. °jiniŋsu), where a Pass. is required ("were defeated, lost") in opp. to jiniŋsu, and the reading °jiyiŋsu as aor. pass. is to be preferred. -- Pass. °jīyati to be defeated, to suffer defeat S I.221 (Pot. parājeyya, but form is Active); J I.290; and parajjhati (1st pl. parajjhāma) J II.403; aor. parājiyi: see above parāji. -- pp. parājita (q. v.).

Parābhava [fr. parā+bhu Vedic parābhava] defeat, destruction, ruin, disgrace S II.241; A II.73; IV.26; Sn 91--115; J III.331; SnA 167.

Parābhavati [parā+bhū] 1. to go to ruin Sn 91 (=parihāyati vinassati). -- 2. to win through, to surpass Th 1, 1144 (cp. trsl. 3814). -- pp. parābhūta (q. v.). See also parābhetvā.

Parābhūta [pp. of parābhavati] ruined, fallen into disgrace M II.210 (avabhūta+). -- Note. parābhūta at J V.416 is to be read parabhuta (q. v.).

Parābhetvā at J V.153 is not clear (C.: hadayaŋ bhinditvā olokento viya . . .); perhaps we have here a reading parābh° for parāg° (as bheṇḍuka wrongly for geṇḍuka), which in its turn stands for parādhetvā (cp. similarly BSk. ārāgeti for ārādheti), thus meaning "propitiating."

Parāmaṭṭha [pp. of parāmasati] touched, grasped, usually in bad sense: succumbing to, defiled, corrupted D I.17; for a different, commentarial interpretation see Parāmāsa (evaŋ° so acquired or taken up; cp. DA I.107: nirāsanka--cittatāya punappuna āmaṭṭha); S II.94; Nd2 152 (gahita p. abhiniviṭṭha; cp. gahessasi No. 227); Dhs 584, 1177, 1500; Sdhp 332. --dup° wrongly grasped, misused S I.49. --apparāmaṭṭha [cp. BSk. aparāmṛṣta not affected Mvyutp. p. 84] untarnished, incorrupt D II.80 (cp. Dial II.85); III.245; S II.70; A III.36.

Parāmasa [parā+mṛś, but see parāmāsa] touching, seizing, taking hold of M I.130 (v. l. °māsa which reading is probably to be preferred, cp. Trenckner on p. 541); S III.46 (v. l. °māsa). -- neg. aparāmasa not leading astray, not enticing D I.17 (°to), 202. -- Perhaps we should read parāmāsa altogether.

Parāmasati [para+masati of mṛś] to touch, hold on to, deal with, take up, to be attached or fall a victim to (acc.) Vin II.47, 195, 209; D I.17; M I.257; S III.110; J IV.138; in combn with gaṇhāti & nandati (abhiniveseti) at Nd2 227. -- ger. parāmassa D II.282; M I.130, 498 (but cp. p. 541); grd. parāmasitabba J I.188. -- pp. parāmaṭṭha (q. v.).

Parāmasana (nt.) [fr. parāmasati] touching, seizing, taking up Nd2 576 (daṇḍa--sattha°); DhsA 239 (angapaccanga°); PvA 159 (kiriyā°).

Parāmāsa [parā+mṛś, cp. Epic Sk. parāmarśa being affected by; as philos. term "reflection"] touching, contact, being attached to, hanging on, being under the influence of, contagion (Dhs. trsl. 316). In Asl. 49, Bdhgh analyses as parato āmasantīti parāmāsā: p. means "they handle dhamma's as other" (than what they really are, e. g. they transgress the real meaning of anicca etc. and say nicca). Hence the renderings in Asl. trs. "Reversion," in Dialogues III.28, 43, etc. "perverted" (parāmasāmi parāmaṭṭha) -- S III.46, 110; A II.42 (sacca°); III.377 (sīlabbata°), 438 (id.); V.150 (sandiṭṭhi°); D III.48; Th 1, 342; It 48 (itisacca°, cp. idaŋsaccabhinivesa under kāyagantha); Pug 22; Dhs 381, 1003, 1175 (diṭṭhi° contagion of speculative opinion), 1498 (id.). It is almost synonymous with abhinivesa; sQe kāyagantha (under gantha), and cp. Nd2 227 (gāha p. abhinivesa) and Nd2 under taṇhā III. 1 C.--See also parāmasa.

Parāmāsin (adj.) [fr. parāmāsa] grasping, seizing, perverting D III.48; M I.43, 96 (sandiṭṭhi°).

(nt.) [fr. parā+i, cp. Vedic parāyaṇa highest instance, also BSk. parāyaṇa e. g. Divy 57, 327] 1. (n.) final end, i. e. support, rest, relief S I.38; A I.155, 156 (tāṇa lena dīpa etc.); J V.501=VI.375 (dīpañ ca p.). -- 2. (adj. --°) (a) going through to, ending in, aiming at, given to, attached to, having one's end or goal in; also: finding one's support in (as daṇḍa° leaning on a stick M I.88; A I.138), in foll. phrases prevalent: Amata° S V.217 sq.; tama° Pug 51; Nibbāna° S IV.373; V.218; brahmacariya° S I.234; Maccu° S V.217; sambodhi° D I.156; II.155; Pug 16. Cp. also Sn 1114 (tap°=tad°, see Nd2 411); Miln 148 (ekantasoka°); DhA I.28 (rodana, i. e. constantly weeping). <-> (b) destined to, having one's next birth in., e. g. Avīci° J III.454; IV.159; duggati° PvA 32; devaloka° J I.218; brahmaloka° J III.396; Miln 234; sagga° J VI.329; PvA 42, 160; sugati° PvA 89 similarly nīlamañca° Pv II.25. See also pārāyana.

Parāyika see sam°.

Parāyin (adj.) [fr. parāyana] having one's refuge or resort (in), being supported, only neg. aparāyinī (f.) without support J III.386.

Pari° (indecl.) [Idg. *peri to verbal root *per, denoting completion of a forward movement (as in Sk. pṛ2, piparti. to bring across, promote; cp. Vedic pṛc to satisfy, pṛṇāti to fill, fulfill. See also P. para). Cp. Vedic pari, Av. pairi, Gr. pe/ri, Lat. per (also in adj. per--magnus very great); Obulg. pariy round about, Lith. per̃ through, Oir er-- (intensifying prefix), Goth. faír, Ohg. fir, far=Ger. ver--] prefix, signifying (lit.) around, round about; (fig.) all round, i. e. completely, altogether. The use as prep. (with acc.=against, w. abl.=from) has entirely disappeared in Pāli (but see below 1a). As adv. "all round" it is only found at J VI.198 (parī metri causa; combd with samantato). <-> The composition form before vowels is pariy°, which in combn with ud and upa undergoes metathesis, scil. payir°. Frequent combns with other preps. are pari +ā (pariyā°) and pari+ava (pariyo°); sampari°. Close affinities of p. are the preps. adhi (cp. ajjhesati> pariyesati, ajjhogāhati>pariyogāhati) and abhi (cp. abhirādheti>paritoseti, abhitāpa>paritāpa, abhipīḷita>pari°, abhipūreti>pari°, abhirakkhati>pari°), cp. also its relation to ā in var. combns. -- Meanings. 1. (lit.) (a) away from, off (cp. Vedic pari as prep. c. abl.:) °kaḍḍhati to draw over, seduce, °cheda cutting off, restriction, °puñchati wipe off. -- (b) all round, round (expld by samantato, e. g. at Vism 271 in pallanka): °anta surrounded, °esati search round, °kiṇṇa covered all round (i. e. completely, cp. expln as "samantato ākiṇṇa"), °carati move round, °jana surrounding people, °dhāvati run about, °dhovati wash all round, °paleti watch all round, fig. guard carefully, °bhamati roam about, °maṇḍala circular (round), °sā assembly (lit. sitting round, of sad). -- 2. (fig.) (a) quite, completely, very much, kat) ecoxh/n: °ādāna consummation, °āpanna gone completely into, °odāta very pure, °osāna complete end, °gūhati to hide well, °toseti satisfy very much, °pūreti fulfil, °bhutta thoroughly enjoyed, °yañña supreme sacrifice, °suddha extremely clean. -- (b) too much, excessively (cp. ati° and adhi°): °tāpeti torment excessively, °pakka over--ripe. -- A derivation (adv.) from pari is parito (q. v.). On its relation to Sk. pariṣ see parikkhāra. A frequently occurring dialectical variant of pari° is pali° (q. v.). -- Note. The expln of P. Commentators as regards pari is "pariggahaṭṭho" Ps I.176; "paricca" SnA 88; "parito" VvA 316; PvA 33.

Parikaḍḍhati [pari+k°, cp. BSk. parikaḍḍhati MVastu II.255] to draw over or towards oneself, to win over, seduce D II.283 (purisaŋ); Miln 143 (janapadaŋ). Cp. parikassati and samparikaḍḍhati.

Parikaḍḍhana (nt.) [fr. prec.] drawing, dragging along J II.78; Miln 154.

Parikati [*parikṛti of kṛ (?)] arrangement, preparation, getting up J V.203.

Parikatta [pp. of pari+kantati2; corresponds to Sk, kṛtta, which is usually represented in P. by kanta2] cut round, cut off Miln 188.

Parikathā (f.) [pari+kathā, cp. BSk. parikathā Divy 225, 235] 1. "round--about tale," exposition, story, esp religious tale D II.204; Vism 41 (=pariyāya--kathā) -- 2. talk about, remark, hint Vin I.254 (cp. Vin. Texts II.154); Vbh 353=Vism 23 (with obhāsa & nimitta); SnA 497. -- 3. continuous or excessive talk Vism 29.

Parikanta1

Parikanta1 [pari+kanta2 of kantati2] cut open Vin III.89 (kucchi p.). See also parikatta & cp. Kern, Toev. s. v. (misreading for °katta?). -- Note. Reading parikantaŋ upāhanaŋ at J VI.51 is with v. l. to be changed to pariyantaŋ.

Parikanta2

Parikanta2 at Vin II.80 (bhāsita°) is probably to be read as pārikata [pp. of parikaroti]. Bdhgh explns as parik<-> kametvā kata, but it is difficult to derive it fr. parikkamati. Vin. Texts III.18 trsl. "as well in speech as in act" and identify it with parikanta1, hardly justified. Cp. also Kern. Toev. s. v. The passage is evidently faulty.

Parikantati1

Parikantati1 [pari+kantati1] to wind round, twist J III.185 (pāso pādaŋ p.; but taken by C. as parikantati2, expld as "cammādīni chindanto samantā kantati").

Parikantati2

Parikantati2 [pari+kantati2] to cut (round), cut through, pierce M I.244 (vātā kucchiŋ p.); J III.185 (see parikantati1).

Parikappa [fr. pari+kalp] 1. preparation, intention, stratagem Th 1, 940. -- 2. assumption, supposition, surmise A I.197; V.271; DhsA 308.

Parikappita [pp. of parikappati] inclined, determined, decided, fixed upon Sdhp. 362, 602.

Parikamma (nt.) [pari+kamma] "doing round," i. e. doing up, viz 1. arrangement, getting up, preparation Vin II.106 (°ŋ kārāpeti), 117 (geruka° plastering with red chalk) 151 (id.). parikammaŋ karoti to make (the necessary) preparation, to set to work Vism 395 and passim (with ref. to iddhi). Usually in form parikammakata arranged, prepared Vin II.175 (bhūmi), as --° "with," viz. geruka° plastered with red chalk Vin I.48; II.209; lākhā° J III.183; IV.256; su° beautifully arranged or prepared, fitful, well worked Miln 62 (dāru), 282 (maṇiratana); VvA 188. In special sense used with ref. to jhāna, as kasiṇa° processes whereby jhāna is introduced, preparations for meditation J I.141; IV.306; V.162, 193; DhsA 168; cp. Cpd. 54; DhA I.105. -- 2. service, attention, attending Vin I.47; II.106, 220; S I.76; Th 2, 376 (=veyyāvacca ThA 253); Pug 56; DhA I.96, 333, chiefly by way of administering ointments etc. to a person, cp. J V.89; DhA I.250. sarīra° attending the body DA I.45, 186; SnA 52.
 --kāraka one who ministers to or looks after a person, attendant; one who makes preparations Th 2, 411 (f. --ikā=paricārikā ThA 267); J I.232.

Parikara [fr. pari+kṛ; a similar formation belonging to same root, but with fig. meaning is to be found in parikkhāra, which is also expld by parivara cp. parikaroti=parivāreti] "doing round," i. e. girdle, loincloth J IV.149; DhA I.352. -- In cpd. ovāda° it is v. l. SS at D I.137 for paṭikara (q. v.).

Parikaroti [pari+kṛ] to surround, serve, wait upon, do service for J. IV 405 (=parivāreti C.); V. 353 (id.), 381; VI.592. Cp. parikara & parikkhāra.

Parikassati [pari+kṛṣ, cp BSk. parikarṣayati to carry about Divy 475, and parikaḍḍhati] 1. to drag about S I.44, cp. DhsA 68. -- 2. sweep away, carry away DhA II.275 (mah'ogho viya parikassamāno, v. l. °kaḍḍhamāno). -- Pass. parikissati (q. v.).

Parikiṇṇa [pp. of parikirati] scattered or strewn about, surrounded J IV.400; VI.89, 559; Pv I.61 (makkhikā°= samantato ākiṇṇa PvA 32); Miln 168, 285; DA I.45 (spelt parikkhiṇṇa). Cp. sampari°.

Parikittita [pp. of parikutteti] declared, announced, made public Sdhp 601.

Parikitteti [pari+kitteti] to declare, praise, make public Miln 131, 141, 230, 383. -- pp. parikittita (q. v.).

Parikirati [pari+kirati] to strew or scatter about, to surround S I.185=Th 1, 1210; aor. parikiri J VI.592 (v. l. for parikari, see parikaroti). -- pp. parikiṇṇa (q. v.).

Parikiraṇa [fr. pari+kirati] strewing about, trsld "consecrating sites" D I.12 (vatthu--kamma+vatthu°; v. l. paṭi°; expld at DA I.98 as "idañ c'idañ ca āharathā ti vatvā tattha balikamma--karaṇaŋ"). The BSk. form appears to be parīkṣā, as seen in phrase vatthuparīkṣā at Divy 3 & 16. See under parikkhā.

Parikilanta [pp. of parikilamati] tired out, exhausted Miln 303.

Parikilamati [pari+kilamati] to get tired out, fatigued or exhausted J V.417, 421. -- pp. parikilanta (q. v.).

Parikilissati [pari+kilissati] to get stained or soiled; fig. get into trouble or misery (?) see parikissati. -- pp. parikiliṭṭha see parikkiliṭṭha.

Parikilesa [pari+kilesa] misery, calamity, punishment ThA 241 (for °klesa, q. v.).

Parikissati [most likely Pass. of parikassati; maybe Pass. of kisa (=Sk. kṛśa) to become emaciated. Mrs. Rh. D. at K.S. 319 takes it as contracted form of kilissati] to be dragged about or worried, to be harassed, to get into trouble S I.39 (trsl. "plagues itself"); A II.177; IV.186; Sn 820 (v. l. Nd1 °kilissati; expld at Nd1 154 as kissati parikissati parikilissati, with vv. ll. kilissati pakirissati).

Parikujati at Sdhp 145, meaning? Cp. palikujjati.

Parikupita [pp. of pari+kup] greatly excited, very much agitated A II.75; Miln 253.

Parikeḷanā (f.) [pari+keḷanā] adornment, adorning oneself, being fond of ornaments Nd2 5852 (v. l. parilepanā); DA I.286 has paṭikelanā instead, but Vbh id. p. 351 parikeḷanā with v. l. parikelāsanā.

Parikopeti [Caus. of pari+kup] to excite violently Miln 253.

Parikkamana (nt.) [pari+kram] walking about M I.43, 44; adj. sa° having (opportunity for) walking about, i. e. accessible, good for rambling in, pleasant, said of the Dhamma A V.262 (opp. a°).

Parikkita at J V.74 is probably to be read parikkhita (pari+ukṣ): see okkhita "sprinkled, strewn," unless it is misreading for parikiṇṇa.

Parikkiliṭṭha [pp. of parikilissati] soiled, stained Vin II.296 (for parikiliṭṭha, cp. Kern, Toev. s. v.); id. p, at A II.56 has paṭikiliṭṭha, cp. upakkiliṭṭha Vin II.295.

Parikkha (--°) see parikkhā.

Parikkhaka (adj.) [fr. parikkhati] investigating, examining, experienced, shrewd PvA 131 (lokiya° experienced in the ways of the world, for agarahita).

Parikkhaṇa (nt.) [fr. parikkhati; cp. Class. Sk. parīkṣaṇa] putting to the test, trying Sdhp 403 (sarīra°, or should we read parirakkhaṇa? Cp. parirakkhati).

Parikkhata1

Parikkhata1 [pp. of pari+kṣan] wounded, hurt, grazed J III.431; PvA 272 (a°).

Parikkhata2

Parikkhata2 [pp. of *parikkharoti; cp. Sk. pariṣkṛta] made up, prepared, endowed with, equipped, adorned D II.217; M III.71; Miln 328.

Parikkhatatā (f.) [abstr. fr. parikkhata2] "making up," pretence, posing, sham Pug 19 (23)=Vbh 351 (358).

Parikkhati [pari+īkṣ] to look round, to inspect, investigate, examine A I.162 (vaṇṇaŋ parikkhare 3rd pl.). See also parikkhaka, parikkhavant & parikkhā.

Parikkhattiya read pāri° (=parikkhatatā) q. v.

[pariṣ+kṛ] lit. to do all round, i. e. to make up, equip, adorn (cp. parikaroti); pp. parikkhata2 (q. v.); see also parikkhāra.

Parikkhaya [fr. pari+kṣi2, cp. Epic Sk. parikṣaya] exhaustion, waste, diminution, decay, loss, end D I.156; M I.453; III.37 sq.; S I.2, 90, 152; V.461; A I.100, 299; II.68; III.46 (bhogā °ŋ gacchanti); IV.148, 350; Th 1, 929; Sn 374, 749, 1094 (=pahānaŋ etc. Nd2 412); Dh 139; J I.290; Pv II.615; Pug 16, 17, 63; Miln 102; DhA IV.140 (°ŋ gacchati to come to waste, to disappear= atthaŋ gacchati of Dh 384); ThA 285; PvA 3 (dhanasannicayo °ŋ na gamissati). In the latter phrase freq. combd with pariyādāna (q. v.).

Parikkhavant (adj.) [fr. parikkhati] circumspect, elever, experienced J III.114.

Parikkhā (f.) [fr. pari+īkṣ, cp. BSk. parīksā Divy 3 & 16 in vastu°, ratna° etc. with which cp. P. vatthu--parikirana] examination, investigation, circumspection, prudence J III.115; Nett 3, 4, 126 (cp. Index p. 276); Sdhp. 532 (attha°).

Parikkhāra [fr. *parikkharoti, cp. late Sk. pariṣkāra] "all that belongs to anything," make--up, adornment (so Nd2 585 bāhirā p. of the body). -- (a) requisite, accessory, equipment, utensil, apparatus Vin I.50, 296 (°colaka cloth required for water--strainers & bags, cp. Vin. Texts II.229); II.150 (senāsana°--dussa clothrequirement of seat & bed); IV.249 sq., 284; D I.128, 137 (yaññassa p.=parivāra DA I.297); M I.104 (jīvita°); III.11; S II.29; A IV.62 (citt'ālankāraŋ citta--parikkhār' atthaŋ dānaŋ), 236 (id.); J III.470 (sabba°--sampannaŋ dānaŋ with all that belongs to it); V.232; Sn 307; Nd2 585; Nett 1 sq.; 4, 108; DA I.294, 299; DhA I.38, 240 (geha°), 352 (v. l. for parikara); PvA 81 (sabba°). --saparikkhāra together with the (other) requisites, i. e. full of resources; used with reference to the samādhiparikkhārā (see below) D II.217; M III.71. -- (b) In a special sense and in very early use it refers to the "set of necessaries" of a Buddhist monk & comprises the 4 indispensable instruments of a mendicant, enumd in stock phrase "cīvara--piṇḍapāta--senāsana--gilānapaccayabhesajja--p." i. e. robe, alms--bowl, seat & bed, medicine as help in illness. Thus freq. found in Canon, e. g. at Vin III.132; D III.268; S IV.288, 291; Nd2 523 (as 1st part of "yañña"); also unspecified, but to be understood as these 4 (different Vin Texts III.343 which take it to mean the 8 requisites: see below) at Vin II.267. -- Later we find another set of mendicants' requisites designated as "aṭṭha parikkhārā," the 8 requirements. They are enumd in verse at J I.65= DA I.206, viz. ticīvaraŋ, patto, vāsi, sūci, (kāya--) bandhanaŋ, parissāvana, i. e. the 3 robes, the bowl, a razor, a needle, the girdle, a water--strainer. They are expld in detail DA I.206 sq. Cp. also J IV.342 (aṭṭhaparikkhāra--dhara); V.254 (kāyabandhana--parissāvanasūci--vāsi--satthakāni; the last--named article being "scissors" instead of a razor); DhA II.61 (°dhara thera). -- (c) In other combns: satta nagara° A IV.106 sq. (cp. nagarûpakārikā D I.105); satta samādhi° D II.216; M III.71; A IV.40; soḷasa° (adj.) of yañña: having sixteen accessories D I.134 (cp. Dial. I.174, 177), bahu° having a full equipment, i. e. being well--off Vin III.138; J I.126. -- Note. A set of 12 requisites (1--8 as under b and 4 additional) see detailed at DA I.207.

Parikkhārika (--°) (adj.) [fr. parikkhāra] one who has the parikkhāras (of the mendicant). Usually the 8 p. are understood, but occasionally 12 are given as in the detailed enumn of p. at DA I.204--207.

Parikkhiṇṇa at DA I.45 is to be read parikiṇṇa (q. v.).

Parikkhitta [pp. of parikkhipati] thrown round, overspread, overlaid, enclosed, fenced in, encircling, surrounded by (--°) M III.46; A IV.106 (su°); S I.331 (read valligahana°); Pv IV.336 (v. l. for pariyanta as in I.1013); Vism 71 (of gāma); ThA 70; DhA I.42 (pākāra°); PvA 52 (=pariyanta I.1013), 283 (sāṇī--pākāra°); Sdhp 596.

Parikkhipati [pari+kṣip] to throw round, encircle, surround Vin II.154; J I.52 (sāṇiŋ), 63, 150, 166; II.104; III.371; DhA I.73. -- pp. parikkhitta (q. v.). -- Caus. II. parikkhipāpeti J I.148 (sāṇiŋ); II.88 (sāṇi--pākāraŋ).

Parikkhīṇa [pp. of parikkhīyati] exhausted, wasted, decayed, extinct Vin IV.258; M III.80; S I.92; II.24; V.145, 461; D

III.97, 133 (°bhava--saŋyojana); It 79 (id.); A IV.418, 434 (āsavā); Sn 175, 639, 640; Dh 93; Pug 11, 14; Miln 23 (°āyuka); PvA 112 (°tiṇodak'<-> āhāra).

Parikkhīṇatta (nt.) [abstr. of parikkhīṇa] the fact of being exhausted, exhaustion, extinction, destruction DA I.128 (jīvitassa); PvA 63 (kammassa), 148 (id.).

Parikkhīyati [pari+khīyati of kṣi2] to go to ruin, to be wasted or exhausted Th 2, 347 (=parQkhayaŋ gacchati ThA 242). -- pp. parikkhīṇa (q. v.).

Parikkhepa [fr. pari+kṣip] 1. closing round, surrounding, neighbourhood, enclosure Vin IV.304; J I.338; IV.266; SnA 29 (°dāru etc.). -- 2. circumference J I.89; V.37; Vism 205; KhA 133; SnA 194. -- 3. "closing in on," i. e. fight, quarrel It 11, 12.

Pariklesa [pari+klesa] hardship, misery, calamity S I.132 =Th 2, 191; Th 2, 345 (=parikilesa ThA 241).

Parikhā (f.) [fr. pari+khan, cp. Epic Sk. parikhā] a ditch, trench, moat Vin II.154; D I.105 (ukkiṇṇa--parikha adj. with trenches dug deep, combd with okkhittapaligha; expld by khāta--parikha ṭhapita--paligha at DA I.274); M I.139 (sankiṇṇa° adj. with trenches filled, Ep. of an Arahant, combd with ukkhittapaligha)=A III.84 sq.= Nd2 284 C (spelt kkh); A IV.106 (nagara°); J I.240, 490; IV.106 (ukkiṇṇ'antaraparikha); VI.276, 432; Cp II.13 (spelt kkh); Miln 1 (gambhīra°); SnA 519 (°taṭa); PvA 201 (°piṭṭhe), 261 (id.), 278 (id., v. l. °parikkhāṭa--tīre).

Parigaṇhana (nt.) [fr. parigaṇhāti] comprehension J II.7 (°paññā comprehensive wisdom).

Caus.) [pari+gṛh] 1. to embrace, seize, take possession of, hold, take up M I.80, 137; J III.189; DA I.45. -- 2. to catch, grasp DhA I.68. -- 3. to go all round DhA I.91 (sakala--jambudīpaŋ). -- Caus. °ggaheti (aor. °esi, ger. °etvā, inf. °etuŋ) 1. to embrace, comprehend, fig. master Vin II.213; J II.28; III.332; SnA 549 (mantāya); DhA III.242; PvA 68 (hattesu), 93; VvA 75. -- 2. to explore, examine, find out, search J I.162; II.3; III.85, 268 (°ggahetuŋ), 533; V.93, 101; DhA II.56. -- Caus. II. parigaṇhāpeti J I.290. -- 3. to comprise, summarise KhA 166, 167. -- pp. pariggahita (q. v.).

Parigalati [pari+galati, see gaḷati] to sink down, slip or glide off J IV.229, 250; V.68.

Parigilati [pari+gilati] to swallow J I.346.

Parigūhati [pari+gūhati] to hide, conceal A I.149; IV.10, 31; Pv III.43 (=paṭicchādeti PvA 194).

Parigūhanā (f.) [fr. patigūhati] hiding, concealment, deception Pug 19, 23.

Pariggaha [fr. pari+gṛh] 1. wrapping round, enclosing Th 1, 419 (? cp. Brethren 217 n. 6). -- 2. taking up, seizing on, acquiring, acquisition, also in bad sense of "grasping" Sn 779 (=taṇhā and diṭṭhi° Nd1 57); Ps I.172; II.182 (nekkhamma° etc.); Nd1 11 (itthi° acquiring a wife); J VI.259; Miln 244 (āhara° abstinence in food), 313 (id.). -- 3. belongings, property, possessions D II.58; III.289=A IV.400; M I.137 (quoted at Nd1 122); S I.93; Sn 805; J IV.371; VI.259; PvA 76 (°bhūta belonging to, the property of); VvA 213, 321. sa° with all (its) belongings S I.32. -- 4. a wife ThA 271; PvA 161 (kata° wedded), 282; ThA 271. sapariggaha>apariggaha married>unmarried (in general, with ref. to the man as well as the woman) D I.247; J IV.190; VI.348, 364. -- 5. grace, favour DA I.241 (āmisa° material grace).

Pariggahita [pp. of parigaṇhāti] taken, seized, taken up, haunted, occupied Vin III.51 (manussānaŋ p. by men); IV.31, 278; DhA I.13 (amanussa° by ghosts); PvA 87, 133; Sdhp 64. -- f. abstr, °tā being possessed (Vism 121 (amanussa°).

Pariggāhaka (adj.) [fr. pariggaha] including, occupying Nett 79 (=upathambhaka C. as quoted in Index p. 276).

Parigha [Vedic parigha, of which the usual P. representative is paligha (q. v.)] a cross--bar ThA 211 (°daṇḍa).

Parighaŋsati [pari+ghaŋsati1] to rub (too) hard, scrub, scratch, only in ppr. aparighaŋsanto Vin I.46; II.208.

Paricakkhitar [n. ag. fr. pari+cakṣ, cp. akkhi & cakkhu] one who looks round or enquires, neg. a° J V.77.

Paricaya [fr. pari+ci] familiarity, acquaintance J VI.337; Vism 153; PvA 74. -- adj. (--°) acquainted with, versed in (loc.) J II.249 (jāta°), VvA 24 (kata°); PvA 4 (id.), 129 (id.).

Paricaraṇa (nt.) [fr. pari+car] 1. going about, mode of life DhA I.382 (gihīnaŋ °ṭṭhānaŋ, v. l. for vicaraṇa°). <-> 2. attending to, looking after, worshipping DhA I.199 (aggi--p°--ṭṭhāna fire--place). -- 3. enjoyment, pleasure (indriyānaŋ) PvA 16. See also paricāraṇā.

Paricaraṇaka [fr. paricaraṇa] servant, attendant DA I.269.

Paricarati [pari+carati] to move about, in var. senses, viz. 1. to go about, look after A III.94 (upaṭṭhahati+) J V.421; PvA 175. -- 2. to worship (only in connection aggin p. to worship the fire) D I.101; S I.166; Dh 107; J I.494; Sn p. 79 (=payirupāsati SnA 401). -- 3. to roam about, to feast one's senses, to amuse oneself, play, sport PvA 77 (indriyāni=kīḷāmi Pv II.121). -- We often find reading pariharati for paricarati, e. g. at DhA II.232; cp. paricāreti for °hāreti PvA 175; paricaraṇā for °haraṇā PvA 219. -- pp. pariciṇṇa; Caus. paricāreti (q. v.).

Paricariyā (f.) [fr. paricarati] going about, service, ministration, worship S I.182; A I.132; DhA II.232 (aggi°). Occurs also as pāricariyā (q. v.), e. g. at J V.154. See also paricārikā.

Paricāra fr. [paricāreti] serving, attendance; (m.) servant, attendant Th 1, 632 (C. on this stanza for paddhagū).

Paricāraka (adj.--n.) [fr. paricāreti] attending, serving honouring; (m.) attendant, worshipper, follower (cp. BSk. paricāraka attendant AvŚ I.170; II.167] D I.101; II.200; Th 1, 475; Sn p. 218 (Nd2 reads °cārika); J I.84; IV.362; Pv IV.87 (not °vāraka); DA I.137, 269. See also paricārika.

Paricāraṇā (f.) [fr. paricāreti] care, attention, looking after; pleasure, feasting, satisfaction Pv II.12 (gloss for °cārika); PvA 219.

Paricārika (adj.--n.)=paricāraka (servant, attendant) A V.263 (aggi° fire--worshipper); Pv II.620 (amacca° minister & attendant); ThA 267; SnA 597. -- f. °carikā (1) a maid--servant, handmaiden, nurse, (personal) attendant M I.253; cp. S I.125; J I.204 (pāda°), 291; II.395; IV.35 (veyyāvacca--kārikā p.), 79; V.420; Pv II.126 (=veyyāvacca--kārinī PvA 157); PvA 46. -- (2) care, attention; pleasure, pastime (so here, probably another form of paricāriyā) Pv IV.12 (=indriyānaŋ pariharaṇā PvA 219; gloss °cāraṇā).

Paricārita [pp. of paricāreti] served by; delighted by, indulging in M I.504.

Paricārin (adj. n.) [fr. paricāreti] serving, attending, f. a maid--servant J II.395.

Paricāreti [Caus. of paricarati] 1. to serve, wait on, attend upon, honour, worship [cp. BSk. paricārayati Divy 114 sq., 421] S I.124 (pāde); DhA III.196 (id.); J I.81 (°cāritabba--ṭṭhāna place of worship); IV.274; V.9. <-> Pass. paricāriyati, ppr. °iyamāna M I.46, 504; J I.58. In this sense it may also be taken as "being delighted or entertained by." -- 2. to amuse oneself, gratify one's senses, to have recreation, find pleasure [cp. BSk. paricārayati Divy 1, and freq. phrase pañcahi kāmaguṇehi samarpitā samangibhūtā p. e. g. MVastu I.32] Vin II.290; III.72 (pañcahi kamaguṇehi samappitā etc.); D I.36 (id.), 104 (id.); M I.504 (id.); Th 1, 96 (saggesu); Pv I.116 (=yathā sukkhaŋ cārenti indriyāni PvA 58); IV.129 (read °cārayanti for °vārayanti, cp. PvA 228 indriyāni p.). -- pp. paricārita q. v. See also parivāreti.

Pariciṇṇa [pari+ciṇṇa, pp. of carati] 1. surrounded, attended J V.90. -- 2. worshipped M I.497; S IV.57 (me Satthā p.), cp. Th 1, 178 (Satthā ca p. me) & 891 (p. mayā Satthā). -- 3. practised, performed Miln 360.

Paricita1

Paricita1 [pp. of pari+ci, cinoti, P. cināti] gathered, accumulated, collected, increased, augmented M III.97; S I.116; II.264; IV.200; A II.67 sq., 185; III.45, 152; IV.282, 300; V.23; Th 1, 647; Ps I.172 (expld); PvA 67; Sdhp 409.

Paricita2

Paricita2 [pp. of pari+ci, ciketi, P. cināti; but perhaps identical with paricita1] known, scrutinized, accustomed, acquainted or familiar with, constantly practised Vin II.95 (vācasā p.), 109 (aggi° etc. read aggiparijita); ThA 52; Miln 140 (iddhipādā p.); Dāvs IV.19. --aparicita unfamiliar DhA I.71.

Paricumbati [pari+cumbati] to kiss (all round, i. e. from all sides), to cover with kisses M II.120; S I.178, 193; A IV.438; DhA I.330.

Paricca (indecl.) [ger. of pari+i, cp. Sk. (Gr.) parītya & P. pariyeti] lit. "going round," i. e. having encircled, grasped, understood; grasping, finding out, perceiving; freq. in phrase cetasā ceto paricca (pajānāti) grasping fully with one's mind, e. g. at D I.79; M I.445; III.12; S II.121, 233; It 12; Vbh 329; Vism 409 (=paricchinditvā). See pariyeti.

Pariccajati [pari+cajati of tyaj] to give up, abandon, leave behind, reject S I.44; It 94; J II.335; VI.259 (=chaḍḍeti) Miln 207; DhA IV.204; PvA 121, 132, 221 (read jīvitaŋ pariccajati for parivajjati; cp. BSk. jīvitaŋ parityakṣyāmi AvŚ I.210); Sdhp 539. -- pp. pariccatta (q. v.).

Pariccajana (nt.) & °nā (f.) [fr. pariccajati] 1. giving up, rejection, leaving It 11, 12. -- 2. giving out, bestowing, giving a donation PvA 124.

Pariccajanaka [fr. prec.] one who gives (up) or spends, a giver, donor PvA 7.

Pariccatta [pp. of pariccajati; cp. BSk. parityakta in meaning "given to the poor" AvŚ I.3] given up, abandoned, thrown out, left behind J I.69, 174, 477; Miln 280; PvA 178, 219 (=virādhita); Sdhp 374.

Pariccāga [fr. pariccajati] 1. giving up, abandonment, sacrifice, renunciation A I.92 (āmisa° & dhamma° material & spiritual); Ps II.98; J I.12 (jīvita°); DhA III.441 (pañca mahāpariccāgā the five great sacrifices, i. e. the giving up of the most valuable treasures of wife, of children, of kingdom, of life and limb). -- 2. expense DhA II.231 (sahassa° expenditure of a thousand coins). -- 3. giving (to the poor), liberality DhsA 157; SnA 295 (mahā°, corresponding to mahādāna); PvA 7 sq.; 27, 120 sq., 124.

Paricchada [fr. pari+chad] a cover, covering J I.341, 466.

Paricchanna [pari+channa, pp. of chad] enveloped, covered, wrapped round Vin IV.17.

Paricchāta [pari+chāta] very much seared, scorched (?) Sdhp 102 (°odara--ttaca).

Paricchādanā (f.) [fr. pari+chad] covering, hiding, concealing Pug 19=23=Vbh 358.

Paricchindati [pari+chindati] 1. to mark out VvA 291 (vasana--ṭṭhānaŋ). -- 2. to determine, to fix accurately, to decide J I.170 (padaŋ the track), 194 (nivāsavetanaŋ); III.371; IV.77; Miln 272; Vism 184, 409; SnA 434 (paññāya p.). -- 3. to limit, restrict, define Miln 131; DA I.132. -- pp. paricchinna (q. v.).

Paricchindana (nt.) [fr. paricchindati] "cutting up," definition, analysis VvA 114.

Paricchindanaka (adj.) [fr. pari+chind] marking out, defining, analysing, DhsA 157 (ñāṇa).

Paricchinna [pp. of paricchindati] 1. restricted, limited, small DhA I.58; PvA 136 (°ppamāṇa). -- 2. divided, measured Vism 184; PvA 185 (=mita).

Pariccheda [fr. pari+chid; late Sk: (philos.) in same meaning] 1. exact determination, circumscription, range, definition, connotation, measure J III.371; Vism 184 (as one of the nimittas of the body), 236 (referring to the 5 nimittas of the life--principle); SnA 160, 229, 231, 376, 408, 503; KhA 182 (gaṇana°); VvA 194 (id.); DhsA 3; DhA II.73 (avadhi°); PvA 254 (kāla°), 255 (āyuno p.); VbhA 417 (citta°, for citta--paricce ñāṇa Vbh 330). -- 2. limit, boundary Miln 131, 405; J III.504 (°nadī--tīra). -- 3. limitation, restriction DhA II.88, 98; PvA 20 (°ŋ karoti to restrict). -- 4. division (of time), in ratti° & divā°, night-- & day--division Vism 416. -- 5. (town)--planning, designing VbhA 331.

Paricchedaka (adj.) [fr. pariccheda] determining, fixing VbhA 346 (uṭṭhāna--velā °ā saññā).

Parijana [pari+jana] "the people round," i. e. attendants, servants, retinue, suite Vin I.15; J I.72, 90; DhA III.188; VvA 63; PvA 58, 62. --saparijana with one's servants Cp II.82 (T. saparijjana metri causâ).

Parijapati [pari+japati, cp. BSk. parijapta enchanted Divy 397] to mutter (spells), to practise divination J III.530; Miln 200 (vijjaŋ).

Parijapana (nt.) [fr. parijapati] mumbling, uttering spells Miln 356 (mantaŋ).

Parijānanā (f.) [pari+jānanā=jānana] cognition, recognition, knowledge Nett 20 (as paraphrase of pariññā).

Parijānāti [pari+jānāti] to know accurately or for certain, to comprehend, to recognise, find out M I.293; S I.11, 24; II.45, 99, III.26, 40, 159; IV.50; V.52, 422; A III.400 sq.; Sn 202, 254, 943; Nd1 426; J IV.174; Th 1, 226; Miln 69; DhA IV.233 °jānitvā). -- ppr. parijānaŋ S III.27; IV.89; It 3 sq. -- pp. pariññāta (q. v.). ger. pariññāya see under pariññā1.

Parijiṇṇa [pp. of pari+jar, i. e. decayed; Kern Toev. s. v. proposes reading °jīna of ji, i. e. wasted, see parijīyati] worn out, gone down, decayed, reduced J I.111 (seṭṭhi--kulaŋ p.); V.99, 100 (bhoga°); VI.364; Dh 148; DhA II.272 (°kula).

Parijita [pp. of pari+ji, jayati; Kern, Toev. s. v. proposes reading parijīta, Sk. form of P. parijīna, pp. of pari+ jīyati, but hardly necessary, see also Vin. Texts III.75] overpowered, injured, damaged Vin II.109 (so read for paricita).

Parijīyati [pari+jīyati] to become worn out, to decay, fade, S I.186; J IV.111. Spelt °jiyyati at Th 1, 1215. <-> pp. parijīna (see parijiṇṇa).

Parijegucchā (f.) [pari+jegucchā] intense dislike of, disgust with (--°) D I.25, cp. DA I.115.

Parijjanā is doubtful reading at A III.38 (v. l. parivajjanā) =IV.266 (T. reads parijjana, cp. parijana; vv. ll. parivajjanā & parijanā); meaning?.

Pariñña (--°) [the adj. form of pariññā, cp. abhiñña] knowing, recognising, understanding It 44 (bhūta° so, or should we read bhūtapariññāya?); also in cpd. pariññacārin (to be expd as shortened gr. pariññā?) Sn 537 (=paññāya paricchinditvā caranto living in full knowledge, i. e. rightly determining); also (abstr.) pariññatthaŋ at It 29 (abhiññatthaŋ+), cp. S IV.253.

Pariññā1

Pariññā1 (f.) [cp. Epic Sk. parijñāna; the form parijñā given by BR only with the one ref. Vyutp. 160; fr. pari+jñā] accurate or exact knowledge, comprehension, full understanding M I.66, 84; S III.26 (yo rāgakkhayo dosā° moha° ayaŋ vuccati p.), 159 sq., 191; IV.16, 51, 138, 206, 253 sq.; V.21, 55 sq., 145, 236, 251, 292; A I.277 (kāmānaŋ rūpānaŋ vedanānaŋ), 299; V.64; Pug 37; Nett 19, 20, 31; KhA 87; SnA 251. -- In exegetical literature three pariññās are distinguished, viz. ñāta°, tīraṇa° pahāna°, which are differently interpreted & applied according to the various contexts. See e. g. the detailed interpretation at Nd1 52 sq.; Nd2 413; J VI.259 (where ñāṇa° for ñāta°); DhA II.172 (in ref. to food); mentioned at SnA 517. -- adj. pariñña. -- The form pariññāya is an apparent instr., but in reality (in form & meaning) the ger. of parijānāti (like abhiññāya>abhijānitvā) for the usual parijānitvā. It is freq. found in poetry & in formulas (like yathābhūtaŋ p.); its meaning is "knowing well in right knowledge": S V.182; Sn 455, 737, 778 (=parijānitvā Nd1 51 sq.), 1082 (corresp. with pahāya, cp. similar phrase pahāya parijānitvā DhA IV.232); It 62; J VI.259.

Pariññā2

Pariññā2 (indecl.) [ger. of parijānāti for *parijñāya, cp. same short forms of ādā & abhiññā] having full knowledge or understanding of Sn 779 (=parijānitvā Nd1 56 & SnA 518); It 4 (perhaps to be read pariññāya for pariññā so).

Pariññāta [pp. of parijānāti] well understood, thoroughly known Th 2, 106; M I.1 sq.; S II.99; V.182; PvA 1, 287. With ref. to food (°bhojana & °āhāra) it means food understood according to the three pariññās (q. v.); Dh 92 (°bhojano adj. one who lives on recognised food or takes the right view of the food he eats, cp. DhA II.172); Miln 352 (°āhāro); contrasted with bhāvita: consciousness is to be well studied, insight is to be made to grow M I.293.

Pariññātatta (nt.) [abstr. fr. pariññāta] the fact of having full or exact knowledge S V.182.

Pariññātāvin (adj.) [fr. pariññāta] one who has correct knowledge S III.159 sq., 191 (puggala).

Pariññeyya (adj.) [grd. of parijānāti] knowable, perceivable, to be known (accurately) M I.4; S III.26; IV.29; DhA IV.233 (cp. Nd2 under abhiññeyya).

Pariḍ̤ahati [pari+ḍ̤adati] to burn: Pass. pariḍ̤ayhati to be burnt or scorched M I.422; S I.188=Th 1, 1224; A I.137; III.95, 98; Sn 63; Ps I.128 (ḷ); Pv I.64 (=parito jhāyati PvA 33); Miln 303; PvA 60. Cp. pariḷāha.

Pariṇata [pp. of pariṇamati] 1. bent down, crooked VvA 222 (°dāṭhā fangs, or does it mean "long"?). -- 2. changed S III.40. -- 3. ripened, matured, hatched, ripe J III.174, 286, 431, VvA 288; DhA I.47 (gabbha).

Pariṇamati [pari+namati] 1. to change (trs. & intrs.), lit. to bend round, to turn (round), to be transformed into (acc.) S III.3 (reading pariṇamati once, at other passages vi°, cp. p. 40); Miln 136 (bhojanaŋ visamaŋ p. food changes, i. e. turns bad), 277 (id.); VvA 13; PvA 144 (for parivattati Pv II.105), 194 (id. III.44). -- 2. to change into a diff. state, to ripen, mature (often said of the fœtus) Miln 93, 358. -- pp. pariṇata (q. v.). <-> Caus. pariṇāmeti (q. v.).

Pariṇāma [fr. pari+nam, cp. class Sk. pariṇāma in all meanings] "bending round," i. e. 1. change, alteration, in utu° (sudden) change of season, unseasonable weather, with ref. to illnesses caused by such (°ja ābādhā)=illness arising from the change of season A II.87; III.131; V.110; Nd2 3041; Miln 112, 135 sq., 304; Vism 31. -- 2. alteration of food, digestion, in phrase sammā--pariṇāmaŋ gacchati M I.188; S I.168; A III.30; cp. MVastu I.211. -- 3. ripening Miln 93. <-> 4. course, development, fulfilment, in special sense: dispensation, destiny J V.171; Pv IV.325; PvA 252, 254. -- Cp. vi°.

Pariṇāmana (nt.) [fr. parinamati] diverting to somebody's use Vin IV.157.

Pariṇāmita [pp. of pariṇāmeti] 1. bent down J VI.269 (of trees, overladen with fruit, C. expls as "entangled"). -- 2. issued, apportioned, destined J V.171; PvA 254.

Pariṇāmitar [n. ag. of pariṇāmeti] one who destines or makes develop, fate, destiny J VI.189.

Pariṇāmin (adj.) [fr. pariṇāma] ending in, resulting in (--°) M I.11, 526; III.88.

Pariṇāmeti [Caus. of parinamati] to bend to, to change into, to turn to use for somebody, to procure for, obtain, appropriate D I.92; Vin III.259 (puttassa rajjaŋ p. for his son); IV.156; PvA 281. -- ppr. °ṇāmayamāna J V.424. See also āvajjeti. -- pp. pariṇāmita (q. v.).

Pariṇāyaka [fr. pari+ni, cp. pariṇeti] a leader, guide, adviser; one of the 7 treasures (ratanāni) of a great king or Cakkavattin (according to Bdhgh on D II.177; the eldest son; in the Lal. Vist. a general cp. Divy 211, 217; Senart, Lég. de Buddha p. 42), i. e. a wonderful Adviser D I.89; II.17, 177; M I.220; II.175; A III.151; Sn p. 106 (cp. SnA 450=DA I.250); J I.155; IV.93; Miln 38, 314. -- f. pariṇāyikā. Ep. of wisdom, synonymous with paññā, i. e. insight, cleverness Dhs 1057; Pug 25; Vism 3; DhsA 148.

Pariṇāha [fr. pari+nah] compass, circumference, breadth, extent, girth S II.206 (of the moon)=A V.19; J III.192, 277, 370; V.299; Pug 53; Miln 282, 311; SnA 382 (āroha+).

Pariṇeti [pari+neti] to lead round or about S II.128.

Paritajjita [pari+tajjita] scared (exceedingly), frightened Sdhp 147.

Paritatta [pp. of paritappati] tormented, worried, vexed, grieved Miln 313.

Paritappati [Pass. of pari+tap] to be vexed, to grieve, worry, sorrow Th 2, 313 (=santappati ThA 233); Miln 313. -- pp. paritatta (q. v.).

Paritasita (nt.) [pari+tasita1 or tasita2] worry, excitement D I.40 (v. l. °tassita, cp. Dial I.53).

ParitQssati (°tasati) [pari+tasati1, in form clearly=Sk. paritṛṣyati, but freq. confused with tasati2, cp. tasa. Sn 924 is the only example of paritasati representing tasati2] to be excited, to be tormented, to show a longing after, to be worried D II.68; M I.36, 67, 151; S II.82, 194; III.43, 55; IV.23, 65, 168; A II.27; III.133 sq.; Sn 621 (=taṇhāya na bhāyati SnA 467, thus combining tasati1 & tasati2), 924 (Pot. parittase, interpreted by Nd1 373 as taseyya, uttaseyya, bhāyeyya, thus taken as tasati2); Miln 253, 400; Dh 397 (=taṇhāya na bhāyati DhA IV.159); Sdhp 476. -- ppr. aparitassaŋ D II.68; M I.67; S II.82; III.55; It 94. <-> pp. paritasita (q. v.).

Paritassanā (f.) [fr. paritassati, q. v. for meaning] trembling, fear; nervousness, worry; excitement, longing D I.17 (=ubbijjanā phandanā etc. DA I.111); M I.136; III.227; S III.15 sq., 133; Miln 253, 400. -- neg. a° S III.15; M I.136.

Paritassin (adj.) [fr. paritassati] trembling, excited, worrying, only neg. a° A IV.108, 111, 230 sq.

Paritāpa =foll. Miln 313 (ātāpa+).

Paritāpana (nt.) [pari+tāpana, of tap] tormenting, torture, affliction, mortification M I.78, 341--344; A I.151, 296; II.205 sq. (atta° self--mortification, opp. para°); Pug 55, 56, 61; PvA 18 (atta°), 30 (id.). Often combd with ātāpana (q. v.).

Paritāpeti [pari+tapeti] to burn, scorch, molest, trouble, torture, torment M I.341 (ātāpeti+), 506; S IV.337; A III.54, 380; J V.420 (mā paritāpi).

Parituleti [pari+tuleti] to weigh, consider, estimate, think Vism 522. -- VbhA 130.

Parito (adv.) [fr. pari, cp. Sk. paritaḥ] round about, around, on every side, everywhere, wholly Vin II.194; SnA 393; VvA 316; PvA 33.

Paritoseti [pari+toseti] to please, appease, satisfy, make happy J I.262; III.386; V.216; PvA 213 (v. l. SS+ āsiñcati).

Paritta1

Paritta1 (adj.) [BSk. parītta, pari+pp. of dā in short form *tta, like ātta for ādatta. The development of meaning however causes difficulties, paridatta meaning given up, transmitted, cp. Divy 388, whereas P. paritta means trifling. The BSk. form parītta (e. g. Divy 204, 498, 504; AvŚ I.329; II.137) may be a re--translation of P. paritta, which may correspond to Sk, prarikta, pp. of pra+ric, meaning "that which is exceeded," i. e. left (over or behind)] small, little, inferior, insignificant, limited, of no account, trifling Vin I.270; D I.45; M III.148 (°ābha of limited splendour, opp. appamāṇ'<-> ābha); S II.98; IV.160 (opp. adhimatta); A IV.241; V.63; It 71; Sn 61, 390 (°pañña of inferior wisdom, cp. Nd2 415), 1097 (id.); J I.221; Dhs 181, 584, 1018, 1034 (cp. Dhs trsl. 265, 269); DA I.119; KhA 133 (°dīpā the 2,000 inferior islands), 176 (500 do.); PvA 198; Sdhp 251, 261. Synonyms: appaka, omaka, lāmaka, dukkha Nd2 414; catukka Nd2 415 (opp. mahā); appaka PvA 48, 60; appama taka PvA 262; ittara PvA 60; oma SnA 347; oraka SnA 489; lāmaka SnA 347.

Paritta2

Paritta2 (nt.) & Parittā (f.) [fr. pari+trā, cp. tāṇa, tāyati & also parittāna] protection, safeguard; (protective) charm, palliative, amulet Vin II.110 (atta° f. personal protection) IV.305 (gutt'atthāya °ŋ pariyāpuṇāti); A II.73 (rakkhā+parittā); J I.200 (manto+parittaŋ+ vaḍḍhiŋ), 396 (paccekabuddhehi °ŋ kārāpeti makes them find a safeguard through the P.); IV.31 (osadhaŋ vā °ŋ vā); Miln 150 (f. & nt.). -- Var. parittās in the way of Suttantas are mentioned at Vism 414 (Khandha°; Dhajagga°: S I.218 sq.; Āṭānāṭiya°: D III.195 sq.; Mora°: J II.33). Cf. Dialogues III.185.
--vālikā sand worn on the head as an amulet J I.396, 399. --suttaka a thread worn round the head as a charm J I.396, 399.

Parittaka [paritta1+ka] small, insignificant, little Nd1 306 (for appaka etc. as at Nd2 414); Pv I.1011; II.967; Miln 121 (a°), 253; DA I.170 (for appa); PvA 51; Sdhp 42. -- f. parittikā Th 1, 377.

Parittāṇa (nt.) [pari+tāṇa. Cp. Epic Sk. paritrāṇa] protection, shelter, refuge, safeguard, safety D I.9 (sara° from an arrow, i. e. a shield); III.189; J VI.455; PvA 284; Sdhp 396.
--kitikā a protecting arrangement Vin II.152, cp. Vin. Texts III.174.

Parittāyaka (adj.) [fr. pari+tāyati] safeguarding against, sheltering against, keeping away from Vism 376 (angāra--vassaŋ p. thero).

Parittāsin (adj.) [pari+tāsin, fr. tāsa of tasati2] being in dread of (--°) S I.201.

Paridaṇḍa (adj.) [pari+daṇḍa] "with a stick around," i. e. surrounded by a stick; only in one phrase viz. "saparidaṇḍā iṭṭhi" a woman protected by a stick, or liable to punishment (?), in stock phrase enumerating 10 kinds of women M I.286=III.46=Vin III.139=A V.264= VvA 73.

Paridamana (nt.) [pari+damana] controlling, taming Vism 375.

Paridameti [pari+dameti] to control, tame, keep under Vism 376.

Paridahati [pari+dahati, of dhā] to put round, put on, clothe Dh 9 (fut. °dahessati); J II.197; V.434 (ger. °dahitvā); VI.500; Pv II.118; PvA 76 (vatthāni), 77, 127 (°dahissati for paridhassati Pv II.936, which read for T. parivassati). ger also paridayha J V.400 (=nivāsetvā cp pārupitvā ca C.). -- pp. paridahita (q. v.). <-> Caus. II. paridahāpeti to cause to be

clothed PvA 49 (=acchādeti).

Paridahita [pp. of paridahati] put round, put on (of clothing) PvA 43.

Paridīpaka (adj.) [fr. paridīpeti, cp, dīpaka1] illuminating, explaining, explanatory SnA 40

Paridīpana (nt.) [pari+dīpana] illuminating, elucidating, explanation Miln 318; KhA 111; SnA 394 sq.

Paridīpanā (f.) [fr. paridīpeti, cp. paridīpana] explanation, illustration Miln 131.

Paridīpita [pp. of paridīpeti] 1. in flames, set ablaze Th 2, 200 (=punappunaŋ ādīpitatāya p. ThA 170), -- 2. explained, made clear, illuminated Vism 58; KvuA 8; Sdhp 305.

Paridīpeti [pari+dīpeti] to make bright, to illustrate, to explain Miln 131; Sdhp 491. -- pp. paridīpita (q. v.).

Paridūseti [pari+dūseti] to spoil altogether, to ruin, corrupt, defile Sdhp 409.

Parideva [pari+deva of div, devati; only in one passage of Epic Sk. (Mbhār. VII.3014); otherwise paridevana nt.] lamentation, wailing M I.200; S II.1; III.3 sq.; A I.144; II.195; Sn 328, 592, 811, 923, 969; J I.146; VI,188, 498; Nd1 128, 134, 370, 492; Ps I.11 sq., 38, 59, 65; Vbh 100, 137; Nett 29. It is exegetically paraphrased at D II.306=Nd2 416 (under pariddava) with synonyms ādeva p. ādevanā paridevanā ādevitattaŋ paridevitattaŋ; often combd with soka grief, e. g. at D I.36; Sn 862; It 89; PvA 39, 61. -- Bdhgh at DA I.121 explns it as "sokaŋ nissita--lālappana--lakkhaṇo p."

Paridevati [pari+devati, div] to wail, lament D II.158 (mā socittha mā paridevittha); Sn 582, 774=Nd1 38 (as °devayati), 166; J VI.188, 498; PvA 18 (socati+); ger. °devamāna S I.199, 208; J V.106; PvA 38, & °devayamāna Sn 583. -- grd. °devaniya Nd1 492; SnA 573, & °devaneyya Sn 970 (=ādevaneyya Nd1 493). -- pp. paridevita (q. v.).

Paridevanā (f.)=parideva, Sn 585; Nd2 416 (see under parideva) Pv I.43 (=vācā--vippalāpa PvA 18); I.123; PvA 41.

Paridevita (nt.) [pp. of paridevati] lamentation, wailing Sn 590; Pv I.123 (=ruditaŋ PvA 63); Miln 148 (kanditap.°--lālappita--mukha).

Paridevitatta (nt.) [abstr. fr. paridevita] lamentation etc.; only exegetical construction in expln of parideva at D II.306=Nd2 416.

Pariddava [according to Trenckner M I.532 (on M I.56, where SS read p., whereas BB have parideva) the metrical substitute for parideva; therefore not=Sk. paridrava, which is only a late re--translation of the P. word]=parideva M I.56 (soka°); A I.221; Th 2, 345 (soka°); Sn 1052, cp. Nd2 416 (see parideva).

Paridhaŋsaka (adj.) [fr. paridhaŋsati] destructive, ruinous PvA 15 (°vacano speaking destructively, scandalmonger).

Paridhaŋsati [pari+dhaŋsati] to be deprived, to lose, to come to ruin It 90; Miln 249, 265. -- Caus. paridhaŋseti in same meaning at Nd1 5. It is almost synonymous with paripatati & parihāyati.

Paridhāvati [pari+dhāvati] to run about J I.127 (ādhāvati+), 134 (id.), 158 (id.); II.68 (id.)=ThA 54; V.106.

Paridhota [pp. of paridhovati] washed, rinsed, cleansed, purified D I.124.

Paridhovati [pari+dhovati] to wash (all round), cleanse, clean Vin I.302. -- pp. paridhota.

Pariniṭṭhāna (nt.) [pari+niṭṭhāna] 1. end PvA 287. <-> 2. accomplishment J V.400.

Pariniṭṭhāpeti [pari+niṭṭhāpeti] to bring to an end, attain, accomplish DhsA 363.

Pariniṭṭhita (adj.) [pari+niṭṭhita] accomplished M III.53; Th 2, 283; DhA II.78.

Parininna (adj.) [pari+ninna] deeply hollowed, sunken Sdhp 103.

Parinipphanna (adj.) [pari+nipphanna] predetermined Kvu 459 (v. l. °nibbāna), 626 (a°); cp. Kvu trsl. 2616, 3681.

Parinibbāna (nt.) [pari+nibbāna] "complete Nibbāna" in two meanings: 1. complete extinction of khandhalife; i. e. all possibility of such life & its rebirth, final release from (the misery of) rebirth and transmigration, death (after the last life--span of an Arahant). This is the so--called "an--upādi--sesa Parinibbāna," or "extinction with no rebirth--substratum left." -- 2. release from cravings & attachment to life, emancipation (in this life) with the assurance of final death; freedom of spirit, calm, perfect well--being or peace of soul. This is the so--called "sa--upādisesa--P.," or "extinction (of passion) with some substratum left." -- The two kinds are distinguished by Bdhgh at DhA II.163 as follows: "arahatta--pattito paṭṭhāya kilesa--vaṭṭassa khepitattā sa -- upādi -- sesena, carima -- citta -- nirodhena khandhavaṭṭassa khepitattā an--upādi--sesena cā ti dvīhi pi parinibb ānehi parinibbutā, an--upādāno viya padīpo apaṇṇattika--bhāvaŋ gatā." -- 1. D II.72 sq. (the famous Mahā--parinibbāna--suttanta or "Book of the Great Decease"); M III.127, 128; A II.79 (°samaye); III.409 (°dhamma, contrasted with āpāyika nerayika,
cp. DhA IV.42); Mhvs 7, 1 (°mañcamhi nipanna); VvA 158; PvA 244. -- 2. D III.55; A V.64; Sn 514 (°gata+ vitiṇṇa--kankho); Vv 5324 (°gata+sītibhūta). This state of final emancipation (during life) has also received the determination of anupādā--parinibbāna, i. e. emancipation without ground. for further clinging (lit. without fuel), which corresponds to Bdhgh's term "kilesavaṭṭassa khepitattā sa--upādi--sesa p." (see above); thus at M I.148; S IV.48; V.29; A I.44; V.65 (nicchāto nibbuto sītibhūto etc).; A V.233=253=Dh 89 (+khīṇāsava).

Parinibbānika (adj.) [fr. parinibbāna] one who is destined to or that which leads to complete extinction D III.264; 265 (opasamika+).

Parinibbāpana (nt.) [pari+nibbāpana] refreshing, cooling, quenching; controlling, subduing, training Ps I.174 (atta--damatha, atta--samatha, atta--p.).

Parinibbāpetar [n. ag. fr. parinibbāpeti] one who pacifies, a calmer, trainer M II.102 (dametar sametar p.).

Parinibbāpeti [pari+nibbāpeti] to bring to complete coolness, or training (see next), emancipation or cessation of the life--impulse, to make calm, lead to Nibbāna, to exercise self--control, to extinguish fever of craving, or fire of rāga, dosa, moha. Always coupled with the quâsi synonyms sameti & dameti (cp. damatha samatha parinibbāpana) D III.61=A III.46 (attānaŋ dameti, sameti, p.); M I.45 (fut. °bbapessati); A II.68 (attānaŋ d. s. p.). -- pp. parinibbuta (see p. No. 3) & parinibbāpita (only in n. ag. °āpetar, q. v.).

[pari+nibb° cp. BSk. parinirvāti Divy 150 (Buddhā Bhagavantaḥ parinirvānti) & ger. parinirvātavya ibid. 402] 1. to be completed, perfected, in any work or art, e. g. of a trained horse, M I.446. Cp. teleio/w. -- 2. to die without being reborn, to reach complete extinction of existence Vin II.194 (Tathāgathā °āyanti); M III.128 (aor °nibbāyi); S V.152 (°nibbāyeyyaŋ), 261 (°nibbāyissāmi); A II.120 (anupādisesāya nibbāna--dhātuyā p.); IV.202 (id.), 313 (id.), Miln 175 (id.); J I.28 (id.), 55 (id.); VvA 158 (fut. °nibbāyissāmi); PvA 21, 283 (of a Paccekabuddha). <-> 2. to become emancipated from all desire of life D II.68 (cp. Dial. II.65 & Brethren 417); S IV.102 (diṭṭh' eva dhamme), ibid. (sa--upādāno devānaŋ indo na parinibbāyati), 168; A III.41=Vin II.148, 164 (parinibbāti anāsavo); A IV.98 (aor. °nibbiŋsu anāsavā) Th 1, 100 (fut. °nibbissati anāsavo), 364; It 93 (°nibbanti), cp. 95; Dh 126 (°nibbanti anāsavā perhaps better taken to No. 1!); Vbh 426 (sabbāsave pariññāya parinibbanti anāsavā); Sdhp 584 (°nibbanti mahoghen'eva aggino). -- pp. parinibbuto (q. v.). <-> Caus. parinibbāpeti (q. v.).

Parinibbāyana (nt.) [abstr. fr. parinibbāyin] passing away, see parinibbāyin 2 b.

Parinibbāyin [fr. parinibbāyati] one who attains Parinibbāna. Of the 2 meanings registered under parinibbāna we find No. 1 only in a very restricted use, when taken in both senses of sa-- and an-- upādisesa parinibbāna; e. g. at A II.155 sq., where the distinction is made between a sa--sankhāra p. and an a--sankhāra p., as these two terms also occur in the fivefold classification of "Never--returners" (i. e. those who are not reborn) viz. antarā--parinibbāyin, upahacca°, sasankhāra°, uddhaŋsota, akaniṭṭhagāmin. Thus at D III.237; S V.201, 237; A I.233; IV.14, 71 sq., 146, 380; V.120; Pug 16, 17. -- 2. In the sense of Parinibbāna No. 2 (i. e. sa--upādisesa p.) we find parinibbāyin almost as an equivalent of arahant in two combns, viz. (a) tattha° (always combd with opapātika, i. e. above the ordinary cause of birth) [cp. BSk. tatra--parinirvāyin anāgāmin Divy 533]. It is also invariably combd with anāvattidhamma, e. g. at D I.156; III.108, 132; M II.56, 146; A I.232; 245, 290; II.5, 89, 238; IV.12, 399, 423; V.343; S V.346 (cp. 406), 357; Pug 16, 62, 83. See also Kvu trsl. 742. -- (b) antara° [cp. BSk. antarāparinirvāyin MVastu I.33] one who passes away in the middle of his term of life in a particular heaven; an Anāgāmin (cp. Bdhgh's expln at PugA 198 as "āyuvemajjhassa antarā yeva parinibbāyanato a. p.") S V.69=A IV.70; S V.201=204, 237, 285, 314, 378; A II.134; Ps I.161; Pug 16; Nett 190 (cp. A IV.380).

Parinibbuta (adj.) [pari+nibbuta] completely calmed, at peace, at rest (as to the distinction of the twofold application see parinibbāna and cp., Mrs. Rh.D. Buddhism p. 191; Cpd. p. 168), viz. -- 1. gone out, or passed away without any remaining cause of rebirth anywhere, completely extinct, finally released (fr. rebirth & trans migration), quite dead or at rest [cp. BSk. parinirvṛta Divy 79]. It is usually applied to the Buddha, or the Tathāgatha, but also to Theras & Arahants who have by means of moral & intellectual perfection destroyed all germs of further existence. With ref. to Gotama Buddha: Vin II.284 (atikkhippaŋ Bhagavā p.), 294 (vassasata° e Bhagavati); V.119, 120; D I.204 (acira--°e Bhagavati); S I.158 (Tathāgato p. II.191); V.172 (°e Tathāgate); Vv III.97 (°e Gotame=anupādisesāya nibbāna--dhātuyā parinibbuto VvA 169); PvA 140 (Satthari p.), 212 (Bhagavati). Of others: S I.121, 122 (Godhika); III.124 (Vakkali); IV.63 (Puṇṇa); Sn p. 59, 60 (a Thera); Miln 390 (Arahant); VvA 158; PvA 76; DhA II.163; IV.42. -- 2. emancipated, quite free (from earthly bonds), calm, serene, at peace, perfected Vin II.156=A I.138 "spiritually free" Vin. Texts III.182); D II.123 (cp. Dial. II.132); III.55; M I.235; II.102; S I.1 (+tiṇṇo loke visattikaŋ), 7=IV.179 (aheṭhayāno+); I.54 (+tiṇṇo loke visattikaŋ); 187 (p. kankhati kālaŋ); Sn 359 (+ṭhitatta), 370 (id.), 467 (p. udaka--rahado va sīto); Th 1, 5 (cp. Brethren 113); J IV.303, 453; Ud 85 (rāga--dosa--moha--kkhayā p.); Miln 50 (°atta), Freq. in combn with kindred terms like sītibhūta (cooled), e. g. Vin II.156=A I.138; Vv 5324; or nicchāta (without hunger), e. g. S III.26; IV.204= It 46; Sn 735 sq.; It 48 (esanānaŋ khayā), 49 (āsavānaŋ khayā). -- 3. (to be understood as pp. of parinibbāpeti) calmed, well trained, domesticated M I.446 (of a horse).

Parinimmita at Dhs 1280 read para°.

Paripakka (adj.) [pari+pakka] 1. (quite) ripe, ripened, matured, developed D I.54; S IV.105=DA I.50; A IV.357; Dh 260; J I.91, 231; VI.1 (ap°); Ud 36 (id.); Miln 194, 288; DhA III.338; KhA 56; ThA 273; PvA 274 (su°). -- 2. overripe, rotten Miln 223.

Paripakkata [pp. of pari+pakkirati] scattered Th 2, 391 (reading doubtful).

Paripaccati [pari+paccati] to become ripe, to heal (of a wound) Miln 112.

Paripaccana (nt.) [pari+paccana] ripening, healing (of a wound) Miln 112.

Paripañhati [denom. fr. pari+pañha] to question A V.16.

Paripaṭati [doublet of paripatati] to go to ruin, to come to fall, to come to naught Miln 91 (opp. sambhavati); combd with paridhaŋsati at Nd1 5; Miln 249, 265.

Paripatati [pari+patati, cp. nipatati] to fall down, to fall off from (abl.) Vin II.152 sq.; J V.417, 420; Pv IV.53 (bhūmiyaŋ) DA I.132; PvA 37, 47, 55, 62. -- Caus. paripāteti (q. v.). -- See also paripaṭati.

Paripantha [pari+pantha] 1. "way round," edge, border; paripanthe in ambush (near a road) M I.87; J III.65. <-> 2. obstacle, hindrance, danger. It refers esp. to danger
arising out of mishaps to or bad conditions of roads in the forests. D I.52; S I.43; A I.153; III.252; V.136; Ps I.162; J I.395; III.268; IV.17; VI.57 (n. pl. °ayo=kilesaparipanthā C.), 75; DhA I.14 (magga°), 16 (id.), 51, 69; migānaŋ p. danger to the crops from (the nuisance of) deer J I.143, 154.--saparipantha full of danger DhA I.63. See also palipatha.

Paripanthika (adj.) [fr. paripantha] forming or causing an obstacle A I.161. The usual form is pāri° (q. v.).

Paripanna see palipanna.

Paripāka [fr. pari+pac] 1. ripeness, maturity, development, perfection D I.9 (cp. DA I.94); Ud 36 (pañca dhammā paripākāya saŋvattanti); J I.142, 148; VI.236; Miln 288; Vism 116 (bodhi°), 199; DhA I.89 (°gatatta nt. state of perfection); ThA 79; PvA 276. -- 2. overripeness, decay, collapse, only in phrase "indriyānaŋ p.," i. e. decay of the (mental) faculties, in formula defining jarā (old age) at D II.305; M I.49; S II.2, 42 sq.; A V.203; Nd2 252; Dhs 644; cp. BSk. indriyaparipāka AvŚ II.110.

Paripācana (nt.) [pari+pācana1] ripening, maturing, digestion Vims 351, 363, 365.

Paripācaniya (adj.) [fr. paripācana] bringing to maturity, leading to perfection, accomplishing, only in phrase vimuttiparipācaniyā dhammā (5) things achieving emancipation (see Ud 36) S IV.105=DA I.50; ThA 273.

Paripāceti [pari+pāceti, Caus. of pacati] to bring to maturity, to cause to ripen, to develop, prepare J VI.373 (atthaŋ p. °ācayitvā=vaḍḍhetvā C.); Miln 232, 285, 288, 296. -- pp. paripācita Vism 365.

Paripātita [pp. of paripāteti] attacked, pursued, brought into difficulty VvA 336.

Paripāteti (or °pāṭeti) [Caus. of paripatati. Cp. BSk. paripāṭayati to destroy Divy 417] to cause to fall down, to bring to ruin, to attack, pursue Vin IV.115; J II.208; III.380; Miln 279, 367; KhA 73 (see App. II. p. 353 n. 9). -- pp. paripātita (q. v.).

Paripālita [pp. of paripāleti] guarded Vism 74.

Paripāleti [pari+pāleti] to watch, guard (carefully) PvA 130 (=rakkhati). -- pp. paripālita (q. v.). -- Pass. °pāliyati Nett 105 (=rakkhitaŋ).

Paripīta (adj.) [pari+pīta] very dear, highly valued Sdhp 571.

Paripīḷita (adj.) [pari+pīlita, pp. of pīḍ] oppressed, vexed, injured Miln 97 (aggi--santāpa--pariḷāha°), 303 jighacchāya).

Paripuochaka (adj.) [fr. pari+pṛçh] asking a question, enquiring Nd1 234=Nd2 386; Sdhp 90. -- f. abstr. paripucchakatā questioning Vism 132 (one of the 7 constituents of dhamma--vicaya--sambojjhanga).

Paripucchati [pari+pucchati] to ask a question, to interrogate, inquire Vin I.47=224; II.125; S I.98; A V.16; Sn 380, 696 (°iyāna ger.), 1025; Pug 41; Miln 257, 408; SnA 111.

Paripucchā (f.) [pari+pucchā] question, interrogation Vin I.190 (uddesa+); II.219 (id.); A I.285; Nd1 234 =Nd2 386 (cp. SnA III). See also uddesa.

Paripuñchati [pari+puñchati] to wipe off, stroke down Vin III.14 (pāṇinā gattāni p.).

Paripuṇṇa (adj.) [pp. of paripūrati] 1. (quite) full, fulfilled, complete, finished, satisfied M I.200 (°sankappa), III.276; S II.283; IV.104; V.315; Ps I.172 (=pariggah' aṭṭhena parivār'aṭṭhena, paripūr'aṭṭhena p., i. e. acquiring, keeping, fulfilling); Sn 889 (°mānin=samatta--mānin Nd1 298), 904; It 40 (°sekha); Pv IV.163; Vism 45 (°sankappa): PvA 13, 54 (°vassa whose years are completed, i. e. old enough for ordination), 68 (°gabbha ready to be delivered), 77 (vārinā). -- 2, complete, i. e. not defective, perfect, sound, healthy Sn 548 (°kāya= lakkhaṇehi puṇṇatāya ahīn'anga--paccangatāya ca paripuṇṇa--sarīro SnA 452); Miln 249.

Paripuṇṇatā (f.) [abstr. fr. paripuṇṇa] fullness, completeness SnA 452.

Paripūra (adj.) [pari+pṛ] full, complete, perfected, accomplished D I.75; I.133; III.94; S II.32; IV.247; V.269 (f. °ī); A II.77; V.10 sq.; Sn 205, 1017; Ps I.15, 18, 49, 172; II.122; Pug 35, 36. --aparipūra not completed, imperfect, incomplete A II.77; IV.314 sq.; V.10 sq; It 107; Pug 35, 36.
--kāritā completion M I.64, 66 sq. --kārin completing, fulfilling, making complete, doing to the full M I.33 sq., 64; S V.201; A II.136; III.215; IV.380; V.131 sq.; Pug 37; Miln 243.

Paripūraka (adj.((--°) one who fills, filling Vism 300 (niraya°).

Paripūraṇa (nt.) [fr. paripūreti] fulfilment, completion Vism 3 (sīla°). See pāripūraṇa.

Paripūrati [pari+pūrati] to become full or perfect Dh 38; J IV.273 (devaloko p.); Miln 395 (sāmaññaŋ); fut. paripūrissati DhA I.309. -- Pass. paripūriyati to be fulfilled or perfected DhA I.309. -- pp. paripuṇṇa (q. v.). -- Caus. paripūreti (q. v.).

Paripūratta (nt.) [abstr. fr. paripūra] fullness, completeness, completion S V.200 sq. (+samatta).

Paripūrita [pp. of paripūreti] filled (to overflowing), full PvA 216.

Paripūrī (f.) [fr. paripūra, but better spelt pāripūrī, q. v.] fulfilment, completion S I.139.

Paripūreti [Caus. of paripūrati] to fulfil; to fill (up), make more full, supplement, fill out, add to D I.74 (parisandeti p. parippharati; DA I.217 explns as "vāyunā bhastaŋ viya pūreti"); II.221; M III.92; S I.27 (devakāyaŋ)=30; II.29, 32; III.93 (sāmaññatthaŋ)=A II.95= It 90; Pv II.945 (ppr. °ayanto); Pug 31, 35; Miln 349 (lekhaŋ); PvA 29 (sāgaraŋ), 30 (ñātidhammo °pūretabbo), 136 (vassasahassāni); Sdhp 371. -- ppr. med. °pūramāna D I.103. -- pp. paripūrita (q. v.).

Paripothita [pp. of paripotheti] beaten, whipped Miln 188 (laguḷehi).

Parippharati [pari+sphur] to pervade D I.74 (=samantato phusati DA I.217); M III.92 sq. See also paripūreti <-> pp. paripphuta & °pphuṭṭha (q. v.).

Paripphuṭṭha [pp. of parippharati] filled, pervaded D I.75; M III.94 (spelt here paripphuta). Cp. BSk. parisphuṭa MVastu II.349; III.274; Lal. Vist. 33, 385.

Paripphosakaŋ (adv.) [either with Kern. Toev, s. v. ger. of paripphoseti (i. e. paripphosa)+kaŋ or preferably with Trenckner, Notes 80 absolutive in °aka (i. e. nt. formation fr. adj. paripphosa, as phenuddeha+kaŋ etc.). Cp. also Geiger P.Gr. § 62. 1] sprinkled all round D I.74; M I.276; II.15; III.92; expld as "siñcitvā" at DA I.218.

Paripphosita [pp. of paripphoseti] sprinkled all round J VI.51, 481 (candana sāra°).

Paripphoseti [pari+Caus. of pruṣ] to sprinkle over, Vin II.209 (udakena °pphositvā; so read for °ppositvā); A I.257; J VI.566; Pv III.102 (°itvā=āsiñcitvā PvA 231). -- pp. paripphosita (q. v.).

Pariplava [fr. pari+plu] unsteady, wavering, swerving about Dh 38 (=upplavana DhA I.309).

Pariplavati [pari+plu] to quiver, roam about, swerve J III.484 (ppr. pariplavanto=upplavamāna C. -- pp. paripluta (q. v.).

Paripluta [pp. of pariplavati] immersed, drenched J VI.78 (=nimugga C.); Dāvs III.34.

Pariphandati [pari+spand] to tremble, quiver, throb, waver Sn 776 (cp. Nd1 46 sq.), 1145; Dh 34 (=saṇṭhātuŋ na sakkoti DhA I.289); J IV.93; Miln 91, 249. <-> pp. pariphandita (q.v.).

Pariphandita [pp. of pariphandati] wavered, trembled, quivered J III.24.

Paribandha at ThA 242 is C. reading for paripantha at Th 2, 352; also at Vism 147, 152.

Paribādheti [pari+bādh] to oppress, attack PvA 193 (=hiŋsati).

Paribāhati [pari+bāhati or preferably bāheti: see bahati3] to keep out, keep away from, hinder J I.204 (ger. °bāhiya); PvA 214 (°bāhire).

Paribāhira (adj.) [pari+bāhira] external, alien to; an outsider Vin II.140; IV.283; S I.126; J I.482; III.213; Nd1 144; (parimussati p. hoti, in expln of mussati) Vism 54; PvA 131; ThA 204; DA I.30.

Paribbajati [pari+vraj] to wander about (as a religious mendicant) Sn 74, 639; It 109; Dh 346, 415; J IV.452.

Paribbaya [pari+vaya, i. e. *vyaya] 1. earned money, earnings, wages J I.156 (°ŋ datvā), 296 (id.), 433; IV.170; DhA IV.196. -- 2, expense, expenditure J II.213, (nivāsa° expense for a lodging), 249, 368; III.287 (°ŋ karoti to invest); VI.383; VvA 75; PvA 3 (sahassaŋ sahassaŋ °ŋ karoti), 97 (nicca°); Dāvs V.66.

Paribbasāna (adj.) [ppr. med. of pari+vas] abiding, staying by Sn 796 (=vasamāna SnA 529; sakāya diṭṭhiyā vasanti Nd1 102), 878, 880, 895.

Paribbāja =paribbājaka S I.49; Sn 134; Dh 313; DhA III.485. °vata the vow of a p. ThA 73.

Paribbājaka [fr. pari+vraj] a wandering man, a Wanderer, wandering religious mendicant, not necessarily Buddhist (cp. Muir, J.R.A.S. 1866, 321; Lassen, Ind. Alt II.114, 277, 468; Vin. Texts I.41) Vin I.342; IV.285 (bhikkhuñ ca sāmaṇerañ ca ṭhapetvā yo koci paribbājaka--samāpanno); D I.157; III.1 sq., 35 sq., 53 sq., 130 sq.; M I.64, 84; S I.78; II.22, 119, 139; III.257 sq.; IV.230, 251, 391 sq.; A I.115, 157, 185, 215; II.29 sq., 176; IV.35 sq., 338, 378; V.48 sq.; Sn 537, 553; J I.85; Ud 14, 65; DA I.35; PvA 31. -- f. paribbājikā Vin IV.285; M I.305; S III.238 sq.; Ud 13, 43 sq.

Paribbājana (nt.) [fr. paribbajati] wandering about or practising the customs of a mendicant SnA 434.

Paribbājayitar [n. ag. of paribbajati] one who indulges in the practice of a Wanderer, fig. one who leads a virtuous ascetic life Sn 537 (T. °vajjayitā). Perhaps we should read °bājayitvā for °bājayitā, cp. SnA 434 nikkhamet[v]ā niddhamet[v]ā.

Paribbūḷha (adj.) [pp. of paribrūhati] encompassed, provided with, surrounded A III.34; Sn 301 (=parikiṇṇa SnA 320); J IV.120; V.68, 322, 417; VI.452.

Paribbhamati [pari+bhamati] 1. to walk or roam about PvA 6, 47 (ito c'ito), 63 (saŋsāre), 100, 166 (saŋsare). <-> 2. to reel about J III.288; IV.407. -- Caus. °bbhameti to make reel round J VI.155.

Paribyattatā (f.) [pari+vyatta+tā] great distinction, clearness; wide experience, learnedness Miln 349.

Paribrahaṇa (nt.) [to bṛh, see paribrūhati & cp. late Sk. paribarhaṇā] growth, increase, promotion Th 1, p. 2n. Cp. paribrūhana.

Paribrūhati [pari+brūhati of bṛh2] to augment, increase, do with zest VvA 115. -- Caus. °brūheti [cp. Sk. paribṛnhayati] to make strong, increase J V.361 (aparibrūhayi aor. med. with a° neg., i. e. was weakened, lost his strength; but expld by C. as "atibrūhesi mahāsaddaŋ nicchāresi," thus taking it to brū to speak, which is evidently a confusion). -- pp. paribbūḷha & paribrūhita (q. v.).

Paribrūhana (nt.) [fr. paribrūhati, cp. upabrūhana] augmentation, increase Nett 79.

Paribrūhita [pp. of paribrūheti] increased, furthered, strengthened ThA 245.

Paribhaṭ̣ṭha1

Paribhaṭ̣ṭha1 [pp. of paribhassati of bhraś] fallen, dropped J I.482; Th 1, p. 12n.

Paribhaṭ̣ṭha2

Paribhaṭ̣ṭha2 [pp. of paribhāsati] abused, censured, scolded J VI.187.

Paribhaṇ̣ḍa [for paribandha, dialectical, see Kern, Toev. I.36, who compares Tamil panda "a surrounding wall" =P. bandha. The meaning is rather uncertain, cp. notes in Vin. Texts II.154; III.85, 213] 1. a binding along the back Vin I.254, 297; II.116; J V.254 (v. l. °daṇ̣ḍa). -- 2. a girdle, belt J VI.125; DhA II.174. <-> 3. a plastered flooring Vin II.113, 172, 220; J III.384; IV.92; V.437, 440. -- 4. slough of a serpent (?) J VI.339. -- 5. (°--) adj. encircling, comprehensive, in °ñāṇa Vism 429.

Paribhata [pp. of pari+bhṛ] nurtured, nourished M II.56 (sukha°). Also in expln of pāribhaṭyatā (q. v.).

Paribhava [pari+bhū] contempt, disrespect Vin IV.241; A III.191; J V.436; VI.164; Vbh 353 sq.; PvA 257.

Paribhavana (nt.)=paribhava DA I.255.

Paribhavati [pari+bhū], also paribhoti to treat with contempt, to neglect, despise S I.69; A III.174 sq. (°bhoti); J III.16; V.442; Miln 23, 259; PvA 266. <-> grd. paribhotabba S I.69; Sn p. 93. (=paribhavitabba SnA 424). -- Caus. paribhāveti; pp. paribhūta (q. v.).

Paribhāvanā (f.) [fr. paribhāveti] permeation, penetration DhsA 163 (=vāsanā).

Paribhāvita [pp. of paribhāveti] 1. penetrated, supplied, filled with, trained, set D II.81 (saddhā--p. cittaŋ, sīla° etc.; trsl. "set round with," cp. Dial. II.86), cp. S V.369; Sn 23 (cittaŋ p.; SnA 37 saŋvāsiya); Miln 361; PvA 139 (°aya bhāvanāya codito). -- 2. compounded of, mixed with J I.380, cp. IV.407; PvA 191. -- 3. fostered, treated, practised Miln 394 (bhesajjena kāyaŋ); PvA 257. -- 4. sat on (said of eggs), being hatched M I.104; S III.153; A IV.125 sq., 176.

Paribhāveti [Caus. of paribhavati] to cause to be pervaded or penetrated, to treat, supply Vin I.279 (uppalahatthāni bhesajjehi p.); J IV.407. -- pp. paribhāvita (q. v.).

Paribhāsa [fr. pari+bhāṣ] censure, abuse, blame J V.373; PvA 175.

Paribhāsaka (adj.) [fr. paribhāsa, cp. BSk. paribhāṣaka Divy 38] reviling, abusing, abusive S I.34; A IV.79; Pv I.116 (=akkosaka PvA 58); IV.84; VvA 69. See also akkosaka.

Paribhāsati [pari+bhāṣ, cp. BSk. paribhāṣate Divy 38] to abuse, scold, revile, censure, deiame S I.221; IV.61; Vin IV.265; Sn 134, 663; J I.112, 384 (for °hāsiŋsu) 469; III.421; IV.285 (read paribhāsentī for aribhāsentī); V.294; VI.523; Pv II.108; Pug 37; Miln 186; PvA 43. -- aor. °bhāsissaŋ Pv IV.85, pl. °bhāsimhase Pv III.111. grd. °bhāsaniya Miln 186. -- Very frequently combd with akkosati (+p.), e. g. at Vin II.14, 296; Ud 44; Pv I.93; PvA 10. -- pp. paribhaṭṭha2 (q. v.). -- Caus. II. °bhāsāpeti id. Pv I.67.

Paribhindati [pari+bhid] 1. to break up, split, create dissension, to set at variance J I.439; IV.196; V.229; VI.368; PvA 13. -- 2. to break (see °bhinna). -- pp. paribhinna.

Paribhinna [pp. of paribhindati] 1. broken, broken up M I.190 (a°); VvA 184 (°vaṇṇa of broken up appearance, i. e. crumbly.). -- 2. set at variance, disconcerted, split Vin III.161; J II.193; DhsA 308; PvA 13. -- Cp. vi°

Paribhuñjati [pari+bhuj] 1. to enjoy, to use, to enjoy the use of Vin II.109; M I.153 (nivāpaŋ p.), 207, S II.29; Sn 240, 241, 423; Pv I.12; I.94; IV.52 (=khādituŋ PvA 259); Nd2 427 (pariyesati paṭilabhati paribhuñjati); Miln 366, 395 (ālopaŋ °bhuñjisaŋ); Pv 3, 5 (modake eat up), 8, 13, 23, 47; Sdhp 394. -- grd. °bhuñjiya J I.243 (dup°); & °bhuñjitabba PvA 71 (with nt. abstr. °tabbatta). -- Pass. °bhuñjiyati, ppr. °iyamāna S I.90. -- 2. [see bhuñjatī2] to purify, clean, cleanse M I.25; J VI.75. -- pp. paribhutta (q. v.).

Paribhuñjana (nt.) [fr. paribhuñjati] eating PvA 35.

Paribhutta [pp. of paribhuñjati, cp. BSk. paribhukta Divy 277] used, employed, made use of Vin II.109 (su°); J III.257 (a°); DA I.261 (sayaŋ °bhesajja); SnA 19.

Paribhūta [pp. of paribhavati] treated with contempt, disregarded, despised Vin IV.6; S II.279; Miln 229, 288.

Paribheda [fr. pari+bhid, see paribhindati] 1. breaking, breaking up, falling to pieces Dhs 738, 874. -- 2. bursting, breaking open PvA 55.

Paribhedaka (adj.) [fr. paribheda in sense of paribhindati] breaking; a disturber of peace, breedbate J II.173; III.168; V.245; VI.437.

Paribhoga [fr. pari+bhuj] 1. material for enjoyment, food, feeding J I.243; II.432; Miln 156, 403; DhA II.66; SnA 342. -- 2. enjoyment, use Vin IV.267; S I.90; Nd1 262; Vism 33 (with pariyesana & paṭiggahana); DhA I.60; PvA 25, 26, 220. -- Four paribhogas are distinguished at J V.253 and at Vism 43, viz. theyya°, iṇa,° dāyajja°, sāmi°. Paribhoga discussed in relation to paṭilābha at Vism 43.
--cetiya a tree, shrine etc., used by the Buddha, & consequently sacred KhA 222. --dhātu a relic consisting of something used by the dead Saint (opp. sarīradhātu, remains of the body) Mhvs 15, 163. (cp. pāribhogika--dhātu); SnA 579.

Paribhojaniya (or °īya) (nt.) [orig. grd. of paribhunjati 2] that which is used for cleaning, water for washing Vin II.76, 208, 216 (°ghaṭa), 226 (cp. Vin. Texts III.8); III.119 (pāniyaŋ); J I.416; VI.75; DhA I.58.

Parima =parama (cp. Geiger P.Gr. 191) M III.112.

Parimajjaka (adj.) [fr. pari+marj] touching, reaching (up to) Miln 343 (candasuriya°, cp. MVastu II, candramasūrya--parimārjako maharddhiko etc.).

Parimajjati [pari+majjati] 1. to wipe away, wipe off or out M I.78. -- 2. to touch, stroke D I.78; M III.12; S II.121; Dh

394; J I.192, 305; II.395 (piṭṭhiŋ). -- 3. to rub, polish, groom (a horse) A V.166, 168. -- pp. parimaṭṭha (q. v.).

Parimajjana (nt.) [fr. parimajjati] 1. wiping off or out Pug 33 (ukkhali°). -- 2. rubbing, grooming (a horse) A V.166, 168 (ājānīya°).

Parimaṭṭha [pp. of parimajjati] rubbed, stroked, polished, in su° well polished S II.102. See also palimaṭṭha.

Parimaṇḍala (adj.) [pari+maṇḍala] 1. round, circular J I.441; II.406 (āvāṭa); VI.42; Pv IV.328 (guḷa°); Dhs 617 (expld at DhsA 317 as "egg--shaped," kukkuṭ--aṇḍasaṇṭhāna). -- nt. as adv. in phrase °ŋ nivāseti to dress or cover oneself all round Vin I.46; II.213; IV.185 (= nābhimaṇḍalaŋ jānu--maṇḍalaŋ paṭicchādentena C.; cp. timaṇḍala). -- 2. rounded off, i. e. complete, correct, pleasant, in phrase °āni padavyañjanāni well sounding words and letters, correct speech Vin II.316; M I.216; A I.103; DA I.282; SnA 177, 370.

Parimaddati [pari+mṛd] 1. to rub, crush, rub off, treat, shampoo, massage J IV.137 (sarīraŋ examine the body); Miln 241. -- Of leather (i. e. treat) M. I.128. -- 2. to go together with, to frequent DhA I.90 (samayaŋ p.). -- pp. parimaddita (q. v.).

Parimaddana (nt.) [fr. pari+mṛd] rubbing, kneading, shampooing, massage; usually in stock phrase (kāyo) anicc'--ucchādana--parimaddana--bhedana--viddhaŋsanadhammo D I.76 (cp. DA I.88, but trsld at Dial. I.87 as "subject to erasion, abrasion, dissolution and disintegration"); M I.500; S IV.83; J I.416. See further D I.7; A I.62; IV.54 (ucchādana--p.--nahāpana--sambāhana); Miln 241 (ucchādana°); Sdhp 578.

Parimaddita [pp. of parimaddati] crushed, rubbed, treated M I.129 (su° well--treated).

Parimaddhita [pp. of pari+maddheti, Caus. of mṛdh to neglect] brought to an end or standstill, destroyed J I.145 (°sankhāra).

Parimasati [pari+mṛś] to touch, stroke, grasp (usually combd with parimajjati), D I.78; II.17; M I.34, 80; III.12; S II.121; IV.173; A III.70. -- pp. parimaṭṭha (same as pp. of parimajjati), q. v.

Parimāṇa (nt.) [of pari+mā] measure, extent, limit, as adj. (--°) measuring, extending over, comprising J I.45; SnA 1 (pariyatti°); PvA 113 (yojana°), 102 (anekabhāra°). -- neg. aparimāṇa without limit, immeasurable, very great Vin II.62, 70; S V.430; A II.182; KhA 248; DA I.288 (°vaṇṇa); PvA 110, 129.

Parimārita [pp. of pari+māreti, Caus. of mṛ] mortified, only in phrase °indriya J I.361; III.515; IV.9, 306; V.152; Dāvs I.16.

Parimita [pp. of parimināti] measured, restricted, limited, only in neg. a° measureless Pv II.811; Miln 287, 343.

Parimitatta (nt.) [fr. parimita] the condition of being measured PvA 254.

Parimināti [pari+mā] to measure, mete out, estimate, limit, restrict; inf. °metuŋ Miln 192; ThA 26; and °minituŋ Miln 316; grd. °meyya (q. v.). -- pp. parimita (q. v.).

Parimeyya (adj.) [grd. of parimināti] to be measured, neg. a° countless, immeasurable Miln 331, 388; PvA 212.

Parimukha (adj.) [pari+mukha] facing, in front; only as nt. adv. °ŋ in front, before, in phrase parimukhaŋ satiŋ upaṭṭhapeti "set up his memory in front" (i. e. of the object of thought), to set one's mindfulness alert Vin I.24; D II.291; M I.56, 421; S I.170; A III.92; It 80; Ps I.176 (expld); Pug 68; DA I.210. Also in phrase °ŋ kārāpeti (of hair) Vin II.134 "to cut off (?) the hair in front" (i. e. on the breast) Vin. Texts III.138, where is quoted Bdhgh's expln "ure loma--saŋharaṇaŋ."

Parimuccati [Pass. of pari+muc] to be released, to be set free, to escape Vin II.87; M I.8; S I.88, 208; II.24, 109; III.40, 150, 179; Miln 213, 335 (jātiyā etc.) aor. °mucci M I.153. -- pp. parimutta; Caus. parimoceti (q. v.).

Parimuṭṭha [pari+muṭṭha, pp. of mussati, cp. pamuṭṭha] forgetful, bewildered Vin I.349=J III.488 (=muṭṭhassati C.); cp. Vin. Texts II.307.

Parimutta [pp. of parimuccati] released, set free, delivered S III.31.

Parimutti (f.) [fr. pari+muc] release J I.4 (V. 20); Miln 112, 227; PvA 109.

Parimussati [pari+mussati] to become bewildered or disturbed, to vanish, fall off Nd1 144.

Parimoceti [Caus. of parimuccati] to set free, deliver, release D I.96; J I.28 (V. 203); Miln 334; DA I.263; DhA I.39.

Parimohita (adj.) [pp. of pari+Caus. of muh] very confused, muddled, dulled, bewildered, infatuated Sdhp 206.

Pariya [either short form of pariyāya, or ger. of pari+ī substantivised (for the regular form paricca) representing an ending --ya instead of --tya. -- Bdhgh at Vism 409 takes pariya as nt., but seems to mix it with the idea of a ppr. by defining it as "pariyātī ti pariyaŋ, paricchindatī ti attho"] encompassing, fathoming, comprehending (as ger.); penetration, understanding (as n.). Only in phrase ceto--pariya--ñāṇa knowledge encompassing heart or mind (cp. phrase cetasā ceto paricca) D II.82 sq. (v. l. °āya); III.100 (v. l. °āye); DA I.223 (corresp. with pubbe--nivāsa--ñāṇa); with which alternates the phrase indriya--paro--pariya--ñāṇa in same meaning (see indriya cpds. & remark on paropariya) J I.78. -- See also pariyatta1 pariyatti, pariyāya 3, and cpds. of ceto.

Pariyañña [pari+yañña] supreme or extraordinary offering or sacrifice SnA 321, 322.

Pariyatta1

Pariyatta1 (nt.) [abstr. fr. pariya (pari+i) but confused with pariyatta2 & pariyatti fr. pari+āp] learning, understanding, comprehension, only in phrase indriyaparo pariyatta (--ñāṇa) (knowledge of) what goes on in the intentions of others A V.34, 38; Ps I.121 sq.; Vbh 340.

Pariyatta2

Pariyatta2 (adj.) [cp. Sk. paryāpta. pp. of pari+āp, see pāpuṇāti] (a) capable of, mastered, kept in mind, learned by heart; only in phrase dhammo ca vinayo ca p. Vin II.285=KhA 92; D III.241 sq. (yathā sutaŋ yathā p°ŋ dhammaŋ). -- (b) sufficient, enough PvA 33 (=alaŋ)

Pariyatti (f.) [fr. pari+āp, cp. Epic Sk. paryāpti & P. pariyāpuṇāti] adequacy, accomplishment, sufficiency, capability, competency; indriya--paro° efficiency in the (knowledge of) thoughts of others S V.205; Nett 101. Three accomplishments are distinguished at DA I.21 sq., viz. alagadd--ûpamā (like a serpent), nissaraṇatthā (on account of salvation) and bhaṇḍâgārika° (of a treasurer), apariyatti--kara bringing no advantage DhA I.71. -- 2. accomplishment in the Scriptures, study (learning by heart) of the holy texts Vism 95. Also the Scriptures themselves as a body which is handed down through oral tradition. In this meaning the word is only found in later, dogmatic literature; --tīsu piṭakesu tividho pariyatti--bhedo DA I.21. At SnA 494 it is classed with paccaya dhutanga & adhigama; as a part of paṭibhāna at Nd1 234=Nd2 386. pariyattiŋ uggaṇhāti to undertake the learning (of the Scriptures) DhA II.30; cp. KhA 91 (tipiṭaka--sabba--p.--pabheda--dhara); J II.48 (°ŋ ṭhapetvā leaving the learning aside); Miln 115, 215, 345, 411 (āgama°). -- abl. pariyattito through learning by heart SnA 195 (opp. to atthato according to the meaning).
--dhamma that which belongs to the holy study, part or contents of the Scriptures, the Tipiṭaka comprising the nine divisions (see navanga Buddha--sāsana) KhA 191, 193; SnA 328; PvA 2; cp. °sāsana. --dhara knowing the Scriptures by heart Miln 21.

--dhura (=ganthadhura): see vāsadhura. --paṭibhānavant possessed of intelligence as regards learning the Scriptures SnA 111. --parimāṇa extent of study SnA 1, 608. --bahula clever in the study of the Dhamma A III.86. --bahussuta versed in the Scriptures SnA 110. --sāsana object, instruction of the Scriptures, code of the holy Texts (cp. °dhamma) Nd1 143; DhA IV.39.

Pariyanta [pari+anta, cp. Sk. paryanta] 1. limit, end, climax, border S I.80 (manāpa° "limit--point in enjoyment"; cp. C. nipphattikaŋ koṭikaŋ K.S. 320); J I.149 (hattha--pāda° hoofs), 221 (udaka°), 223 (sara°); II.200 (angana°); Pv II.1312; DhA III.172 (parisa°). <-> 2. limit, boundary, restriction, limitation Vin II.59, 60 (āpatti°); Nd1 483 (distinguishes between 4 pariyantā with ref. to one's character, viz. sīlasaŋvara° indriyasaŋvara°, bhojane mattaññutā°, jāgariyânuyoga°). <-> 3. (adj.--°) bounded by, limited by, surrounded, ending in Vin IV.31; M III.90; S II.122 (āyu°); A I.164 (id.); Sn 577 (bhedana°); Pv I.1013 (parikkhitta PvA 52). --apariyanta (adj.) boundless, limitless PvA 58, 166.
--kata restricted, limited, bounded Nd2 taṇhāIII (with sīmakata & odhikata; v. l. pariyanti°, cp. BSk. paryantīkṛta "finished" Divy 97, 236). --cārin living in selfrestriction Sn 964 (cp. Nd1 483). --dassāvin seeing the limit A V.50. --rahita without limits DhA III.252.

Pariyantavant (adj.) [fr. pariyanta] having a limit, having a set or well--defined purpose; f. °vatī (vācā) discriminating speech D I.4=M III.49=Pug 58; expld as "paricchedaŋ dassetvā yatha 'ssa paricchedo paññāyati, evaŋ bhāsatī ti attho" DA I.76=PugA 238.

Pariyantika (adj.) (--°) [fr. pariyanta] ending in, bounded or limited by S II.83=A II.198 (kāya--p. °ā & jīvita--p. °ā vedanā); Vism 69 (bhojana°, udaka°, āsana°); Sdhp 440 (kāla° sīla).

Pariyaya [cp. Epic Sk. paryaya, pari+i; the usual P. form is pariyāya, but at the foll. passages the short a is required metri causa] revolution, lapse of time, period, term J III.460 (=kālapariyāya C.); V.367 (kāla°).

Pariyā (f.) [fr. pari+yā] winding round, turning round; of a tree, branch J VI.528 (duma°; read °pariyāsu with v. l. instead of T. pariyāyesu; C. expls by sākhā).

Pariyāgata [pari+ā+gata] having come to, reached, attained J VI.237 (phalaŋ; C=upagata), 238 (kusalaŋ; C.=pariyāyena attano vārena āgata).

Pariyāgāra (adj.) [pari+āgāra] having the house all round, entirely surrounded by the house Vin III.119 (of gabbha).

Pariyāti [pari+yā] 1. to go round (acc.) J I.307. -- 2. to come near J II.440.

Pariyādāti [pari+ādāti] to take up in an excessive degree, to exhaust. Only in secondary forms of med--pass. ādiyati, pp. °ādinna, ger. ādāya (q. v.).

Pariyādāna (nt.) [pari+ādāna, opp. upādāna] "taking up completely," i. e. using up, consummation, consumption, finishing, end M I.487 (kaṭṭha°, opp. to upādāna); S I.152; III.16 sq. (cetaso p., cp. pariyādāya & °dinna); IV.33 (sabb'upādāna°) A II.139; J V.186. Cp. BSk. paryādāna Divy 4, 55, 100. -- Esp. in foll. phrases: āsava° & jīvita° D I.46 (jīvita--pariyādānā abl., expld at Dh I.128 as "jīvitassa sabbaso pariyādinnattā parikkhīṇattā puna appaṭisandhika--bhāvā ti attho"); S II.83=A II.198; S III.126; IV.213; A IV.13, 146; Pug 13; Miln 397; and combd with parikkhaya in °ŋ gacchati to be exhausted or consummated A V.173= Sn p. 126; Miln 102; PvA 147, cp. BSk. parikṣayaŋ paryādānaŋ gacchati Divy 567; AvŚ I.48; II.193.

Pariyādāya (indecl.) [ger. of pariyādati] 1. taking all round, summing up, completely Nd2 533 (in expln of ye keci, as synonymous with sabbato, i. e. for completeness, exhaustively). -- 2. exhausting, overpowering, enticing, taking hold of, as cittaŋ p. "taking hold of the mind" M I.91; It 19; DhA I.15. -- 3. losing control over, giving out (cittaŋ) S III.16; IV.125. In absolute sense perhaps at S V.51=A IV.127 (with vv. ll. pariyenāya & pariyāya).

Pariyādinna [often spelt °diṇṇa, e. g. in vv. ll. at D II.8; M II.172; III.118. -- pp. of pariyādiyati] 1. (Pass.) exhausted, finished, put an end to, consummated Vin I.25 (tejo); D II.8=M III.118; S II.133 sq. (dukkhaŋ; parikkhīṇaŋ+); V.461 sq. -- neg. apariyādinna not finished, not exhausted M I.79 (muttakarīsaŋ °ādiṇṇaŋ), 83 (dhammadesanā ādiṇṇā); S II.178 sq. -- 2. (Med.) having exhausted, lost control over, being overcome (usually °citta adj.) Vin II.185; M II.172; S II.228; Nd2 32; PvA 279.

Pariyādinnatta (nt.) [abstr. fr. pariyādinna] exhaustion, consummation DA I.128.

Pariyādiyati [sometimes spelt °diyyati, e. g. Nd2 s. v.; pari+ādiyati, q. v. for etym. ref.] 1. to put an end to, exhaust, overpower, destroy, master, control S III.155 (rāgaŋ); Nd2 under parisahati. -- Pot. °ādiyeyyaŋ Vin I.25 (tejaŋ). -- ger. °adiyitvā Vin I.25 (tejaŋ); IV.109 (id.); S I.84 (trsl. "confiscate"). -- 2. to become exhausted, give out J V.186 (udakaŋ); Miln 297 (cittaŋ p.; opp. to parivaḍḍhati). -- pp. pariyādinna (q. v.).

Pariyāpajjati [pari+āpajjati] to be finished A IV.339. <-> pp. pariyāpanna (q. v.). -- Caus. pariyāpādeti (q. v.).

Pariyāpadāna (nt.) [pari+apadāna, the latter for ava°, and metrical lengthening of a] good advice, application, trick, artfulness, artifice J V.361, 369. (C. explnQ as parisuddha after v. l. pariyodāta which was prob. misread for pariyodāna), 370.

Pariyāpanna [pari+āpanna, cp. adhipanna] 1. "gone completely into," included in, belonging to, got into Vin I.46 (patta° that which has been put into the bowl); D I.45 (=ābaddha DA I.127); SnA 397 (milakkhabhāsa° etc.); KhA 136 (vinaya°), 191 (sangha°); DhA I.158 (idhaloka--paraloka°); PvA 14, 33, 59, 129 (devaloka°), 150. -- 2. accomplished (i. e. gone into the matter), thorough, mastering (said of vācā) S II.280 =A II.51. -- 3. (°ā dhammā) the Included, viz. all that is contained in the threefold cycle of existence (i. e. the worlds of sense, form & formless) Dhs 1268; Vbh 12, 15, 19 & passim; DhsA 50. Opp. apariyāpannā (dhammā) the Unincluded (viz. all that is exempt from this cycle) Ps I.101; Dhs 583 (cp. Dhs trsln 165, 254, 329, 332), 992, 1242; Kvu 507.

Pariyāpannatta (nt.) [abstr. fr. pariyāpanna] includedness SnA 174.

Pariyāpādeti [Caus. of pariyāpajjati] to finish off, i. e. put to death completely S IV.308 sq.=A III.94.

Pariyāpuṇana (nt.) [abstr. formn fr. pariyāpuṇāti] mastery over, accomplishment in (gen.) Vism 442 (Buddhavacanassa).

Pariyāpuṇāti [pari+āp, cp. BSk. paryavāpnoti Divy 613] 1. to learn (by heart), to master, to gain mastership over, to learn thoroughly Vin IV.305 (parittaŋ a charm); D I.117 (=jānāti DA I.117); A III.86 (dhammaŋ); fut. pariyāpuṇissati DhA I.382 (dhammaŋ); ger. pariyāpuṇitvā S I.176; II.120; SnA 195 (nikāyaŋ). -- 2. (with inf.) to know (to do something), to be able to Vin II.109 (aor. °iŋsu), 121. -- pp. pariyāputa and pariyatta (q. v.).

Pariyāputa [pp. of pariyāpuṇāti] 1. learned by heart, known Nd1 234=Nd2 386 (Buddhavacana). -- 2. learned, accomplished DA I.21. -- See also pariyatta2.

Pariyāya [fr. pari+i, cp. Class. Sk. paryāya in all meanings, already Vedic in meaning of "formula," in liturgy, cp. below 4] lit. "going round" analysed by Bdhgh in 3 diff. meanings, viz. vāra (turn, course), desanā (instruction, presentation), and kāraṇa (cause, reason, also case, matter), see DA I.36 and cp. Kindred Sayings I.320. -- 1. arrangement, disposition, in phrase °ŋ karoti to arrange D I.179 (trsln takes it literally "departure," i. e. going out of one's way, détour; or change of habit, see Dial I.245); M I.252, 326; III.7, 62; S I.142 (trsl. "make occasion" [for coming]). <-> 2. order, succession, turn, course (=vāra) D I.166 ÷ (°bhatta i. e. feeding in turn or at regular intervals; expld as vāra--bhatta PugA 232); M I.78, 282, 481; S II.51 sq.; A II.206; J V.153 (=vāra); PvA 242 (aparā°). -- 3. what goes on, way, habit, quality, property S I.146 (ceto° habits of mind, thoughts, but see also pariya); A V.160 (citta°, see ceto). -- 4. discussion, instruction, method (of teaching), discourse on (--°), representation of (--°) (=desanā); thus āditta° (of Vin I.34) DhA I.88; esp. in cpd. dhamma° disquisition on the Dhamma D

I.46; II.93; M I.83; III.67; S II.74; V.357; A III.62; IV.166, 381; Sn p. 218; also in foll.: vitakka° M I.122; deva° A III.402 sq.; peta° PvA 92; cp. Vism 41 (°kathā). -- 5. in Abhidhamma terminology, specifically: pariyāyena, the mode of teaching in the Suttanta, ad hominem, discursively, applied method, illustrated discourse, figurative language as opposed to the abstract, general statements of Abhidhamma=nippariyāyena, nippariyāyato Vism 473, 499; cp. DhsA 317 (figuratively). -- 6. mode, manner, reason, cause, way (=kāraṇa) D I.185 (iminā °ena), 186 (id.); II.339 (ayaŋ p. yena °ena); DA I.106 (tena tena °ena in some way or other); DhsA 366 (iminā °ena for this reason); esp. in phrase aneka--pariyāyena in many (or various) ways Vin I.16, 45; D I.1 (cp. DA I.36), 174; M I.24; A I.56; Sn p. 15. -- 7. winding round (of a tree: branch), in doubtful reading at J VI.528 (see pariyā). -- See also nippariyāya.

Pariyāhata [pari+āhata] struck out, affected with (--°), only in phrase takka° "beaten out by argumentations" D I.16 (cp. DA I.106); M I.520.

Pariyāhanana (nt.) [fr. pari+ā+han] striking, beating Vism 142 (āhanana° in exposition of vitakka)=DhsA 114 ("circumimpinging" Expos. 151).

Pariyiṭṭha [pp. of pariyesati] sought, desired, looked for S IV.62 (a°); Miln 134; Vism 344 (°āhāra).

Pariyiṭṭhi =pariyeṭṭhi Sn 289 (SnA 316 reads pariyeṭṭhi). Perhaps we should read pariyeṭṭhuŋ (see pariyesati).

Pariyukkhaṇṭhati [pari+ukkaṇṭhati] to have great longing, to be distressed J V.417, 421 (mā °kaṇṭhi).

Pariyuṭṭhati [pari+uṭṭhāti] to arise, pervade; intrs. to become prepossessed, to be pervaded DhsA 366 (cittaŋ p.; corā magge pariyuṭṭhiŋsu). -- pp. pariyuṭṭhita (q. v.).

Pariyuṭṭhāna (nt.) [pari+uṭṭhāna, it is doubtful whether this connection is correct, in this case the meaning would be "over--exertion." BSk. paryavasthāna points to another connection, see Divy 185] state of being possessed (or hindered) by (--°), prepossession, bias, outburst M I.18, Kvu XIV.6 (thīnamiddha°), 136; A I.66 (°ajjhosāna); V.198 (adhiṭṭhāna--°samuṭṭhāna); Nd2 under
taṇhāII (=Dhs 1059, where trsln is "pervading," based on expln at DhsA 366: uppajjamānā [scil. taṇhā] cittaŋ pariyuṭṭhāti, and allegorical interpretation ibid.: the heart becomes possessed by lust as a road by highwaymen); Pug 21 (avijjā°); Vbh 383 (where 7 pariyuṭṭhānā [sic! pl. m.] are enumd in the same set as under headings of anusaya & saŋyojana, thus placing p. into the same category as these two); Dhs 390, 1061 (avijjā°), 1162 (id.); Nett 13, 14, 18, 37, 79 sq.; DhsA 238; ThA 80; Vism 5 (with vītikkama & anusaya). Cp. also adhiṭṭhāna.

Pariyuṭṭhita [pari+uṭṭhita, with v. l. at D II.104 parivuṭṭhita and BSk. rendering paryavasthita: see remarks on pariyuṭṭhāna and Dial. II.111] possessed by (the C. expln as given K.S. 320 is "abhibhūta"), biassed, taken up by, full of (--°) M I.18; III.14; S IV.240 (maccheramala° ceto); A I.281; II.58; It 43 (diṭṭhigatehi); Kvu I.91 (kāma--rāga°); ThA 78; Sdhp 581.
--citta whose heart is possessed by (--°) D II.104 (Mārena); PvA 142 (maccheramala°), 195 (id.), 279 (kilesasamudācārena).
--ṭṭhāyin being rooted in prepossession, affected by bias, S III.3 sq. (so read for pariyuṭṭhaṭṭhāyin?).

Pariyudāharati [pari+udāharati] to utter solemnly, to proclaim aloud DhsA 1 (aor. °āhāsi).

Pariyeṭṭhi [pari+eṭṭhi of esati, ā+iṣ] search for D I.222; A I.93 (āmisa° & dhamma°); III.416; Sn 289 (vijjācaraṇa°) J I.14; Nett 1, 5; DA I.271.

Pariyeti [pari+i] to go about, to go round, encircle, encompass; ger. paricca (q. v.). The pp. is represented by pareta, see also pareti which seems to stand for pariyeti.

Pariyena [fr. pari+i, cp. Sk. *paryayana] going round, walking round; of a ship: sailing round, tour, voyage S V.51 (pariyenāya, v. l. pariyādāya)=A IV.127 (reads pariyādāya v. l. pariyāya). Reading is doubtful.

Pariyesati [pari+esati, cp. BSk. paryeṣate to investigate AvŚ I.339. The P. word shows confusion between esati & icchati, as shown by double forms °iṭṭhuŋ etc. See also anvesati] to seek for, look, search, desire D I.223 (°esamāna ppr.); Sn 482 (id.); S I.177, 181; IV.62; A II.23, 25, 247; Nd1 262; Nd2 427 (+paṭilabhati and paribhuñjati); J I.3, 138; Miln 109, 313; DhA III.263 (ppr. °esanto); PvA 31; Sdhp 506. -- grd. °esitabba S II.130; inf. °esituŋ SnA 316; and °eṭṭhuŋ (conj. °iṭṭhuŋ?) Sn 289 (cp. SnA 316 which gives reading °eṭṭhuŋ as gloss); ger. °esitvā SnA 317, 414; -- pp. pariyesita & pariyiṭṭha (q. v.). Cp. for similar formation & meaning ajjhesati with pp. ajjhesita & ajjhiṭṭha. -- Cp. vi°.

Pariyesanā (f.) & °na (nt.) [fr. pariyesati] search, quest, inquiry (a) (°nā) D II.58, 61, 280 (twofold, viz. sevitabbā and asevitabbā); III.289; M I.161 (twofold, viz. ariyā & anariyā); A II.247 (id.); S I.143; II.144, 171; III.29; IV.8 sq. (assāda° & ādīnava°); A I.68 (kāma°), 93. -- (b) (°na) Nd1 262 (°chanda,+paṭilābha° & paribhoga°); DhA III.256 (kāmaguṇe °ussukka). With paṭiggahaṇa & paribhoga at DhA I.75.

Pariyesita [pp. of pariyesati] searched, sought for, desired It 121. See also pariyiṭṭha.

Pariyoga [fr. pari+yuj] cauldron (see Kern, Toev. s. v.) Miln 118.

Pariyogāya at M I.480 is contracted form (ger.) of pariyogāhitvā (so expld by C.).

Pariyogāḷha [pp. of pariyogāhati, see also ogādha1] dived into, penetrated into, immersed in (loc.) Vin I.181; D I.110; M I.380; S II.58; IV.328; Vbh 329; Miln 283.
--dhamma one who has penetrated into the Dhamma Vin I.16; A IV.186, 210; Ud 49.

Pariyogāha [pari+ogāha] diving into, penetration; only in cpd. dup° hard to penetrate, unfathomable S IV.376; Miln 70.

Pariyogāhati & °gāheti [pari+ogāhati] to penetrate, fathom, scrutinise A II.84; IV.13, 145 sq. (paññāya); J I.341; Pug 33 (a°), 48 sq. Cp. ajjhogāhati.

Pariyogāhana (nt.) & ā (f.) [pari+ogāhana] plunging into, penetration Ps I.106, 112; II.183; Dhs 390 (a°), 425 (a°); Pug 21 (a°); DhsA 260.

Pariyottharati [pari+ottharati] to spread all over (intrs.) Miln 197.

Pariyodapana (nt.) & ā (f.) [fr. pariyodapeti], cleansing, purification A I.207 (cittassa); Dh 183 (=vodāpana DhA III.237); Nett 44. In BSk. distorted to paryādapana MVastu III.12 (=Dh 183).

Pariyodapita [pp. of pariyodapeti] cleansed, purified Nett 44 (cittaŋ).

Pariyodapeti [pari+odapeti, of Caus. of dā4 to clean] to cleanse, purify M I.25; Dh 88 (=vodapeti parisodheti) DhA II.162; Nett 44; ThA 237 (indriyāni). -- pp. pariyodāta & pariyodapita (q. v.).

Pariyodāta (adj.) [pari+odāta, cp. pariyodapeti] 1. very clean, pure, cleansed, mostly combd with parisuddha (+) D I.75, 76 (+); M I.26; S I.198; III.235 (+); V.301; A III.27 (+); IV.120 sq.; J V.369 (+; see pariyāpadāna); Pug 60; DA I.219; DhA IV.72 (+); VvA 138. -- 2. very clever, accomplished, excellent [cp. BSk. paryavadāta in same meaning at Divy 100] J III.281 (°sippa); Vism 136 (id.).

Pariyodāpaka (adj.) [fr. pariyodapeti] cleansing, purifying Vism 149 (ñāṇa).

Pariyodha [pari+yodha] defence A I.154.

Pariyonaddha [pp. of pariyonandhati, cp. onaddha & BSk. paryavanaddha "overgrown" Divy, 120, 125] covered over, enveloped D I.246; III.223 (a°); M I.25; S V.263; A II.211 (uddhasta+); IV.86; J I.30; Miln 161; SnA 596 (=nivuta); DhA III.199; PvA 172 (taca°).

Pariyonandhati [pari+avanandhati] to tie down, put over, envelop, cover up Vin II.137; S V.122; J III.398; DhA III.153. -- pp. pariyonaddha (q. v.).

Pariyonandhana (nt.) [fr. above] covering DA I.135; DhA III.198.

Pariyonāha [pari+onāha] enveloping, covering D I.246 (=nīvaraṇa); Dhs 1157 (cp. Dhs trsl. 311); Miln 300.

Pariyosāna (nt.) [pari+osāna of ava+sā] 1. end, finish, conclusion J I.106 (sacca°=desanā°); PvA 9 (desanā° and passim), 136 (āyūha°), 162 (id.), 281 (=anta). Often contracted with ādi beginning & majjha middle (see e. g. SnA 327), esp. in phrase ādi--kalyāṇa majjhe kalyāṇa °kalyāṇa with reference to the Dhamma (expld as "ekagāthā pi hi samanta--bhaddakattā dhammassa paṭhamapadena ādik° dutiyatatiya--padehi majjhe k° pacchima--padena pariyosānak°" etc. at SnA 444), e. g. D I.62; It 111 & passim. -- 2. end, i. e. perfection, ideal, Arahantship (see on these fig. meanings and its appln to Nibbāna DA I.175, 176) D I.203 (brahmacariya +); II.283 (cp. Dial. II.316); III.55 (brahmacariya+); S V.230; A III.363 (nibbāna°), 376 (brahmacariya°); Vism 5.

Pariyosāpeti [Caus. of pari+ava+sā, Sk. syati, of which pp. pariyosita cp. osāpeti] 1. to make fulfil Vin III.155; DA I.241; ThA 159 (for khepeti Th 2, 168).-- 2. to bring to an end, to finish Vism 244.

Pariyosita 1. [pp. of pari+ava+sā] finished, concluded, satisfied, D II.224; M I.12 (paripuṇṇa+). -- 2. [pp. of pari+ava+ śri, cp. ajjhosita] fixed on, bent on Miln 140 (°sankappa).

Parirakkhaṇa (nt.) [fr. pari+rakṣ] guarding, preserving, keeping Miln 356, 402; PvA 130.

Parirakkhati [pari+rakṣ, cp. abhirakkhati] to guard, protect; preserve, maintain Sn 678 (pot. °rakkhe); Miln 410; Sdhp 413, 553 (sīlaŋ).

Parirañjita [pari+rañjita] dyed, coloured; fig. marked or distinguished by (instr.) Miln 75.

Pariḷāha [pari+ḍ̤āha of ḍah, cp. pariḍ̤ahati. On change of ḍ̤ and Q see Geiger, P.Gr. § 423] burning, fever; fig. fever of passion, consumption, distress, pain D III.238 (avigata°), 289 (°nānatta); M I.101 (kāme); S II.143 sq. (°nānatta), 151 (kāma°; vyāpāda°, vihiŋsā°); III.7 sq. (taṇhā, pipāsā, p.), 190 (vigata°); IV.387; V.156 (kāyasmiŋ), 451 (jāti°, jarā°); A I.68 (kāma°), 137 (rāgaja, mohaja etc.); II.197 (vighāta); III.3, 245 sq., 388 sq.; IV.461 sq.; Sn 715 (=rāgajo vā dosajo vā appamattako pi p. SnA 498); Dh 90 (cp. DhA II.166: duvidho p. kāyiko cetasiko ca); Nd2 374 (kāma°); J II.220; Miln 97, 165, 318; ThA 41, 292; VvA 44; PvA 230.

Parillaka [cp. Sk. pirilī, pirillī Bṛh. Saŋh. 86, 44] N. of a bird (C. on Th 1, 49).

Parivaccha (nt.) [formation from ger. of pari+vrt, corresp. to *parivṛtyaŋ (?)] being active, preparation, outfit J V.46; VI.21 (gamana°); DhA I.207 (gloss & v. l. gamana--parisajja), 395 (v. l. parisajja).
Note. According to Kern, Toev. s. v. parivaccha is wrong spelling for parivacca which is abstr. from pariyatta (*pariyatya), with va for ya as in pavacchati, pavecchati=Sk. prayacchati.

Parivajjana (nt.) [fr. pari+vṛj] avoiding, avoidance M. I.7, 10; A III.387, 389; Miln 408; Vism 33. As f. °ā at Vism 132, and ibid. as abstr. parivajjanatā.

Parivajjeti [pari+vajjeti, Caus. of vṛj] to shun, avoid, keep away from (acc.) M I.10; S I.69, 102, 188, 224; Sn 57

(=vivajjeti Nd2 419), 395 sq., 768 (kāme, cp. Nd1 6), 771; It 71; Dh 123 (pāpāni), 269; J IV.378 (fut. °essati); Pv IV.146 (nivesanaŋ); IV.17Q (loke adinnaŋ °ayassu); Miln 91 (grd. °ajjayitabba), 300, 408; PvA 150 (v. l. °ajjati), 221 (jīvitaŋ, for vijahati, better read with v. l. pariccajati).

Parivaṭuma (?) (adj.) [doubtful spelling & expln; perhaps "parivaṭṭin?] forming a circle, circular D I.22 (trsld "a path could be traced round it" Dial. I.36). Can it be misspelling for pariyanta? Kern, Toev. s. v. equals it to Sk. parivartman, and adds reference °kata "bounded" (syn. paricchinna) Miln 132.

Parivaṭṭa [fr. pari+vṛt, cp. parivattana] round, circle, succession, mainly in two phrases, viz. catu° fourfold circle M III.67; S III.59 (pañcupādāna--kkhandhe, cp. aṭṭha--parivaṭṭa--adhideva--ñāṇadassana A IV.304); and ñāti° circle of relatives D I.61 (=ñāti DA I.170; cp. expln ābandhan'atthena ñāti yeva ñāti -- parivaṭṭo DA I.181=PugA 236); II.241; M III.33; Pug 57; ThA 68; VvA 87. -- See further at DA I.143 (rāja°), 283 (id., but spelt °vatta); SnA 210.

Parivaḍḍhati [pari+vṛdh] to increase, to be happy or prosperous Miln 297 (cittaŋ p.; opp. pariyādiyati).

Parivaṇṇita [pp. of parivaṇṇeti] extolled, praised Sdhp 557.

Parivaṇṇeti [pari+vaṇṇeti] to describe, praise, extol J VI.213 (ppr. °vaṇṇayanto). -- pp. °vaṇṇita.

Parivatta (adj.) [fr. pari+vṛt] changing round, twisting, turning; f. pl.°āyo J V.431.

Parivattaka [fr. parivatta] circle (lit. turning round) J I.101; cp. parivattika in phrase paligha° (q. v.).

Parivattati [pari+vṛt] 1. to turn round, twist (trs. & intrs.), go about Vin II.220; J V.431 (singaŋ); Pv IV.53 (=pariyāti PvA 260); Miln 118; DA I.265. -- 2. (intrs.) to change about, move, change, turn to Pv II.105 (=pariṇamati PvA 144); III.44 (id. 194); III.65; PvA 178. -- Caus. parivatteti (q. v.). Cp. vipari°.

Parivattana (nt.) [fr. parivattati] setting going, keeping up, propounding J I.200 (°manta adj. one who knows a charm); Nett 1 sq., 106.

Parivattita [pp. of parivatteti] 1. turned round, twisted J IV.384. -- 2. recited Vism 96.

Parivatteti [Caus. of parivattati] 1. to turn round (trs.), to turn over J I.202; II.275 (sarīraŋ); V.217; DA I.244. -- 2. to deal with, handle, set going, put forth, recite Vism 96, in phrase mantaŋ p. to recite, practise a charm J I.200, 253; Pv II.613 (=sajjhāyati vāceti PvA 97); cp. mantaŋ pavatteti & pavattar; saraŋ p. to make a sound J I.405; adhippāyaŋ speak out, propound, discuss PvA 131. -- 3. to change, exchange Vin II.174; J III.437. -- pp. parivattita (q. v.).

Parivadentikā (f.) [pari+vadento+ikā; vadento being ppr. Caus. of vad] making resound, resounding, in cpd. godhā° "string--resounding," i. e. a string instrument, lute J VI.580 (cp. Sk *parivāda an instrument with which the lute is played). -- Another parivadentikā we find at J VI.540 (C. reading for T. °vadantikā, with v. l. °devantikā) denoting a kind of bird (ekā sakuṇajāti).

Parivasati [pari+vas2] to stay, dwell, to live under probation Vin III.186 (grd. °vatthabba); IV.30, 127; D I.176; M I.391; S II.21; Sn 697 (=pabbajitvā tāpasavesena vasati SnA 490). -- ppr. med. paribbasāna; pp. parivuṭṭha & parivuttha (q. v.).

Parivassati at Pv II.936 is to be read as paridhassati (see paridahati).

Parivahati [pari+vahati] to carry about Th 2, 439 (dārake).

Parivāta (--°) [pp. of pari+vā] blown round or through, i. e. filled with, stirred by Miln 19 (isi--vāta°).

Parivādinī (f.) [fr. pari+vad, late Sk. the same] a lute of seven strings Abhp. 138. -- See parivadentikā.

Parivāra [fr. pari+vṛ] 1. surrounding, suite, retinue, followers, entourage, pomp J I.151; IV.38; VI.75; PvA 21, 30 (°cāga--cetana, read pariccāga--cetana?); usually as adj. --° surrounded by, in company of Vin I.38 (dasasata°); A II.91 (deva° & asura°); J I.92 (mahā--bhikkhusangha°); Pug 52 (pheggu sāra°; with expln PugA 229: rukkho sayaŋ--pheggu hoti, parivāra--rukkhā pan'assa sārā honti); Miln 285 (dvisahassa--paritta--dīpa--p° ā, cattāro mahā dīpā); Vism 37; DhA III.262 (pañcasatabhikkhu°); PvA 53 (accharā--sahassa°), 74 (dvisahassadīpa°); sa° with a retinue (of . . .) J I.49 (cattāro dīpe); PvA 20. -- 2. followers, accompaniment or possession as a sign of honour, and therefore meaning "respect," attendance, homage, fame (cp. paricāra) A I.38 °sampadā) Ps I.172 (pariggaha, p., paripūra); DhA II.77; ThA 241 (dhana+, riches and fame); VbhA 466; PvA 137 (sampatti=yaso); VvA 122 (=yaso). -- 3. ingredient, accessories (pl.), requisite J I.266 (pañca--sugandhika°); Miln 290 (sa° dāna); DA I.297 (=parikkhārā). -- 4. as N. it is the name of the last book of the Vinaya Piṭaka ("The Accessory"), the Appendix,a sort of résumé and index of the preceding books SnA 97 (sa--parivāraka Vinaya--piṭaka); VbhA 432.

Parivāraka (adj.) [parivāra+ka] accompanying, forming a retinue J V.234. See also parivāra 4 and paricāraka.

Parivāraṇa (nt.) [fr. pari+vṛ] 1. covering, drapery (so trsl. at K.S. p. 45) S I.33. -- 2. (adj.) (--°) surrounded by J V.195 (=parikkhitta C.).

Parivārita [pp. of parivāreti] surrounded, fig. honoured S I.166, 192=Th1,1235; J II.48; purakkhata+); DhA IV.49 (=purakkhata Dh 343); DhsA 1 (devānaŋ gaṇena); Dāvs I.16 (v. l. for parimārita).

Parivāreti [Caus. of pari+vṛ] to cover, encompass, surround J I.181 (nagaraŋ °ayiŋsu); II.102 (fut. °essati); III.371 (rukkhaŋ); IV.405 (for parikaroti); VI.179. <-> ger. parivāretvā used as prep. "round" J I.172 (pokkharaṇiŋ). -- In meaning "to serve, attend upon," also "to attend upon oneself, to amuse oneself," parivāreti is often erroneously read for paricāreti, e. g. at D II.13; Pv IV.129 (v. l. °cāreti); PvA 228; in ppr. med. °vāriyamāna (with v. l. °cāriyamāna) at D II.21; A I.145; J I.58; VvA 92. -- See also anuparivāreti. -- pp. parivārita (q. v.).

Parivāsa [fr. pari+vas2, cp. Epic Sk. parivāsa only in meaning 1] 1. sojourn; stay, in phrase vipassanā° DhA III.118; DhsA 215. -- 2. period under probation, (living under) probation Vin III.186 (°ŋ vasati, cp. parivuttha); IV.30; S II.21 (°ŋ vasati). °ŋ deti to allow probation Vin I.49; II.7; IV.30, 127; °ŋ yācati to ask for probation Vin IV.30, 127. -- samodhāna° inclusive probation Vin II.48 sq.; suddhanta° probation of complete purification Vin II.59 sq. -- 3. period, time (lit. stay), interval, duration Ud 7 (eka--ratti°).
--dāna the allowance of probation A I.99.

Parivāsika (adj.) [fr. pari+vas2, see parivasati] 1. "staying," i. e. usual, accustomed, common SnA 35 (°bhatta; or is it "fermented," and thus to be taken to No. 3?); a° unusual, new, uncommon J II.435 (where it is combd with abhinava, which should be substituted for readings accuṇha, abbhuṇha & abhiṇha according to similar expln of paccaggha at PvA 87), with v. l. samparivāsita (well--seasoned?). -- 2. a probationer Vin II.162. In this meaning usually spelt pāri° (q. v.). -- 3. in combn cira° (with ref. to food) it may be interpreted either as "staying long, being in use for a long time," i. e. stale; or it may be derived fr. vāsa3 (odour, perfume or seasoning) and translated (so Mrs. Rh. D. in Expositor 63, 64) "long--fermented" (better "seasoned"?) DhsA 48 (°vāsika & vāsiya); ThA 29.

Parivāsita (adj.) [pari+pp. of vāseti fr. vāsa3] perfumed (all round) J I.51 (v. l. °vārita); cp. samparivāsita (wellseasoned?), which is perhaps to be read at J II.435 for aparivāsika.

Parivitakka [pari+vitakka, cp. BSk. parivitarka Divy 291] reflection, meditation, thought, consideration M II.170 (ākāra°), Vin II.74; S II.115 (id.); A II.193 (id.); Miln 13; DhA II.62; DhsA 74; VvA 3; PvA 282 (vutta--°e nipāta in expln of nūna). Usually in phrase cetasā ceto--parivitakka mental reflection, e. g. D I.117; II.218; S I.121, 178; III.96; V.294; A

III.374; and cetasoparivitakka, e. g. D I.134; S I.71, 103, 139; II.273; III.96, 103; IV.105; V.167; A II.20.

Parivitakkita [pp. of parivitakketi] reflected, meditated, thought over M I.32; S I.193. -- nt. °ŋ reflection, thinking over PvA 123 (°e with ref. to nūna, i. e. particle of reflection).

Parivitakketi [pari+vitakketi] to consider, reflect, meditate upon J III.277. -- pp. °vitakkita (q. v.).

Parivitthiṇṇa [pari+vitthiṇṇa, Sk. vīstīrṇa, pp., of vi+ stṛ] spread out wide Miln 99.

Parivisaka (adj.) [fr. parisati] providing, serving food Vism 108.

Parivisati [pari+viṣ, viveṣṭi; same use of parivise (inf.) in R. V. X.6110] to serve (with food=instr.), wait upon, present, offer Vin I.240 (bhatṭena); II.77 (kaṇājakena bilangadutiyena); D II.127; J I.87, 90; II.277; IV.116; Pv II.84 (=bhojeti PvA 107); II.88 (id. 109); Vism 108, 150 (sūdo bhattāraŋ p.); VvA 6; PvA 42, 78.

Parivīmaŋsati [pari+vīmaŋsati, Desid. of pari+man, cp. vīmaŋsā for mīmāŋsā] to think over, consider thoroughly, examine, search S II.80 sq.; It 42=Sn 975 (ppr. dhammaŋ °vīmaŋsamāna, cp. Nd1 508); DA I.134; DhA IV.117 (attānaŋ).

Parivīmaŋsá (f.) [pari+vīmaŋsā] complete inquiry, thorough search or examination M III.85; S III.331; V.68; SnA 173.

Parivuṭṭha & °vuttha [pp. of parivasati] staying (a period), living (for a time), spending (or having spent) one's probation (cp. BSk. paryuṣita--parivāsa AvŚ I.259) Vin III.186 (tth); S II.21 (ṭṭh).

Parivuta [pp. of pari+vṛ] surrounded by (--° or instr.) S I.177; J I.152 (miga--gaṇa°), 203 (devagaṇena); II.127 (dāsi--gaṇa°); III.371 (mahā--jana°); VI.75; Vv 165 (=samantato p. VvA 81); PvA 3 (dhutta--jana°), 62 (parijana°), 140 (deva--gaṇa°).

Pariveṭhita [pp. of pari+veṣṭ] enveloped, covered Miln 22. Opp. nibbeṭṭhita (q. v.).

Pariveṇa (nt.) [etym.?] 1. all that belongs to a castle, a mansion and its constituents Vv 8453 (expld at VvA 351 as follows: veṇiyato pekkhitabbato pariveṇaŋ pāsāda--kūtâgāra--ratti--ṭṭhān'ādisampannaŋ pākāraparikkhittaŋ dvārakoṭṭhaka--yuttaŋ āvāsaŋ); DhA I.260 (pāsāda°). -- 2. a cell or private chamber for a bhikkhu (cp. Vin. Texts III.109, 203) Vin I.49=II.210 (p. koṭṭhaka upaṭṭhāna--sālā); I.216 (vihārena vihāraŋ pariveṇena pariveṇaŋ upasankamitvā), 247 (id.); II.167 (vihāra+); III.69, 119 (susammaṭṭhaŋ); IV.52, 252 (°vāsika); J I.126; Miln 15 (°ŋ sammajjati), 19; Vism 90; DhA II.179 (°dvāra); IV.204; VbhA 13.

Pariveṇi (f.)=pariveṇa 2; Vin I.80 (anu pariveṇiyaŋ each in their own cell), 106 (id.).

Parivesaka (adj.) [fr. pari+viṣ] waiting, serving up meals Vism 109. -- f. °ikā ThA 17.

Parivesanā (f.) [fr. pari+vis] distribution of food, feeding, serving meals Vin I.229; S I.172; Sn p. 13 (=bhattavissagga SnA 140); Miln 247, 249; DhA IV.162; PvA 109 (°ṭṭhāna), 135 (id.).

Parivyatta (adj.) [pari+vyatta] quite conspicuous or clear Vism 162.

Parisaŋsibbita [pari+pp. of saŋsibbati] sewn together, entwined DhA III.198 (v. l. for saŋsibbita+).

Parisakkati [pari+sakkati] to go about to (with inf. or dat.), to endeavour, undertake try Vin II.18=A IV.345 (alābhāya); J I.173 (vadhāya); II.394; Pv IV.52 (=payogaŋ karoti PvA 259).

Parisankati [pari+sankati] to suspect, fear, have apprehension J III.210, 541; DhA I.81. -- pp. °sankita (q. v.). Cp. āsankati.

Parisankā (f.) [fr. pari+śank] suspicion, misgiving Vin IV.314; D III.218. Cp. āsankā.

Parisankita [pp. of parisankati] suspecting or suspected, having apprehensions, fearing Vin II.243 (diṭṭha--suta°); A III.128; J IV.214; V.80; Miln 372; DhA I.223 (āsankita°). -- Cp. āsankita & ussankita.

Parisanku in °patha in °patha the region round the path of stakes & sticks, N. of a path leading up to Gijjha--pabbata (see expln at J III.485) J III.484.

Parisangāhāpeti [pari+Caus. of sangaṇhāti] to induce someone to mention or relate something J VI.328.

Parisaṭha (adj.) [pari+saṭha] very fraudulent or crafty Pug 23 (saṭha+).

Parisaṇṭhāti [pari+saṇṭhāti] to return into the former state, to be restored; aor. °saṇṭhāsi J III.341.

Parisaṇha (adj,.) [pari+saṇha] very smooth or soft Miln 198.

Parisandeti [pari+Caus. of syad] to make flow round, to make overflow, to fill, in phrase kāyaŋ abhisandeti p. D I.75, 214; M III.92 sq. etc. expld as "samantato sandeti" at DA I.217. -- pp. parisanna (q. v.).

Parisanna [pp. of parisandati, cp. parisandeti] surrounded or filled with water, drenched, well--watered D I.75= M III.94.

Parisappati [pari+sṛp] to run about, crawl about, to be frightened Dh 342, 343 (=saŋsappati bhāyati DhA IV.49).

Parisappanā (f.) [fr. parisappati] running about, fear, hesitation, doubt, always combd with āsappanā and only found with ref. to the exegesis of "doubt" (vicikicchā or kankhā) Nd2 1; Dhs 425 (cp. Dhs trsl. 116 and DhsA 260); DA I.69.

Parisamantato (adv.) [pari+samantato] from all sides VvA 236.

Parisambāhati [pari+sambāhati] to stroke, to rub from all sides M II.120; S I.178, 194; A V.65.

Parisarati [pari+smr, but according to Kern, Toev. s. v. pari here fr. Prk. paḍi=Sk. prati, thus for pratismarati] to remember, recollect J VI.199 (read parissaraŋ).

Parisahati [pari+sahati] to overcome, conquer, master, get the better of S IV.112; exegetically in formula sahati p. abhibhavati ajjhottharati etc. Nd1 12, 361 =Nd2 420.

Parisā (f.) [cp. Vedic pariṣad; in R. V. also pariṣad as adj. surrounding, lit. "sitting round," fr. pari+sad. -- In Pāli the cons. stem has passed into a vocalic ā--stem, with the only preservation of cons. loc. sg. parisati Vin IV.285; A II.180 (ī); J V.61; DA I.141 and parisatiŋ M I.68; A II.180 (v. l.); J V.332, besides the regular forms parisāyaŋ (loc. sg.) Vin II.296; A V.70; and parisāsu (loc. pl.) S II.27; It 64] surrounding people, group, collection, company, assembly, association, multitude. Var. typical sets of assemblies are found in the Canon, viz, eight assemblies (khattiya°, brāhmaṇa°, gahapati°, samaṇa°, Cātummahārājika°, Tāvatiŋsa°, Māra°, Brahma°, or the assemblies of nobles, brahmins, householders, wanderers, of the angel hosts of the Guardian Kings, of the Great Thirty--Three, of the Māras, and of the Brahmās) D II.109; III.260; M I.72; A IV.307. <-> four assemblies (the first four of the above) at D III.236; Nd1 163; other four, representing the Buddha's Order (bhikkhu°, bhikkhunī°, upāsaka°, upāsikā°, or the ass. of bhikkhus, nuns, laymen and female devotees; cp. same enumn at Divy 299) S II.218; A V.10; cp. J I.40 (catu--parisa--majjhe), 85 (id.), 148 (id.). -- two assemblies (viz. Brahma°, Māra°) at D III.260; allegorically two groups of people (viz. sāratta--rattā & asāratta--rattā) M II.160=A I.70 sq. -- For var. uses of the word see the

foll. passages: Vin II.188, 296 (rājaparisā); III.12 (Bhagavā mahatiyā parisāya parivuto surrounded by a great multitude); IV.153 (gen. parisāya); M I.153 (nevāpika°); II.160; III.47; S I.155 (brahma°), 162 sarājikā p.), 177; A I.25 (mahā°), 70 (uttānā p.), 71 (ariya°), 242 (tisso p.); II.19 (°āya mando), 133, 183, 185 (deva°); III.253 (khattiya°); IV.80, 114; It 64 (upāsakā °sāsu virocare); Sn 349, 825 sq.; J I.151, 264; VI.224 (omissaka°); Pv III.96; Miln 187, 249, 359 (38 rāja--parisā, or divisions of the royal retinue); PvA 2, 6, 12, 21, 78 and passim; Sdhp 277. saparisa together with the assembly Vin IV.71; adv. °ŋ ThA 69. -- Note. The form of parisā as first part of a cpd. is parisa° (=*parisad, which laṭṭer is restored in cpd. parisaggata=*parisad--gata). -- See also pārisagga.
 --antare within the assembly J III.61. --âvacara one who moves in the society, i. e. the Brotherhood of the Bhikkhus A IV.314; V.10. --gata (ggata) having entered a company Sn 397 (=pūga--majjha--gata SnA 377); Pug 29. --ññū knowing the assembly A III.148; IV.113 (+kālaññū puggalaññū), cp. D III.252. --dussana defilement of the Assembly A II.225 (opp. °sobhaṇā). --pariyanta the outer circle of the congregation DhA I.67; III.172. --majjhe in the midst of the assembly J I.267; II.352; PvA 11. --sārajja being afraid of the a. Miln 196=Nd2 470 (so read for parisārajja).

Parisiñcati [pari+siñcati] to sprinkle all over, to bathe M I.161; S I.8 (gattāni); Sdhp 595.

Parisibbita [pp. of pari+sibbati] sewn round, bordered Vin I.186; J V.377.

Parisukkha (adj.) [pari+sukkha] dried up, very dry J I.215 (of fields); Miln 302 (of the heart); PvA 64 (°sarīra).

Parisukkhita [pp. of pari+śukṣ. Intens. of śuṣ] dried up, withered Miln 303 (°hadaya).

Parisujjhati [Pass. of pari+śudh] to become clear or clean, to be purified S I.214; Sn 183, 184. -- pp. parisuddha (q. v.).

Parisuddha (adj.) [pari+pp. of śudh] clean, clear, pure, perfect Vin II.237; M I.26; III.11; S II 199 (°dhammadesanā); III.235; V.301, 354; A III.125 (°ñāṇa--dassana); IV.120 sq.; J I.265; Vism 2 (accanta°); Pug 68 (samāhite citte parisuddha); Miln 106; DA I.177, 219; SnA 445 (apanetabbassa abhāvato niddosa--bhāvena p.); PvA 44, 70. Very freq. combd with pariyodāta (q. v.). -- aparisuddha unclean Vin II.236, M I.17.
 --ājīva (adj.) of pure livelihood D I.63 (see DA I.181); A III.124 (cp. pārisuddhi).

Parisuddhatta (nt.) [abstr. fr. parisuddha] purity, cleanliness, perfection M I.36; Miln 103 sq.; Vism 168. -- As f. pari--suddhatā at Vism 30.

Parisuddhi (f.) [fr. pari+śudh] purity, purification S I.169. The usual spelling is pārisuddhi (q. v.).

Parisumbhati [pari+sumbhati] to strike, hit, throw down J III.347 (=paharati C.); VI.370, 376 (id. C.).

Parisumbhana (nt.) [fr. pari+śumbh] throwing down J VI.508 (bhūmiyā p.).

Parisussati [pari+sussati] to dry quite up, waste quite away J II.5, 339, 437. -- Caus. parisoseti (q. v.).

Parisussana (nt.) [fr. pari+śuṣ] drying up completely, withering J V.97.

Parisedita [pp. of pari+Caus. of svid, Sk. parisvedita in slightly diff. use] heated, hatched, made ripe M I.104 (bījāni); S III.153; Vin III.3; AIV. 125 (aṇḍ̤āni), 176.

Parisesa [pari+sesa] remnant, remainder, rest; only neg. aparisesa (adj.) without remainder, complete, entire M I.92, 110; A III.166=Pug 64; A IV.428 (°ñāṇadassana).

Parisoka [pari+soka] great grief, severe mourning Ps I.38 (anto° in def. of soka).

Parisodhana (nt.) [fr. parisodheti] cleansing, purification Miln 215.

Parisodhita [pp. of parisodheti] cleaned, cleansed, purified Miln 415; Sdhp 414.

Parisodheti [pari+Caus. of śudh] to cleanse, clean, purify M III.3, 35 (aor. °sodhesi); Sn 407 (aor. °sodhayi); DhA II.162 (vodapeti+). -- Freq. in phrase cittaŋ p. to cleanse one's heart (from=abl.) D III.49; S IV.104; A II.211; III.92; Nd1 484; Pug 68. -- pp. parisodhita (q. v.).

Parisosa [fr. pari+śuṣ] becoming dried up, dryness, withering away S I.91.

Parisosita [pp. of parisoseti] dried up, withered away Sdhp 9.

Parisoseti [Caus. of parisussati] to make dry up, to exhaust, make evaporate (water) Miln 389. -- pp. parisosita (q. v.).

Parissañjati (°ssajati?) [pari+svaj] to embrace, enfold, J I.466; VI.156 (°itvā, v. l. °ssajitvā & palisajjitvā).

Parissanta [pp. of parissamati] tired, fatigued, exhausted Pv II.936; VvA 305; Sdhp 9, 101.

Parissama [fr. pari+śram] fatigue, toil, exhaustion, VvA 289, 305 (addhāna° from journeying); PvA 3, 43, 113, 127.

Parissaya (m. & nt.) [fr. pari+śri? Etym. doubtful, cp. Weber, Ind. Streifen III.395 and Andersen, Pāli Reader II.167, 168] danger, risk, trouble M I.10 (utu°); A III.388 (id.); Sn 42, 45, 770, 921, 960 sq.; Dh 328 (°ayāni= sīha--vyaggh'--ādayo pākaṭa--parissaye, rāga--bhaya--dosabhay'ādayo paṭicchanna--parissaye DhA IV.29); Nd1 12=Nd2 420 (where same division into pākaṭa° & paṭicchanna°); Nd1 360, 365; J I.418; II.405; V.315, 441 (antarāmagga p. cp. paripantha in same use); Vism 34 (utu°); SnA 88 (expld as paricca sayantī ti p.); DhA III.199 (°mocana); PvA 216, DhsA 330.

Parissāvana (nt.) [fr. pari+Caus. of sru] a water strainer, filter (one of the requisites of a bhikkhu) Vin I.209, II.119 and passim; J I.198; III.377; Nd1 226; DhA III.260 (udaka°); VvA 40, 63; Sdhp 593.

Parissāvanaka (adj.--n.) [fr. parissāvana] only neg. a°: 1. one who has no strainer Vin II.119; J I.198. -- 2. not to be filtered, i. e. so that there is nothing left to be filtered J I.400 (so read for °ssavanaka). Or is it "not overflowing"?

Parissāvita [pp. of parissāveti] strained, filtered J I.198 (udaka).

Parissāveti [Caus. of pari+sru] to strain or filter J I.198 (pānīyaŋ); DA I.206 (udakaŋ); III.207 (pānīyaŋ). -- pp. parissāvita (q. v.).

Parissuta [pp. of pari+sru] overflowing J VI.328 (=atipuṇṇattā pagharamāna).

Parihaṭa (°hata) [pp. of pariharati] surrounded by (--°) encircled; only in phrase sukha--parihaṭa (+sukhe ṭhita) steeped in good fortune Vin III.13 (corr. sukhedhita accordingly!); J II.190 (pariharaka v. l. BB); VI.219 (=sukhe ṭhita).

Parihaṭṭha [pp. of pari+hṛṣ] gladdened, very pleased PvA 13.

Pariharaka (adj. n.) [fr. pari+hṛ] 1. surrounding or surrounded, having on one's hands J II.190 (sukha°, v. l. for °parihaṭa). -- 2. an armlet, bracelet VvA 167 (v. l. °haraṇa; expld as hatthâlankāra.) See also parihāraka.

Pariharaṇa (nt.) [fr. pari+hṛ] 1. protection, care Vism 500 (gabbha°); KhA 235; DA I.207 (kāya°); DhA II.179 (kāyassa). -- 2. keeping up, preservation, keeping in existence; in phrase khandha° DhA III.261, 405. Cp. foll.

Pariharaṇā (f.) [=pariharaṇa] 1. keeping up, preserving, care, attention, pleasure PvA 219 (with v. l. °caraṇā; for paricārikā Pv IV.12). -- 2. keeping secret, guarding, hiding, deceiving Vbh 358=Pug 23.

Pariharati [pari+hṛ] 1. to take care of, to attend to (acc.), shelter, protect, keep up, preserve, look after Vin I.42; II.188; D II.100 (sanghaŋ); D II.14 (gabbhaŋ kucchinā); M I.124, 459; S III.1; A III.123; J I.52 (kucchiyā), 143, 170; Miln 392, 410 (attānaŋ) 418; SnA 78; DhA II.232 (aggiŋ, v. l. paricarati, which is the usual); PvA 63 (kucchiyā), 177. Cp. BSk. pariharati in same meaning e. g. AvŚ I.193, 205. -- 2. to carry about D II.19 (ankena); M I.83; Sn 440 (muñjaŋ parihare, 1 sg. pres. med.; SnA 390 takes it as parihareyya); Miln 418 (āḷakaŋ p.). -- 3. (intrs.) to move round, go round, circle, revolve M I.328; A I.277 (candima--suriyā p.; cp. A V.59)=Vism 205; J I.395; IV.378; VI.519; DA I.85; PvA 204. -- 4. to conceal Vin III.52 (sunkaŋ). <-> 5. to set out, take up, put forward, propose, only in phrase (Com. style) uttān'atthāni padāni p. to take up the words in more explicit meaning SnA 178, 419, 437, 462. -- pp. parihaṭa. Pass. parihīrati (q. v.). -- See also anupariharati.

Pariharitabbatta (nt.) [abstr. fr. grd. of pariharati] necessity of guarding Vism 98.

Parihasati [pari+has] to laugh at, mock, deride J I.457. <-> Caus. parihāseti to make laugh J V.297.

Parihāna (nt.) [fr. pari+hā] diminution, decrease, wasting away, decay S II.206 sq.; A II.40 (abhabbo parihānāya), III.173, 309, 329 sq., 404 sq. (°dhamma); V.103 (id.), 156 sq.; It 71 (°āya saŋvattati); Dh 32 (abhabbo p. °āyQ); Pug 12, 14.

Parihāni (f.) [fr. pari+hā] loss, diminution (opp. vuddhi) S II.206; IV.76, 79; V.143, 173; A I.15; III.76 sq.; IV.288; V.19 sq., 96, 124 sq.; J II.233; DhA III.335; IV.185.

Parihāniya (adj.) [parihāna+ya] connected with or causing decay or loss D II.75 sq. (°ā dhammā conditions leading to ruin); A IV.16 sq.; Vbh 381; VbhA 507 sq. -- a° S V.85.

Parihāpeti [Caus. of parihāyati] 1. to let fall away, to lose, to waste S II.29; J IV.214 (vegaŋ); Miln 244 (cittaŋ to lose heart, to despair); PvA 78. -- 2. to set aside, abandon, neglect, omit Vin I.72 (rājakiccaŋ); J II.438; IV.132 (vaṭṭaŋ); V.46; Miln 404 (mūḷakammaŋ). -- Neg. ger. aparihāpetvā without omission DhsA 168; ppr. aparihāpento not slackening or neglecting Vism 122.

Parihāyati [pari+hā] to decay, dwindle or waste away, come to ruin; to decrease, fall away from, lack; to be inferior, deteriorate Vin I.5; M III.46 sq. (opp. abhivaḍḍhati); S I.120, 137; III.125; IV.76 sq.; A III.252; Dh 364; Sn 767; J II.197; IV.108; Nd1 5 (paridhaŋsati+) Miln 249 (id.); Pug 12 (read °hāyeyya for °hāreyya); SnA 167 (+vinassati); PugA 181 (nassati+); PvA 5, 76 (v. l.), 125 (°hāyeyyuŋ). -- pp. parihīna, Pass. parihiyyati, Caus. parihāpeti (q. v.).

Parihāra [fr. pari+hṛ, cp. pariharati] 1. attention, care (esp. --°), in cpds. like gabbha° care of the fœtus DhA I.4; dāraka° care of the infant J II.20; kumāra° looking after the prince J I.148, II.48; DhA I.346; dup° hard to protect J I.437; Vism 95 (Majjhimo d. hard to study?) -- 2. honour, privilege, dignity Vin I.71; J IV.306 (gārava°). -- 3. surrounding (lit.), circuit of land J IV.461. -- 4. surrounding (fig.), attack; in cpd. visama° being attacked by adversities A II.87; Nd2 304Ic; Miln 112, 135. -- 5. avoidance, keeping away from J I.186.
--patha "circle road," i. e. (1) a roundabout way DhA II.192. (2) encircling game D I.6=Vin II.10 (expld as "bhūmiyaŋ nānāpathaŋ maṇḍalaŋ katvā tattha pariharitabbaŋ pariharantānaŋ kīḷanaŋ" DA I.85; trsld as "keeping going over diagrams" Dial. I.10, with remark "a kind of primitive hop--scotch").

Parihāraka (adj.--n.) [fr. pari+hṛ] surrounding, encircling; a guard A II.180.

Parihārika [fr. parihāra] keeping, preserving, protecting, sustaining D I.71 (kāya° cīvara, kucchi° piṇḍapāta; expld as kāya--pariharaṇa--mattakena & kucchi° at DA I.207; correct reading accordingly); M I.180; III.34; Pug 58; Vism 65 (kāya°, of āvara).

Parihārin (adj.) [fr. parihāra] taking care of, (worth) keeping S IV.316 (udaka--maṇika).

Parihāsa [fr. pari+has, cp. parihasati] laughter, laughing at, mockery J I.116 (°keḷi), 377; DhA I.244.

Parihāsiŋsu at J I.384 is to be read Q °bhāsiŋsu.

Parihiyyati [Pass. of parihāyati, Sk. °hīyate] to be left, to be deserted, to come to ruin (=dhaŋsati) J III.260.

Parihīna [pp. of parihāyati] fallen away from, decayed; deficient, wanting; dejected, destitute S I.121; A III.123; Sn 827, 881 (°pañña); J I.112, 242; IV.200; Nd1 166, 289; Miln 249, 281 (a°); PvA 220 (=nihīna).

Parihīnaka (adj.) [parihīna+ka] one who has fallen short of, neglected in, done out of (abl. or instr.) D I.103.

Parihīrati [Pass. of pariharati, Sk. parihriyate in development °hriyate>*hiriyati>*hiyirati>°hīrati] to be carried about (or better "taken care of," according to Bdhgh's expln SnA 253; see also Brethren 226) Sn 205 =Th 1, 453.

Parīta see vi°.

Parūpa° as para+upa° (in parūpakkama, parūpaghāta etc.) see under para.

Parūḷha (adj.) [pp. of pa+ruh, cp. BSk. prarūḍ̤ha (--śmaśru) Jtm 210] grown, grown long, mostly in phrase °kaccha--nakha--loma having long nails, & long hair in the armpit, e. g. at S I.78; Ud 65; J IV.362, 371; VI.488; Miln 163 (so read for p.--kaccha--loma); Sdhp 104. <-> Kern, Toev. II.139 s. v. points out awkwardness of this phrase and suspects a distortion of kaccha either from kesa or kaca, i. e. with long hairs (of the head), nails & other hair. -- Further in foll. phrases: mukhaŋ p. bearded face J IV.387; °kesa--nakha--loma J I.303; °kesa--massu with hair & beard grown long J IV.159; °kaccha with long grass J VI.100; °massu--dāṭhika having grown a beard and tooth DA I.263.

Pare (adv.) see para 2 c.

Pareta [pp. of pareti, more likely para+i than pari+i, although BSk. correspondent is parīta, e. g. śokaparīta Jtm 3194] gone on to, affected with, overcome by (--°), syn. with abhibhūta (e. g. PvA 41, 80). Very frequent in combn with terms of suffering, misadventure and passion, e. g. khudā°, ghamma°, jighacchā°, dukkha°, dosa°, rāga°, soka°, sneha°, Vin I.5; D II.36; M I.13, 114, 364, 460; III.14, 92; S II.110; III.93; IV.28; A I.147=It 89; A III.25, 96; Sn 449, 736, 818 (=samohita samannāgata pihita Nd1 149) 1092, 1123; J III.157; Pv I.86; II.24; Miln 248; PvA 61, 93.

Pareti [in form=parā+i but more likely pari+i, thus= pariyeti] to set out for, go on to, come to (acc.) S II.20; A V.2, 139 sq., 312; J V.401 (=pakkhandati C.). pp. pareta (q. v.).

Paro (adv.) [cp. Vedic paras; to para] beyond, further, above, more than, upwards of; only °--in connection with numerals (cp. Vedic use of paras with acc. of numerals), e.g. paropaññāsa more than 50 D II.93; parosataŋ more than 100 J V.203, 497; parosahassaŋ over 1,000 D II.16; S I.192=Th 1, 1238; Sn p. 106 (=atireka--sahassaŋ SnA 450). See also parakkaroti.

Parokkha (adj.) [paro+akkha=Vedic parokṣa (paraḥ+ akṣa)] beyond the eye, out of sight, invisible, imperceptible, Miln 291. -- abl. parokkhā (adv.) behind one's back, in the absence of J III.89 (parammukhā C.; opp. sammukhā).

Parodati [pa+rud] to cry out (for) J I.166; PvA 16, 257.

Paropariya (°ñāṇa) see under indriya°. The form is paro +pariya, paro heŕe taking the place of para. Yet it would be more reasonable to explain the word as para+ apara (upara?)+ya, i. e. that which belongs to this world & the beyond, or

everything that comes within the range of the faculties. Cp. parovara.

Parovara (adj.--n.) [para+avara, sometimes through substitution of apa for ava also paropara. We should expect a form *parora as result of contraction: see Nd2 p. 13] high & low, far & near; pl. in sense of "all kinds" (cp. uccâvaca). The word is found only in the Sutta Nipāta, viz. Sn 353 (v. l. BB varāvaraŋ, varovaraŋ; expld as "lokuttara--lokiya--vasena sủndar' âsundaraŋ dūre--santikaŋ vā" SnA 350), 475 (°ā dhammā; v. l. BB paroparā; expld as "parâvarā sundar'âsundarā, parā vā bāhirā aparā ajjhattikā" SnA 410), 704 (kāme parovare; v. l. BB paropare; expld as sundare ca asundare ca pañca kāmaguṇe" SnA 493), 1048 (reading paroparāni Nd2; see expln Nd2 422b; expld as "parāni ca orāni ca, par'attabhāva--sak'attabhāv'ādīni parāni ca orāni ca" SnA 590), 1148 (paroparaŋ Nd2; see Nd2 422a; expld as "hīna--ppaṇītaŋ" SnA 607). -- Note. Already in RV. we find para contrasted with avara or upara; para denoting the farther, higher or heavenly sphere, avara or upara the lower or earthly sphere: see e. g. RV. I.128, 3; I.164, 12. -- On paropara see further Wackernagel, Altind. Gr. II.121 d.

Pala (--°) [classical Sk. pala] a certain weight (or measure), spelt also phala (see phala2), only in cpd. sata° a hundred (carat) in weight Th 1, 97 (of kaŋsa); J VI.510 (sataphala kaŋsa=phalasatena katā kañcana--pātī C.). Also in combn catuppala -- tippala -- dvipala -- ekapala -- sāṭikā Vism 339.

Palaka [cp. late Sk. pala, flesh, meat] a species of plant J VI.564.

Palagaṇḍa [cp. Sk. palagaṇḍa Halāyudha II.436; BSk. palagaṇḍa AvŚ I.339; Aṣṭas. Pār. 231; Avad. Kalp. II.113] a mason, bricklayer, plasterer M I.119; S III.154 (the reading phala° is authentic, see Geiger, P.G. § 40); A IV.127.

Palaṇḍuka [cp. Epic Sk. palāṇḍu, pala (white)+aṇḍu (=aṇḍa? egg)] an onion Vin IV.259.

Paladdha [pp. of pa+labh] taken over, "had," overcome, deceived M I.511 (nikata vañcita p. where v. l. and id. p. S IV.307 however reads paluddha); J III.260 (dava°= abhibhūta C.).

Palapati [pa+lapati] to talk nonsense J II.322. Cp. vi°.

Palambati [pa+lambati] to hang down ThA 210; Sdhp 110. -- pp. palambita (q. v.). See also abhi°.

Palambita [pp. of palambati] hanging down Th 2, 256, 259; ThA 211.

Palambheti [pa+lambheti] to deceive D I.50, cp. DA I.151.

Palaḷita [pa+laḷita] led astray S IV.197 (v. l. °lāḷita). At A III.5 we read palāḷita, in phrase kāmesu p. ("sporting in pleasures"? Or should we read palolita?).

Palavati [Vedic plavati, plu] to float, swim Vin IV.112; Dh 334; Th 1, 399; J III.190.

Palasata [according to Trenckner, Notes p. 59, possibly fr. Sk. parasvant] a rhinoceros J VI.277 (v. l. phalasata; expld as "khagga--miga," with gloss "balasata"); as phalasata at J VI.454 (expld as phalasata--camma C.). See palāsata.

Palahati [pa+lahati] to lick Pv III.52=PvA 198.

Palāta [contracted form of palāyita, pp. of palāyati, cp. Prk. palāa (=*palāta) Pischel, Prk. Gr. § 567] run away J VI.369; Vism 326; VvA 100; DhA II.21.

Palātatta (nt.) [abstr. fr. palāta] running away, escape J I.72.

Palāpa1

Palāpa1 [Vedic palāva, cp. Lat. palea, Russ pelëva; see also Geiger, P.Gr. § 396, where pralāva is to be corr. to palāva] chaff of corn, pollard A IV.169 (yava°); J. I.467, 468; IV.34; SnA 165 (in exegesis of palāpa2; v. l. BB palāsa), 312 (id.); J IV.34, 35 (perhaps better to read kula--palāso & palāsa--bhūta for palāpa).

Palāpa2

Palāpa2 [Vedic pralāpa, pa+lap; taken by P. Com. as identical with palāpa1, their example followed by Trenckner, Notes 63, cp. also Miln. trsl. II.363 "chaff as frivolous talk"] prattling, prattle, nonsense; adj. talking idly, chaffing, idle, void M III.80 (a°); S I.166 (not palapaŋ), 192=Th 1, 1237; A IV.169 (samaṇa° in allegory with yava° of palāpa1); Sn 89 (māyāvin asaŋyata palāpa=palāpa--sadisattā SnA 165), 282= Miln 414 (here also expld as palāpa1 by SnA 312); VbhA 104. In phrase tuccha palāpa empty and void at Miln 5, 10.

Palāpin in apalāpin in apalāpin "not neglectful" see palāsin.

Palāpeti1

Palāpeti1 [Caus. of palāyati] to cause to run away, to put to flight, drive away J II.433; DhA I.164, 192; III.206.

Palāpeti2

Palāpeti2 [Caus. of pa+lap, cp. palāpa to which it may be referred as Denom.] to prattle, talk J I.73, 195.

Palāyati [cp. Vedic palāyati, palāy] to run (away) Vin III.145 (ubbijjati uttasati p.); A II.33 (yena vā tena vā palayanti); Sn 120; J II.10; DhA I.193; PvA 253, 284 (=dhāvati). -- ppr. palāyanto S I.209=Th 2, 248 =Pv II.717=Nett 131=DhA IV.21; aor. palāyi S I.219; J I.208; II.209, 219, 257; IV.420; DhA III.208; DA I.142; PvA 4, 274; ger. palāyitvā J I.174; PvA 154; inf. palāyituŋ J I.202; VI.420. -- Contracted forms are: pres. paleti (see also the analogy--form pāleti under pāleti, to guard) D I.54 (spelt phaleti, expld DA I.165 by gacchati); Sn 1074, 1144 (=vajati gacchati Nd2 423); Dh 49; Nd1 172; J V.173, 241; Vv 8436 (=gacchati VvA 345); Pv I.111 (gacchati PvA 56); aor. palittha J V.255; fut. palehiti Th 1, 307; imper. palehi Sn 831 (=gaccha SnA 542) -- pp. palāta & palāyita; Caus. palāpeti1 (q. v.).

Palāyana (nt.) [fr. palāy] running away DhA I.164. See also pālana.

Palāyanaka (adj.) [fr. palāy] running away J II.210 (°ŋ karoti to put to flight).

Palāyin (adj.) [fr. palāy] running away, taking to flight S I.221=223. -- Usually neg. apalāyin S I.185, and in phrase abhīru anutrāsin apalāyin S I.99; Th 1, 864; J IV.296 and passim. See apalāyin & apalāsin.

Palāla (m. & nt.) [cp. Ved. & Epic Sk. palāla] straw J I.488; DhA I.69.
--channaka a roof of thatch Th 1, 208. --piṇḍa a bundle of straw Vism 257=KhA 56. --pīṭhaka "straw foot--stool," a kind of punishment or torture M I.87= A II.122=Miln 197 (see Miln trsl. I.277 "Straw Seat," i. e. being so beaten with clubs, that the bones are broken, and the body becomes like a heap of straw); Nd1 154; Nd2 604; J V.273. --puñja a heap of straw D I.71; M III.3; A I.241; II.210; Pug 68; VbhA 367. --puñjaka same as puñja Miln 342.

Palāḷita see palaḷita.

Palāsa1

Palāsa1 (m. & nt.) [Vedic palāś́a] 1. the tree Butea frondosa or Judas tree J III.23 (in Palāsa Jātaka). -- 2. a leaf; collectively (nt.) foliage, pl. (nt.) leaves S II.178; J I.120 (nt.); III.210, 344; PvA 63 (°antare; so read for pās'antare), 113 (ghana°), 191

(sāli°). puppha° blossoms & leaves DhA I.75; sākhā° branches & leaves M I.111; J I.164; Miln 254; paṇḍu° a sear leaf Vin I.96; III.47; IV.217; bahala° (adj.) thick with leaves J I.57. --palāsāni (pl.) leaves J III.185 (=palāsapaṇṇāni C.); PvA 192 (=bhūsāni).

Palāsa2

Palāsa2 & (more commonly) Paḷāsa [according to Trenckner, Notes 83, from ras, but BSk. pradāśa points to pa+ dāśa=dāsa "enemy" this form evidently a Sanskritisation] unmercifulness, malice, spite. Its nearest synonym is yuga--ggāha (so Vbh 357; Pug 18, where yuddhaggāha is read; J III.259; VvA 71); it is often combd with macchera (Vv 155) and makkha (Miln 289). <-> M I.15, 36, 488; A I.79; J II.198; Vbh 357; Pug 18 (+paḷāsāyanā, etc.). --apaḷāsa mercifulness M I.44.

Palāsata [so read for palasata & palasada; cp. Vedic parasvant given by BR. in meaning "a certain large animal, perhaps the wild ass"] a rhinoceros J V.206, 408; VI.277.

Palāsika (adj.) [fr. palāsa1] 1. in cpd. paṇḍu° one who lives by eating withered leaves DA I.270, 271. --2. in cpd. eka° (upāhanā) (a shoe) with one lining (i. e. of leaves) Vin I.185 (=eka paṭala Bdhgh; see Vin. Texts II.13).

Palāsin (paḷāsin) (adj.) [fr. palāsa2] spiteful, unmerciful, malicious M I.43 sq., 96; A III.111; combd with makkhin at Vin II.89 (cp. Vin Texts III.38); J III.259. apaḷāsin D III.47 (amakkhin+); M I.43; A III.111; Pug 22; see also separately.

Pali° [a variant of pari°, to be referred to the Māgadhī dialect in which it is found most frequently, esp. in the older language, see Pischel, Prk. Gr. § 257; Geiger, P.Gr. § 44] round, around (=pari) only as prefix in cpds. (q. v.). Often we find both pari° & pali° in the same word.

Palikujjati [pali+kujjati] to bend oneself over, to go crooked M I.387.

Palikuṇṭhita [a var. of paliguṇṭhita, q. v. & cp. Geiger, P.Gr. § 391] covered, enveloped, smeared with J II.92 (lohita°).

Palikha [a variant of paligha on kh for gh see Geiger, P.Gr. § 392] a bar J VI.276 (with palighā as gloss).

Palikhaṇati [pali+khaṇ, cp. parikhā] to dig up, root out S I.123; II.88 (so read for paliŋ° & phali°)=A I.204; ger. palikhañña Sn 968 (=uddharitvā Nd1 490); palikhāya S I.123 (cp. KS 320); & palikhaṇitvā S II.88; SnA 573. -- pp. palikhata (q. v.).

Palikhata [pp. of palikhaṇati] dug round or out S IV.83 (so read with v. l. for T. palikhita).

Palikhati [pa+likh] to scratch, in phrase oṭṭhaŋ p. to bite one's lip J V.434=DhA IV.197.

Palikhādati [pali+khādati] to bite all round, to gnaw or peck off M I.364 (kukkuro aṭṭhikankalaŋ p.).

Paligijjhati [pali+gijjhati] to be greedy Nd2 77 (abhigijjhati+).

Paliguṇṭhita [pali+guṇṭhita, variant palikuṇṭhita, as kuṇṭhita & guṇḍhita are found] entangled, covered, enveloped Sn 131 (mohena; v. l. BB °kuṇṭhita); J II.150=DhA I.144 (v. l. °kuṇṭh°); IV.56; Miln II. Expld by pariyonaddha J II.150, by paṭicchādita J IV.56. Cp. pāliguṇṭhima.

Paligedha [pali+gedha but acc. to Geiger, P.Gr. § 10= parigṛddha] greed, conceit, selfishness A I.66; Nd2 taṇhā II (gedha+); Dhs 1059, 1136.

Paligedhin (adj.) [fr. paligedha, but Geiger, P.Gr. § 10 takes it as *parigṛddhin, cp. giddhin] conceited, greedy, selfish A

III.265.

Paligha [pari+gha of (g)han, cp. P. & Sk. parigha] 1. a cross--bar Vin II.154; Th 2, 263 (vaṭṭa°=parighadaṇḍa ThA 211); J II.95; VI.276. -- 2. an obstacle, hindrance D II.254=S I.27. -- (adj) (--°) in two phrases: okkhitta° with cross--bars erected or put up D I.105 (=ṭhapita° DA I.274), opp. ukkhitta° with cross--bars (i. e. obstacles) withdrawn or removed M I.139=A III.84=Nd2 284 C.; Sn 622 (=avijjā--palighassa ukkhittattā SnA 467); cp. parikhā.
--parivattika turning round of the bar the "Bar Turn," a kind of punishment or torture (consisting in "a spike being driven from ear to ear he is pinned to the ground" Hardy, E.M. 32, cp. Miln trsl. I.277) M I.87=A I.47=II.122=Nd1 154=Nd2 604 B (reads palingha, v. l. paligha)=Miln 197.

Palita (adj.) [cp. Vedic palita; Gr. pelitno/s, pelio/s black--grey; Lith. pilkas grey; Ags. fealu=Ohg. falo, E. fallow, Ger. fahl; also Sk. pāṇḍu whitish; P. paṇḍu, pāṭala pink] grey, in cpd. °kesa with grey (i. e. white) hair M I.88 (f. °kesī); A I.138; J I.59, 79; abs. only at J VI.524. The spelling phalita also occurs (e. g. PvA 153). -- Der. pālicca.

Palitta [pp. of palippati] smeared Th 2, 467 (=upalitta ThA 284).

Palipa fr. [pa+lip] sloppiness, mud, marsh M I.45; Th 1, 89; 2, 291 (=panka ThA 224); J III.241 (read palipo, cp. C.=mahākaddamo ibid.)=IV.480.

Palipatha [for paripatha=°pantha (q. v.), the bases path° & panth° frequently interchanging. Trenckner (Notes 80) derives it fr. pa+lip] danger, obstacle (or is it "mud, mire"=palipa?) A IV.290; Sn 34=638 (= rāga° SnA 469)=Dh 414 (=rāga° DhA IV.194).

Palipadaka see pāli°.

Palipanna [for paripanna, pp. of paripajjati] fallen, got or sunk into (--° or loc.) Vin I.301 (muttakarīse); D II.24 (id.); M I.45 (palipa°)=Nd2 651 B; M I.88; J VI.8; Vism 49 (muttakarīse).

Palippati [Med.--Pass. of pa+lip; often spelt palimpati] to be smeared; to stick, to adhere to Pv IV.15 (°amāna read for palimpamāna). -- pp. palitta (q. v.).

Palibujjhati see palibuddhati.

Palibujjhana (nt.) [fr. palibujjhati] obstruction DhA III.258.

Palibuddha [pp. of palibujjhati] obstructed, hindered, stopped; being kept back or delayed, tarrying J II.417; Nd2 107 (paliveṭhita+); Miln 388 (ākāso a°) 404; DhA III.198. Often in phrase lagga laggita p. Nd2 88, 107, 332, 596, 597, 657.

Palibuddhati [the etym. offered by Andersen, Pāli Reader s. v. palibuddha, viz. dissimilation for pari+ruddhati (rudh) is most plausible, other explns like Trenckner's (Notes 66 for pari+bādh, med--pass. bajjhati=*bādhyate, seemingly confirmed by v. l. Nd2 74 & 77 °bajjhati for °bujjhati) and Kern's (Toev. s. v.=Ogh. firbiotan, Ger. verbieten) are semantically not satisfactory. Cp. avaruddhati & avaruddha] 1. to obstruct, refuse, keep back, hinder, withhold Vin II.166; IV.42, 131; J I.217 (cp. paṭibāhati ibid.); III.138 (aor. °buddhi.); IV.159; Miln 263. -- 2. to delay Miln 404 (or should we read °bujjhati i. e. sticks, tarries, is prevented?). <-> Pass. palibujjhati [this word occurs only in Commentary style & late works. In the Niddesa the nearest synonym is lag, as seen from the freq. combn palibuddha+lagga, palibodha+laggana: see Nd2 p. 188 under nissita] to be obstructed or hindered, to be kept by (instr. or loc.) to stick or adhere to, to trouble about, attend to Nd2 74, 77 (paligijjhati+), 88, 107, 597, 657; Miln 263. -- pp. palibuddha (q. v.).

Palibodha [see palibuddhati] obstruction, hindrance, obstacle, impediment, drawback J I.148; III.241 (a° non--obstruction), 381 (id.); Nett 80; also in var. phrases, viz. kāma° Nd2 374 (+kāmapariḷāha); kula° cīvara° Nd2 68, cp. Miln

388 (kule p.); ghar'āvāsa°, putta--dāro etc. Nd1 136; Nd2 172a B, 205, cp. J II.95 (ghara°); KhA 39 (enumd as set of dasa palibodhā which are also given and expld in detail at Vism 90 sq.); cp. DhsA 168, and in combn laggana bandhana p. Nd2 332, 620. Two palibodhas are referred to at Vin I.265, viz. āvāsa° and cīvara° (cp. Vin. Texts II.157) and sixteen at Miln 11. Cp. Cpd. 53. -- The minor obstacles (to the practice of kammaṭṭhāna) are described as khuddaka° at Vism 122 & referred to at DhsA 168. -- See also sam°.

Palibhañjana (nt.) [pari+bhañjana] breaking up Nd2 576 (sambhañjana+; v. l. pari°). See also sam°. The spelling phali° occurs at ThA 288.

Palimaṭṭha [pp. of pari+mṛj] polished J V.4. Cp. parimaṭṭha. See also sam°.

Paliveṭhana (adj. nt.) [fr. pari+veṣṭ] wrapping, surrounding, encircling, encumbrance J IV.436; Pug 34; Vism 353 (°camma); DhsA 366.

Paliveṭhita [pp. of paliveṭheti] wrapped round, entwined, encircled, fettered Nd2 107 (°veṭṭh°, combd with laggita & palibuddha); J IV.436; VI.89. Cp. sam°.

Paliveṭheti [pari+veṣṭ] to wrap up, cover, entwine, encircle M I.134; J I.192; II.95; DhA I.269; DhsA 366. -- Pass. paliveṭhīyati Miln 74. -- pp. paliveṭhita (q. v.). See also sam°.

Palisajjati [pari+sṛj] to loosen, make loose S II.89 (mūlāni).

Palissajati [pari+svaj] to embrace D II.266; J V.158 (aor. palissaji=ālingi C). 204, 215; VI.325.

Palissuta [pp. of pari+sru] flowing over J VI.328.

Palugga [pp. of palujjati, Sk. *prarugṇa] broken up, crushed, crumbled Bu II.24; Miln 217.

Palujjati [Pass. of palujati=pa+ruj] to break (intrs.) to fall down, crumble, to be dissolved Vin II.284; D II.181; M I.488; S II.218; III.137; IV.52=Nd2 550 (in exegesis of "loka"); Miln 8; Vism 416. -- pp. palugga (q. v.). Cp. BSk. pralujyati MVastu II.370.

Palujjana (nt.) [fr. palujjati] breaking up, destruction SnA 506.

Paluddha [pp. of pa+lubh] seduced, enticed S IV.307 (where id. p. M I.511 reads paladdha); J I.158; VI.255, 262. See also palobheti & palobhita.

Palumpati [pa+lup] to rob, plunder, deprive of A I.48.

Paleti see palāyati.

Palepa [fr. pa+lip] smearing; plaster, mortar Th 2, 270; ThA 213.

Palepana (nt.) [fr. pa+lip] smearing, anointing; adj. (--°) smeared or coated with M I.429 (gāḷha° thickly smeared).

Paloka [fr. pa+*luj=ruj, thus standing for *paloga, cp. roga] breaking off or in two, dissolution, decay Vin II.284; M I.435=Miln 418 (in formula aniccato dukkhato rogato etc., with freq. v. l. paralokato; cp. A IV.423; Nd2 214; Ps II.238); S III.167 (id.) IV.53; V. 163.

Palokin (adj.) [fr. paloka] destined for decay or destruction S IV.205=Sn 739 (acc. palokinaŋ=jarā--maraṇehi

palujjana--dhamma SnA 506); Th 2, 101 (acc. pl. palokine, see Geiger, P.Gr. § 952).

Palobha [fr. pa+lubh] desire, greed PvA 265.

Palobhana (nt.)=palobha J I.196, 210; II.183; Miln 286.

Palobhita [pp. of palobheti] desired PvA 154.

Palobheti [Caus. of pa+lubh] to desire, to be greedy Sn 703; J I.79, 157, 298; VI.215; SnA 492; DhA I.123, 125; PvA 55.
-- pp. palobhita (q. v.).

Pallanka [pary+anka, cp. Class Sk. palyanka & Māgadhī paliyanka] 1. sitting cross--legged, in instr. pallankena upon the hams S I.124, 144; and in phrase pallankaŋ ābhujati "to bend (the legs) in crosswise" D I.71; M I.56; A III.320; J I.17, 71; Ps I.176; Pug 68; Miln 289; DhA II.201. -- This phrase is expld at Vism 271 and VbhA 368 as "samantato ūru--baddh'āsanaŋ bandhati." -- 2. a divan, sofa, couch Vin II.163, 170 (cp. Vin. Texts III.209, which is to be corrected after Dial. I.12); D I.7; S I.95; J I.268; IV.396; V.161; Vv 311; Pv II.127; III.32; DhA I.19; PvA 189, 219.

Pallati (pallate), is guarded or kept, contracted (poetical) form of pālayate (so Cy.) J V.242.

Pallattha [Sk. *paryasta, pari+pp. of as to throw, cp. Prk pallattha Pischel, Prk. Gr. § 285] the posture of sitting or squatting or lolling J I.163 (here in expln of tipallattha: pallatthaŋ vuccati sayanaŋ, ubhohi passehi ujukam eva ca go--nisinnaka--vasenā ti tīh'ākārehi pallatthaŋ etc.; see under ti°). Cp. ti°, vi°.

Pallatthikā (f.) [fr. pallattha] same meaning as pallattha Vin II.213; III.162 (cp. Vin. Texts I.62; III.141); Vism 79 (dussa°).

Pallatthita [doubtful, perhaps we should read paliyattha, see Kern, Toev. s. v.] perverse J V.79.

Pallala (nt.) [cp. Class Sk. palvala=Lat. palus; Ohg. felawa Q Ger. felber willow; Lith. pélkè moor; BSk. also palvala, e. g. Divy 56] 1. marshy ground M I.117; S III.108 sq. -- 2. a small pond or lake Vin I.230= D II.89; J II.129; V.346.

Pallava (nt.) [cp. Class Sk. pallaka] a sprout J I.250; II.161. See also phallava.

Pallavita (adj.) [fr. pallava] having sprouts, burgeoning, budding Miln 151; VvA 288 (sa° full of sprouts).

Pallāsa see vi°.

Palloma [a contraction of pannaloma, see J.P.T.S. 1889, 206] security, confidence D I.96; M I.17; cp. DA I.266 "loma--haŋsa--mattam pi 'ssa na bhavissati."

Pavakkhati [fut. of pa+vac] only in 1st sq. pavakkhāmi "I will declare or explain" Sn 701, 963=1050 (cp. Nd1 482 & Nd2 under brūmi).

Pavacchati [Sk. prayacchati] see anu°, & cp. pavecchati.

Pavajati [pa+vraj] to wander forth, go about, perambulate; ppr. pavajamāna S I.42 (but may be pavajjamāna "being predicated" in play of word with act. pavadanto in same verse).

Pavajjati [Pass. of pavadati] to sound forth to be played (of music) J I.64 (pavajjayiŋsu, 3rd pl. aor.); VvA 96 (pavajjamāna ppr. med.).

Pavajjana (nt.) [fr. pavajjati, Pass. of pavadati] sounding, playing of music VvA 210.

Pavaḍḍha [pp. of pavaḍḍhati] grown up, increased, big, strong J V.340 (°kāya of huge stature; so read for pavaddha°; expld as vaḍḍhita--kāya).

Pavaḍḍhati [pa+vṛdh] to grow up, to increase M I.7; S II.84, 92; Sn 306 (3rd sg. praet. °atha); Dh 282, 335, 349; Pug 64; PvA 8 (puññaŋ). -- pp. pavaḍḍha & pavuddha.

Pavati1

Pavati1 [pa+vā] to blow forth, to yield a scent Th 1, 528 (=gandhaŋ vissajjati C.). See pavāti.

Pavati2

Pavati2 [of plu, cp. Vedic plavate to swim & Epic Sk. pravate to jump] to hurry on, to rush VvA 42 (but better read with v. l. patati as syn. of gacchati).

Pavatta (adj.) [pp. of pavattati] 1. (adj.) happening, going on, procedure, resulting Th 2, 220 (assu ca pavattaŋ, taken by Mrs. Rh. D. as "tears shed"); ThA 179; PvA 35, 83 (gāthāyo), 120, esp. with ref. to natural products as "that which comes," i. e. normal, natural, raw; °phala ready or natural, wild fruit (gained without exertion of picking), in cpds. °phalika SnA 295 sq.; °bhojana (adj.) J I.6; III.365; Vism 422, and, °bhojin one who lives on wild fruit (a certain class of ascetics, tāpasā) D I.101; M I.78, 343; A I.241; II.206; cp. DA I.269 sq. & SnA 295, 296. °maŋsa fresh or raw meat (flesh) Vin I.217 (cp. Vin. Texts II.81). -- 2. (nt.) "that which goes on," i. e. the circle or whirl of existence Miln 197, 326 (cp. Miln trsln II.200 "starting afresh in innumerable births," quot. fr. C.), opp. appavatta freedom from Saŋsāra, i. e. Nibbāna ibid. -- 3. founded on, dealing with, relating to, being in S IV.115 (kuraraghare p. pabbata); DA I.92 (ādinaya°), 217 (°pīti--sukha being in a state of happiness).

Pavattati [pa+vattati, vṛt] (intrs.) 1. to move on, go forward, proceed Pv I.57; PvA 8, 131; of water: to flow S II.31; J II.104; PvA 143, 154, 198. -- 2. to exist, to be, continue in existence J I.64; PvA 130 (opp. ucchijjati). -- 3. to result, to go on PvA 45 (phalaŋ), 60 (vippaṭisār'aggi). -- pp. pavatta; Caus. pavatteti (q. v.).

Pavattana (adj. nt.) [fr. pavattati] 1. moving forward, doing good, beneficial, useful; f. °i M I.214; Pug 35 (spelt pavattinī in T. as well as Pug A 218). -- 2. execution, performance, carrying out Miln 277 (āṇā,° cp. pavatti).

Pavattayitar [n. ag. to pavatteti] one who sets into motion or keeps up DA I.273 (see foll.).

Pavattar [n. ag. of either pa+vac or pa+vṛt, the latter more probable considering similar use of parivatteti. The P. commentators take it as either] one who keeps up or keeps going, one who hands on (the tradition), an expounder, teacher D I.104 (mantānaŋ p.=pavattayitar DA I.273); S IV.94; Dh 76 (nidhīnaŋ p.=ācikkhitar DhA II.107).

Pavattāpanatta (nt.) [fr. Caus. II. of pavatteti=pavattāpeti] making continue, keeping going, preservation, upkeep Vism 32 (T. °attha).

Pavatti (f.) [fr. pa+vṛt] 1. manifestation, wielding, execution, giving, in āṇā° royal authority J III.504; IV.145; ThA 283. -- 2. happening, incident, news J I.125, 150; II.416; Vism 91; PvA 6, 17, 29, 35, 92, 152, 242, etc.; DhA I.80 (v. l. pavutti). Cp. pavutti.

Pavattita [pp. of pavatteti] set going, inaugurated, established Vin I.11 (dhammacakka); M III.29, 77; S I.191; Sn 556, 557 (dhammacakka); PvA 67 (id.), 140 (sangīti); SnA 454.

Pavattin (adj.) [fr. pa+vṛt] 1. advancing, moving forward, proceeding, effective, beneficial; only in phrase dhammā pavattino A I.279; DA I.4=PvA 2; and in suppavattin (good--flowing, i. e. well--recited?) A IV.140 (of pātimokkha; trsld as "thoroughly mastered" J.P.T.S. 1909, 199, V.71 (id.). -- 2. going on, procedure (in f. °inī) Vin II.271 sq., 277.

Pavatteti [Caus. of pavattati] (trs.) 1. to send forth, set going Vin I.87 (assūni); S II.282 (id.) J I.147 (selagulaŋ pavaṭṭ°); esp. in phrase dhammacakkaŋ p. to inaugurate the reign of righteousness Vin I.8, 11; M I.171; S III.86; Sn 693; Miln 20, 343; VvA 165; PvA 21, etc. -- 2. to cause, produce, make arise J II.102 (mah'oghaŋ); Miln 219. -- 3. to give forth, bestow, give (dānaŋ a gift) Vin IV.5 (spelt ṭṭ); PvA 19, 123, 139. -- 4. to continue, keep on, practise, go on with DhA I.257; PvA 29 (attabhāvaŋ), 42 (kammante). -- 5. to move about, behave, linger DhA I.14 (ṭṭ). <-> 6. to display, execute, wield, enforce Miln 189 (āṇaŋ; cp. āṇāpavatti). -- pp. pavattita (q. v.).

Pavadati [pa+vad] to speak out, speak to, talk, dispute; ppr. pavadanto S I.42 (trsl. "predicate"); Nd1 293. -- aor. pāvādi ThA 71. -- Cp. pāvadati.

Pavana1

Pavana1 (nt.) [cp. Sk. pavana & pāvana, of pū] winnowing of grain Miln 201 (read pavanena ṭṭhāyiko who earned his living by winnowing grain).

Pavana2

Pavana2 (nt.) [cp. Vedic pravaṇa; not with Müller, P.Gr. 24=upavana; perhaps=Lat. pronus "prone"] side of a mountain, declivity D II.254; M I.117; S I.26; II.95, 105; Th 1, 1092; J I.28; II.180; VI.513; Cp. I.15, 101; III.131; Miln 91, 198 sq., 364, 408; Vism 345. Cp. Pavananagara SnA 583 (v. l. BB for Tumbavanagara=Vanasavhaya). Note. Kern, Toev. s. v. defends Müller's (after Subhūti) interpretation as "wood, woodland," and compares BSk. pavana MVastu II.272, 382.

Pavana3

Pavana3 at Vin II.136 in cpd. pavan--anta refers to the end of the girdle (kāyabandhana), where it is tied into a loop or knot. Bdhgh on p. 319 (on C.V. V.29, 2) expls it by pās'anta.

Pavapati [pa+vap] to sow out Th 2, 112.

Pavayha (adv.) [ger. of pavahati] carrying on, pressing, urgently, constantly, always repeated as pavayha pavayha M III.118=DhA II.108; M I.442, 444.

Pavara (adj.) [pa+vara] most excellent, noble, distinguished S III.264; Sn 83, 646, 698 (muni°); Dh 422; Pug 69; Miln 246; PvA 2 (°dhamma--cakka), 67 (id.), 39 (°buddh'āsana); Sdhp 421.

Pavasati [pa+vas] to "live forth," i. e. to be away from home, to dwell abroad Sn 899; J II.123 (=pavasaŋ gacchati); V.91. -- pp. pavuttha (q. v.). Cp. vi°.

Pavassati [pa+vṛṣ] to "rain forth," to begin to rain, shed rain S I.100; Sn 18 sq. (imper. pavassa), 353 (v. l.); J VI.500 ("cry"), 587 (aor. pāvassi). -- pp. pavaṭṭha & pavuṭṭha: see abhi°.

Pavassana (nt.) [fr. pa+vṛṣ] beginning to rain, raining Miln 120.

Pavāta (nt.) [pa+vāta, cp. Vedic pravāta] a draught of air, breeze Vin II.79 (opp. nivāta).

Pavāti [pa+vā] to diffuse a scent Dh 54; Th 1, 528; J V.63 (disā bhāti p. ca). See also pavāyati.

Pavāda [pa+vad, cp. Epic Sk. pravāda talk, saying] talk, disputation, discussion D I.26, 162; M I.63; Sn 538.

Pavādaka (adj.) [fr. pavāda] 1. belonging to a discussion, intended for disputation D I.178 (samaya° "debating hall"). -- 2. fond of discussing Miln 4 (bhassa° "fond of wordy disputation"). Cp. pavādiya.

Pavādiya (adj.) [fr. pavāda, cp. pavādaka] belonging to a disputation, disputing, arguing, talking Sn 885 (n. pl. °āse, taken by Nd1 293 as pavadanti, by SnA 555 as vādino).

Pavāyati [pa+vā] to blow forth, to permeate (of a scent), to diffuse J I.18 (dibba--gandho p.); Vism 58 (dasa disā sīla--gandho p.). Cp. pavāti.

Pavāraṇā (f.) [pa+vṛ, cp. BSk. pravāraṇā Divy 91, 93; whereas Epic Sk. pravāraṇa, nt., only in sense of "satisfaction"] 1. the Pavāraṇā, a ceremony at the termination of the Vassa Vin I.155, 160 (where 2 kinds: cātuddasikā & pannarasikā), II.32. 167; D II.220; S I.190. pavāraṇaŋ ṭhapeti to fix or determine the (date of) P. Vin II.32, 276. Later two kinds of this ceremony (festival) are distinguished, viz. mahā° the great P. and °sangaha, an abridged P. (see DA I.241) J I.29, 82, 193 (mahā°); Vism 391 (id.); SnA 57 (id.); VvA 67 (id.); PvA 140 (id.); -- 2. satisfaction Vism 71.

Pavārita [pp. of pavāreti] 1. satisfied M I.12 (+paripuṇṇa pariyosita); Miln 231; Vism 71. -- 2. having come to the end of the rainy season Vin I.175. -- Freq. in formula bhuttāvin pavārita having eaten & being satisfied Vin I.213 (cp. Vin. Texts I.39); II.300; IV.82; PvA 23.

Pavāreti [Caus. of pa+vṛ, cp. BSk. pravārayati Divy 116, 283, etc.] 1. to invite, offer, present, satisfy S I.190; A IV.79; J III.352. -- 2. to celebrate the Pavāraṇā (i. e. to come to the end of the Vassa) Vin I.160 sq.; II.255; DhA I.87; J I.29, 215; IV.243 (vuttha--vassa p.); Vism 90; SnA 57. -- pp. pavārita (q. v.) See also sam°.

Pavāla & Pavāḷa (m. & nt.) [cp. Class Sk. prabāla, pravāḍa & pravāla] 1. coral J I.394 (°ratta--kambala); II.88; IV.142; Miln 267 (with other jewels), 380 (id.); SnA 117; VvA 112 (°ratana). -- 2. a sprout, young branch, shoot J III.389, 395 (kāḷa--valli°); V.207; Nett 14 (°ankura); SnA 91 (id.).

Pavāḷha [apparently pp. of pavahati (pavāheti), but in reality pp. of pa+bṛh1, corresp. to Sk. prabṛdha (pravṛdha), cp. abbūlha & ubbahati (ud+bṛh1), but cp. also ubbāḷha which is pp. of ud+bādh. At D I.77 (where v. l. pabbāḷha=pabūḷha, unexpld by Bdhgh) it is synonymous with uddharati=ubbahati] 1. carried
away (?), turned away, distracted, dismissed S III.91 (bhikkhu--sangho p.). -- 2. drawn forth, pulled out, taken out D I.77=Ps II.211=Vism 406 (muñjamhā isīkā p.); J VI.67 (muñjā v'isikā p.).

Pavāsa [fr. pa+vas, cp. Vedic pravāsa in same meaning] sojourning abroad, being away from home J II.123; V.434; VI.150; Miln 314. -- Cp. vi°.

Pavāsita 1. (perhaps we should read pavārita?) given as present, honoured J V.377 (=pesita C.). -- 2. (so perhaps to be read for pavūsita T.) scented, permeated with scent [pp. of pavāseti] VvA 237 (v. l. padhūpita preferable).

Pavāsin (adj.) [fr. pavāsa] living abroad or from home, in cira° long absent Dh 219 (=cirappavuttha DhA III.293).

Pavāhaka (adj.) [fr. pa+vah] carrying or driving away Th 1, 758.

Pavāhati [Caus. fr. pa+vah] 1. to cause to be carried away, to remove; freq. with ref. to water: to wash away, cleanse M I.39; S I.79, 183 (pāpakammaŋ nahānena); II.88; Th 1, 349; J I.24; III.176, 225, 289; IV.367; V.134; VI.197; 588; Miln 247; Dāvs II.59; PvA 256. <-> 2. to pull out, draw out D I.77 (better to be read as pabāhati).

Pavāhitatta (nt.) [abstr. fr. pavāhita, pp. of pavāheti] the fact of being removed or cleansed J V.134.

Pavāhana (adj. & nt.) [fr. pa+vah] 1. carrying off, putting away, Th 1, 751. -- 2. wiping off J III.290.

Pavikatthita [pp. of pa+vi+katthati] boasted J I.359.

Pavicaya [fr. pa+vicinati] investigation Sn 1021; Th 1, 593; Pug 25; Nett 3, 87.

Pavicarati [pa+vicarati] to investigate thoroughly M III.85; S V.68.

Pavicinati [pa+vicinati] to investigate, to examine M III.85; S V.68, 262; Nett 21; SnA 545. grd. paviceyya J IV.164, & pavicetabba Nett 21.

Pavijjhati [pa+vyadh] to throw forth or down Vin II.193 (silaŋ cp. J I.173 & V.333); III.82, 178, 415; DA I.138, 154. -- pp. paviddha (q. v.).

Pavijjhana (nt.) [fr. pavijjhati] hurling, throwing J V.67 (Devadattassa silā°, cp. Vin II.193); J I.173; V.333.

Paviṭṭha [pp. of pavisati] entered, gone into (acc.), visited S I.197; II.19; Dh 373; DA I.288; PvA 12, 13.

Pavitakka [pa+vitakka] scepticism, speculation, controversy Sn 834; Nd1 176.

Pavidaŋseti [pa+vi+Caus. of dṛś; daŋseti=dasseti] to make clear, to reveal J V.326 (aor. pavidaŋsayi).

Paviddha [pp. of pavijjhati] thrown down, fig. given up, abandoned Th 1, 350 (°gocara).

Pavineti [pa+vineti] to lead or drive away, expel Sn 507=J V.148.

Pavibhajati [pa+vi+bhaj. Cp. Class Sk. pravibhāga division, distribution] to distribute, to apportion S I.193 (°bhajjaŋ, ppr., with jj metri causa)=Th 1, 1242 (°bhajja ger.).

Pavilīyati [pa+vi+lī] to be dissolved, to melt or fade away S IV.289 (pavilīyamānena kāyena with their body melting from heat; so read for paveliyamānena).

Paviloketi [pa+viloketi] to look forward or ahead J VI.559.

Pavivitta [pp. of pa+vi+vic] separated, detached, secluded, singled M I.14, 77, 386; II.6; S II.29; Vism 73; PvA 127 DhA II.77. Often in phrase appiccha santuṭṭha pavivitta referring to an ascetic enjoying the satisfaction of seclusion Nd2 225=Nd1 3421Q=Vism 25; J I.107; Miln 244, 358, 371 (with appa--sadda appanigghosa).

Paviveka [fr. pa+vi+vic] retirement, solitude, seclusion Vin I.104; II.258 (appicchatā santuṭṭhi+; cp. pavivitta); D I.60; M I.14 sq.; S II.202; V.398; A I.240; Sn 257; Dh 205 (°rasa, cp. DhA III.268); Th 1, 597; J I.9; Ps II.244; Vism 41, 73 (°sukha--rasa); Sdhp 476; DA I.169.

Pavivekatā (f.) [abstr. fr. paviveka]=paviveka Vism 81 (appicchatā etc. in enumn of the 5 dhuta--dhammas).

Pavivekiya (adj.) [fr. paviveka] springing from solitude Th 1, 669.

Pavisati [pa+viś] to go in, to enter (acc.) Sn 668, 673; DhA II.72 (opp. nikkhamati); PvA 4, 12, 47 (nagaraŋ). Pot. °vise Sn 387 imper. pavisa M I.383; S I.213; fut. pavisissati Vin I.87; J III.86; pavissati (cp. Geiger P.Gr. § 652) J II.68; Cp. I.956,

and pavekkhati S IV.199; J VI.76 (nāgo bhūmiyaŋ p.); Dāvs III.26; aor. pāvisi Vin II.79 (vihāraŋ); M I.381; J I.76 (3rd pl. pāvisuŋ), 213; J II.238; Vism 42 (gāmaŋ) PvA 22, 42, 161, 256; and pavisi J II.238; PvA 12, 35; ger. pavisitvā S I.107; J I.9 (araññaŋ); Vism 22; PvA 4, 12, 46, 79 & pavissa S I.200; Dh 127=PvA 104. -- pp. paviṭṭha (q. v.).<-> Caus. paveseti (q. v.).

Pavisana (nt.) [fr. pa+viś] going in, entering, entrance J I.294; II.416; VI.383; DhA I.83. Cp. pavesana.

Pavīṇa (adj.) [cp. Class. Sk. pravīṇa] clever, skilful Dāvs V.33; VvA 168 (v. l. kusala).

Pavīnati [pa+vī to seek, Sk. veti, but with diff. formation in P. cp. Trenckner, Notes 78 (who derives it fr. veṇ) & apaviṇāti. The form is doubtful; probably we should read pacināti] to look up to, respect, honour J III.387 (T. reading sure, but v. l. C. pavīrati).

Pavīhi [pa+vīhi] in pl. diff. kinds of rice J V.405 (=nānappakārā vīhayo).

Pavuccati [Pass. of pavacati] to be called, said, or pronounced Sn 436, 513, 611 & passim; Dh 257; Pv IV.347; PvA 102. The form pavuccate also occurs, e. g. at Sn 519 sq. -- pp. pavutta1 (q. v.).

Pavuṭā at M I.518 is unexplained. The reading of this word is extremely doubtful at all passages. The vv. ll. at M I.518 are pavudhā, pavujā, paṭuvā, *phutā, and the C. expln is pavuṭā=gaṇṭhikā (knot or block?). The identical passage at D I.54 reads paṭuvā (q. v.), with vv. ll. pamuṭā, pamuvucā, while DA I.164 expls pacuṭā =gaṇṭhikā (vv. ll. pamuṭā, pamucā, papuṭā). Dial. I.72 reads pacuṭa, but leaves the word untranslated; Franke, Dīgha, p. 58 ditto.

Pavuṭṭha (pavaṭṭha) [pp. of pavassati] see abhi°.

Pavutta1

Pavutta1 [pp. of pa+vac, but sometimes confounded with pavatta, pp. of pa+vṛt, cp. pavutti] said, declared, pronounced D I.104 (mantapada p.; v.l. °vatta which is more likely; but DA I.273 expls by vutta & vācita); S I.52; Sn 383 (su°=sudesita SnA 373), 868 (=ācikkhita desita, etc. Nd1 271).

Pavutta2

Pavutta2 [pp. of pa+vap] scattered forth, strewn, sown S I.227.

Pavutti [fr. pa+vṛt, cp. Class. Sk. pravṛtti] happening, proceeding, fate, event PvA 31 (v. l. pavatti), 46, 53, 61, 78, 81 and passim (perhaps should be read pavatti at all passages).

Pavuttha [pp. of pavasati] dwelling or living abroad, staying away from home D II.261 (°jāti one who dwells away from his caste, i. e. who no longer belongs to any caste); J V.434; DhA III.293. Freq. in phrase pavutthapatikā itthi a woman whose husband dwells abroad Vin II.268; III.83; Miln 205.

Pavūsita at VvA 237 is misreading either for pavāsita at VvA 237 is misreading either for pavāsita or (more likely) for padhūpita (as v. l. SS.), in meaning "blown" i. e. scented, filled with scent.

Pavekkhati is fut. pavisati.

Pavecchati [most likely (as suggested by Trenckner, Notes 61) a distortion of payacchati (pa+yam) by way of *payecchati>pavecchati (cp. sa--yathā>seyyathā). Not with Morris, J.P.T.S. 1885, 43 fr. pa+vṛṣ, nor with Müller P.Gr. 120 fr. pa+viṣ (who with this derivation follows the P. Commentators, e. g. J III.12 pavesati, deti; SnA 407 (pavesati paṭipādeti);

Geiger P.Gr. § 152, note 3 suggests (doubtfully) a Fut. stem (of viś?)] to give, bestow S I.18; Sn 463 sq., 490 sq.; Th 2, 272; J I.28; III.12 (v. l. pavacchati), 172; IV.363; VI.502, 587 (vuṭṭhi--dhāraŋ pavecchanto devo pāvassi tāvade; v.l. pavattento); Pv II.943 (=deti PvA 130); II.970 (=pavatteti ibid. 139); II.107 (=deti ibid. 144); Miln 375.
another dern suggested by Dr. Barnett in J.R.A.S. 1924, 186 is=Sk. pra--vṛścati.

Paveṇi (f.) [pa+veṇi; cp. late Sk. praveṇi in meanings 1 & 2] 1. a braid of hair, i. e. the hair twisted & unadorned A III.56 -- 2. a mat, cover D I.7 ÷ (see ajina°). -- 3. custom, usage, wont, tradition J I.89; II.353; V.285; VI.380 (kula--tanti, kula--paveṇi); Dpvs XVIII.1; Miln 134 (°upaccheda break of tradition), 190, 226 (+vaŋsa), 227; DhA I.284 (tanti+); PvA 131. -- 4. succession, lineage, breed, race Sn 26 (cp. SnA 39); DhA I.174.
--pālaka guardian of tradition Vism 99 (tanti--dhara, vaŋsanurakkhaka+); DhA III.386.

Pavedana (nt.) [fr. pa+vid] making known, telling, proclamation, announcement only in stanza "nisīd' ambavane ramme yāva kālappavedanā," until the announcement of the time (of death) Th 1, 563 (trsln "until the hour should be revealed")=J I.118=Vism 389=DhA I.248.

Pavedita [pp. of pavedeti] made known, declared, taught M I.67 (su° & du°); S I.231; Dh 79, 281; Sn 171, 330, 838; Nd1 186.

Pavedeti [Caus. of pa+vid] to make known, to declare, communicate, relate S I.24; IV.348; Dh 151; Sn p. 103 (=bodheti ñāpeti SnA 444); PvA 33, 58, 68 (attānaŋ make oneself known), 120. -- pp. pavedita (q. v.).

Pavedhati [pa+vyath, cp. pavyatheti] to be afflicted, to be frightened, to be agitated, quiver, tremble, fear Sn 928 (=tasati etc. Nd1 384); Vism 180 (reads pavedheti) ThA 203 (allavatthaŋ allakesaŋ pavedhanto, misreading for pavesento); DhA II.249. -- Freq in ppr. med. pavedhamāna trembling M I.88; Pv III.55 (=pakampamāna PvA 199); J I.58; III.395. -- pp. pavedhita & pavyadhita (q. v.).

Pavellati [pa+vell] to shake, move to & fro, undulate S IV.289 (paveliyamānena kāyena); J III.395. -- pp. pavellita (q. v.).

Pavellita [pp. of pavellati] shaken about, moving to & fro, swinging, trembling J VI.456.

Pavesa (--°) [fr. pa+viś] entrance ThA 66 (Rājagaha°); DhA IV.150.

Pavesana (nt.) [fr. paveseti] 1. going in, entering, entrance J I.142; PvA 79 (v. l. for T. °vesa), 217, 221 (asipattavana°). -- 2. beginning VvA 71 (opp. nikkhamana). <-> 3. putting in, application J II.102 (daṇḍe p.). -- 4. means of entry, as adj. able to enter J VI.383.

Pavesetar [n. ag. of paveseti] one who lets in or allows to enter, an usher in S IV.194; A V.195.

Paveseti [Caus. of pavisati] 1. to make enter, allow to enter, usher in M I.79; J I.150 (miga--gaṇaŋ uyyānaŋ), 291; VI.179; Vism 39; PvA 38, 44, 61 (gehaŋ), 141 (id.); DhA I.397. -- 2. to furnish, provide, introduce, procure, apply to (acc. or loc.) J III.52 (rajjukaŋ gīvāya); VI.383 (siriŋ); Miln 39 (gehe padīpaŋ), 360 (udakaŋ); DA I.218. Perhaps at ThA 203 for pavedheti. <-> Caus. II. pavesāpeti J I.294 (mātugāmaŋ aggiŋ).

Pavyatheti [Caus. of pa+vyath] to cause to tremble, to shake J V.409. Cp. pavedhati. -- pp. pavyadhita (q. v.).

Pavyadhita [pp. of pa+vyath; the dh through analogy with pavedhita] afflicted, frightened, afraid J VI.61, 166.

Pasaŋsaka [fr. pasaŋsati] flatterer M I.327; J II.439; Sdhp 565.

Pasaŋsati [pa+saŋs] to speak out, praise, commend, agree D I.163; S I.102, 149, 161; J I.143; II.439; V.331; It 16; Sn 47, 163, 390, 658, 906; Dh 30; Pv II.942; DA I.149; PvA 25, 131 (=vaṇṇeti). -- pp. pasattha & pasaŋsita (q. v.). Cp. paṭipasaŋsita.

Pasaŋsana (nt.) [fr. pa+śaŋs] praising, commendation Pug 53; Sdhp 213; PvA 30.

Pasaŋsā (f.) [fr. pa+śaŋs; cp. Vedic praśaŋsā] praise, applause D III.260; S I.202; Th 1, 609; Sn 213, 826, 895; Miln 377; SnA 155. In composition the form is pasaŋsa°, e. g. °āvahana bringing applause Sn 256; °kāma desirous of praise Sn 825, cp. Nd1 163; °lābha gain of praise Sn 828. As adj. pasaŋsa "laudable, praiseworthy" it is better taken as grd. of pasaŋsati (=pasaŋsiya); thus at Pv IV.713 (pāsaŋsa Minayeff); PvA 8, 89 (=anindita).

Pasaŋsita [pp. of pasaŋsati, cp. pasattha] praised S I.232; Sn 829, 928; Dh 228, 230; Nd1 169; PvA 116 (=vaṇṇita) 130.

Pasaŋsiya (adj.) [grd. of pasaŋsati, cp. Vedic praśaŋsia] laudable, praiseworthy S I.149; III.83; A II.19; Sn 658; J I.202; Sdhp 563. Cp. pasaŋsā.

Pasakkati [pa+sakkati] to go forth or out to; ger. pasakkiya S I.199=Th 1, 119; Th 1, 125.

Pasakkhita at J IV.365 is doubtful; perhaps we should read pasakkita (pp. of pasakkati); the C. expls as "lying down" (nipanna acchati, p. 367); Kern, Toev. s. v. proposes change to pamakkhita on ground of vv. ll. vamakkhita & malakita.

Pasankanta [pp. of pa+sankamati, of kram] gone out to, gone forth PvA 22.

Pasankamati [pa+saŋ+kram] to go out or forth to (acc.) Sdhp 277. -- pp. pasankanta.

Pasanga [fr. pa+sanj. Class Sk. prasanga in both meanings] 1. hanging on, inclination, attachment to KhA 18; PvA 130. -- 2. occasion, event; loc. pasange at the occasion of (--°), instead of KhA 213 (karaṇavacana°, where PvA 30 in id. p. reads karaṇ'atthe).

Pasajati [pa+sṛj] to let loose, produce; to be attached to Sn 390 (=allīyati SnA 375).

Pasaṭa [pp. of pa+sṛ] let out, produced D III.167; SnA 109 (conj. for pasava in expln of pasuta).

Pasata1

Pasata1 (adj.) [Vedic pṛṣant, f. pṛṣatī] spotted, only in cpd. °miga spotted antelope J V.418 (v. l. pasada°). The more freq. P. form is pasada°, e. g. S II.279 (gloss pasata°); J V.24, 416; VI.537; SnA 82.

Pasata2

Pasata2 (nt.) [etym.? Late Sk. pṛṣat or pṛṣad a drop; cp. phusita1 rain--drop=pṛṣata; BR. under pṛṣant= pasata1, but probably dialectical & Non--Aryan] a small measure of capacity, a handful (seems to be applied to water only) J I.101 (°mattaŋ udakaŋ); IV.201 (udaka°); V.382 (°mattaŋ pānīyaŋ). Often redupl. pasataŋ pasataŋ "by handfuls" M I.245, J V.164. At DA I.298 it is closely connected with sarāva (cup), as denoting the amount of a small gift.

[pp. of pasaŋsati] praised, extolled, commended S I.169; J III.234; Vv 4421; Miln 212, 361. As pasaṭṭha at Pv II.973 (so to be read for paseṭṭha); IV.152 (=vaṇṇita PvA 241); DhsA 124.

See pasata1.

Pasanna1

Pasanna1 (adj) [pp. of pasīdati] 1. clear, bright Sn 550 (°netta); KhA 64 & 65 (°tilatelavaṇṇa, where Vism 262 reads vippasanna°); Vism 409 (id.). -- 2. happy, gladdened, reconciled, pleased J I.151, 307; Vism 129 (muddha°). -- 3. pleased in one's conscience, reconciled, believing, trusting in (loc.), pious, good, virtuous A III.35 (Satthari, dhamme sanghe); S I.34 (Buddhe); V.374; Vv 59; Sn 698; Dh 368 (Buddha--sāsane); J II.111; DhA I.60 (Satthari). Often combd with saddha (having faith) Vin II.190; PvA 20, 42 (a°), and in cpd. °citta devotion in one's heart Vin I.16; A VI.209; Sn 316, 403, 690; Pv II.16; SnA 490; PvA 129; or °mānasa Sn 402; VvA 39; PvA 67; cp. pasannena manasā S I.206; Dh 2. See also abhippasanna & vippasanna.

Pasanna2

Pasanna2 [pp. of pa+syad] flowing out, streaming, issuing forth; in assu--pasannaŋ shedding of tears S II.179.

Pasannā (f.) [late Sk. prasannā] a kind of spirituous liquor (made from rice) J I.360.

Pasammati [pa+Śam] to become allayed, to cease, to fade away Th 1, 702.

Pasayha is ger. of pasahati (q. v.).

Pasaraṇa (nt.) [fr. pa+sṛ] stretching, spreading, being stretched out PvA 219 (piṭṭhi°). See also pasāraṇa.

Pasava [fr. pa+su] bringing forth, offspring S I.69.

Pasavati [pa+su] to bring forth, give birth to, beget, produce; mostly fig. in combn with the foll. nouns: kibbisaŋ to commit sin Vin II.204; A V.75; pāpaŋ id. Pv IV.150; puññaŋ to produce merit S I.182, 213; A V.76; PvA 121; opp. apuññaŋ Vin II.26; S I.114; veraŋ to beget hatred S II.68; Dh 201. -- Caus. pasaveti in same meaning J VI.106 (pāpaŋ) -- pp. pasūta (q. v.).

Pasavana (nt.) [fr. pa+su] 1. giving birth PvA 35. <-> 2. producing, generating, effecting PvA 31 (puñña°).

Pasaha [fr. pa+sah] overcoming, mastering, in dup° (adj.) hard to overcome J II.219; Miln 21.

Pasahati [pa+sah] to use force, subdue, oppress, overcome M II.99; Sn 443; Dh 7, 128; DhA III.46; J IV.126, 494; V.27. -- ger. pasayha using force, forcibly, by force D II.74 (okkassa+); A IV.16 (id.); S I.143; Sn 72; J I.143; Pv II.92; II.910; (read appasayha for suppasayha); Miln 210 (okassa+; for okkassa?). Also in cpd. pasayha--kārin using force J IV.309; V.425.

Pasākha (m. & nt.) [pa+sākhā; Epic Sk. praśākhā branch] 1. a smaller branch J VI.324 (sākha°). -- 2. branch--like wood, i. e. hard wood Th 1, 72. -- 3. the body where it branches off from the trunk, i. e. abdomen & thighs; the lower part of the body Vin IV.316 (=adho--nābhi ubbha--jānu--maṇḍalaŋ C.). Cp. Suśruta II.31, 10. <-> 4. the extremities (being the 5th stage in the formation of the embryo) S I.206.

Pasāda [fr. pa+sad, cp. Vedic prasāda] 1. clearness, brightness, purity; referring to the colours ("visibility") of the eye J I.319 (akkhīni maṇiguḷa--sadisāni paññāyamāna pañca--ppasādāni ahesuŋ); SnA 453 (pasanna--netto i. e. pañca--vaṇṇa--ppasāda--sampattiyā). In this sense also, in Abhidhamma, with ref. to the eye in function of "sentient organ, sense agency" sensitive surface (so Mrs Rh. D. in Dhs. tsrl. 174) at DhsA 306, 307. -- 2. joy, satisfaction, happy or good mind, virtue, faith M I.64 (Satthari); S I.202; A I.98, 222 (Buddhe etc.); II.84; III.270 (puggala°); IV.346; SnA 155, PvA 5, 35. -- 3. repose, composure, allayment, serenity Nett 28, 50; Vism 107, 135; ThA 258. -- Note. pasāda at Th 2, 411 is to be read pāsaka (see J.P.T.S. 1893 pp. 45, 46). Cp. abhi°.

Pasādaka (adj.) [fr. pasāda] 1. making bright Miln 35 (udaka° maṇi). -- 2. worthy, good, pious PvA 129 (a°). Cp. pāsādika.

Pasādana (nt.) [fr. pa+sad] 1. happy state, reconciliation, purity PvA 132. -- 2. granting graces, gratification DhA III.3 (brahmaṇo mama p. °ṭṭhāne pasīdati he is gracious instead of me giving graces). -- Cp. sam°.

Pasādaniya (adj.) [fr. pasāda] inspiring confidence, giving faith S V.156; Pug 49, 50; VbhA 282 (°suttanta); Sdhp 543; the 10 pāsādaniyā dhammā at M III.11 sq. Cp. sam°.

Pasādiyā at J VI.530 is doubtful; it is expld in C. together with saŋsādiyā (a certain kind of rice: sūkara--sāli), yet the C. seems to take it as "bhūmiyaŋ patita"; v. l. pasāriya. Kern, Toev. s. v. takes it as rice plant & compares Sk. *prasātikā.

Pasādeti [Caus. of pa+sad, see pasīdati] to render calm, appease, make peaceful, reconcile, gladden, incline one's heart (cittaŋ) towards (loc.) D I.110, 139; S I.149; A V.71; Pv II.942 (cittaŋ); Miln 210; PvA 50, 123 (khamāpento p.). -- Cp. vi°.

Pasādhana (nt.) [fr. pa+sādh; cp. Class. Sk. prasādhana in same meaning] ornament, decoration, parure J II.186 (rañño sīsa °kappaka King's headdress--maker i. e. barber); III.437; IV.3 (ura--cchada°); DhA I.227 (°peḷikā), 342 (°kappaka), 393; ThA 267; VvA 165, 187; PvA 155.

Pasādhita [pp. of pasādheti] adorned, arrayed with ornaments, embellished, dressed up J I.489 (maṇḍita°); II.48 (id.); IV.219 (id.); V.510 (nahāta°).

Pasādheti [Caus. of pa+sādh] to adorn, decorate, array Mhvs VII.38; DhA I.398. -- pp. pasādhita (q. v.).

Pasāraṇa (nt.) [fr. pa+sṛ, cp. pasaraṇa] stretching out DA I.196 (opp. sammiñjana); DhA I.298 (hattha°).

Pasārita [pp. of pasāreti] 1. stretched out, usually in contrast with sammiñjita, e. g. at D I.222; Vin I.230; M III.35, 90; S I.137; Vism 19; VvA 6. -- 2. put forth, laid out, offered for sale Miln I.336.

Pasāreti [Caus. of pa+sṛ] 1. to cause to move forwards, to let or make go, to give up J VI.58 (pasāraya, imper.). -- Pass. pasāriyati Vism 318; PvA 240 (are turned out of doors). -- 2. to stretch out, hold out or forth, usually with ref. to either arm (bāhuŋ, bāhaŋ, bāhā) S I.137 (opp. sammiñjeti); DA I.196; PvA 112, 121; or hand (hatthaŋ) J V.41; VI.282; PvA 113; or feet (pāde, pādaŋ) Th 2, 44, 49, cp. ThA 52; DhsA 324 (=sandhiyo paṭippanāmeti). -- 3. to lay out, put forth, offer for sale Vin II.291; DhA II.89. -- pp. pasārita (q. v.), Cp. abhi°

Pasásati [pa+śās] 1. to teach, instruct S I.38; J III.367, 443. -- 2. to rule, reign, govern D II.257; Cp. III.141; PvA 287.

Pasāsana (nt.) [fr. pa+śās] teaching, instruction J III.367.

Pasibbaka (m. nt.) [fr. pa+siv, late Sk. prasevaka> P. pasebbaka>pasibbaka, cp. Geiger. P.Gr. 151] a sack, Vin III.17; J I.112, 351; II.88, 154; III.10, 116, 343 (camma° leather bag); IV.52, 361; V.46 (pūpa°), 483; VI.432 (spelling pasippaka); DA I.41; DhA IV.205.

Pasibbita [pp. of pa+siv] sewn up, enveloped by (--°) Th 1, 1150 (maŋsa--nahāru°).

Pasīdati [pa+sad] 1. to become bright, to brighten up PvA 132 (mukha--vaṇṇo p.). -- 2. to be purified, reconciled or pleased; to be clear & calm, to become of peaceful heart (mano or cittaŋ p.); to find one's satisfaction in (loc.), to have faith D II.202; S I.98; II.199 (sutvā dhammaŋ p.); A III.248; Sn 356, 434, 563; Nd2 426 (=saddahati, adhimuccati okappeti); Vv 5014 (mano me pasīdi, aor.); Vism 129; Miln 9; DhA III.3 (=he is gracious, i. e. good); VvA 6 (better v. l. passitvā); PvA 141. -- pp. pasanna (q. v.). See also pasādeti & vippasīdati.

Pasīdana (nt.) [fr. pasīdati] calming, happiness, purification Ps II.121 (SS passādana).

Pasu [Vedic paśu, cp. Lat. pecu & pecunia, Gr. pe/kos fleece, Goth. vieh, E. fee] cattle M I.79; J V.105; Pv II.1312 (°yoni); Miln 100; PvA 166 (°bhāva); n. pl. pasavo S I.69; Sn 858; gen. pl. pasūnaŋ Sn 311; Pv II.25. -- dupasu bad cattle Th 1, 446.

Pasuka =pasu Vin II.154 (ajaka+).

Pasuta [pp. of pa+sā or si, Sk. prasita, on change of i to u see Geiger, P.Gr. § 193. In meaning confounded with pasavate of pa+su] attached to (acc. or loc.), intent upon (--°), pursuing, doing D I.135 (kamma°); Sn 57 (see Nd2 427), 709, 774, 940, Dh 166, 181; Vism 135 (doing a hundred & one things: aneka--kicca°); DhA III.160; PvA 151 (puñña--kammesu), 175 (kīḷanaka°), 195, 228 (pāpa°).

Pasura (adj.) [reading doubtful] many, abundant J VI.134 (=rāsi, heap C.). We should probably read pacura, as at J V.40 (=bahu C.).

Pasūta [pp. of pasavati] produced; having born, delivered PvA 80.

Pasūti (f.) [fr. pa+su] bringing forth, birth, in °ghara lying--in chamber Nd1 120; Vism 235; KhA 58 (where Vism 259 reads sūtighara).

Paseṭṭha at Pv II.973 is to be read pasaṭṭha (see pasattha).

Pasodheti [pa+Caus. of śudh] to cleanse, clean, purity D I.71 (cittaŋ).

Passa1

Passa1 [cp. Sk. paśya, fr. passati] seeing, one who sees Th 1, 61 (see Morris, in J.P.T.S. 1885, 48).

Passa2

Passa2 (m. & nt.) [Vedic pārśva to parśu & pṛṣṭi rib, perhaps also connected with pārṣṇi side of leg, see under paṇhi] 1. side, flank M I.102; III.3; A V.18; Sn 422; J I.264; III.26. Pleonastic in piṭṭhi° (cp. E. backside) the back, loc. behind J I.292; PvA 55. -- 2. (mountain--) slope, in Himavanta° J I.218; V.396 (loc. pasmani=passe C.).

Passati [Vedic paśyati & *spaśati (aor. aspaṣṭa, Caus. spāśayati etc.); cp. Av. spasyeiti, Gr. ske/ptomai, (E. "scepsis"); Lat. species etc.; Ohg. spehon=Ger. spāhen (E. spy). -- The paradigm pass°, which in literary Sk. is restricted to the pres. stem (paś) interchanges with the paradigm dakkh° & dass° (dṛś): see dassati1] 1. to see -- Pres. passati Vin I.322; S I.69, 132, 198; II.29; Sn 313, 647, 953, 1063, 1142 (cp. Nd2 428); Pv I.23; Miln 218; PvA 11, 102; 1st pl. passāma Sn 76, 153, 164; Pv I.101 (as future); imper. sg. passa Sn 435, 580, 588, 756; J I.223; II.159; Pv II.116, 119; PvA 38; pl. passatha S II.25; Sn 176 sq., 777, & passavho (cp. Sk. paśyadhvaŋ) Sn 998. -- ppr. passaŋ (see Geiger, P.Gr. 972) M II.9; Sn 739, 837, 909; & passanto J III.52; PvA 5, 6; f. passantī S I.199. -- grd. passitabba J IV.390 (a°). -- fut. passissati Pv II.46; PvA 6. -- aor. passi J II.103, 111; III.278, 341. -- 2. to recognise, realise, know: only in combn with jānāti (pres. jānāti passati; ppr. jānaŋ passaŋ): see jānāti 11. -- 3. to find Sn 1118 (=vindati paṭilabhati Nd2 428b); J III.55; Pv II.99. -- Cp. vi°.

Passaddha [pp. of passambhati, cp. BSk. praśrabdha Divy 48] calmed down, allayed, quieted, composed, aṭ ease. Almost exclusively with ref. to the body (kāya), e. g. at Vin I.294; D III.241, 288; M I.37; III.86; S I 126; IV.125; A I.148; V.30; Vism 134; VbhA 283 (°kāyapuggala). -- In lit. appln °ratha when the car had slowed down J III.239. See also paṭi°.

Passaddhatā (f.) [abstr. fr. passaddha] calmness, repose Nd2 166.

Passaddhi (f.) [fr. pa+śrambh] calmness, tranquillity, repose, serenity M III.86; S II.30; IV.78; V.66; A IV.455 sq.; Ps II.244; Dhs 40 (kāya°), 41 (citta°), cp. Dhs. trsl. 23; Vism 129; VbhA 314 (kāya°, citta°); DhsA 150 (=samassāsa--ppatta). Often combd with pāmujja & pīti, e. g. D I.72, 73, 196; Nett 29, 66. Six passaddhis at S IV.217 (with ref. to vācā, vitakka--vicārā, pīti, assāsa--passāsā, saññā--vedanā, rāga--dosa--moha, through the 4 jhānas etc.). Passaddhi is one of the 7 sambojjhangas (constituents of enlightenment): see this & cp. M III.86; Vism 130, 134=VbhA 282 (where 7 conditions of this state are enumd).

Passanā see anu°, vi°.

Passambhati [pa+śrambh] to calm down, to be quiet Vin I.294 (fut °issati); D I.73; M III.86; S V.333; A III.21. -- pp. passaddha; Caus. passambheti (q. v.).

Passambhanā (f.) [fr. passambhati] allayment, calmness, composure Dhs 40, 41, 320.

Passambhati [Caus. of passambhati] to calm down, quiet, allay M I.56, 425; S III.125; Vism 288 (=nirodheti). ppr. passambhayaŋ M I.56; III.82, 89.

Passaya [fr. pa+śri, cp. Class. Sk. praśraya reverence] refuge Cp. III.104. -- Note. °passaya in kaṇṭakapassaya J III.74, & kaṇṭakāpassayika D I.167 (kaṇṭh°); J IV.299 (kaṇṭaka°) is to be read as °apassaya (apa+śri).

Passavati [pa+sru] to flow forth, to pour out Miln 180.

Passasati [pa+śvas] to breathe in D II.291; M I.56; III.82; J III.296; V.43; Vism 271; DhA 1.215. See also assasati & remarks under ā1 3.

Passāva [fr. passavati] urine (lit. flowing out) Vin II.141; IV.266 (p. muttaŋ vuccati); D I.70 (uccāra+); M III.3, 90; J I.164 (uccāra--passāvaŋ vissajjeti), 338; V.164, 389; Vism 235 (uccāra°).
--doṇikā a trough for urine Vin II.221; Vism 235.

Passāsa [fr. pa+śvas] inhaled breath, inhalation S I.106, 159; Ps I.95, 164 sq., 182 sq. Usually in combn assāsapassāsa (q. v.). At Vism 272 passāsa is expl1 as "ingoing wind" and assāsa as "outgoing wind."

Passāsin (adj.) [fr. passāsa] breathing; in ghuru--ghuru° snoring S I.117.

Passika (adj.) (--°) [fr. imper. passa of passati, +ka] only in cpd. ehipassika (q. v.).

Passupati [pa+svap] to sleep, rest, aor. passupi; fut. passupissati J V.70. 71.

Paha1

Paha1 (nt.) [?] flight of steps from which to step down into the water, a ghat (=tittha Bdhgh) D I.223. The meaning is uncertain, it is trsld as "accessible" at Dial. I.283 (q. v. for further detail). Neumann (Majjhima trsln I.513) trsls "ganz und gar erloschen" (pabhā?). It is not at all improbable to take pahaŋ as ppr. of pajahati (as contracted fr. pajahaŋ like pahatvāna for pajahitvāna at Sn 639), thus meaning "giving up entirely." The same form in the latter meaning occurs at ThA 69 (Ap. v.3).

Paha2

Paha2 (adj.)=pahu, i. e. able to (with inf.) J V.198 (C. pahū samattho).

Pahaŋsati1

Pahaŋsati1 [pa+haŋsati1=ghaŋsati1, of ghṛṣ to rub, grind] to strike, beat (a metal), rub, sharpen (a cutting instrument, as knife, hatchet, razor etc.) J I.278; II.102 (pharasuŋ); DhA I.253 (khuraŋ pahaŋsi sharpened the razor; corresponds to ghaṭṭeti in preceding context). -- pp. pahaṭṭha1 & pahaŋsita1 (q. v.).

Pahaŋsati2

Pahaŋsati2 [pa+haŋsati2=hassati, of hṛṣ to be glad, cp. ghaŋsati2] to be pleased, to rejoice; only in pp. pahaṭṭha2 & pahaŋsita2 (q. v.), and in Pass. pahaŋsīyati to be gladdened, to exult Miln 326 (+kuhīyati). See also sam°.

Pahaŋsita1

Pahaŋsita1 [pp. of pahaŋsati] struck, beaten (of metal), refined J VI.218 (ukkā--mukha°), 574 (id.).

Pahaŋsita2

Pahaŋsita2 [pp. of pahaŋsati2] gladdened, delighted, happy DhA I.230 (°mukha); VvA 279 (°mukha SS pahasita at Miln 297 is better to be taken as pp. of pahasati, because of combn haṭṭha pahaṭṭha hasita pahasita.

Pahaṭa [pp. of paharati] assailed, struck, beaten (of musical instruments) J II.102, 182; VI.189; VvA 161 (so for pahata); PvA 253. Of a ball: driven, impelled Vism 143 (°citra--geṇḍuka)=DhsA 116 (so read for pahaṭṭha--citta--bheṇḍuka and correct Expositor 153 accordingly). The reading pahaṭa at PvA 4 is to be corrected to paṭaha.

Pahaṭṭha1

Pahaṭṭha1 [pp. of pahaŋsati1] struck, beaten (of metal) J VI.217 (suvaṇṇa).

Pahaṭṭha2

Pahaṭṭha2 [pp. of pahaŋsati2] gladdened, happy, cheerful, delighted Vin III.14; J I.278 (twice; once as °mānasa, which is wrongly taken by C. as pahaṭṭha1), 443; II.240 (tuṭṭha°); Vism 346 (haṭṭha°); DhA I.230 (tuṭṭha°); VvA 337. In its original sense of "bristling" (with excitement or joy), with ref. to ear & hair of an elephant in phrase pahaṭṭha--kaṇṇa--vāla at Vin II.195= J V.335 (cp. Sk. prahṛṣṭa--roman, N. of an Asura at Kathāsaritsāgara 47, 30).

Pahata [pp. of pa+han] killed, overcome M III.46; S II.54; J VI.512.

Paharaṇa (nt.) [fr. paharati] striking, beating SnA 224; PvA 285.

Paharaṇaka (adj.) [fr. paharaṇa] striking, hitting J I.418.

Paharati [pa+hṛ] to strike, hit, beat J III.26, 347; VI.376; VvA 65; PvA 4; freq. in phrase accharaŋ p. to snap one's finger, e. g. J II.447; see accharā1. aor. pahāsi (cp. pariyudāhāsi) Vv 292 (=pahari VvA 123). -- pp. pahaṭa (q. v.). Caus. paharāpeti. -- 1. to cause to be assailed J IV.150. -- 2. to put on or join on to J VI.32 (°hārāpesi).

Pahasati [pa+has] to laugh, giggle J V.452 (ūhasati+). See also pahassati & pahāsati. -- pp. pahasita (q. v.).

Pahasita [pp. of pahasati or °hassati] laughing, smiling, joyful, pleased Miln 297; J I.411 (nicca° mukha); II.179.

Pahassati [pa+has, perhaps pa+hṛṣ, Sk. harṣati, cp. pahaŋsati2] to laugh, be joyful or cheerful Sn 887 (=haṭṭha pahaṭṭha Nd1 296; cp. SnA 555 hāsajāta). The pp. pahasita (q. v.) is derived fr. pres. pahasati, which makes the equation pahassati=pahaŋsati2 all the more likely.

Pahāna (nt.) [fr. pa+hā, see pajahati] giving up, leaving, abandoning, rejection M I.60, III.4, 72; S I.13, 132 (dukkha°); II.170; III.53; IV.7 sq.; D III.225, 246; A I.82, 134; II.26, 232 (kaṇhassa kammassa °āya).; III.431; Sn 374, 1106 (=vūpasama paṭinissagga etc. Nd2 429)); Dh 331; J I.79; Ps I.26; II.98, 156; Pug 16; Dhs 165, 174, 339; Nett 15 sq., 24, 192; Vism 194 (nīvaraṇa--santāpa°); DhsA 166, 345; VvA 73. --°pariññā see pariññā; --°vinaya avoidance consisting in giving up (coupled with saŋvara--vinaya avoidance by protection, prophylaxis), based on the 5 qualities tadanga--pahāna, vikkhambhana°, samuccheda°, paṭippassaddhi°, nissaraṇa° DhsA 351; SnA 8.

Pahāya is ger. of pajahati (q. v.).

Pahāyin (adj.) [fr. pa+hā, see pajahati] giving up, abandoning Sn 1113, 1132, cp. Nd2 431; Sdhp 500.

Pahāra [fr. pa+hṛ, Class. Sk. prahāra, see paharati] 1. a blow, stroke, hit D I.144 (daṇḍa°); M I.123, 126; Pv IV.167 (sālittaka°); M I.123; DhA III.48 (°dāna--sikkhāpada the precepts concerning those guilty of giving blows, cp. Vin IV.146); PvA 4 (ekappahārena with one stroke). 56 (muggara°), 66 (id.) 253. -- ekappahārena at Vism 418 as adv. "all at once." pahāraŋ deti to give a blow Vin IV.146; S IV.62; A III.121; Vism 314 (pahārasatāni); PvA 191 (sīse). -- 2. a wound J IV.89; V.459 (°mukha).

Pahāraṇa see abhi°.

Pahārin (adj.) [fr. paharati] striking, assaulting J II.211.

Pahāsa [fr. pa+has, cp. Class. Sk. prahāsa] laughing, mirth Dhs 9, 86, 285; VvA 132; Sdhp 223.

Pahāsati in pahāsanto saparisaŋ at ThA 69 should preferably be read as pahāsayanto parisaŋ, thus taken as Caus. of pa+has, i. e. making one smile, gladdening.

Pahāsi is 3rd sg. aor. of paharati; found at Vv 298 (musalena=pahari VvA 113); and also 3rd sg. aor of pajahati, e. g. at Sn 1057 (=pajahi Nd2 under jahati)

Pahāseti [Caus. of pahasati] to make laugh, to gladden, to make joyful Vism 289 (cittaŋ pamodeti hāseti pahāseti).

Pahiṇa (adj.--n.) [fr. pa+hi] sending; being sent; a messenger, in °gamaṇa going as messenger, doing messages D I.5; M I.345; J II.82; Miln 370; DA I.78. See also pahana.

Pahiṇaka (nt.) [fr. pahiṇati?] a sweetmeat A III.76 (v. l. pahenaka). See also paheṇaka. The (late) Sk. form is prahelaka.

Pahiṇati [pa+hi, Sk. hinoti] to send; Pres. pahiṇati. Vin III.140 sq.; IV.18; DhA II.243; aor. pahiṇi J I,60 (sāsanaŋ); V.458 (paṇṇāni); VvA 67; DhA I.72; II.56, 243; ger. pahiṇitva VvA 65. -- pp. pahita2 (q. v.). There is another aor.pāhesi (Sk. prāhaiṣīt) in analogy to which a new pres. pāheti has been formed, so that pāhesi is now felt to be a der. fr. pāheti & accordingly is grouped with the latter. All other forms with he° (pahetuŋ e. g.) are to be found under pāheti.

Pahiṇana (nt.) [fr. pahiṇati] sending, dispatch DhA II.243.

Pahtta1

Pahtta1 [pp. of padahati] resolute, intent, energetic; only in cpd. pahitatta of resolute will (cp. BSk. prahitātman Divy 37) M I.114; S I.53 (expld by Bdhgh with wrong derivation fr. peseti as "pesit--atta" thus identifying pahita1 & pahita2, see

K.S. 320); II.21, 239; III.73 sq.; IV.60, 145, V.187, A II.14, III.21, IV.302 sq.; V.84; Sn 425, 432 sq., 961; It 71; Nd1 477; Th 2, 161 (expld at ThA 143, with the same mistake as above, as pesita citta); Nd1 477 (id.; pesit--atta); Miln 358, 366, 406.

Pahita2

Pahita2 [pp. of pahiṇati] sent J I.86 (sāsana); DhA II.242; III.191 (interchanging with pesita).

Pahīna [pp. of pajahati] given up, abandoned, left, eliminated Vin III.97=IV.27; S II.24; III.33; IV.305; Sn 351 (°jāti--maraṇa), 370, 564, 1132 (°mala--moha); It 32; Nd2 s. v.; Ps I.63; II.244; Pug 12, 22.

Pahīyati [Pass. of pajahati] to be abandoned, to pass away, vanish M I.7; S I.219 (fut. °issati); II.196 (ppr. °īyamāna); V.152; Sn 806; Nd1 124; VbhA 271. Spelt pahiyyati at S V.150.

Pahū (adj.) [cp. Vedic prabhū, fr. pa+bhū] able Sn 98; J V.198; Nd2 615°.

Pahūta (adj.) [pp. of pa+bhū, cp. Vedic prabhūta] sufficient, abundant, much, considerable Sn 428, 862 sq.; Pv I.52 (=anappaka, bahu, yāvadattha C.; Dhp at PvA 25 gives bahuka as inferior variant); I.117 (=apariyanta, uḷāra; v. l. bahū); II.75 (v. l. bahūta); PvA 145 (dhana; v. l. bahuta); SnA 294 (id.), 321 (id.). See also bahūta.
--jivha large tongued D II.18; III.144, 173. --jivhatā the characteristic of a large tongue Sn p. 107. --dhañña having many riches J IV.309. --dhana id. Th 2, 406 (C. reading for T. bahuta--ratana). --pañña rich in wisdom Sn 359, 539, 996. --bhakkha eating much, said of the fire S I.69. --vitta=°dhañña D I.134; Sn 102; PvA 3.

Pahūtika (adj.)=pahuta PvA 135 (v. l. BB bahuta; in expln of bahu).

Paheṇaka (nt.) [cp. BSk. praheṇaka in sense of "sweetmeat" at Divy 13, 258; the *Sk. form is prahelaka] a present J VI.369 (so here, whereas the same word as pahiṇaka at A III.76 clearly means "sweetmeat").

Pahena (nt.) [paheṇa?] same as pahiṇa in °gamana going on errands J II.82.

Pahoti & (in verse) pabhavati [pa+bhu, cp. Vedic prabhavati in meaning "to be helpful"] 1. to proceed from (with gen.), rise, originate D II.217; M III.76; S II.184; as pabhavati at Sn 728=1050 (cp. Nd2 401); (perf. med.) pahottha it has arisen from (gen.), i. e. it was the fault of J V.102. -- 2. to be sufficient, adequate or able (with inf.) D I.240; M I.94; S I.102; Sn 36, 867; J V.305; DA I.192; III.254 (fut. pahossati); VvA 75; Dāvs IV.18. Neg. both with na° & a° viz. nappahoti J VI.204; DhA III.408; nappahosi J I.84; appahoti DhA IV.177; appabhonto PvA 73; in verse appabhavaŋ J III.373 (=appahonto C.). -- pp. pahūta (q. v.).

Pahona in °kāla in °kāla at J III.17 read as pahonaka°.

Pahonaka (adj.) [fr. pahoti] sufficient, enough J I.346; II.122; III.17 (so read for pahona°); IV.277; Vism 404; DhA I.78, 219; VvA 264; PvA 81.

Pāka [Vedic pāka, see pacati] that which is cooked, cooking, quantity cooked J VI.161 (tīhi pākehi pacitvā); VvA 186. Esp. in foll. combn tela° "oil cooking," an oil decoction Vin II.105; thāli° a th. full of cooking J I.186; doṇa° a d. full S I.81; DhA II.8; sosāna° Dhātumañjūsā 132 (under kaṭh). On pāka in appld meaning of "effect, result" see Cpd. 883. -- As nt. in stanza "pākaŋ pākassa paccayo; apākaŋ avipākassa" at VbhA 175. -- Cp. vi°.
--tela an oil concoction or mixture, used for rubbing the body; usually given with its price worth 100 or 1,000 pieces, e. g. sata° J II.397; V.376; VvA 68= DhA III.311; sahassa° J III.372. --vaṭṭa subsistence, livelihood, maintenance Mhvs 35, 120; DhA II.29; VvA 220. --haŋsa a species of water bird J V.356; VI.539; SnA 277.

Pākata (adj.) [=pakata; on ā for a see Geiger, P.Gr. § 331. Cp. Sk. prakaṭa Halāyudha. The spelling is sometimes pākaṭa]

1. common, vulgar, uncontrolled, in phrase pākat--indriya of uncontrolled mind S I.61 (=saŋvarâbhāvena gihikāle viya vivaṭa--indriya K.S. 320), 204; III.93; V.269; A I.70, 266, 280; III.355, 391; Th 1, 109 (C. asaŋvuta, see Brethren 99); Pug 35. -- At Miln 251 pākatā is to be read pāpakā. -- 2. open, common, unconcealed J I.262 (pākaṭo jāto was found out); Sn A 343; PvA 103 (for āvi). -- 3. commonly known, familiar Vism 279; PvA 17 (devā), 23, 78 (su°), 128; VvA 109 (+paññāta); °ŋ karoti to make manifest Vism 287; °bhāva being known DhsA 243; PvA 103. -- 4. renowned, well--known DA I.143; PvA 107.

Pākatika (adj.) [fr. pakati, cp. BSk. prākṛtaka (loka) Bodhicaryâvatāra v. 3, ed. Poussin] natural, in its original or natural state J V.274; Miln 218 (maṇiratana); DhA I.20; VvA 288; PvA 66 (where id. p. J III.167 reads paṭipākatika), 206; pākatikaŋ karoti to restore to its former condition, to repair, rebuild J I.354, also fig. to restore a dismissed officer, to reinstate J V.134.

Pākāra [cp. Epic Sk. prākāra, pa+ā+kṛ] an encircling wall, put up for obstruction and protection, a fence, rampart Vin II.121 (3 kinds: made of bricks, of stone, or of wood, viz. iṭṭhakā°, silā, dāru°); IV.266 (id.); M III.11; S IV.194 (°toraṇa); A IV.107; V.195; J I.63; II.50; VI.330 (mahā°), 341 (+parikhā & aṭṭāla); Pv I.1013 (ayo°); Miln 1; Vism 394 (=parikkhepa--pākāra); DhA III.441 (tiṇṇaŋ pākārānaŋ antare); PvA 24, 52; sāṇi° screen--fencing J II.88; PvA 283.
--iṭṭhakā brick or tile of a wall J III.446 (T. iṭṭhikā). --parikkhitta surrounded by a wall DA I.42. --parikkhepa a fencing Vism 74.

Pākāsiya (adj.) [fr. pa+ā+kāś, cp. pakāsati & Class. Sk. prākāśya] evident, manifest, open, clear J VI.230 (opp. guyha; C. pākāsika).

Pākula (adj.) [pa+ākula] read at Ud 5 in combn akkulapakkula (=ākula--pākula) "in great confusion"; read also in gāthā 7 pākula for bakkula. Cp. Morris, J.P.T.S. 1886, 94 sq.

Pāgabbhiya (nt.) [fr. pagabbha] boldness, impudence, forwardness Sn 930; Nd1 228 sq. (3 kinds, viz. kāyika, vācasika, cetasika), 390 sq.; J II.32; V.449 (pagabbhiya); SnA 165; KhA 242; DhA III.354 (pa°); VvA 121.

Pāguññatā (f.) [abstr. of pāguñña, which is der. fr. paguna] being familiar with, experience Dhs 48, 49; Vism 463 sq., 466.

Pāgusa [cp. Sk. vāgusa, a sort of large fish Halāyudha 3, 37] a certain kind of fish J IV.70 (as gloss, T. reads pāvusa, SS puṭusa, BB pātusa & pāvuma; C. explns as mahā--mukha--maccha).

Pācaka (adj.--n.) [fr. pac, cp. pāceti] one who cooks, a cook; f. °ikā J I.318.

Pācana1

Pācana1 (nt.) [fr. pac, Caus. pāceti] bringing to boil, cooking J I.318 (yāgu°). Cp. pari°.

Pācana2

Pācana2 (nt.) [for pājana, cp. pāceti2 & SnA 147] a goad, stick S I.172; Sn p. 13; V.77; J III.281; IV.310.
--yaṭṭhi driving stick, goad stick S I.115.

Pācariya (--°) [pa+ācariya] only as 2nd part of a (redupl.) compound ācariya--pācariya in the nature of combQ mentioned under a1 3 b: "teacher upon teacher" (expld by CQ as "teacher of teachers") D I.90 (cp. DA I.254); II.237, etc. (see ācariya).

Pācittiya (adj.) [most likely prāk+citta+ika, i. e. of the nature of directing one's mind upon, cp. pabbhāra= *prāg+bhāra. So expld also by S. Lévi J.As. X.20, p. 506. Geiger, P.Gr. § 27, n. 1 inclines to etym. prāyaś+cittaka] requiring expiation,

expiatory Vin I.172, 176; II.242, 306 sq.; IV.1 sq., 258 sq.; A II.242 (dhamma); Vism 22. -- It is also the name of one of the books of the Vinaya (ed. Oldenberg, vol. IV.). See on term Vin. Texts I.18, 32, 245.

Pācīna (adj.) [Vedic prācīna, fr. adv. prāc bent forward] eastern i. e. facing the (rising) sun (opp. pacchā) J I.50 (°sīsaka, of Māyādevī's couch), 212 (°lokadhātu); Miln 6; DA I.311 (°mukha facing east); DhA III.155 (id.); VvA 190; PvA 74, 256. The opposite apācīna (e. g. S III.84) is only apparently a neg. pācīna, in reality a der. fr. apa (apa+ac), as pācīna is a der. fr. pra+ac. See apācīna.

Pāceti1

Pāceti1 [Caus. of pacati] to cause to boil, fig. to cause to torment D I.52 (ppr. pācayato, gen., also pācento). Cp. vi°.

Pāceti2

Pāceti2 [for pājeti, with c. for j (see Geiger, P.Gr. § 393); pra+aj: see aja] to drive, urge on Dh 135 (āyuŋ p. <-> gopālako viya . . . peseti DhA III.60).

Pājana (nt.) [fr. pa+aj, cp. pācana2] a goad SnA 147.

Pājāpeti [Caus. of pājeti] to cause to drive or go on J II.296 (sakaṭāni); III.51 (so read for pajāpeti; BB pāceti & pājeti).

Pājeti [Caus. of pa+aj, cp. aja] 1. to drive (cp. pāceti2) J II.122, 143, III.51 (BB for T. pājāpeti); V.443 (nāvaŋ); VI.32 (yoggaŋ); SnA 147; DhA IV.160 (goṇe). -- 2. to throw (the dice) J VI.281. -- Caus. II. pājāpeti (q. v.).

Pāṭankī (f.) "sedan chair" (?) in phrase sivikaŋ pāṭankiŋ at Vin I.192 (MV V.10, 3) is not clear. The vv. ll. (p. 380) are pāṭangin, pāṭangan pāṭakan. Perhaps pallankaŋ?

Pāṭala (adj.) [cp. Class. Sk. pāṭala, to same root as palita & pāṇḍu: see Walde, Lat. Wtb. under palleo & cp. paṇḍu] pale red, pink J IV.114.

Pāṭalī (f.) [cp. Class. Sk. pāṭalī, to pāṭala] the trumpet flower, Bignonia Suaveolens D II.4 (Vipassī pāṭaliyā mūle abhisambuddho); Vv 359; J I.41 (°rukkha as the Bodhi tree); II.162 (pāṭali--bhaddaka sic. v. l. for phālibhaddaka); IV.440; V.189; VI.537; Miln 338; VvA 42, 164; ThA 211, 226.

Pāṭava (nt.) [cp. late Sk. pāṭava, fr. paṭu] skill KhA 156.

Pāṭikankha (adj.) [grd. of paṭikankhati, Sk. *pratikānkṣya] to be desired or expected M I.25; III.97; S I.88; II.152; A III.143=Sn p. 140 (=icchitabba SnA 504); Ud 36; DhA IV.2 (gati °ā) PvA 63 (id.).

Pāṭikankhin (--°) (adj.--n.) [fr. paṭi+kānka, cp. patikankhin] hoping for, one who expects or desires D I.4; M III.33; A II.209; J III.409.

Pāṭikā (f.) [etym. unknown; with pāṭiya cp. Sk. pāṣya?] half--moon stone, the semicircular slab under the staircase Vin I.180 (cp. Vin. Texts II.3). As pāṭiya at J VI.278 (=piṭṭhi--pāsāṇa C.).

Pāṭikulyā (f.) [fr. paṭi(k)kūla]=pātikkūlyatā (perhaps to be read as such) J V.253 (nava, cp. Vism 341 sq.).

Pāṭikkulyatā (f.) [abstr. fr. paṭikkūla] loathsomeness, objectionableness A III.32; IV.47 sq.; V.64. Cp. paṭikulyatā, paṭikūlatā & pāṭikulyā.

Pāṭidesanīya (adj.) [grd. of paṭideseti with pāṭi for pāṭi in der.] belonging to confession, (a sin) which ought to be confessed Vin I.172; II.242; A II.243 (as °desanīyaka).

Pāṭipada1

Pāṭipada1 (adj.) [the adj. form of paṭipadā] following the (right) Path M I.354=It 80 (+sekha).

Pāṭipada2

Pāṭipada2 [fr. paṭi+pad, see patipajjati & cp. paṭipadā] lit, "entering, beginning"; the first day of the lunar fortnight Vin I.132; J IV.100; VvA 72 (°sattamī).

Pāṭipadaka (adj.) [fr. pāṭipada2] belonging to the 1st day of the lunar fortnight; only with ref. to bhatta (food) & in combn with pakkhika & uposathika, i. e. food given on the half--moon days, on the 7th day of the week & on the first day of the fortnight Vin I.58= II.175; IV.75; (f. °ikā), 78.

Pāṭipuggalika (adj.) [fr. paṭipuggala] belonging to one's equal M III.254 sq. (dakkhiṇā).

Pāṭibhoga [for paṭibhoga (?); difficult to explain, we should suspect a ger. formation *prati--bhogya for *bhujya i. e. "counter--enjoyable," i. e. one who has to be made use of in place of someone else; cp. Geiger, P.Gr. § 24] a sponsor A II.172; Ud 17; It 1 sq.; J II.93; Vism 555 sq.; DhA I.398; VbhA 165.

(nt.) [with Childers plausibly as paṭi+ mokkha, grd. of muc (Caus. mokṣ°) with lengthening of paṭi as in other grd. like pāṭidesaniya. Thus in reality the same as paṭimokkha 2 in sense of binding, obligatory, obligation, cp. J V.25. The spelling is freq. pāti° (BB pāṭi°). The Sk. prāṭimokṣa is a wrong adaptation fr. P. pātimokkha, it should really be pratimokṣya "that which should be made binding." An expln of the word after the style of a popular etym. is to be found at Vism 16] a name given to a collection of various precepts contained in the Vinaya (forming the foundation of the Suttavibhanga, Vin vols. III & IV., ed. Oldenberg), as they were recited on Uposatha days for the purpose of confession. See Geiger, P. Lit. c. 7, where literature is given; & cp. Vin. Texts I.27 sq.; Franke, Dighanikāya p. 66 sq.; --pāṭimokkhaŋ uddisati to recite the P. Vin I.102, 112, 175; II.259; III.8; IV.143; Ud 51; opp. °ŋ ṭhapeti to suspend the (recital of the) P. Vin II.240 sq. -- See Vin I.65, 68; II.95, 240 sq. 249; S V.187; Sn 340; Dh 185, 375; Nd1 365; Vism 7, 11, 16 sq., 36, 292; DhA III.237 (=jeṭṭhakasīla); IV.111 (id.); Sdhp 342, 355, 449. --uddesa recitation of the P. Vin I.102; D II.46; M II.8; SnA 199. --uddesaka one who recites the P. Vin I.115, cp. Vin. Texts I.242. --ṭhapana suspension of the P. Vin II.241 sq.; A V.70. --saŋvara "restraint that is binding on a recluse" (Dial. I.79), moral control under the P. Vin IV.51; D I.62; II.279; III.77, 266, 285; A III.113, 135, 151; IV.140; V.71, 198; It 96, 118; Ud 36; Vism 16 (where expld in detail); VbhA 323; cp. saŋvuta--pāṭimokkha (adj.) Pv IV.132.

Pāṭiyekka see pāṭekka.

Pāṭirūpika (adj.) [fr. paṭirūpa, cp. paṭirūpaka] assuming a disguise, deceitful, false Sn 246.

Pāṭihāra [=pāṭihāra, with pāṭi after analogy of pāṭihāriya] striking, that which strikes (with ref. to marking the time) J I.121, 122 (v. l. SS pāṭihāriya)

Pāṭihārika [=pāṭihāriya or der. fr. pātihāra in meaning of °hāriya] special, extraordinary; only in cpd. °pakkha an extra holiday A I.144; Vv 156 (cp. VvA 71, 109); ThA 38.

Pāṭihāriya (adj.) [grd. formation fr. paṭi+hṛ (paṭihāra) with usual lengthening of paṭi to pāṭi, as in °desanīya, °mokkha etc. Cp. pāṭihīra; BSk. prātihārya] striking, surprising, extraordinary, special; nt. wonder, miracle. Usually in stock phrase iddhi°, ādesanā°, anusāsanī° as the 3 marvels which characterise a Buddha with regard to his teaching (i. e. superhuman power, mind reading, giving instruction) D I.212; III.3 sq.; S IV.290; A I.170; V.327; Ps II.227. -- Further: Vin I.34 (aḍ̤ḍ̤huḍ̤ḍ̤ha°

sahassāni); Vism 378, 390 (yamaka°); VvA 158 (id.); PvA 137 (id.). For yamaka--pāṭihāriya (or °hīra) see yamaka. -- Two kinds of p. are given at Vism 393, viz. pākaṭa° and apākaṭa°. --sappāṭihāriya (with ref. to the Dhamma) wonderful, extraordinary, sublime, as opposed to appāṭi° plain, ordinary, stupid M II.9 (where Neumann, Majjhima Nikāya II.318 trsls sa° "intelligible" and a° "incomprehensible," referring to Chāndogyopaniṣat I.11, 1); D II.104; cp. also Windisch, Māra 71.
--pakkha an extra holiday, an ancient festival, not now kept S I.208 (cp. Th 2, 31); Sn 402 (cp. expln at SnA 378, where var. opinions are given); J IV.320; VI.118. See also Kern's discussion of the term at Toev. II.30.

Pāṭihīra (adj.) [contracted form of pāṭihāriya viâ metathesis *pāṭihāriya>*pāṭihēra>paṭihīra] wonderful; nt. a wonderful thing, marvel, miracle Ps I.125 (yamaka°); II.158 (id.); Mhvs 5, 118; Miln 106; Dāvs I.50; DhA III.213. --appātihīrakathā stupid talk D I.193, 239; Kvu 561 (diff. Kern. Toev. II.30); opp. sa° ibid.

Pāṭī (f.) [?] at VvA 321 in phrase sukka--pakkha--pāṭiyaŋ "in the moonlight half" is doubtful. Hardy in Index registers it as "part, half--," but pakkha already means "half" and is enough by itself. We should probably read paṭipāṭiyaŋ "successively." Note that the similar passage VvA 314 reads sukka--pakkhe pannarasiyaŋ.

Pāṭuka & Pāṭubha only neg. a° (q. v.).

see pātu°.

(adj.) [paṭi+eka; the diaeretic form of pacceka: see Geiger, P.Gr. § 24] several, distinct, single Vin I.134; IV.15; J I.92 (T. pāṭiekka, SS pāṭiyekka); Vism 249 (pāṭiyekka, SS pāṭiekka), 353, 356, 443, 473; DhA IV.7 (pāṭiy° SS pāṭieka). -- nt. °ŋ (adv.) singly, separately, individually Vism 409 (pāṭiy°); VvA 141.

Pāṭeti [Caus. of paṭ] to remove; Pass. pāṭiyati Pv IV.147 (turned out of doors); v. l. pātayati (bring to fall). Prob, in sense of Med. at Miln 152 in phrase visaŋ pāṭiyamāno (doubtful, cp. Kern, Toev. II.139, & Morris, J.P.T.S. 1884, 87).

Pāṭha [fr. paṭh] reading, text--reading; passage of a text, text. Very freq. in Commentaries with phrase "ti pi pāṭho," i. e. "so is another reading," e. g. KhA 78, 223; SnA 43 (°ŋ vikappeti), 178, 192, 477; PvA 25 (pamāda° careless text), 48, 58, 86 and passim.

Pāṭhaka (--°) [fr. pāṭha] reciter; one who knows, expert Nd1 382 (nakkhatta°); J I.455 (asi--lakkhaṇa°); II.21 (angavijjā°), 250 (id.); V.211 (lakkhaṇa° fortune--teller, wise man).

Pāṭhīna [cp. Sk. pāṭhīna Manu 5, 16; Halāyudha 3, 36] the fish Silurus Boalis, a kind of shad J IV.70 (C: pāṭhīna--nāmakaŋ pāsāṇa--macchaŋ); V.405; VI.449.

Pāṇa [fr. pa+an, cp. Vedic prāṇa breath of life; P. apāna, etc.] living being, life, creature D III.48, 63, 133; S I.209, 224; V.43, 227, 441 (mahā--samudde); A I.161; II.73, 176, 192; Sn 117, 247, 394, 704; Dh 246; DA I.69, 161; KhA 26; ThA 253; PvA 9, 28, 35; VvA 72; DhA II.19. -- pl. also pāṇāni, e. g. Sn 117; Dh 270. <-> Bdhgh's defn of pāṇa is "pāṇanatāya pāṇā; assāsapassās'āyatta--vuttitāyā ti attho" Vism 310.
--âtipāta destruction of life, murder Vin I.83 (in "dasa sikkhāpadāni," see also sīla), 85, 193; D III.68, 70, 149, 182, 235; M I.361; III.23; Sn 242; It 63; J III.181; Pug 39 sq.; Nett 27; VbhA 383 (var. degrees of murder); DhA II.19; III.355; DA I.69; PvA 27. --âtipātin one who takes the life of a living being, destroying life D III.82; M III.22; S II.167; It 92; DhA II.19. --upeta possessed or endowed with life, alive [cp. BSk. prāṇopeta Divy 72, 462 etc.] S I.173; Sn 157; DA I.236. --ghāta slaying life, killing, murder DA I.69; --ghātin= âtipātin DhA II.19. --bhu a living being J IV.494. --bhūta=°bhu M III.5; A II.210; III.92; IV.249 sq.; J IV.498. --vadha=âtipāta DA I.69. --sama equal to or as dear as life J II.343; Dpvs XI.26; DhA I.5. --hara taking away life, destructive M I.10=III.97; S IV.206; A II.116, 143, 153; III.163.

Pāṇaka (adj.--n.) (usually --°) [fr. pāṇa] a living being, endowed with (the breath of) life S IV.198 (chap°); DhA I.20 (v. l. BB mata°); sap° with life, containing living creatures J I.198 (udaka); ap° without living beings, lifeless Vin II.216; M I.13,

243; S I.169; Sn p. 15 (udaka); J I.67 (jhāna).

Pāṇana (nt.) [fr. pāṇa] breathing Vism 310 (see pāṇa); Dhātupāṭha 273 ("baḷa" pāṇane).

Pāṇi [Vedic pāṇi, cp. Av. pərənā hand, with n--suffix, where we find m--suffix in Gr. pala/mh, Lat. palma, Oir lām, Ohg. folma=Ags. folm] the hand Vin III.14 (pāṇinā paripuñchati); M I.78 (pāṇinā parimajjati); S I.178, 194; Sn 713; Dh 124; J I.126 (°ŋ paharati); PugA 249 (id.); PvA 56; Sdhp 147, 238. As adj. (--°) "handed," with a hand, e. g. alla° with clean hand Pv II.99; payata° with outstretched hand, open--handed, liberal S V.351; A III.287; IV.266 sq.; V.331.
--tala the palm of the hand D II.17. --bhāga handshare, division by hands VvA 96. --matta of the size of a hand, a handful PvA 70, 116, 119. --ssara hand sound, hand music, a cert. kind of musical instrument D I.6; III.183; DA I.84 (cp. Dial I.8), 231; J V.390, 506; cp. BSk. pāṇisvara MVastu II.52. Also adjQ one who plays this instrument J VI.276; cp. BSk. pāṇisvarika MVastu III.113.

Pāṇikā (f.) [fr. pāṇi; Sk. *pāṇikā] a sort of spoon Vin II.151. Cp. puthu--pāṇikā (°pāṇiyā?) Vin II.106.

Pāṇin (adj.--n.) [fr. pāṇa] having life, a living being S I.210, 226, Sn 220 (acc. pl. pāṇine, cp. Geiger, P.Gr. § 952), 587 (id.), 201, 575; PvA 287; DhA II.19.

Pāta (--°) [fr. pat] 1. fall DA I.95 (ukkā°); PvA 45 (asani°). The reading "anatthato pātato rakkhito" at PvA 61 is faulty we should prefer to read apagato (apāyato?) rakkhito. -- 2. throwing, a throw Sn 987 (muddha°); PvA 57 (akkhi°). See also piṇḍa.

Pātana (nt.) [fr. pāteti] bringing to fall, destroying, killing, only in gabbha° destroying the fœtus, abortion (q. v.) DhA I.47 and passim.

Pātar (adv.) [Vedic prātar, der. fr. *prō̆, *prā, cp. Lat. prandium (fr. prām--edi̯om=pātar--āsa); Gr. prwi/ early; Ohg. fruo=Ger. früh] early in the morning, in foll. forms: (1) pātar (before vowels), only in cpd. °āsa morning meal, breakfast [cp. BSk. prātar--aśana Divy 631] D III.94; Sn 387; J I.232; VvA 294, 308; SnA 374 (pāto asitabbo ti pātar--āso piṇḍa--pātass'etaŋ nāmaŋ). -- katapātarāsa (adj.) after breakfast J I.227; VI.349 (°bhetta); Vism 391. -- (2) pāto (abs.) D III.94; DhA II.60; PvA 54, 126, 128; pāto va right early J I.226; VI.180. -- (3) pātaŋ S I.183; II.242; Th 2, 407. <-> Note. Should piṇḍa--pāta belong here, as suggested by Bdhgh at SnA 374 (see above)? See detail under piṇḍa.

Pātavyatā (f.) [fr. pāt, see pāteti] downfall, bringing to fall, felling M I.305; A I.266; Vin IV.34 (°by°); VbhA 499.

Pātāpeti [Caus. II. of pāteti] to cause to fall, to cause an abortus Vin II.108; DA I.134.

Pātāla [cp. Epic Sk. pātāla an underground cave] proclivity, cliff, abyss S I.32, 127, 197; IV.206; Th 1, 1104 (see Brethren 418 for fuller expln); J III.530 (here expld as a cliff in the ocean).

Pāti [Vedic pāti of pā, cp. Gr. pw_u herd, poimh/n shepherd, Lat. pāsco to tend sheep] to watch, keep watch, keep J III.95 (to keep the eyes open, C. ummisati; opp. nimisati); Vism 16 (=rakkhati in def. of pāṭimokkha).

Pātika =pātī, read at Vism 28 for patika.

Pātita [pp. of pāteti] brought to fall, felled, destroyed Sn 631; Dh 407; J III.176; PvA 31 (so read for patita).

Pātin (--°) (adj.) [fr. pāta] throwing, shooting, only in cpd. dūre° throwing far A I.284; II.170. See akkhaṇa--vedhin.

Pātimokkha see pāṭi°.

Pātī & Pāti (f.) [the femin. of patta, which is Vedic pātra (nt.); to this the f. Ved. pātrī] a bowl, vessel, dish Vin I.157

(avakkāra°), 352 (id.); II.216 (id.); M I.25 (kaŋsa°), 207; S II.233; A IV.393 (suvaṇṇa°, rūpiya°, kaŋsa°); J I.347, 501; II.90; V.377 (suvaṇṇa°) VI.510 (kañcana°); VvA 65; PvA 274.

Pātukamyatā is frequent v. l. for cāṭu--kamyatā, which is probably the correct reading (see this). The meaning (according to Vism 27=VbhA 483) is "putting oneself low," i. e. flattery, "fawning" (Vism trsl. 32). A still more explicit defn is found at VbhA 338. The diff. spellings are as follows: cāṭukamyatā Vism 17, 27; KhA 236; VbhA 338, 483; cāṭukammatā Miln 370; pāṭukamyatā Vbh 246; pātukamyatā Nd2 39. See standing phrase under mugga--sūpyatā.

Pātur (--°) (°pātu) (indecl.) [cp. Vedic prāduḥ in prādur+ bhu; on t for d see Geiger, P.Gr. § 394. As regards etym. Monier Williams suggests prā=pra+dur, door, thus "before the door, openly"; cp. dvāra] visible, open, manifest; only in compn with kṛ and bhū, and with the rule that pātu° appears before cons., whereas pātur° stands before vowels. (1) with kṛ (to make appear): pres. pātukaroti Sn 316; J IV.7; Pug 30; SnA 423; aor. pātvākāsi S II.254; DhA II.64; pp. pātukata Vv 8441. -- (2) with bhū (to become manifest, to appear): pres. pātubhavati D I.220; D II.12, 15, 20, 226; M I.445; S IV 78; Pv II.941 (pot. °bhaveyyuŋ); aor. pāturahosi [cp. BSk. prādurabhūt Jtm. 211] Vin I.5; D I.215; II.20; S I.137; Pv II.86; Miln 10, 18; VvA 188; pl. pāturahaŋsu J I.11, & °ahiŋsu J I.54. <-> pp. pātubhūta S III.39; Dhs 1035; PvA 44.
 --kamma making visible, manifestation S II.254; DhA IV.198. --bhāva appearance, coming into manifestation M I.50; S II.3; IV.78; A I.266; II.130; Sn 560, 998; J I.63; Nd2 s. v.; Vism 437.

Pāteti [Caus. of pat] 1. to make fall, drop, throw off S I.197 (sakuṇo rajaŋ); J I.93 (udakaŋ); Miln 305 (sāraŋ). -- 2. to bring to fall J V.198; Miln 187. -- 3. to kill, destroy, cut off (the head) J I.393; III.177; PvA 31, 115. -- pp. pātita. Caus. II. pātāpeti (q. v.). -- Cp. abhi°. Note. In meaning 3 it would be better to assume confusion with pāṭeti (for phāṭeti=Sk. sphāṭayati to split [sphuṭ=(s)phal], see phāleti & phāṭeti In the same sense we find the phrase kaṭṭhaŋ pāteti to split firewood M I.21 (MA ereti), besides phāleti.

Pātheyya (nt.) [grd. form. fr. patha] "what is necessary for the road," provisions for a journey, viaticum Vin I.244; S I.44; Dh 235, 237; J V.46, 241; DA I.288; DhA I.180; III.335; PvA 5, 154.

Pātheyyaka (nt.)=patheyya PvA 126.

Pāda [Vedic pāda, see etym. under pada] 1. the foot, usually pl. pādā both feet, e. g. Vin I.9, 34, 188; It 111; Sn 309, 547, 768, 835, 1028; J II.114; IV.137; DhA III.196; PvA 4, 10, 40, 68; VvA 105. In sg. scarce, and then specified as eka° & dutiya°, e. g. at Nd2 304III; J VI.354. -- 2. foot or base of a mountain Vism 399 (Sineru°); DhA I.108 (pabbata°). -- 3. the fourth part ("foot") of a verse (cp. pada 4) SnA 239, 273, 343, 363; ThA 23. -- 4. a coin Vin III.47; VvA 77 (worth here 1/4 of a kahāpaṇa and double the value of māsaka; see also kākaṇikā).
 --anguṭṭha a toe M I.337. --anguṭṭhaka same J II.447; Vism 233. --anguli same PvA 125 (opp. to hatth' anguli finger). --aṭṭhika bone of the foot M I.58, 89; III.92; KhA 49. --âpacca offspring fr. the foot (of Brahmā): see bandhu. --ûdara "(using) the belly as feet," i. e. a snake Sn 604. --odaka water for washing the feet Vin I.9. --kathalika (°iya) acc. to Bdhgh either a foot stool or a towel (adhota--pāda--ṭhapanakaŋ pāda--ghaŋsanaŋ vā, see Vin. Texts I.92; II.373) Vin I.9, 46; II.22; IV.310; Kvu 440; VvA 8; DhA I.321. --kudārikā holding the feet like an axe (?) Pv IV.147 (expld at PvA 240 by pādasankhātā kudārikā; does k. here represent kuṭhārikā? The reading & meaning is uncertain). --khīla a corn in the foot Vin I.188 (as °ālādha, cp. Vin Texts II.19). --ghaŋsanī a towel for rubbing the feet (dry) Vin II.130. --cāra moving about on feet J IV.104. --tala the sole of the foot Vin I.179; M III.90; D III.143, 148; PvA 74. --dhovana cleaning or washing one's feet DhA II.9. --pa "drinking with the foot," N. for tree Pv IV.39 (cp. PvA 251); Miln 117, 376; Vism 533; VvA 212; Sdhp 270. --paricārikā "serving on one's feet," i. e. a wife (cp. S I,125) J III.95; VI.268; DhA III.194. --pīṭha a foot--stool Vin I.9 (cp. Vin. Texts I.92); IV.310; DhA III.120=186; VvA 291. --puñchana(ka) wiping one's feet (with a towel) Vism 358 (°rajju--maṇḍalaka, in comparison=VbhA 62); VbhA 285 (°coḷaka); KhA 144; SnA 333; DhA I.415 (°ka). --puñchanī a towel for the feet Vin II.174. --bbhañjana ointment for the feet, foot--salve Vin I.205; J V.197, 376; PvA 44, 78; anointing the feet VvA 44 (°tėla), 295 (id.). --mūla the sole of the foot, the foot J IV.131. Cp. mūla. --mūlika "one who sits at one's feet," a foot--servant, lackey J I.122, 438; II.300 sq. (Gāmaṇicaṇḍa); III.417; V.128; VI.30. --lola loafing about, one who lingers after a thing, a greedy person Sn 63, 972; Nd1 374; Nd2 433; abstr. f. °lolatā SnA 36, & °loliya Nd2 433. --visāṇa "a horn on the foot," i. e. an

impossibility J VI.340. --sambāhana massaging the feet DhA I.38.

Pādaka (adj. n.) [fr. pāda] 1. having a foot or basis Vin II.110 (a°); Sn 205; ThA 78. -- 2. fundamental; pādakaŋ karoti to take as a base or foundation Vism 667. -- 3. (nt.) basis, foundation, base PvA 167. <-> pādaka--jjhāna meditation forming a basis (for further introspective development) Vism 390, 397, 412 sq., 428, 667. -- Cp. āhacca°.

Pādāsi is aor. of padāti.

Pāduka [=pādaka] a little foot J VI.554.

Pādukā (f.) [cp. Epic Sk. pāduka & pādukā] a shoe, slipper, clog Vin I.190; II.142, 222; J III.327; IV.129, 379; V.298; VI.23; Miln 330; DA I.136; DhA III.451 (muñja°). -- At Vin II.143 (according to Rh. D.) pādukā (dāru°) is a kind of stool or stand in a privy.

Pāna [Vedic pāna, fr. pā, pibati=Lat. bibo, pp. pīta, Idg. *po[i], cp. Gr. pi/nw to drink, po/tos drink; Obulg. piti to drink, pivo drink; Lith. penas milk; Lat. potus drink, poculum drinking vessel (=Sk. pātra, P. patta)] drink, including water as well as any other liquid. Often combd with anna° (food), e. g. Sn 485, 487; Pv I.52; and °bhojana (id.) e. g. Dh 249; J I.204. Two sets of 8 drinks are given in detail at Nd1 372. -- Vin I.245, 249 (yāgu°);
S V.375 (majja°); Sn 82, 398, 924; J I.202 (dibba°); Pug 51; PvA 7, 8, 50.
--âgāra a drinking booth, a tavern Vin II.267; III.151; J I.302 (=surā--geha C.); Vbh 247; VbhA 339.

Pānaka (nt.) [fr. pāna] a drink J II.285; IV.30; Dāvs V.2; DhA III.207 (amba°); VvA 99, 291. -- Der. pānakatta (abstr. nt.) being provided with drink J V.243 (a°).

Pānada in cpd. pānad'ûpama at J II.223 is faulty. The meaning is "a badly made sandal," and the reading should probably be (with v. l. & C.) "dupāhan'ûpama," i. e. du(ḥ)+upāhanā. The C. expls as "dukkatupāhan'ûpama."

Pānīya (adj. nt.) [Vedic pānīya, fr. pāna] 1. drinkable S II.111. -- 2. drink, be erage, usually water for drinking Vin II.207; IV.263; J I.198, 450; III.491; V.106, 382; Pv I.107; II.119, 710; PvA 4, 5. A reduced form pāniya (cp. Geiger, P.Gr. § 23) is also found, e. g. Vin II.153; D I.148; Pv II.102.
--ghata a pot for drinking water Vin II.216; J VI.76, 85. --cāṭika drinking vessel DhA IV.129. --cāṭī id. J I.302. --ṭhālika drinking cup Vin II.214; IV.263. --bhājana id. Vin II.153. --maṇḍapa water reservoir (BSk. id. e. g. AvŚ II.86) Vin II.153. --māḷaka (?) J VI.85 (Hardy: Flacourtia cataphracta). --sālā a hall where drinking water is given Vin II.153; PvA 102; cp. papā.

Pānudi see panudati.

Pāpa (adj. nt.) [Vedic pāpa, cp. Lat. patior÷E. passion etc.; Gr. ph_ma suffering, evil; talai/pwros suffering evil] 1. (adj.) evil, bad, wicked, sinful A II.222 sq. (and compar. pāpatara); Sn 57; Dh 119 (opp. bhadra). Other compar--superl. forms are pāpiṭṭha S V.96; pāpiṭṭhatara Vin II.5; pāpiyyasika D III.254. See pāpiya. -- 2. unfertile (of soil) S IV.315. -- 3. (nt.) evil, wrong doing, sin Sn 23, 662; Dh 117 (opp. puñña) 183; Pv I.66; 112; IV.150; DhA II.11. -- pp. pāpāni Sn 399, 452, 674; Dh 119, 265.
--iccha having bad wishes or intentions Vin I.97; D III.246; S I.50; II.156; A III.119, 191, 219 sq.; IV.1, 22, 155; V.123 sq.; Sn 133, 280; It 85; Nd2 342; Vism 24 (def.); VbhA 476; --icchatā evil intention A IV.160, 165; DhA II.77. --kamma evil doing, wickedness, sin, crime D III.182; It 86; Sn 407; Dh 127; Vism 502; VbhA 440 sq.; PvA 11, 25, 32, 51, 84. --kammanta evil--doer, villain S I.Q7. --kammin id. M I.39 Dh 126. --kara id. Sn 674. --karin id. Dh 15, 17. --dassana sinful view Pv IV.355. --dhamma wickedness, evil habit Dh 248, 307; Pug 37; DhA III.4; PvA 98; as adj. at PvA. 58. --dhammin one of evil character or habits Pv I.117. --parikkhaya decay or destruction of demerit (opp. puñña°) Pv II.615. --mitta an evil associate, a bad companion (opp. kalyāṇa°) M I.43, 470; D III.182. --mittatā bad company, association with wicked people A I.13 sq., 83; IV.160, 165; D III.212; Dhs 13, 27; Vbh 359, 369, 371. --sankappa evil thought Sn 280. --sīla bad morals Sn 246. --supina an evil dream (opp. bhaddaka) Vism 312; DhA III.4.

Pāpaka (adj.) [fr. pāpa] bad, wicked, wretched, sinful Vin I.8; S I.149, 207; V.418 (p. akusala citta); Sn 127, 215, 664; Dh 66, 78, 211, 242; J I.128; Pv II.716 (=lāmaka C.); II.93; Pug 19; Dhs 30, 101; Miln 204 (opp. kalyāṇa); Vism 268 (=lāmaka), 312 (of dreams, opp. bhaddaka). -- f. pāpikā Dh 164, 310; a° without sin, innocent, of a young maiden (daharā) Th 2, 370; Vv 314; 326 (so expld by VvA, but ThA explns as faultless, i. e. beautiful).

Pāpaṇika (adj. n.) [pa+āpaṇa+ika] belonging to a shop, i. e. 1. a shopkeeper A I.115 sq. -- 2. laid out in the shop (of cīvara) Vin I.255; Vism 62 (=āpaṇa--dvāre patitaka). See also Vin. Texts II.156.

Pāpika =pāpaka D I.90 (cp. DA I.256); A IV.197.

Pāpita [pp. of pāpeti1, in meaning=pāpika] one who has done wrong, sinful, evil M II.43 (where D I.90 at id. p. has pāpika); DA I.256 (for pāpika, v. l. vāpita).

Pāpimant (adj. n.) [fr. pāpa, cp. Vedic pāpman] sinful; a sinner, esp. used as Ep. of Māra, i. e. the Evil, the wicked one S I.103; A IV.434; Ud 64; Sn 430; Th 1, 1213; Miln 155 sq.; DhA IV.32.

Pāpiyo (adj.) [compar. of pāpa, cp. Sk. pāpīyas] worse, more evil or wicked S I.162, 202; Sn 275; Dh 42, 76; J I.158; IV.303; Miln 155; DhA II.108.

Pāpuṇana (nt.) [fr. pāpuṇāti] attainment J IV.306.

Pāpuṇāti [pa+āp; cp. Sk. prāpnoti] to reach, attain, arrive at, obtain, get to learn. -- pres. pāpuṇāti Vin II.208; J IV.285; VI.149; Pug 70; DA 21; PvA 74, 98, 125, 195; and pappoti S I.25; Dh 27; Vism 501; DhA I.395; pot. pāpuṇe Sn 324; Dh 138; J V.57 (1st pl. pāpuṇeyyāma for T. pappomu); DhA IV.200. aor. apāpuṇi ThA 64, and pāpuṇi J II.229. pret. apattha J V.391 (proh. mā a.). fut. pāpuṇissati J I.260. ger. pāpuṇitvā S II.28; patvā Sn 347, 575, and pappuyya S I.7 (cp. Vin II.56; A I.138), 181, 212. inf. pappotuŋ SI. 129=Th 2, 60, and pāpuṇituŋ VbhA 223. -- grd. pattabba S I.129; II.28; SnA 433. -- pp. patta; Caus. pāpeti2 (q. v.).

Pāpuraṇa (nt.) [through *pāvuraṇa fr. pra+vṛ, cp. Sk. prāvaraṇa] cover, dress, cloak S I.175; Miln 279; DhA III.1. See also pārupana.

Pāpurati [fr. pa+ā+vṛ, cp. Vedic pravṛṇoti] to cover, veil; shut, hide; only neg. a° and only in phrase apāpurati Amatassa dvāraŋ to open the door of Nibbāna Vin I.5; Vv 6427 (=vivarati VvA 284).

Pāpeti1

Pāpeti1 [Denom. fr. pāpa] to make bad, bring into disgrace Vin IV.5. -- pp. pāpita.

Pāpeti2

Pāpeti2 [Caus. of pāpuṇāti] to make attain, to let go to, to cause to reach, to bring to J IV.494; V.205, 260; DA I.136. imper. pāpaya S I.217, and pāpayassu J IV.20. fut. pāpessati J I.260 and pāpayissati J V.8.

Pābhata [pa+ābhata] brought, conveyed DA I.262; SnA 356 (kathā°).

Pābhati (nt.) [pa+ā+pp. of bhṛ] "that which has been brought here," viz. 1. a present, bribe DA I.262. <-> 2. money, price J I.122; V.401, 452. --kathā° "a tale brought," occasion for something to tell, news, story J I.252, 364, 378; SnA 356.

Pāmanga (nt.) [etym.?] a band or chain Vin II.106; III.48; Mhvs 11, 28; Dpvs XII.1; DhA IV.216. See on this Vin. Texts

III.69 & Mhvs trsl. 797.

Pāmujja (nt.) [grd. form. tr. pa+mud, see similar forms under pāmokkha] delight, joy, happiness; often combd with pīti. -- D I.72, 196; S III.134; IV.78=351; V.156, 398; A III.21; V.1 sq., 311 sq., 339, 349; Sn 256; Nett 29; DA I.217; Sdhp 167. See also pāmojja.

Pāmokkha (adj.) [a grd. form. fr. pamukha, with lengthening of a as frequently in similar forms like pāṭidesanīya, pāṭimokkha, pāmojja] 1. chief, first, excellent, eminent, (m.) a leader. -- A II.168 (sanga sa°); Pug 69, 70; Miln 75 (hatthi° state elephant). disā° worldfamed J I.166, 285; II.278; VI.347. -- Freq. in series agga seṭṭha pāmokkha attama, in exegesis of mahā (at Nd2 502 A e. g., when A II.95 reads mokkha for p.). See mahā. Defd as "pamukhe sādhū ti" at VbhA 332. -- 2. facing east Pv IV.353 (=pācīna--dis' âbhimukha).

Pāmojja =pāmujja [Cp. BSk. prāmodya Divy 13, 82, 239] D II.214; III.288; M I.37, 98; S I.203; II.30; V.157; Dh 376, 381; Ps I.177; Dhs 9, 86; Miln 84; Vism 2, 107, 177 (T. pa°); DhA IV.111 (°bahula).

Pāya [fr. pa+ā+yā] setting out, starting S II.218 (nava° newly setting out); instr. pāyena (adv.) for the most part, commonly, usually J V.490; DA I.275 (so read for pāṭhena).

Pāyaka (--°) [fr. pā to drink] drinking J I.252 (vāruṇi°)

Pāyāta [pp of pāyāti] gone forth, set out, started J I.146.

Pāyāti [pra+ā+yā] to set out, start, go forth DhA II.42; aor. 3rd sg. pāyāsi D II.73; J I.64, 223; III.333; VvA 64; PvA 272; 3rd pl. pāyesuŋ J IV.220, and pāyiŋsu D II.96; J I.253; DhA III.257. -- pp. pāyāta (q. v.). See also the quasi synonymous abhiyāti.

Pāyāsa [cp. Class. Sk. pāyāsa] rice boiled in milk, milk--rice, rice porridge S I.166; Sn p. 15; J I.50, 68; IV.391; V.211; Vism 41; SnA 151; DhA I.171; II.88; VvA 32.

Pāyin (adj. n.) [fr. pā, see pivati] drinking J III.338.

Pāyeti [Caus. fr. pā, see pibati] 1. to give to drink, to make drink D II.19; Sn 398 (Pot. pāyaye); Miln 43, 229; DhA I.87 (amataŋ); VvA 75 (yāguŋ); PvA 63; aor. apāyesi S I.143; ger. pāyetvā J I.202 (dibba--pānaŋ); II.115 (lohitaŋ); III.372 (phāṇīt'odakaŋ); IV.30 (pānakaŋ); VI.392 (suraŋ). -- 2. to irrigate J I.215. -- ppr. f. pāyamānā a woman giving suck, a nursing woman D I.166; M I.77; A I.295; II.206; III.227; Pug 55; DhA I.49. -- Caus. II. pāyāpeti J V.422.

Pāra (adj.--nt.) [fr. para] 1. as adv. (°--) beyond, over, across, used as prep. with abl., e. g. pāra--Gangāya beyond the G. S I.207, 214; SnA 228. See under cpds. -- 2. as nt. the other side, the opposite shore S I.169, 183; Sn 1059; Nd1 20 (=amataŋ nibbānaŋ); Dh 385; DhA IV.141 aparā pāraŋ gacchati to go from this side to the other (used with ref. to this world & the world beyond) S IV.174; A V.4; Sn 1130; pāraŋ gavesino M II.64=Th 1, 771--3. Cases adverbially: acc. pāraŋ see sep.; abl. pārato from the other side Vin II.209. -- 3. the guṇa form of para, another: see cpds.:
--atthika (pār') wishing to cross beyond D I.244. --ga "going beyond," traversing, crossing, surmounting S IV.71 (jātimaraṇassa); Sn 32, 997. --gata one who has reached the opposite shore S I.34; II.277; IV.157; A IV.411; Sn 21, 210, 359; Dh 414; Vv 531 (cp. VvA 231); one who has gone over to another party Th 1, 209. --gavesin looking for the other shore Dh 355; DhA IV.80. --gāmin=gata S I.123; A V.232 sq., 253 sq.; DhA II.160. --gū (a) gone beyond, i. e. passed, transcended, crossed S I.195=Nd2 136A (dukkhassa), IV.210 (bhavassa); A II.9 (id.); III.223; It 33 (jarāya); Dh 348. (b) gone to the end of (gen. or. --°), reached perfection in, well--versed in, familiar with, an authority on Sn 992 (sabbadhammānaŋ), 1105 (cp. Nd2 435); D I.88 (tiṇṇaŋ vedānaŋ); DhA III.361 (id.). --dārika an adulterer, lit. one of another's wife S II.259; J III.43 (so read for para°); DhA II.10.

Pāraŋ (adv.--prep.) [acc. of pāra] beyond, to the other side D I.244; M I.135; Sn 1146 (Maccu--dheyya°, vv. ll. °dheyassa & °dheyya°), expld by Nd2 487 as amataŋ nibbānaŋ; VvA 42.
--gata (cp. pāragata) gone to the other side, gone beyond, traversed, transcended M I.135; S II.277; Sn 803; Nd1 114; Nd2 435; Pug 72; Vism 234. --gamana crossing over, going beyond S V.24, 81; A V.4, 313; Sn 1130.

Pāramitā (f.) [pāramī+tā]=pāramī Nett 87.

Pāramī (f.) [abstr. fr. parama, cp. BSk. mantrāṇāŋ pāramiŋ gata Divy 637] completeness, perfection, highest state Sn 1018, 1020; Pug 70; DhA I.5; VvA 2 (sāvakañāṇa°); PvA 139; Sdhp 328. In later literature there is mentioned a group of 10 perfections (dasa pāramiyo) as the perfect exercise of the 10 principal virtues by a Bodhisatta, viz. dāna°, sīla°, nekkhamma°, paññā°, viriya°, khanti°, sacca°, adhiṭṭhāna°, mettā°, upekhā° J I.73; DhA I.84.
--ppatta (pārami°) having attained perfection M III.28; Nd2 435; Miln 21 22; cp. Miln trsl. I.34.

Pārājika [etym. doubtful; suggested are parā+aj (Burnouf); para+ji; pārācika (S. Lévi, see Geiger, P.Gr. § 38, n. 3; also Childers s. v.)] one who has committed a grave transgression of the rules for bhikkhus; one who merits expulsion (see on term Vin. Texts I.3; Miln trsln I.268; II.78) Vin I.172; II.101, 242; A II.241; III.252; V.70; J VI.70, 112; Miln 255; Vism 22; KhA 97, DhA I.76 (as one of the divisions of the Suttavibhanga, see also Vin III.1 sq.).

Pārāpata [Epic Sk. pārāvata] a dove, pigeon J I.242; V.215; VvA 167 (°akkhi); Pgdp 45. See the doublet pārevata.

Pārāyana (nt.) [late Sk. pārāyaṇa, the metric form of parāyana] the highest (farthest) point, final aim, chief object, ideal; title of the last Vagga of the Sutta Nipāta A III.401; Sn 1130; Nd2 438; SnA 163, 370, 604.

Pārikkhattiya =parikkhattatā, Pug 19=VbhA 358.

Pāricariyā (f.) same as paricariya serving, waiting on, service, ministration, honour (for=loc.) D III.189, 250, 281; M II.177; S IV.239; A II.70; III.284, 325, 328; J III.408; IV.490; V.154, 158 (kilesa°); PvA 7, 58, 128. Cp. BSk. pāricāryā MVastu II.225.

Păricchatta =pāricchattaka, Sn 64 (°ka Nd2 439; expld as koviḷāra); J V.393.

Pāricchattaka [Epic Sk. pārijāta, but P. fr. pari+chatta +ka, in pop. etym. "shading all round"] the coral tree Erythmia Indica, a tree in Indra's heaven Vin I.30; A IV.117 sq.; Vv 381 (expld as Māgadhism at VvA 174 for pārijāta, which is also the BSk. form); J I.40; II.20; KhA I.122; SnA 485; DhA I.273; III.211; DhsA 1; VvA 12, 110; PvA 137.

Pārijāta =pāricchattaka, VvA 174.

Pārijuñña (nt.) [abstr. fr. parijuṇṇa, pp. of pari+jur] 1. decay, loss M II.66; DhA I.238; VvA 101 (bhoga°). -- 2. loss of property, poverty PvA 3.

Pāripanthika [fr. paripantha] 1. highwayman, robber S II.188; J V.253. -- 2. connected with danger, threatening, dangerous to (--°) Vism 152; PugA 181 (samādhi°, vipassanā°).

Pāripūrī (f.) [abstr. fr. pari+pūr, cp. BSk. pāripūri AvŚ II.107] fulfilment, completion, consummation S I.139; A V.114 sq.; Sn 1016; J VI.298; Nd2 137 (pada°); SnA 28 (id.); Pug 53; Dhs 1367; DhA I.36; PvA 132, 133; VbhA 468 (°mada conceit of perfection).

Pārima (adj.) [superl. form. fr. pāra] yonder, farther, only combd with °tīra the farther shore D I.244; M I.134, 135; S IV.174; Miln 269; DhA II.100. Cp. BSk. pārimaŋ tīraŋ AvŚ I.148.

Pāribhaṭya (nt.) (& der.) [fr. pari+bhṛ] "petting (or spoiling) the children" (Miln trsl. II.287) but perhaps more likely "fondness of being petted" or "nurture" (as Vism trsl. 32) (being carried about like on the lap or the back of a nurse, as expln at Vism 28=VbhA 483). The readings are different, thus we find °bhaṭyatā at Vbh 240; VbhA 338, 483; °bhatyatā at Vism 17, 23, 27 (vv. ll. °bhaṭṭatā & °bbhaṭṭatā); °bhaṭṭakatā at Miln 370;
°bhaṭṭatā at Vbh 352; KhA 236; Nd2 39. The more det. expln at VbhA 338 is "alankāra--karaṇ' ādīhi dāraka--kīḷāpanaŋ etaŋ adhivacanaŋ." -- See stock phrase under mugga--sūpyatā.

Pāribhogika (adj.) [fr. paribhoga] belonging to use or enjoyment, with ref. to relics of personal use J IV.228 (one of the 3 cetiyas, viz. sarīrika, pāribhogika, uddesika); Miln 341 (id.).

Pārivattaka (adj.)=pari°; changing, turning round (of cīvara) Vin IV.59, 60.

(a probationer), Vin I.136; II.31 sqQ, where distinguished from a pakatatta bhikkhu, a regular, ordained bh. to whom a pārivāsika is inferior in rank.

Pārisajja [fr. parisā] belonging to an assembly, pl. the members of an assembly, esp. those who sit in council, councillors (cp. BSk. pāriṣadya councillor Divy 291) Vin I.348; D I.136; III.64, 65; M I.326; S I.145, 222; A I.142; Miln 234; DA I.297.

Pārisuddhi (f.) [fr. parisuddha] purity Vin I.102, 136 (cp. Vin. Texts I.242, 280); M III.4; A II.194 sq. (°padhāniy'angāni, the four, viz. sīlapārisuddhi, citta°, diṭṭhi°, vimutti°); Nd1 475; Ps I.42 (°sīla); Dhs 165; Miln 336 (ājīva°, and in 4th jhāna); Vism 30 (=parisuddhatā), 46 (°sīla), 278; DhA III.399 (catu° --sīla); IV.111 (ājīva°); Sdhp 342.

Pārihāriya (adj.) [fr. parihāra] connected with preservation or attention, fostering, keeping Vism 3 (°paññā), 98 (°kammaṭṭhāna); SnA 54 (id.).

Pāruta [pp. of pārupati] covered, dressed S I.167, 175; Th 1, 153; J I.59, 347; SnA 401; PvA 48, 161. --duppāruta not properly dressed (without the upper robe) Vin I.44; II.212; S II.231, 271. See also abhipāruta. Note. The form apāruta is apparently only a neg. pāruta, in reality it is apa+ā+vṛta.

Pārupati [metathesis fr. pāpurati=Sk. prāvṛṇoti, pra+ vṛ; see also pāpurati etc.] to cover, dress, hide, veil D I.246; Vin IV.283; M III.94; S II.281; J II.24, 109; Pv II.112 (=nivāseti PvA 147); Mhvs 22, 67; Vism 18; DhA III.325; VvA 44, 127; PvA 73, 74, 77. -- pp. pāruta (q. v.).

Pārupana (nt.) [fr. pārupati] covering, clothing; dress J I.126, 378; III.82; Miln 279; DhA I.70, 164; PvA 74, 76.

Pāreti [Denom. fr. pāra; cp. Lat. portare] to make go through, to bore through, pierce, break (?) J III.185 (reading uncertain).

Pārevata [the Prk. form (cp. Māgadhi pārevaya) of the Sk. pārāpata, which appears also as such in P.] 1. a dove, pigeon A I.162 (dove--coloured); Vv 363 (°akkhi= pārāpat'akkhi VvA 167); J VI.456. -- 2. a species of tree, Diospyros embryopteris J VI.529, 539.

Pāroha [fr. pra+ruh, cp. Sk. *prāroha] 1. a small (side) branch, new twig (of a Nigrodha tree) J V.8, 38, 472; VI.199; SnA 304; PvA 113. -- 2. a shoot, sprout (from the root of a tree, tillering) S I.69 (see C. expln at K.S. 320); J VI.15; DhA II.70; VbhA 475; 476.

Pāla (--°) [fr. pā, see pāleti] a guard, keeper, guardian, protector S I.185 (vihāra°); J V.222 (dhamma°); VvA 288 (ārāma°); Sdhp 285. See also go°, loka°.

Pālaka (--°) [fr. pā] a guardian, herdsman M I.79; S III.154; A IV.127; J III.444.

Pālana (nt.) (& pālanā?) [fr. pāleti 2, to all likelihood for palāyana through *pālāna, with false analogy] moving, running, keeping going, living, in phrase vutti pālana yapana etc. at Vism 145; DhsA 149 167; also in defn of bhuñjati1 as "pālan'ajjhohāresu" by eating & drinking for purposes of living, at Dhtp 379. As pālanā at the Dhs passages of same context as above (see under yapana).

Pālanā (f.) [fr. pāleti cp. Ep. Sk. pālana nt.] guarding, keeping J I.158; Dhs 19, 82,295.

(f.) [cp. Sk. pālī a causeway, bridge Halāyudha III.54] 1. a line, row Dāvs III.61; IV.3; Vism 242 (dvattiŋs'ākāra°), 251 (danta°); SnA 87. -- 2. a line, norm, thus the canon of Buddhist writings; the text of the Pāli Canon, i. e. the original text (opp. to the Commentary; thus "pāliyaŋ" is opposed to "aṭṭhakathāyaŋ" at Vism 107, 450, etc). It is the literary language of the early Buddhists, closely related to Māgadhī. See Grierson, The Home of Lit. Pāli (Bhandarkar Commemoration vol. p. 117 sq.), and literature given by Winternitz, Gesch. d. Ind. Litt., II.10; III.606, 635. The word is only found in Commentaries, not in the Piṭaka. See also Hardy, Introd. to Nett, p. xi. -- J IV.447 (°nayena accord. to the Pāli Text); Vism 376 (°nay'anusārena id.), 394, 401, 565 (°anusārato accord. to the text of the Canon); 607, 630, 660 sq., 693, 712; KhA 41; SnA 333, 424, 519, 604; DhsA 157, 168; DhA IV.93; VvA 117, 203 (pālito+aṭṭhuppattito); PvA 83, 87, 92, 287; and freq. elsewhere.
--vaṇṇanā is explanation of the text (as regards meaning of words), purely textual criticism, as opposed to vinicchaya--kathā analysis, exegesis, interpretation of sense Vbh 291; Vism 240 (contrasted to bhāvanāniddesa).

Pāliguṇṭhima (adj.) [doubtful, fr pali+guṇṭh, see paliguṇṭhita; hapax legomenon] covered round (of sandals) Vin I.186 (Vin. Texts II.15: laced boots); v. l. BB °gunṭhika.

Pālicca (nt.) [fr. palita] greyness of hair M I.49; S II.2, 42; A III.196; Dhs 644, 736, 869; VbhA 98.

Pālibhaddaka [fr. palibhadda=pari+bhadda, very auspicious] the tree Butea frondosa J IV.205; Nd2 680AII; Vism 256 (°aṭṭhi); VbhA 239 (id.); KhA 46, 53; DhsA 14; DhA I.383. As phālibhaddaka (--vana) at J II.162 (v. l. pātali°).

Pāleti [cp. (Epic) Sk. pālayati, fr. pā] 1. to protect, guard, watch, keep Sn 585; J I.55; IV.127; VI.589; Miln 4 (paṭhavī lokaŋ pāleti, perhaps in meaning "keeps, holds, encircles," similar to meaning 2); Sdhp 33. <-> 2. (lit. perhaps "to see through safely"; for palāyati by false analogy) to go on, to move, to keep going, in defn of carati as viharati, iriyati, vattati, pāleti, yapeti, yāpeti at Nd2 237; Vbh 252; DhsA 167. Cp. pālana. So also in phrase atthaŋ pāleti (so read for paleti?) "to come home" i. e. to disappear Sn 1074 (see expld Nd2 28). See other refs. under palāyati. <-> pp. pālita. See also abhi° & pari°. A contracted (poetical) form is found as pallate at J V.242, expld by C. as pālayati (pālayate), used as Med.--Pass.

Pāvaka (adj. n.) [fr. pu, Vedic pāvaka] 1. (adj.) pure, bright, clear, shining J V.419. -- 2. (m.) the fire S I.69; A IV.97; Dh 71, 140; J IV.26; V.63 (=kaṇha--vattanin) VI.236 (=aggi C.); Pv I.85; Vism 170 (=aggi).

Pāvacana (nt.) [pa+vacana, with lengthening of first a (see Geiger, P.Gr. § 331)] a word, esp. the word of the Buddha D I,88; S II.259; Th 1, 587; 2, 457.

Pāvadati [=pavadati] to speak out, to tell, show J II.439; Pv IV.14Q; PvA 118.

Pāvassi see pavassati.

Pāvāra [fr. pa+vṛ] 1. a cloak, mantle Vin I.281; J V.409 (expld as pavara--dibba--vattha!).-- 2. the mango tree KhA 58 (°puppha; Vism 258 at id. p. has pāvāraka°).

Pāvārika [fr. pāvāra] a cloak--seller (?) Vin IV.250.

Pāvāḷa [see pavāḷa] hair; only in cpd. °nipphoṭanā pulling out one's hair S IV.300.

Pāvisa & Pāvekkhi see pavisati.

Pāvuraṇa (nt.) [fr. pa+ā+vṛ; see pāpuraṇa & pārupana] cloak, mantle M I.359; Vin IV.255, 289; ThA 22.

Pāvusa [pa+vṛṣ, cp. Vedic prāvṛṣa & pravarṣa] 1. rain, the rainy season (its first 2 months) Th 1, 597; J V.202, 206. -- 2. a sort of fish J IV.70 (gloss pāgusa, q. v.).

Pāvussaka (adj.) [fr. pāvusa] raining, shedding rain M. I.306; S V.51; A IV.127; J I.95, 96; Miln 114.

Pāsa1

Pāsa1 [Vedic pāśa] a sling, snare, tie, fetter S I.105, 111; A II.182; IV.197; Vin IV.153 (? hattha°); Sn 166; It 36 (Māra°); J III.184; IV.414; PvA 206. On its frequent use in similes see J.P.T.S. 1907, 111.

Pāsa2

Pāsa2 [Class. Sk. prāsa fr. pra+as] a spear, a throw Sn 303; A IV.171 (kuṭhāri° throw of an axe). --asi° a class of deities Miln 191.

Pāsa3

Pāsa3 (a stone?) at PvA 63 (pās'antare) is probably a misreading and to be corrected to palāsa (palās'antare, similarly to rukkh'antare, kaṭṭh'-- and mūl'antare), foliage.

Pāsaŋsa (adj.) [grd. fr. pasaŋsati with pā for pa as in similar formations (see pāmokkha)] to be praised; praiseworthy M I.15, 404; II.227 (dasa °ṭṭhānāni); A V.129 (id.); J III.493; Pv IV.713; Nett 52.

Pāsaka1

Pāsaka1 [fr. pāsa1] a bow, for the dress Vin II.136; for the hair Th 2, 411 (if Morris, J.P.T.S. 1893, 45, 46, is right to be corr. fr. pasāda).

Pāsaka2

Pāsaka2 [fr. pāsa2] a throw, a die J VI.281.

Pāsaka3

Pāsaka3 lintel Vin II.120=148 (see Vin. Texts III.144).

Pāsaṇḍa [cp. late Sk. pāṣaṇḍa] heresy, sect S I.133, A II.466; Th 2, 183 Miln 359; ThA 164. --°ika heretic, sectarian Vin IV.74.

Pāsati (?) only in "sammaŋ pāsanti" at SnA 321 as expln of sammāpāsa (q. v.).

Pāsāṇa [Epic Sk. pāṣāṇa] a rock, stone A I.283; Sn 447; J I.109, 199; V.295; Vism 28, 182, 183; VbhA 64 (its size as cpd with pabbata); DhA III.151; DhsA 389; VvA 157; Sdhp 328.

--guḷa a ball of (soft) stone, used for washing (pumice stone?) A II.200 (sāla--laṭṭhiŋ . . . taccheyya . . . likheyya . . . pāsāṇaguḷena dhopeyya . . . nadiŋ patāreyya), cp. M I.233; and Vism 28 "bhājane ṭhapitaŋ guḷapiṇḍaŋ viya pāsāṇaŋ." --cetiya a

stone Caitya DhA III.253. --tala a natural plateau J I.207. --piṭṭhe at the back of a rock Vism 116. --pokkharaṇī a natural tank Vism 119. --phalaka a slab of stone J IV.328. --macchaka a kind of fish (stone--fish) J IV.70; VI.450. --lekha writing on a stone Pug 32. --sakkharā a little stone, fragment of rock S II.137; A IV.237. --sevāla stone Vallisneria J V.462. --vassa rain of stones SnA 224.

Pāsāṇaka =pāsāṇa Vin II.211.

Pāsāda [pa+ā+sad, cp. Class. Sk. prāsāda] a lofty platform, a building on high foundations, a terrace, palace Vin I.58, 96, 107, 239; II.128, 146, 236 (cp. Vin. Texts I.174; III.178); D II.21; S I.137; A I.64; Sn 409; It 33; Pv II.125; J II.447; IV.153 (pillars); V.217; Vism 339 (°tala); DhsA 107; SnA 502; ThA 253, 286; VvA 197; PvA 23, 75, 279 (cp. upari°); Sdhp 299. --satta--bhū- maka° a tower with 7 platforms J I.227, 346; IV.323, 378; V.426, 577. The Buddha's 3 castles at D II.21; A I.145; J VI.289. See also J.P.T.S. 1907, 112 (p. in similes).

Pāsādika (adj.) [fr. pasāda] 1. pleasing, pleasant, lovely, amiable Vin IV.18; D III.141; S I.95; II.279; A II.104 sq., 203; III.255 sq.; DhA I.119; ThA 266, 281; DA I.141, 281; VvA 6; PvA 46, 186, 187, 261. --samanta° lovely throughout A I.24; V.11. -- 2. comfortable Vism 105.

Pāsāvin (adj.) [fr. pasavati] bringing forth S V.170; J I.394.

Pāsuka [for the usual phāsuka] a rib Vin II.266. (loop? Rh.D.).

Pāsuḷa [for phāsuka] a rib Vin III.105.

Pāssati fat. of pibati (for pivissati).

Pāhuna (m. nt.) [fr. pa+ā+hu, see also āhuna & der.] 1. (m.) a guest A III.260; J VI.24, 516. -- 2. (nt.) meal for a guest D I.97=M II.154; Vism 220; DA I.267.

Pāhunaka (m.--nt.) [fr. pāhuna] 1. (m.) a guest J I.197; IV.274; Miln 107; DA I.267, 288; DhA II.17. -- 2. (nt.) meal for a guest S I.114.

Pāhuṇeyya (adj.) [fr. pāhuna, see also āhuneyya] worthy of hospitality, deserving to be a guest D III.5; S I.220; II.70; A II.56; III.36, 134, 248, 387; IV.13 sq.; V.67, 198; It 88; Vism 220.

Pāhuneyyaka =pāhuṇeyya J III.440.

Pāheti [secondary form. after aor. pāhesi fr. pahiṇati] to send J I.447; Miln 8; PvA 133.

Pi (indecl.) [the enclitic form of api (cp. api 2a); on similarities in Prk. see Pischel, Prk. Gr. § 143] emphatic particle, as prefix only in pidahati and pilandhati, where api° also is found (cp. api 1b). -- 1. also, and also, even so D I.1; Vin IV.139 (cara pi re get away with you: see re); J I.151, 278. -- 2. even, just so; with numbers or num. expressions "altogether, in all, just that many" J I.151; III.275; IV.142. -- cattāro pi J III.51; ubho pi J I.223; sabbe pi Sn 52; J I.280. <-> 3. but, however, on the other hand, now (continuing a story) J I.208; IV.2. -- 4. although, even if J II.110 (ciram pi kho . . . ca although for a long time . . . yet). -- 5. perhaps, it is time that, probably Sn 43; J I.151; II.103. -- 6. pi . . . pi in correlation (like api . . . api): (a) both . . . and; very often untranslatable Sn 681 (yadā pi . . . tadā pi when . . . then), 808 (diṭṭhā pi sutā pi); J I.222 (jale pi thale pi); (b) either . . . or J I.150; II.102.

Piŋsa [pp. of piŋsati2] crushed, ground, pounded DhA III.184 (v. l. piṭṭha, perhaps preferable).

Piŋsati1 [piś or piŋś, cp. Vedic piŋśati, with two bases viz. Idg. *peig, as in P. piñjara & pingala; Lat. pingo to paint,

embroider; and *peik, as in Sk. piŋśati, peśaḥ; Av. paes-- to embellish; Gr. poiki/los many--coloured; Goth. fēh, Ags. fāh id. See detail in Walde, Lat. Wtb. under pingo] to adorn, form, embellish; orig. to prick, cut. Perhaps piŋsare (3. pl. med.) J V.202 belongs here, in meaning "tinkle, sound" (lit. prick), expld in C. by viravati. Other der. see under pingala. piñjara, pesakāra.

Piŋsati2 [piṣ or piŋṣ, Vedic pinaṣṭi, cp. Lat. pinso to grind, pīla=pestle, pistillum=pistil; Lith. paisýti to pound barley; Gr. pti/ssw id.; Ohg. fesa=Nhg. fese] 1. to grind, crush, pound J I.452; II.363; IV.3 (matthakaŋ), 440 (akaluñ candanañ ca silāya p.); Miln 43; DhA III.184 (gandhe piŋsissati; BB pisissati). -- 2. to knock against each other, make a sound J V.202: see piŋsati1. -- pp. piŋsa & piṭṭha1. See also pisati and paṭi°.

Pinka [for pinga yellow, brownish, tawny] a young shoot, sprout J III.389 (v. l. singa, which also points to pinga; expld by pavāla).

Pinga see pinka.

Pingala (adj.) [see piŋsati1, cp. Vedic pingala] 1. reddishyellow, brown, tawny S I.170; J VI.199 (=pingiya). <-> 2. red--eyed, as sign of ugliness J IV.245 (as Np.; combd with nikkhanta--dāṭha); V.42 (tamba--dāṭhika nibbiddha--pingala); Pv II.41 (=°locana PvA 90; +kaḷāra--danta).
--kipillaka the red ant DhA III.206. --cakkhutā redeyedness PvA 250. --makkhikā the gadfly J III.263 (=ḍaŋsa) Nd2 268=SnA 101 (id.); SnA 33 (where a distinction is made between kāṇa--makkhikā and pingala°), 572 (=ḍaŋsa).

Pingiya (adj.) [fr. Vedic pinga] reddish--brown, yellow J VI.199.

Pingulā (f.) [a var. of Sk. pingalā, a kind of owl] a species of bird J VI.538.

Picu1

Picu1 [cp. Class. Sk. picu] cotton Vin I.271; usually in cpds, either as kappāsa° S V.284, 443, or tūla° S V.284, 351 (T. thula°), 443; J V.480 (T. tula°).
--paṭala membrane or film of cotton Vism 445. --manda the Nimb or Neem tree Azadizachta Indica Pv IV.16 (cp. PvA 220); the usual P. form is pucimanda (q. v.).

Picu2

Picu2 [etym. unknown, prob. Non--Aryan] a wild animal, said to be a kind of monkey J VI.537.

Piccha (nt.) [cp. Epic Sk. piccha & puccha tail, to Lat. pinna, E. fin. Ger. finne] tail--feather, esp. of the peacock Vin I.186 (mora°). -- dve° (& de°) having two tail--feathers J V.339, 341 (perhaps to be taken as "wing" here, cp. Halāyudha 2, 84=pakṣa). Cp. piñcha & piñja.

Picchita in su° J V.197 is not clear, C. expl5 by suphassita, i. e. pleasing, beautiful, desirable, thus dividing su--picch°.

Picchila (adj.) [cp. Class. Sk. picchila] slippery Vism 264; VbhA 247 (lasikā=p--kuṇapaŋ); DhA III.4 (°magga).

Piñcha =piccha, i. e. tail--feather, tail Vin II.130 (mora°). Cp. piñja.

Piñja (nt.) [=piccha] a (peacock's) tail--feather J I.38 (mora° kalāpa), 207 (=pekkhuṇa); III.226 (BB piccha & miccha); DA I.41 (mora°); DhA I.394 (id.); VvA 147 (mayūra°; BB piñcha, SS pakkha); PvA 142 (mora° kalāpa).

Piñjara [cp. Class. Sk. piñjara; for etym. see piŋsati1] of a reddish colour, tawny J I.93; DA I.245; VvA 165, 288.

--odaka fruit of the esculent water plant Trapa Bispinosa J VI.563 (v. l. ciñcarodaka), expld by singhāṭaka.

Piñjita (adj.) [fr. piŋsati1, cp. Sk. piñjana] tinged, dyed Miln 240. On expression see Kern, Toev. s. v.

Piññāka (nt.) [to piŋsati2, cp. Class. Sk. piṇyāka] ground sesamum, flour of oil--seeds M I.78, 342; Vin IV.341. (p. nāma tilapiṭṭhaŋ vuccati); VvA 142 (tila° seed cake); PvA 48.
--bhakkha feeding on flour of oil--seeds D I.166; A I.241, 295; II.206; Nd1 417; Pug 55.

Piṭaka [cp. Epic Sk. piṭaka, etym. not clear. See also P. peḷā & peḷikā] 1. basket Vin I 225 (ghaṭa p. ucchanga), 240 (catudoṇika p.); Pv IV.333; Vism 28 (piṭake nikkhitta--loṇa--maccha--phāla--sadisaŋ phaṇaŋ); dhañña° a grain--basket DhA III.370; vīhi° a rice basket DhA III.374. Usually in combn kuddāḷa--piṭaka "hoe and basket," wherever the act of digging is referred to, e. g. Vin III.47; D I.101; M I.127; S II.88; V.53; A I.204; II.199; J I.225, 336; DA I.269. -- 2. (fig.) t.t. for the 3 main divisions of the Pāli Canon "the three baskets (basket as container of tradition Winternitz, Ind. Lit. II.8; cp. peḷā 2) of oral tradition," viz. Vinaya°, Suttanta°, Abhidhamma°; thus mentioned by name at PvA 2; referred to as "tayo piṭakā" at J I.118; Vism 96 (pañca--nikāya--maṇḍale tīṇi piṭakāni parivatteti), 384 (tiṇṇaŋ Vedānaŋ uggahaṇaŋ, tiṇṇaŋ Piṭakānaŋ uggahaṇaŋ); SnA 110, 403; DhA III.262; IV.38; cp. Divy 18, 253, 488. With ref. to the Vinaya mentioned at Vin V.3. -- Piṭaka is a later collective appellation of the Scriptures; the first division of the Canon (based on oral tradition entirely) being into Sutta and Vinaya (i. e. the stock paragraphs learnt by heart, and the rules of the Order). Thus described at D II.124; cp. the expression bhikkhu suttantika vinayadhara Vin II.75 (earlier than tepiṭaka or piṭakadhara). Independently of this division we find the designation "Dhamma" applied to the doctrinal portions; and out of this developed the 3rd Piṭaka, the Abhidhammap. See also Dhamma C. 1. -- The Canon as we have it comes very near in language and contents to the canon as established at the 3rd Council in the time of King Asoka. The latter was in Māgadhī. -- The knowledge of the 3 Piṭakas as an accomplishment of the bhikkhu is stated in the term tepīṭaka "one who is familiar with the 3 P." (thus at Miln 18; Dāvs V.22; KhA 41 with v. l. ti°; SnA 306 id.; DhA III.385). tipetakī (Vin V.3 Khemanāma t.), tipeṭaka (Miln 90), and tipiṭaka--dhara KhA 91. See also below °ttaya. In BSk. we find the term trepiṭaka in early inscriptions (1st century A.D., see e. g. Vogel, Epigraphical discoveries at Sārnāth, Epigraphia Indica VIII. p. 173, 196; Bloch, J. As. Soc. Bengal 1898, 274, 280); the term tripiṭaka in literary documents (e. g. Divy 54), as also tripiṭa (e. g. AvŚ I.334; Divy 261, 505). -- On the Piṭakas in general & the origin of the P. Canon see Oldenberg, in ed. of Vin 1; and Winternitz, Gesch. d. Ind. Litt. 1913, II.1 sq.; III.606, 635. -- Cp. peṭaka.
--ttaya the triad of the Piṭakas or holy Scriptures SnA 328. --dhara one who knows (either one or two or all three) the Piṭaka by heart, as eka°, dvi°, ti° at Vism 62, 99. --sampadāya according to the P. tradition or on the ground of the authority of the P. M I.520 (itihītiha etc.); II.169 (id.); and in exegesis of itikirā (hearsay--tradition) at A I.189=II.191=Nd2 151.

Piṭṭha1

Piṭṭha1 (nt.) [pp. of piŋsati2. cp. Sk. piṣṭa] what is ground, grindings, crushed seeds, flour. Vin I.201, 203; IV.261, 341 (tila°=piññāka); J II.244 (māsa°). As piṭṭhi at J I.347.
--khādaniya "flour--eatables," i. e. pastry Vin I.248 (cp. Vin. Texts II.139). --dhītalikā a flour--doll, i. e. made of paste or a lump of flour PvA 16, 19 (cp. uddāna to the 1st vagga p. 67 piṭṭhi & reading piṇḍa° on p. 17). --piṇḍi a lump of flour Vism 500 (in comp.). --madda flour paste Vin II.151 (expld in C. by piṭṭha--khali; cp. piṭṭhi--madda J III.226, which would correspond to piṣṭī). --surā (intoxicating) extract or spirits of flour VvA 73.

Piṭṭha2

Piṭṭha2 (nt.) [identical in form with piṭṭha3] a lintel (of a door) Vin I.47 (kavāṭa°); II.120 (°sanghāṭa, cp. Vin. Texts III.105), 148, 207.

Piṭṭha3

Piṭṭha3 (nt.) [cp. Vedic pṛṣṭha, expld by Grassmann as pra--stha, i. e. what stands out] back, hind part; also surface, top J I.167 (pāsāṇa° top of a rock). Usually in oblique cases as adv., viz. instr. piṭṭhena along, over, beside, by way of, on J II.111

(udaka°); IV.3 (samudda°), loc. piṭṭhe by the side of, near, at: parikhā° at a ditch PvA 201; on, on top of, on the back of (animals): ammaṇassa p. J VI.381 (cp. piṭṭhiyaŋ); tiṇa° J IV.444; panka° J I.223; samudda° J I.202. -- assa° on horseback D I.103; similarly: vāraṇassa p. J I.358; sīha° J II.244; haṭṭhi° J II.244; III.392. See also following.

Piṭṭhi & Piṭṭhī (f.) [=piṭṭha3, of which it has taken over the main function as noun. On relation piṭṭha> piṭṭhi cp. Trenckner, Notes 55; Franke, Bezzenberger's Beiträge XX.287. Cp. also the Prk. forms piṭṭha, piṭṭhī & piṣṭī, all representing Sk. pṛṣṭha: Pischel, Prk. Gram. §53] 1. the back Vin II.200 (piṭṭhī); M I.354; J I.207; II.159, 279. piṭṭhiŋ (paccāmittassa) passatiQ to see the (enemy's) back, i. e. to see the last of somebody J I.296, 488; IV.208. piṭṭhi as opposed to ura (breast) at Vin II.105; Sn 609; as opposed to tala (palm) with ref. to hand & foot: hattha (or pada--) tala & °piṭṭhi: J IV.188; Vism 361. -- abl. piṭṭhito as adv. (from) behind, at the back of Sn 412 (+anubandhati to follow closely); VvA 256; PvA 78 (geha°). piṭṭhito karoti to leave behind, to turn one's back on J I.71 (cp. pṛṣṭhato--mukha Divy 333). piṭṭhito piṭṭhito right on one's heels, very closely Vin I.47; D I.1, 226. -- 2. top, upper side (in which meaning usually piṭṭha3), only in cpd. °pāsāṇa and loc. piṭṭhiyaŋ as adv. on top of J V.297 (ammaṇa°) piṭṭhi at VvA 101 is evidently faulty reading.
--ācariya teacher's understudy, pupil--teacher, tutor J II.100; V.458, 473, 501. --kaṇṭaka spina dorsi, backbone M I.58, 80, 89; III.92; Vism 271; VbhA 243; KhA 49 sq.; Sdhp 102. --koṭṭhaka an upper room (bath room?) DhA II.19, 20. --gata following behind, foll. one's example Vism 47. --paṇṇasālā a leaf--hut at the back J VI.545. --parikamma treating one's back (by rubbing) Vin II.106. --passe (loc.) at the back of, behind J I.292; PvA 55, 83, 106. --pāda the back of the foot, lit. foot--back, i. e. the heel Vism 251; KhA 51, (°aṭṭhika); DA I.254. --pāsāṇa a flat stone or rock, plateau, ridge J I.278; II.352; VI.279; DhA II.58; VbhA 5, 266. --bāha the back of the arm, i. e. elbow (cp. °pāda) KhA 49, 50 (°aṭṭhi): --maŋsa the flesh of the back PvA 210; SnA 287. --maŋsika backbiting, one who talks behind a person's back Sn 244 (=°maŋsakhādaka C.); J II.186 (of an unfair judge); V.1; Pv III.97 (BB; T. °aka). As °maŋsiya at J V.10. --maŋsikatā backbiting Nd2 39. --roga back--ache SnA 111. --vaŋsa back bone, a certain beam in a building DhA I.52.

Piṭṭhika (adj.) (--°) [fr. piṭṭhi] having a back, in dīgha° with a long back or ridge Sn 604; mudu° having a flexible back Vin III.35.

Piṭṭhikā (f.)=piṭṭhi; loc. piṭṭhikāya at the back of, behind J I.456 (maṇḍala°).

Piṭṭhimant (adj.) [fr. piṭṭhi] having a back, in f. piṭṭhimatī (senā) (an army) having troops on (horse-- or, elephant--) back J VI.396.

Piṭhara (m. & nt.) [cp. Epic Sk. piṭhara] a pot, a pan Miln 107 (spelt pīthara). As piṭharaka [cp. BSk. piṭharikā Divy 496; so read for T. piparikā] at KhA 54 to be read for T. pivaraka according to App. SnA 869.

Piṇḍa [cp. Vedic piṇḍa; probably connected with piṣ i. e. crush, grind, make into a lump; Grassmann compares pīḍ to press; on other attempts at etym. see Walde, Lat. Wtb. s. v. puls] 1. a lump, ball, thick (& round) mass S I.206 (aṭṭhīyaka°); Pv III.55 (nonīta°); VvA 62 (kummāsa°), 65; Sdhp 529 (ayo°). -- 2. a lump of food, esp. of alms, alms given as food S I.76; Sn 217, 388, 391; J I.7 (nibbuta° cooled); Miln 243 (para °ŋ ajjhupagata living on food given by others). piṇḍāya (dat.) for alms, freq. in combn with carati, paṭikkamati, (gāmaŋ) pavisati, e. g. Vin II.195; III.15; M III.157; Sn 386; SnA 141, 175; PvA 12, 13, 16, 47, 81, 136 and passim. -- 3. a conglomeration, accumulation, compressed form, heap, in akkhara° sequence of letters or syllables, context DhA IV.70.
--attha condensed meaning, résumé J I.233, 275, 306; KhA 124, 192. Cp. sampiṇḍanattha. --ukkhepakaŋ in the manner of taking up lumps (of food), a forbidden way of eating Vin II.214=IV.195, cp. Vin. Texts I.64 (=piṇḍaŋ piṇḍaŋ ukkhipitvā C.). --gaṇanā counting in a lump, summing up DA I.95. --cāra alms--round, wandering for alms Sn 414. --cārika one who goes for alms, begging Vin II.215; III.34, 80; IV.79; J I.116; VvA 6. --dāyika (& °dāvika) one who deals out food (as occupation of a certain class of soldiers) D I.51 (°dāvika); A IV.107 (v. l. °dāyaka); Miln 331; cp. DA I.156. See also Geiger, P.Gr. 46, 1; Rh. D. Dial. I.68 (trsl. "camp--follower"); Franke, Dīgha trsl. 531 trsl. "Vorkämpfer" but recommends trsl. "Klossverteiler" as well). --dhītalikā a doll made of a lump of dough, or of pastry PvA 17; cp. piṭṭha°. --paṭipiṇḍa (kamma) giving lump after lump, alms for alms, i. e. reciprocatory begging J II.82 (piṇḍa--paṭipiṇḍena jīvikaŋ kappesuŋ), 307 (piṇḍapāta--paṭipiṇḍena jīvikaŋ kappenti); V.390 (mayaŋ piṇḍa--paṭipiṇḍa--kammaŋ na karoma). --pāta food received in the alms--bowl (of the bhikkhu),

alms--gathering (on term see Vism 31 yo hi koci āhāro bhikkhuno piṇḍolyena patte patitattā piṇḍapāto ti vuccati, and cp. BSk. piṇḍapāta--praviṣṭha AvŚ I.359; piṇḍapāta--nirhāraka Divy 239) Vin I.46; II.32 (°ŋ nīharāpeti), 77, 198, 223; III.80, 99; IV.66 sq., 77; M III.297; S I.76, 92; A I.240; II.27, 143; III.109, 145 sq.; V.100; Sn 339; J I.7, 149, 212, 233; Pug 59; Vism 31, 60; VbhA 279 (°âpacāyana); SnA 374; PvA 11 sq., 16, 38, 240. --pātika one who eats only food received in the alms--bowl; °anga is one of the dhutanga ordinances (see dhutanga) Vin I.253; II.32 (°anga), 299 (+paŋsukūlika); III.15 (id.); M I.30; III.41; A III.391; Pug 59, 69; SnA 57 (°dhutanga). --piṇḍapātika bhikkhu a bh. on his alms--round Vism 246 (in simile); VbhA 229 (id.). Cp. BSk. piṇḍapātika AvŚ I.248. --pātikatta (abstr. to prec.) the state of eating alms--food, a characteristic of the Buddhist bhikkhu M III.41; S II.202, 208 sq.; A I.38; III.109.

Piṇḍaka [fr. piṇḍa] (alms)--food A IV.185 (SS piṇḍapāta); in phrase na piṇḍakena kilamati not go short of food Vin III.15, 87; IV.23, in ukka--piṇḍaka meaning a cluster of msects or vermin Vin I.211=239 (v. l. piṇḍuka).

Piṇḍi (f.) [cp. piṇḍa & Sk. piṇḍī] a lump, round mass, ball, cluster D I.74=A III.25 (nahāniya° ball of fragrant soap; DA I.218: piṇḍa); M III.92; J I.76 (phala°); II.393; III.53 (amba°); Miln 107; Vism 500 (piṭṭha°); DhA III.207 (amba°).

Piṇḍika (--°) in chatta°--vivara is a little doubtful, the phrase prob. means "a crevice in the covering (i. e. the round mass) of the canopy or sunshade" J VI.376. <-> Dutoit (J. trsln VI.457) translates "opening at the back of the sunshade," thus evidently reading "piṭṭhika."

Piṇḍita (adj.) [pp. of piṇḍeti, cp. BSk. piṇḍitamūlya lump--sum Divy 500] 1. made into a lump, massed together, conglomerated, thick Th 2, 395. -- 2. "balllike," close, compact; of sound: J II.439; VI.519.

Pindiyālopa [piṇḍi+ālopa] a morsel of food Vin I.58 (°bhojana), 96 (id.); A II.27; It 102.

Piṇḍeti [Denom. fr. pinḍa] to ball together, mix, put together Pv II.952 (=pisana--vasena yojeti PvA 135). <-> pp. piṇḍita.

Piṇḍola [etym. unclear] one who seeks alms S III.93= It 89; cp. Np. °bhāradvāja SnA 346, 514, 570.

Piṇḍolya (nt.) [fr. piṇḍola] asking for alms, alms--round S III.93=It 89; Vism 31.

Pitar [Vedic pitṛ, pitar--; cp. Gr. path/r; Lat. pater, Juppiter, Dies--piter=*zeu\s path/r; Goth. fadar=Ger. vater= E. father; Oir. athir etc. to onomat. syllable *pa--pa, cp. tāta & mātā] father. -- Cases: sg. nom. pitā S I.182; Dh 43; J V.379; SnA 423; acc. pitaraŋ Dh 294; & pituŋ Cp. II.93;
instr. pitarā J III.37, pitunā, petyā J V.214; dat. gen. pitu M III.176; J IV.137; VI.365, 589; & pituno Vin I.17 (cp. Prk. piuṇo); abl. pitarā J V.214; loc. pitari. -- pl. nom. pitaro Sn 404; J IV.1; PvA 38, 54 (mātā°); acc. pitaro PvA 17, pitare, & pitū Th 2, 433; instr. pitarehi & pitūhi; dat. gen. pitunnaŋ J III.83; (mātā°); VI.389 (id.); Pv II.84; pitūnaŋ It 110; loc. pitusu Th 2, 499; J I.152 (mātā°); and pitūsu PvA 3 (mātā°). Further: abl. sg. pitito by the father's side D I.113 (+mātito); A III.151; J V.214. -- A I.62, 132, 138 sq.; Sn 296, 579 (paralokato na pitā tāyate puttaŋ); Nd2 441 (=yo so janako); J I.412 (=tāta); V.20; VbhA 108 (where pretty popular etym. is given with "piyāyatī ti pitā"), 154 (in simile). <-> Of Brahmā: D I.18, cp. DA I.112; of Inda J V.153. There is sometimes a distinction made between the father as such and the grandfather (or ancestors in gen.) with culla° (cūḷa°), i. e. little and mahā° i. e. grand--father, e. g. at J I.115 (+ayyaka); PvA 107. The collective term for "parents" is mātāpitaro (pl. not dual), e. g. Sn 404; J I.152; III.83; IV.1; PvA 107. On similes of father and son op. J.P.T.S. 1907, 112. In cpds. there are the 3 bases pitā, piti° & pitu°. (a) pitā°: °putta father & son J I.253; pl. °puttā fathers & sons, or parents & children J IV.115; VI.84. °mahā grandfather Pv II.84; J II.263; DA I.281; PvA 41; °mahāyuga age of a grandfather (i. e. a generation of ancestors) D I.113 (see det. expln DA I.281=SnA 462); Sn p. 115; KhA 141; petti--pitā--mahā great--grandfathers, all kinds of ancestors J II.48 (=pitu--vitā mahā C.). <-> (b.) piti°: °kicca duty of a father J V.153; °ghāta parricide J IV.45 (BB pitu°); °pakkha father's side DhA I.4; °pitāmahā (pl.) fathers & grandfathers, ancestors J V.383; °vadha parricide DA I.135. --(c) pitu°: °ja originating from the father J VI.589 (+mātuja); °ghātaka parricide (+mātughātaka) Vin I.88, 136, 168, 320; °nāma fathers name SnA 423; °pitāmahā (pl.) ancestors (cp. piti°) A

IV.61; J I.2; II.48. °rakkhita guarded by a father M III.46. °santaka father's possession J I.2. °hadaya father's heart J I.61.

Pitika (--°) (adj.) [fr. pitā] one who has a father, having a father VvA 68 (sa° together with the f.); PvA 38 (mata° whose f. was dead): cp. dve° with 2 fathers J V.424.

Pitucchā (f.) [pitu+svasā, cp. Sk. pitṛ--ṣvasṛ] father's sister, aunt; decl. similarly to pitā & mātā DhA I.37; acc. sg. pitucchasaŋ [Sk. *svasaŋ instead of *svasāraŋ] J IV.184.
--dhītā aunt's daughter, i. e. (girl) cousin DhA I.85. --putta aunt's son, i. e. (boy) cousin S II.282 (Tisso Bhagavato p.); III.106 (id.); J II.119, 324.

Pitta (nt.) [cp. Vedic pitta] 1. the bile, gall; the bile also as seat of the bilious temperament, excitement or anger. Two kinds are distinguished at KhA 60= Vism 260, viz. baddha° & abaddha°, bile as organ & bile as fluid. See also in detail Vism 359; VbhA 65, 243. -- In enumerations of the parts or affections of the body pitta is as a rule combd with semha (cp. Vin II.137; Kh 111; Vism 260, 344; Miln 298). -- Vin II.137; M III.90; S IV.230, 231 (+semha); A II.87; III.101, 131; Sn 198 (+semha), 434 (id., expld as the two kinds at SnA 388); Nd1 370; J I.146 (+semha); II.114 (pittan te kupitaŋ your bile is upset or out of order, i. e. you are in a bad mood); Miln 112 (vāta--pittasemha . . .), 304 (roga,+semha), 382 (+semha); DhsA 190 (as blue--green); DhA III.15 (cittaŋ n'atthi pittaŋ n'atthi has no heart and no bile, i. e. does not feel & get excited; vv. ll. vitta & nimitta). -- 2. [according to Morris, J.P.T.S. 1893, 4 for *phitta=phīta, Sk. sphīta] swelling, a gathering Vin II.188 (Vin. Texts III.237 "a burst gall, i. e. bladder"); S II.242. The passage is not clear, in C. on Ud I.7 we read cittaŋ, see Morris loc. cit. May the meaning be "muzzle"?
--kosaka gall--bladder KhA 61; Vism 263; VbhA 246.

Pittika (adj.) [fr. pitta] one who has bile or a bilious humoui, bilious Miln 298 (+semhika).

Pittivisaya [Sporadic reading for the usual petti°] the realm of the departed spirits M I.73; J I.51; Nd1 489.

Pittivisayika (adj.) [fr. pittivisaya] belonging to the realm of the departed Nd1 97 (gati; v. l. petti°).

Pithīyatī (pithiyyati) [Pass. of pidahati, cp. api--dahati, Sk. apidhīyate] to be covered, obscured or obstructed; to close, shut M II.104; III.184; Sn 1034, 1035; Nd2 442 (BB pidhiyyati; expld by pacchijjati); Th 1, 872; Dh 173; J I.279 (akkhīni pithīyiŋsu the eyes shut); II.158 (=paticchādiyati); VI.432. The spelling of the BB manuscripts is pidhīyati (cp. Trenckner, Notes 62).

Pidalaka [etym.? Kern, Toev. s. v. suggests diminutiveformation fr. Sk. bidala split bamboo] a small stick, skewer Vin II.116, cp. Bdhgh on p. 317: "daṇḍakathina--ppamāṇena kaṭasārakassa pariyante paṭisaŋharitvā duguṇa--karaṇa." See also Vin Texts III.94.

Pidahati [api+dhā, cp. apidahati & Prk. piṇidhattae= Sk. apinidhātave] to cover, to close, conceal, shut M I.117, 380 (dvāraŋ); J I.292; III.26; V.389; Miln 139 (vajjaŋ); DhA I.396; II.4, 85; IV.197 (ūruŋ); Sdhp 321; aor. pidahi J IV.308 (kaṇṇe); ger. pidahitvā Pv II.76 (dvāraŋ); Vism 182 (nāsaŋ); DA I.136, pidhatvā Th 2, 480, & pidhāya J I.150 (dvāraŋ), 243 (id.); ThA 286; DhA II.199 (dvārāni). -- Pass. pithīyati; pp. pihita (q. v.). The opp. of p. is vivarati.

Pidahana (nt.) [fr. api+dhā, cp. apidahana] covering up, shutting, closing Vism 20; DhA IV.85 (=thakana).

Pidhara [fr. api+dhṛ] a stick (or rag?) for scraping (or wiping?) Vin II.141 (avalekhana°), 221 (id.). Meaning doubtful.

Pidhāna (nt.) [=pidahana] cover J VI.349. --°phalaka covering board Vism 261 (where KhA in same passage reads paṭikujjana--phalaka)=VbhA 244.

Pināsa [cp. Sk. pīnasa] cold in the head, catarrh, in enumn of illnesses under dukkha, at Nd2 304Q ÷ (kāsa, sāsa, pināsa, etc.).

Pipati [dial. form for pibati, pivati, usually restricted to Gāthā Dial., cp. Geiger, P.Gr. § 132] to drink, only in imper. pres. pipa M I.316; S I.459, and ppr. pipaŋ J V.255, gen. pl. pipataŋ Sn 398.

Pipāsā (f.) [Desid. form. fr. pā, pibati>pipati, lit. desire to drink] 1. thirst Nd2 443 (=udaka--pipāsā); Miln 318; VbhA 196 (in comparison); PvA 23, 33, 67 sq.; Sdhp 288. Often combd with khudā (hunger) e. g. Sn 52, 436 (khup°); PvA 67; or jighacchā (id.), e. g. M I.10; S I.18; A II.143, 153; Miln 304. -- 2. longing (for food), hunger J II.319. -- 3. desire, craving, longing D III.238 (avigata°); S III.7, 108, 190; IV.387; A II.34 (pipāsavinaya; expld at Vism 293); IV.461 sq.

Pipāsita (adj.) [pp. of pipāsati, Desid. fr. pā, cp. pipāsā] thirsty S I.143; II.110 (surā°); J VI.399; Miln 318 (kilantatasita--p.); Vism 262; PvA 127; Sdhp 151.

Pipāsin (adj.) [fr. pipāsā] thirsty D II.265.

Pipi (adj.) [fr. pā, see pivati] drinking (?) in su° good to drink (?) J VI.326 (v. l. BB sucimant). Or is it "flowing" (cp. Vedic pipiṣvat overflowing)?

Pipīlikā (f.) & pipillika [cp. Vedic pipīlikā, pipīlaka & pipīlika; BSk. pipīlaka AvŚ II.130 (kunta°). See also kipillikā] ant J III.276 (BB kipillikā); Sdhp 23; as pipillikā at J I.202.

Pippala [for the usual P. pipphalī, Sk. pippalī] pepper Vin I.201, cp. Vin. Texts II.46.

Pipphala [cp. Epic Sk. pippala, on ph for p see pipphalī] the fruit of Ficus religiosa, the holy fig tree J VI.518 (Kern's reading, Toev. s. v. for T. maddhu--vipphala, C. reads madhuvipphala & explns by madhuraphala).

Pipphalaka (nt.?) [etym.? BR give Sk. *pippalaka in meaning "thread for sewing"] scissors (? so ed.) DA I.70.

Pipphalī (f.) [with aspirate ph for p, as in Sk. pippalī, see Geiger, P.Gr. § 62. See also pippala. Etym. loan words are Gr. pe/peri=Lat. piper=E. pepper, Ger. pfeffer] long pepper S V.79; J III.85; Vv 436; DhA I.258 (°guhā Npl.); IV.155.

Piya1

Piya1 (adj.) [Vedic priya, prī, cp. Gr. proprow/n; Goth. frijōn to love, frijonds loving=E. friend; Ger. frei, freund; Ohg. Frīa=Sk. priyā, E. Friday, etc.] dear, in two applications (as stated Nd1 133=Nd2 444, viz. dve piyā: sattā vā piyā sankhārā vā piyā, with ref. to living beings, to sensations): 1. dear, beloved (as father, mother, husband, etc.) S I.210 (also compar. °tara); Dh 130, 157, 220; Vism 296, 314 sq.; often combd with manāpa (pleasing, also in 2), e. g. D II.19; III.167; J II.155; IV.132. -- 2. pleasant, agreeable, liked Sn 452, 863: Dh 77, 211; often combd (contrasted) with appiya, e. g. Sn 363, 450 (see also below). nt. piyaŋ a pleasant thing, pleasantry, pleasure S I.189; Sn 450, 811; DhA III.275. --appiya unpleasant M I.86; Kh VIII.5. appiyatā unpleasantness J IV.32. See also pīti & pema.
--âpāya separation from what is dear to one, absence of the beloved A III.57; Dh 211. --âppiya pleasant & unpleasant D II.277 (origin of it); Dh 211. --kamya friendly disposition Vin IV.12. --ggāhin grasping after pleasure Dh 209, cp. DhA III.275. --cakkhu a loving eye D III.167. --dassana lovely to behold, goodlooking D III.167. --bhāṇin speaking pleasantly, flattering J V.348. --manāpatā belovedness M I.66. --rūpa pleasant form, an enticing object of sight D I.152 (cp. DA I.311); S II.109 sq.; A II.54; It 95, 114; Sn 337, 1086 (cp. Nd2 445); Vbh 103; Nett 27. --vacana term of endearment or esteem, used with ref. to āyasmā Nd2 130; SnA 536, etc.; or mārisa SnA 536. --vācā pleasant speech S I.189; Sn 452. --vādin speaking pleasantly, affable D I.60 (manāpacārin+); A III.37; IV.265 sq. --vippayoga separation from the beloved object Sn 41 (cp. Nd2 444); PvA 161 (here with ref. to the husband); syn. with appiya--sampayoga, e. g. at Vism 504 sq.

Piya2

Piya2 [sporadic for phiya, q. v.] oar; usually so in cpd. piyâritta (nt.) oar & rudder S I.103; A II.201; J IV.164.

Piyaka [cp. Class. Sk. priyaka] a plant going under various names, viz. Nauclea cadamba; Terminalia tomentosa; Vitex trifolia J V.420 (=setapuppha C.); VI.269.

Piyangu (f.) [cp. Vedio priyangu] 1. panic seed, Panicum Italicum Vv 537; J I.39; PvA 283. Mixed with water and made into a kind of gruel (piyangûdaka) it is used as an emetic J I.419. See also kangu. -- 2. a medicinal plant, Priyangu J V.420.

Piyatta (nt.) [abstr. fr. piya1] belovedness, pleasantness A V.164 sq.; Sdhp 66.

Piyāyati [Denom. fr. piya1] to hold dear, to like, to be fond of (acc.), to be devoted to S I.210; J I.156; II.246; VI.5; VbhA 108 (in etym. of pitā, q. v.); DhA IV.125; SnA 78; VvA 349; PvA 71. -- pp. piyāyita. Note. A ppr. piyaŋ is found at SnA 169 for Sn 94 adj. piya, and is expld by pīyamāna tussamāna modamāna.

Piyāyanā (f.) [fr. piyāyati] love, fondness for (loc.) S I.210.

Piyāyita [pp. of piyāyati] held dear, fondled, loved, liked Sn 807; Nd1 126.

Piyāla [cp. Class. Sk. priyāla] the Piyal tree, Buchanania latifolia J V.415. -- (nt.) the fruit of this tree, used as food J IV.344; V.324.

Pire at Vin IV.139 is to be separated (cara pi re get away with you), both pi and re acting as part. of exclamation. The C. expln (p. 362) by "pire (voc.?)=para, amāmaka" is an artificial construction.

Pilaka [cp. Class. Sk. piḍ̤akā] a boil Sn p. 124 (piḷaka, v. l. pilaka); Vism 35 (pīḷaka); DhA I.319 (v. l. piḷaka).<-> See also piḷakā.

Pilakkha [cp. Vedic plakṣa] the wave--leaved fig tree, Ficus infectoria Vin IV.35; DA I.81. As pilakkhu [cp. Prk. pilakkhu Pischel, Prk. Gr. § 105] at S V.96; J III.24, 398.

Pilandha (adj.) (--°) [fr. pilandhati] adorning or adorned Miln 336, 337. Cp. apiḷandha.

Pilandhati [see apilandhati, api+nah] to adorn, put on, bedeck Miln 337; J V.400. Caus. II. pilandhāpeti J I.386.

Pilandhana & Piḷandhana (nt.) [=apilandhana] putting on ornaments, embellishment, ornament, trinkets A I.254, 257; III.16; Th 2, 74; Vv 6417 (ḷ); J I.386 (ḷ); V.205; VbhA 230 (°vikati; ḷ); VvA 157 (ḷ), 167 (ḷ); PvA (ḷ); Sdhp 243.

Pilava & Plava [fr. plu, cp. Vedic plava boat, Russ. plov ship] 1. swimming, flowing, floating J V.408 (suplav--atthaŋ in order to swim through well=plavana C.). -- 2. a kind of duck [so Epic Sk.] Vv 35Q (cp. VvA 163); J V.420.

Pilavati & Plavati [cp. Vedic plavati; plu, as in Lat. pluo to rain, pluvius rain, Gr. ple/w swim, plu/nw wash; Ohg. flouwen etc. to rinse=E. flow] to move quickly (of water), to swim, float, sway to & fro Th 1, 104; Miln 377; VvA 163; DhsA 76. As plavati at J I.336 (verse); Dh 334 (v. l. SS; T. palavati). As palavati at Th 1, 399. -- See also uppalavati (uppluta), opilāpeti, paripalavati.

Pilavana & Palavana (nt.) [fr. plu] swimming, plunging J V.409 (pl°).

Pilāpanatā (f.) [fr. plu, see pilavati] superficiality Dhs 1349, cp. DhsA 405.

Pilāla at J I.382 (°piṇ̤ḍa+mattikā--piṇ̤ḍa) is doubtful. Fausböll suggests mistake for palala straw, so also Ed. Müller, P.Gr.

6.

Pilotikā (f.) [cp. Class. Sk. plota (BR=prota), Suśr. I.15, 3; 16, 7 & passim] a small piece of cloth, a rag, a bandage Vin I.255, 296 (khoma° cp. Vin. Texts II.156); M I.141 (chinna--°o--dhammo laid bare or open); S II.28 (id.), 219 (paṭa°); J I.220; II.145; III.22 (jiṇṇa°), 511; VI.383; Miln 282; Vism 328; KhA 55; DhA I.221 (tela° rags dipped in oil); VvA 5; PvA 185; -- As m. at J IV.365. The BSk. forms vary; we read chinna--pilotika at AvŚ I.198; MVastu III.63; pilotikā (or °ka) at MVastu III.50, 54. Besides we have ploti in karmaploti (pūrvikā k.) Divy 150 etc. AvŚ I.421.
--khaṇḍa a piece of rag DhA IV.115; ThA 269; PvA 171.

Pillaka [cp. Sk. *pillaka] the young of an animal, sometimes used as term for a child J II.406 (sūkara°); DhA IV.134 (as an abusive term; vv. ll. SS kipillaka; gloss K pitucūḷaka, BB cūḷakaniṭṭha); Sdhp 164, 165. -- As pillika at J I.487 (godha°, v. l. BB godha--kippillika).

Piḷakā (f.) [cp. Class. Sk. piḍakā] 1. a small boil, pustule, pimple Vin I.202; S I.150; J V.207, 303; Nd1 370; Miln 298; DA I.138. -- 2. knob (of a sword) J VI.218. -- Cp. pilaka.

Piḷayhati [api+nayhati, cp. Sk. pinahyate] to fasten on, put on, cover, dress, adorn J V.393 (piḷayhatha 3rd sg. imper.=pilandhatu C.).

Piḷhaka (v. l. miḷhakā) at S II.228 is to be read as mīḷhakā "cesspool" (q. v.). The C. quoted on p. 228 expls incorrectly by "kaŋsalak'ādi gūthapāṇakā," which would mean "a low insect breeding in excrements" (thus perhaps=paṭanga?). The trsl. (K.S. II.155) has "dung--beetle."

Pivati & Pibati [Vedic pāti & pibati, redupl. pres. to root Idg. *poi & pī, cp. Lat. bibo (for * pibo); Gr. pi_uw to drink, po/tos drink; Obulg. piti to drink, also Lat. pōtus drink, pōculum beaker (=pātra, P. patta). See also pāyeti to give drink, pāna, pānīya drink, pīta having drunk] to drink. -- pres. pivati D I.166; III.184; J IV.380; V.106; PvA 55. -- 1st pl. pivāma Pv I.11Q; 2nd pl. pivatha PvA 78 & pivātha Pv I.112; 3rd pl. med. piyyare J IV.380. -- imper. piva PvA 39, & pivatu Vin IV.109. -- ppr. pivaŋ Sn 257; Dh 205, & pivanto SnA 39. -- fut. pivissati J VI.365; PvA 5, 59; pissāmi J III.432; pāssati J IV.527. -- aor. pivi J I.198; apivi Mhvs 6, 21; pivāsiŋ Ud 42; apāyiŋha J I.362 (or °siŋha?); apaŋsu A I.205. -- ger. pivitvā J I.419; III.491; VI.518; PvA 5, 23; pītvā Sn 257; Dh 205; J I.297; pītvāna J II.71; pitvā Pv I.118. -- grd. pātabba Vin II.208; peyya; see kāka.°-- inf. pātuŋ J II.210; Pv I.64. -- pp. pīta (q. v.). -- Of forms with p for v we mention the foll.: pipati M I.32; DhsA 403 (as v. l.); imper. pipa J I.459; ppr. pipaŋ M I.316, 317. -- Caus. pāyeti & pāyāpeti (q. v.).

Pivana (nt.) [fr. pivati] drinking PvA 251.

Pivaraka see piṭharaka.

Pisati [=piŋsati] to grind, crush, destroy; Pass. pisīyati to perish VvA 335 (+vināseti). -- pp. pisita.

Pisana (nt.) [fr. piŋsati?] grinding, powder see upa°.

Pisāca [cp. Sk. piśāca & Vedic piśāci; to same root as pisuna=Vedic piśuna, & Lat. piget, Ohg. fēhida enmity=Ags. faehp ("feud"), connected with root of Goth. fijan to hate; thus pisāca=fiend] 1. a demon, goblin, sprite D I.54 (T. pesācā, v. l. pisācā, expld at DA I.164 as "pisācā mahanta--mahantā sattā ti vadati"), 93; S I.209; A III.69; Ud 5; J I.235; IV.495 (yakkha p. peta); Miln 23; VvA 335; PvA 198; Sdhp 313. -- f. pisācī J V.442. -- 2. [like pisāca--loha referring to the Paiśāca district, hailing from that tribe, cp. the term malla in same meaning and origin] a sort of acrobat, as pl. pisācā "tumblers" Miln 191.
--nagara town of goblins (cp. yakkha--nagara) Vism 531. --loha [connected with the tribe of the Paiśāca's: Mhbh VII.4819; cp. Paiśācī as one of the Prākrit dialects: Pischel, Prk. Gr. § 3] a kind of copper VbhA 63 (eight varieties).

only in cpd. paŋsu° mud--sprite J IV.380, 496; DA I.287; DhA II.26.

Pisācin (adj. n.) [fr. pisāca, lit. having a demon] only f. pisācinī a witch (=pisācī) Th 1, 1151.

Pisācillikā (f.) [fr. pisāca] a tree--goblin Vin I.152; II.115, 134; SnA 357; cp. Vin. Texts I.318.

Pista [pp. of pisati] crushed, ground Vism 260 (=piṭṭha KhA id. p.); VbhA 243.

Pisīyati Pass. of pisati (q. v.).

Pisīla (nt.) [Sk. piśāla] a dial. expression for pātī or patta "bowl" M III 235 (passage quite misunderstood by Neumann in his trsln III.414).

Pisuṇa (adj.) [Vedic piśuṇa, see etym. under pisāca] backbiting, calumnious, malicious M III.33, 49; J I.297; Pug 57; PvA 15, 16. Usually combd with vācā malicious speech, slander, pisuṇavācā and pisuṇāvācā D I.4, 138; III.70 sq., 171, 232, 269; M I.362; III.23; adj. pisuṇāvāca & M III.22, 48; S II.167; Pug 39. -- Cp. pesuna.

Pisodara [pṛṣa, i. e. pṛṣant+udara, see pasata1] having a spotted belly KhA 107 (ed. compares pṛṣodarādi Pāṇini VI.3, 109).

Pihaka (nt.) [cp. Sk. plihaṇaka & plīhan (also Vedic plāśi?), Av. spərəQan; Gr. splh/n, spla/gxna entrails; Lat. lien spleen] the spleen M III.90; Sn 195; J V.49. In detail at Vism 257; VbhA 240.

Pihana (nt.) & °ā (f.) [fr. piheti] envying Dhs 1059; SnA 459 (°sīla).

Pihayati & Piheti [cp. Vedic spṛhayati, spṛh] 1. to desire, long for (with acc.) Vin II.187; S II.242 (pihāyittha 2nd pl. aor.); J I.401; IV.198 (pattheti+); Th 2, 454; Vv 8445 (=piyāyati VvA 349). -- 2. to envy (with gen. of person & object), covet M I.504; S I.202, 236; Th 1, 62; Sn 823, 947; It 36; Dh 94 (=pattheti DhA 177), 181 (id. III.227), 365 (ppr. pihayaŋ=labhaŋ patthento DhA IV.97); J I.197 (aor. mā pihayi); Miln 336. -- pp. pihayita.

Pihayita [pp. of pihayati] desired, envied, always combd with patthita Miln 182, 351.

Pihā (f.) [fr. spṛh, cp. Sk. spṛhā] envy, desire M I.304; J I.197; Vism 392 (Bhagavantaŋ disvā Buddha--bhāvāya pihaŋ anuppādetvā thita--satto nāma n'atthi). -- adj. apiha without desire S I.181.

Pihāyanā (f.)=pihanā Nett 18.

Pihālu (adj.) [cp. Sk. spṛhālu, fr. spṛh, but perhaps=Ved. piyāru malevolent. On y>h cp. P. paṭṭhayati for paṭṭhahati] covetous, only neg. a° S I.187=Th 1, 1218; Sn 852; Nd1 227.

Pihita [pp. of pidahati] covered, closed, shut, obstructed (opp. vivaṭa) M I.118; III.61; S I.40; A II.104; Nd1 149; J I.266; Miln 102 (dvāra), 161; Vism 185; DA I.182 (°dvāra).

Pīṭha (nt.) [cp. Fpic Sk. pīṭha] a seat, chair, stool, bench. -- 4. kinds are given at Vin IV.40=168, viz. masāraka, bundikābaddha, kuḷirapādaka, āhaccapādaka (same categories as given under mañca). -- Vin I.47, 180; II.114, 149, 225; A III.51 (mañca°, Dvandva); IV.133 (ayo°); Ps I.176; Vv 11 (see discussed in detail at VvA 8); VvA 295 (mañca°). -- pāda° footstool J IV.378; VvA 291; bhadda° state--chair, throne J III.410.
--sappin "one who crawls by means of a chair or bench," i. e. one who walks on a sort of crutch or support, a cripple (pīṭha here in sense of "hatthena gahana--yogga" VvA 8; exlpd by Bdhgh as "chinn'iriyāpatha" Vin. Texts I.225) J I.76, 418; V.426 (khujja+) VI.4, 10; Miln 205, 245, 276; Vism 596 (& jaccandha, in simile); DhA I.194; II.69; PugA 227; PvA 282.

Pīṭhaka [fr. pīṭha] a chair, stool VvA 8, 124. See also palāla°.

Pīṭhikā (f.) [fr. pīṭha] a bench, stool Vin II.149 ("cushioned chair" Bdhgh; see Vin. Texts III.165); J IV.349; DA I.41; VvA 8.

Pīṇana (nt.) [fr. prī, cp. pīti] 1. gladdening, thrill, satisfaction Vism 143=DhsA 115. -- 2. embellishment Vism 32 (=maṇḍana).

Pīṇita [pp. of pīṇeti] pleased, gladdened, satisfied Vv 1613 (=tuṭṭha VvA 84); Miln 238, 249, 361; usually in phrase pīṇitindriya with satisfied senses, with joyful heart M II.121; PvA 46, 70.

Pīṇeti [cp. Vedic prīṇāti, prī, see piya. The meaning in Pāli however has been partly confused with pī, pinvati (see pīna), as suggested by Bdhgh in DA I.157: "pīṇentī ti pīṇitaŋ thāma--bal'ûpetaŋ karonti"] to gladden, please, satisfy, cheer; to invigorate, make strong, often
in phrase (attānaŋ) sukheti pīṇeti "makes happy and pleases" D I.51; III.130 sq.; S I.90; IV.331; PvA 283: cp. DhsA 403 (sarīraŋ p.). It also occurs in def. of pīti (pīṇayatī ti pīti) at Vism 143=DhsA 115. -- pp. pīṇita.

Pīta1

Pīta1 [pp. of pivati] 1. having drunk or (pred.) being drunk (as liquid) S I.212 (madhu°); J I.198; PvA 25 (with asita, khāyita & sāyita as fourfold food). <-> 2. soaked or saturated with (--°), in kasāyarasa° J II.98 (or=pīta2?) and visapīta (of an arrow) J V.36; Vism 303, 381; which may however be read (on acct. of v. l. visappīta) as visappita "poison--applied" (see appita). Does M I.281 pīta--nisita belong here (=visapīta)? <-> 3. (nt.) drink M I.220 sq.=A V.347 sq.; A V.359; Th 1, 503; Pv II.710; Nett 29, 80.

Pīta2

Pīta2 (adj.) [Epic Sk. pīta, etym. unclear] yellow, goldencoloured Vin I.217 (virecana); D I.76 (nīla p. lohita odāta); III.268 (°kasiṇa); M I.281 (pīta--nisita, belonging here or under pīta1?), cp. 385 (below); A III.239; IV.263, 305, 349; V.61; J VI.185 (nīla p. lohita odāta mañjeṭṭhaka), 449 (°alankāra, °vasana °uttara, cp. 503); Dhs 203 (°kasiṇa), 246, 247 (nīla p. lohitaka, odāta); Vism 173 (°kasiṇa). -- pīta is prominent (in the sense of golden) in the description of Vimānas or other heavenly abodes. A typical example is Vv 47 (Pītavimāna V.1 & 2), where everything is characterised as pīta, viz. vattha, dhaja, alankāra, candana, uppala, pāsāda, āsana, bhojana, chatta, ratha, assa, bījanī; the C. expln of pīta at this passage is "suvaṇṇa"; cp. Vv 361 (=parisuddha, hemamaya VvA 166); 784 (=suvaṇṇamaya C. 304).
--antara a yellow dress or mantle Vv 36 (=pītavaṇṇā uttarīyā C. 166). --aruṇa yellowish red Th 2, 479. --âvalepana "golden--daubed" M I.385.

Pītaka (adj.) [fr. pīta] yellow Vin IV.159; Th 2, 260; J II.274; Pv III.13 (=suvaṇṇavaṇṇa PvA 170); Dhs 617 (nīla p. lohitaka odāta kāḷaka mañjeṭṭhaka); ThA 211. --pītakā (f.) saffron, turmeric M I.36.

Pīti (f.) [cp. Class. Sk. prīti & Vedic prīta pp. of prī, see pīneti & piya] emotion of joy, delight, zest, exuberance. On term see Dhs. trsl. 11 and Cpd. 243. Classed under sankhārakkhandha, not vedanā°. -- D I.37, 75; III.241, 265, 288; M I.37; S II.30; IV.236; A III.26, 285 sq.; IV.411, 450; V.1 sq., 135, 311 sq., 333 sq.; Sn 257, 687, 695, 969, 1143 (=Bhagavantaŋ ārabbha p. pāmujjaŋ modanā pamodanā citti--odagyaŋ etc. Nd2 446); Nd1 3, 491; Pug 68; Dhs 9, 62, 86, 172, 584, 999; Nett 29; Vism 145 (& sukha in contrasted relation), 212, 287 (in detail); DA I.53 (characterised by ānanda); DhA I.32; Sdhp 247, 461. On relation to jhāna see the latter. In series pīti passaddhi samādhi upekkhā under sambojjhanga (with eleven means of cultivation: see Vism 132 & VbhA 282). -- Phrase pītiyā sarīraŋ pharati "to pervade or thrill the body with joy" (aor. phari), at J I.33; V.494; DhA II.118; IV.102; all passages refer to pīti as the fivefold pīti, pañcavaṇṇā pīti, or joy of the 5 grades (see Dhs. trsl. 11, 12, and Cpd. 56), viz. khuddikā (slight sense of interest), khaṇikā (momentary joy), okkantikā (oscillating

interest, flood of joy), ubbegā (ecstasy, thrilling emotion), and pharaṇā pīti (interest amounting to rapture, suffusing joy). Thus given at DhsA 115 & Vism 143, referred to at DhsA 166. -- pīti as nirāmisa (pure) and sāmisa (material) at M III.85; S IV.235.

--gamanīya pleasant or enjoyable to walk M I.117. --pāmojja joy and gladness A III.181. 307 (°pāmujja); Dh 374; DhA IV.110; KhA 82. --pharaṇatā state of being pervaded with joy, joyous rapture, ecstasy D III.277; Ps I.48; Vbh 334; Nett 89. --bhakkha feeding on joy (Ep. of the Ābhassara Devas) D I.17; III.28, 84, 90; A V.60; Dh 200; A I.110; DhA III.258; Sdhp 255. --mana joyful--hearted, exhilarated, glad of heart or mind M I.37; III.86; S I.181; A III.21; V.3; Sn 766; Nd1 3; J III.411; Vbh 227. --rasa taste or emotion of joy VvA 86. --sambojjhanga the joy--constituent of enlightenment M III.86; D III.106, 226, 252, 282. Eleven results of such a state are enumd at DhsA 75, viz. the 6 anussatis, upam'ânussati, lūkhapuggalaparivajjanatā, siniddha--pug.--sevanatā, pasādanīyasuttanta--paccavekkhaṇatā, tadadhimuttatā (cp. Vism 132 & VbhA 282). --sahagata followed or accompanied by joy, bringing joy Dhs 1578 (dhammā, various things or states); Vism 86 (samādhi). --sukha zest and happiness, intrinsic joy (cp. Cpd. 56, 243) S I.203; D III.131, 222; Dhs 160; Vism 158; ThA 160. According to DhsA 166 "rapture and bliss," cp. Expositor 222. --somanassa joy and satisfaction J V.371; Sn 512; PvA 6, 27, 132.

Pītika (--°) (adj.) [fr. pīti] belonging to joy; only as sappītika & nippītika bringing joy & devoid of joy, with & without exuberance (of sukha) A III.26; IV.300, 441.

Pītin (adj.) [fr. pīta1) drinking, only at Dh 79 in cpd. dhamma° drinking in the Truth, expld as dhammapāyako, dhammaŋ pivanto at DhA II.126.

Pīna (adj.) [cp. Epic Sk. pīna of pī to swell up (with fat); to which also Vedic pīvan & pīvara fat, Gr. pimelh/ & pi\on fat, Lat. opīmus fat, Ger. feist & fett=E. fat] fat, swollen Th 2, 265 (of breasts).

Pīḷaka [fr. pīd?] a (sort of) boil Vism 35; see pilaka.

Pīḷana (nt.) [fr. pīḍ, cp. pīḷā] oppression, injury, suffering (from dukkha) Vism 212=494; also in nakkhatta° harm to a constellation, i. e. occultation DhA I.166 sq.

Pīḷā (f.) [cp. Class. Sk. pīḍā fr. pīḍ] 1. pain, suffering J I.421; Miln 278; Vism 42. -- 2. oppression, damage, injury SnA 353; DA I.259.

Pīlikoḷikā (f.) [reading not quite sure, cp. koḷikā] eyesecretion Th 2, 395 (=akkhigūthaka ThA 259, q. v. for fuller expln; see also J.P.T.S. 1884, 88).

Pīḷita [pp. of pīḷeti] crushed, oppressed, molested, harassed Vin IV.261; Vism 415 (dubbhikkha°); DhA IV.70; ThA 271. Cp. abhi°, pa°.

Pīḷeti [cp. Vedic pīḍayati, pīḍ, cp. Gr. pie/zw (*pisedQw?) to press, oppress (lit. sit upon?)] 1. to press, press down Vin II.225 (coḷakaŋ). -- 2. to weigh down heavily J I.25 (ppr. pīḷiyamāna), 138. -- 3. to press, clench Miln 418 (muṭṭhiŋ pīḷayati); DhA IV.69 (anguliyā pīḷiyamānāya). -- 4. to crush, keep under, subjugate Miln 277 (janaŋ). -- 5. to molest VvA 348 (pīḷanto ppr. for pīḷento?). -- pp. pīḷita.

Puŋ as a term for Purgatory (niraya): see Bdhgh's etym. of puggala Vism 310, as quoted under puggala.

Puŋs [Vedic puŋs (weak base) and pumāŋs (strong base), often opp. to strī (woman, female); cp. putra & potaka]. Of the simplex no forms are found in Pāli proper. The base puŋ occurs in pukusa (?), puggala (?), pungava, pullinga; puŋs in napuŋsaka (cp. Prk. napuŋsaveya Pischel, Gram. § 412). The role of puŋs as contrast to itthi has in Pāli been taken over by purisa, except in itthi--pumā at the old passage D III.85. The strong base is in P. puman (q. v.). See also posa1.

Pukkusa [non--Aryan; cp. Epic Sk. pukkuśa, pukkaśa pulkasa. The "Paulkāsa" are mentioned as a mixed caste at Vājasaneya Saŋhitā 30, 17 (cp. Zimmer, Altind. Leben 217)] N. of a (Non--Aryan) tribe, hence designation of a low social class, the members of which are said (in the Jātakas) to earn their living by means of refuseclearing. On the subject see Fick, Sociale Gliederung 206, 207. -- Found in foll. enumerations: khattiyā brāhmaṇā vessā suddā caṇḍ̣āla--pukkusā A I.162= III.214; J III.194 (expld by C. chava--chaḍḍ̣aka--caṇḍ̣ālā ca puppha--chaḍḍ̣aka--pukkusā ca); IV.303; Pv II.612; Miln 5. Further as pukkusakula as the last one of the despised clans (caṇḍ̣ālakula, nesāda°, veṇa°, rathakāra°, p.°) at M III.169; S I.94; A II.85; Vin IV.6; Pug 51. With nesāda at PvA 176. -- Cp. M III.169.

Puggala [cp. Class. Sk. pudgala, etym. connected with puŋs, although the fantastic expln of native Commentators refers it to puŋ "a hell" and gal; so at Vism 310: "pun ti vuccati nirayo, tasmiŋ galantī ti puggalā"] 1. an individual, as opposed to a group (sangha or parisā), person, man; in later philosophical (Abhidhamma) literature=character, soul (=attan). <-> D I.176; M III.58; S I.93 sq.; III.25; A I.8, 197; II.126 sq.; Sn 544, 685; Dh 344; Ps I.180 sq.; II.1 sq., 52; Pv II.325 (cp. PvA 88); II.97; PvA 40, 132. -- pl. puggalā people VvA 86 (=sattā), 149. -- para--puggala another man D I.213; S II.121; V.265; Vism 409. --purisa--puggala individual man, being, person S II.206; IV.307; A I.173=M II.217. Characterised as an individual in var. ways, e. g. as agga° Sdhp 92, 558; abhabba° J I.106; ariya° Vin V.117; asura--parivāra° A II.91; kodhagaru° A II.46; gūtha°, puppha° madhubhāṇī° A I.128; dakkhiṇeyya° VvA 5; diṭṭhisampanna° A I.26 sq.; III.439 sq.; IV.136; nibbiriya kusīta° J IV.131; pāsāṇalekh'ûpama° etc. A I.283; valāhak'ûpama A II.102 sq.; saddha, asaddha Ps I.121; II.33; sivāthik' upama A III.268; suppameyya etc. A I.266 sq. [a]sevitabba A IV.365; V.102, 247, 281; hīna majjhima paṇīta S II.154. -- Groups of characters: (2) A I.76, 87; (3) gilān'ûpama etc. A I.121 sq.; avuṭṭhika--sama padesa--vassin, sabbatth'âbhivassin It 64 sq.; satthar, sāvaka, sekha It 78; sekha asekha n'eva--sekha--nāsekha D III.218; (4) D III.232, 233; S I.93; J IV.131; (5) Nett 191; (6) rāga--carita, dosa°, moha°, saddhā°, buddha°, vitakka° Vism 102; (7) ubhato--bhāga--vimutta, paññāvimutta etc. D III.105; (8) A III.212; S V.343 (19) Nett 190; (26) Nett 189, 190. -- See also paṭipuggala. <-> 2. (in general) being, creature Miln 310 (including Petas & animals).
  --ñū knowing individuals D III.252, 283. --paññatti descriptions of persons, classification of individuals D III.105 (cp. Dial. III.101); also N. of one of the canonical books of the Abhidhamma--piṭaka. --vemattatā difference between individuals S II.21; V.200; Sn p. 102 (=°nānatta SnA 436).

Puggalika (adj.) [fr. puggala] belonging to a single person, individual, separate Vin I.250; II.270. The BSk. paudgalika at Divy 342 is used in a sense similar to the Vin passages. Divy Index gives, not quite correctly, "selfish."

Punkha [cp. Epic Sk. punkha, etym. puŋ (base of puŋs)+ kha (of khan), thus "man--digging"?] the feathered part of an arrow J II.89. Cp. ponkha.

Pungava [puŋ+gava (see go), cp. Class. Sk. pungava in both meanings] a bull, lit "male--cow," A I.162; II.75 sq.; Sn 690; J III.81, 111; V.222, 242, 259, 433; SnA 323. As --° in meaning "best, chief" Vism 78 (muni°); ThA 69 (Ap V.5) (nara°).

Pucimanda [fr. picumanda] the Nimba tree, Azadirachta Indica J III.34; IV.205; VI.269 (°thanī, of a woman= nimba--phala--saṇṭhāna--thana--yuggalā C.).

Puccaṇḍ̣atā (f.) [pūti+aṇḍ̣a+tā, viâ *pūtyaṇḍ̣atā] state of a rotten egg M I.357.

Puccha (nt.) [cp. Vedic puccha (belonging with punar to Lat. puppis) & P. piccha] a tail DhsA 365 (dog's tail). See puñcikata.

Pucchaka (adj.) [fr. pṛch] asking, questioning DhsA 2, 3 (pañha°).

cp. Vedic pṛcchati=Lat. posco, postulo, with which connected also Lat. precor=Goth. fraihnan; Ohg. frāgōn; Vedic praśna=P. pañha] 1. to ask, to question S I.207, 214; Vin II.207; Sn 995; Nd1 341 etc. -- Pres. 1st sg. pucchāmi Sn 83, 241, 682, 1043, 1049; Nd2 447: Pv II.112. -- 1st pl. pucchāma Sn 1052; Imper. puccha Sn 460; DA I.155; pucchatha D II.154; pucchassu Sn 189, 993; Pot. puccheyyāmi D I.51; puccheyya A I.199; PvA 6; ppr. pucchanto Sn 1126; aor. 1st sg.

apucchissaŋ Sn 1116, pucchisaŋ Vv 3011, apucchiŋ VvA 127; 2nd sg. apucchasi Sn 1050; 3rd sg. apucchi Sn 1037, apucchasi Nd2 447; pucchi Sn 981, 1031; PvA 6, 39, 68; apucchatha Sn 1017; 1st. pl. apucchimha Sn 1052. 3rd pl. pucchiŋsu J I.221; pucchisuŋ Mhvs 10, 2. Fut. pucchissāmi J VI.364. Inf. pucchituŋ Vin I.93; Sn 510; puṭṭhuŋ Sn 1096, 1110; pucchitāye J V.137. Grd. pucchavho Sn 1030; Pass. pucchiyati DhA I.10. -- Caus. II. pucchāpeti Mhvs 10, 75. -- pp. puṭṭha & pucchita (q. v.). -- 2. to invite to (instr.), to offer, to present to somebody (acc.), lit. to ask with Vin II.208, 210 (pāniyena); III.161 (odanena, sūpena etc.); D II.240. -- See also anu°, abhi°, sam°.

Pucchana (nt.) & °ā (f.) [fr. pṛch] asking, enquiring, questioning Sn 504 (ā); PvA 121, 223.

Pucchā (f.) [cp. Class. Sk. pṛcchā=Ohg. forsca question] a question Sn 1023; SnA 46, 200, 230. A system of questions ("questionnaire") is given in the Niddesa (and Commentaries), consisting of 12 groups of three questions each. In full at Nd1 339, 340=Nd2 under pucchā (p. 208). The first group comprises the three adiṭṭha--jotanā pucchā, diṭṭha--saṃsandanā p., vimaticchedanā p. These three with addition of anumati p. and kathetu--kamyatā p. also at DA I.68=DhsA 55. The complete list is referred to at SnA 159. --apuccha (adj.) that which is not a question, i. e. that which should not be asked Miln 316. --puccha--vissajjanā question and answer PvA 2. -- At Nett 18 p. occurs as quâsi synonym of icchā and patthanā.

Pucchita [pp. of pucchati] asked Sn 76, 126, 383, 988, 1005; Nd1 211; KhA 125 (°kathā); PvA 2, 13, 51. <-> Cp. puṭṭha.

Pucchitar [n. ag. to pucchita] one who asks, a questioner M I.472; S III.6 sq.; Sn p. 140.

Pujja (adj.) [grd. of pūj, cp. Sk. pūjya] to be honoured M III.38 sq., 77 sq.; A III.78 (v. l.); Nett 52, 56 (=pūjaniya C.). Compar. pujjatara M I.13; & see pūja.

Puñcikatā is wrong reading at Dhs 1059 in taṇhā is wrong reading at Dhs 1059 in taṇhā paraphrase (pattern 1 Nd2 taṇhā) for mucchañcikatā. The readings of id. p. are puñcikatā Dhs 1136, 1230; Vbh 351, 361 (v. l. pucchañji°); mucchañci° at Nd1 8 (v. l. BB mucchañji°, SS suvañci°); Nd2 p. 152 (v. l. BB pucchiñci°, SS pupañci°); pucchañjikatā VbhA 477. The translation of Dhs gives "agitation" as meaning. The C. (DhsA 365) reads puñcikaṭā (vv. ll. puñcaŋ vikatā; pucañcikaka; pucchakatā) and connects it with pucchaŋ cāleti (wagging of a dog's tail, hence "agitation"); Expositor II.470 gives "fluster." The C. on Vbh (VbhA 477) expls as "lābhan'âlābhanaka--ṭṭhāne vedhanā kampanā nīcavuttatā," thus "agitation."

Puñchati [cp. Sk. *proñchati, but BSk. poñcchate (v. l. puñchati & pocchate) Divy 491: upânahān mūlāc ca p.] to wipe off, clean Vin II.208 (upāhanā), 210; A IV.376 (rajoharaṇaŋ suciŋ p., asuciŋ p. etc.); J I.392 (akkhīni); Vism 63 (gabbha--malaŋ), 415=KhA 120= J I.47 (assūni hatthehi p.); KhA 136 (paŋsukaŋ). The reading puñjati occurs at J I.318 (akkhīni); V.182; VI.514, also as v. l. at A IV.376 (v. l. also muñcati: cp. puñcikatā). -- Caus. II. puñchāpeti Vism 63. Cp. pari°.

Puñchana (adj. nt.) [fr. proñch] wiping Vin I.297 (mukha°colaka); II.208 (upāhana°--colaka), 210. Cp. puñchanī.

Puñchanī (f.) [see puñchana] a cloth for wiping, a towel Vin II.122; Th 1, 560 (pāda° napkin for the feet). See Vin. Texts III.114.

Puñja (usually --°) [cp. Epic Sk. puñja] a heap, pile, mass, multitude Vin II.211; J I.146 (sabba--rogānaŋ). As --° in foll. cpds.: aṭṭhi° It 17 (+aṭṭhikandala); kaṭṭha° A III.408; IV.72; J II.327; gūtha° J II.211; tiṇa° A III.408; palāla° D I.71; M III.3; A I.241; II.210; maŋsa° D I.52; vālika° J VI.560; sankhāra° S I.135.
--kata (& °kita) for puñjikata; cf. Sk. puñjīkṛta, with i for a in compn with kṛ & bhū heaped up, heaped together Vin II.208 (puñjakita); M I.58, 89 (id. but id. p. M III.92 puñjakajāta); A III.324 (puñjakata; v. l. puñjakita & puñjanika); J II.408 (puñjakata, v. l. pancalikata); VI.111 (id., v. l. puñca°).

Puñjaka =puñja M III.92 (°jātāni aṭṭhikāni, where M I.89 at id. p. reads puñjakitāni); Miln 342 (palāla°).

Puñjati is a variant of puñchati is a variant of puñchati (q. v.).

Puñña (nt.) [cp. (late) Vedic puṇya favourable, good; etym. not clear, it may be dialectical. The word is expld by Dhammapāla as "santānaŋ punāti visodheti," i. e. cleaning the continuation (of life) VvA 19, thus taken to pu. The expln is of course fanciful] merit, meritorious action, virtue. Always represented as foundation and condition of heavenly rebirth & a future blissful state, the enjoyment (& duration) of which depends on the amount of merit accumulated in a former existence. With ref. to this life there are esp. 3 qualities contributing to merit, viz., dāna, sīla & bhāvanā or liberality, good conduct & contemplation. These are the puñña--kiriya--vatthūni (see below). Another set of ten consists of these 3 and apaciti, veyyāvacca, patti--anuppadāna, abbhanumodanā, desanā, savana, diṭṭh'ujjuka--kamma. The opp. of puñña is either apuñña (D III.119; S I.114; II.82; A I.154; III.412; Sdhp 54, 75) or pāpa (Sn 520; Dh 39; Nett 96; PvA 5). The true Arahant is above both (Pv II.615). See on term also Kvu trsl. 201. -- (a) Passages (selected): D III.58, 120; M I.404; II.191, 199; S I.72; II.82; IV.190; IV.190; V.53; A I.151, 155 sq.; III.412; Sn 427 sq., 547, 569, 790; Dh 18, 116 sq., 196, 220, 267, 331, 412; Nd1 90; Pv 1.2; I.512; Pug 55; Vism 541 (puññānaŋ paccayo duvidhā); DhA IV.34; PvA 6, 8 30, 69 sq.; Sdhp 4, 19 sq. -- (b) Var. phrases & characterisations: Merit is represented as great (uḷāra DA I.110; PvA 5; anappaka Pv I.512) or little (paritta DA I.110; appa S II.229); as adj. (--°) mahā° S I.191, opp. appa° M II.5. puñña is defined at Nd1 90 as follows: "puññaŋ vuccati yaŋ kiñci tedhātukaŋ kusal'âbhisankhāraŋ; apuññaŋ vuccati sabbaŋ akusalaŋ. " It is defined as "dāna--sīl'--ādi--pabheda" & "sucaritaŋ kusala--kammaŋ" at VvA 19; considered as leading to future happiness: Vv 13; PvA 58; consisting mainly in dāna (dānamayaŋ p.) PvA 8, 51, 60, 66, 73, but also in vandana PvA 1. To do good= puññaŋ (puññāni) karoti D I.137; S IV.331; A V.177; Pv I.119; or pasavati S I.182, 213; A I.89; II.3 sq.; III.244; V.249, 282; PvA 121, cp. puññaŋ pasutaŋ Pv I.512; VvA 289. Other phrases: °ŋ ākankhati S I.18, 20; pavaḍḍhati S I.33; corehi duharaŋ S I.36; puññānaŋ vipāko A IV.89; āgamo S III.209 IV.349; opadhikaŋ S I.233; It 78; purāṇaŋ & navaŋ S I.92; sayaŋ katāni puññāni S I.37; puññassa dhārā S I.100; V.400.
--atthika desirous of merit Sn 487 sq. --ânubhāva the majesty of merit PvA 58. --âbhisankhāra accumulation of merit D III.217; S II.82; Nd1 90, 206, 442; Vism 557 sq., 571; VbhA 142 sq., 166, 184. --âbhisanda (+kusalâbhisanda) meritorious results A II.54 sq.; III.51, 337; IV.245. --assaya seat of merit DA I.67. --iddhi the magic power of m. PvA 117. --kata one who has done a deed of m. A II.32. --kamma good works, righteousness, merit S I.97, 143; DA I.10; VvA 32; PvA 54, 87; Sdhp 32. --kāma (adj.) desirous of doing good works S V.462. --kiriyā a good or meritorious action S I.87 (°kriyā), 101; PvA 54; usually as °kiriyavatthu item of m. action (of which 3 are usually enumd: see above) D III.218; A IV.241; It 51; Nett 50, 128. --kkhandha mass of merit (only as mahā°) S V.400; A III.337. --kkhaya decay (or waning of the effect) of merit D I.18 (cp. āyukkhaya & DA I.110). --kkhetta field of m., Ep. of the Sangha or any holy personalities, doing good (lit. planting seeds of merit) to whom is a source of future compensation to the benefactor. Usually with adj. anuttara unsurpassed field of m. (see also sangha) D III.5, 227; M I.446; III.80; S I.167, 220; V.343, 363, 382; A I.244; II.34 sq., 56, 113; III.158, 248, 279 sq., 387; IV.10 sq., 292; It 88; Sn 486; Vv 5031 (cp. VvA 216); Pv IV.133 (of a bhikkhu); Vism 220; VvA 286; PvA 1 (ariyasangha), 5 (Moggallāna), 6 (arahanto), 132, 140, 214 and passim. Cp. BSk. puṇyakṣetra Divy 63, 395 (+udāra). --paṭipadā the meritorious path, path of m. A I.168; Nett 96. --pasavana creation of m. PvA 31. --pekkha looking for merit (i. e. reward), intent upon m. S I.167; Sn 463 sq., 487 sq.; Dh 108 (cp. DhA II.234). --phala the fruit (or result) of m. action S I.217; Pug 51; DhA II.4; PvA 8, 50, 52. --bala the power of m. PvA 195. --bhāga taking part in meritorious action S I.154. --bhāgiya having share in m. M III.72 sq.; Nett 48. --maya=puñña J IV.232 (°iddhi); cp. BSk. puñyamaya AvŚ I.183.

Puññavant (adj.) [fr. puñña] possessing merit, meritorious, virtuous Ps II.213; Vism 382; DhA I.340; PvA 75.

Puṭa [etym. unknown, prob. dialectical, as shown by N. of Pāṭaliputta, where putta=puṭa since unfamiliar in origin] orig. meaning "tube," container, hollow, pocket. -- 1. a container, usually made of leaves (cp. J IV.436; V.441; VI.236), to carry fruit or other viands, a pocket, basket: ucchu° basket for sugar J IV.363; paṇṇa° leaf--basket PvA 168; phala° fruit basket J IV.436=VI.236; phānita(ssa)° basket of molasses, sugar--basket S I.175 (KS.: jar); J IV.366; DhA IV.232; mālā° basket for garlands or flowers DhA III.212 (baddha made, lit. bound). In puṭa--baddha--kummāsa VvA 308 perhaps meaning "cup." -- 2. a bag or sack, usually referring to food carried for a journey, thus "knapsack" (or directly "provisions," taking the container for what it contains DA I.288 puts puṭaŋsa= pātheyya), in bhatta° bag with provisions J II.82 (with bandhati), 203; III.200; DA I.270. Also at J IV.375 "bag" (tamba--kipillaka°). See below °aŋsa & °bhatta. -- 3. a tube, hollow, in nāsā° (nāsa°) nostril J VI.74; Vism 195, 263, 362; KhA 65; hattha° the hollow of the hand Miln 87; vatthi° bladder(--bag) Vism 264; sippi--puṭa oyster shell J V.197, 206. puṭaŋ karoti to form a hollow VbhA 34. -- 4. box, container, see °bheda & °bhedana, in pāṭali--puṭa

seed box for the P. flower.
--aŋsa "bag--shoulder" (for "shoulder--bag," cp. aŋsapuṭa (assapuṭa) & Ger. rucksack=knapsack. Rightly expld by Bdhgh at DA I.288), a bag carrying provisions on journeys, hence "provision," in phrase puṭaŋsena with provisions (v. l. at all places puṭosena) D I.117; M III.80; A II.183; cp. Dialogues I.150; see also mutoḷī. --pāka something cooked in a bag (like a meal--pudding) Vism 500. --baddha kind of moccasins Vin I.186, see Vin. Texts II.15. Spelt puṭa--bandha at Vism 251=VbhA 234. --bhatta "bag--food," viaticum, provisions for journey J II.423; KhA 46. --bheda the breaking of the container (i. e. seed boxes of the Sirīsa plant) VvA 344 (in vatthu where Sirīsa refers to Pāṭaliputta, cp. Vv 8452, 53). --bhedana breaking of the (seed--) boxes of the Pāṭali plant, referring primarily to the N. of Pāṭali--putta, where putta represents a secondary Pālisation of Sk. °putra which again represents P.
(or Non--Aryan) puṭa (see Pischel, Prk. Gr. § 238 & 292). Through popular etym. a wrong conception of the expression arose, which took puṭa in the sense of "wares, provisions, merchandise" (perhaps influenced by puṭaŋsa) and, based on C. on Ud 88 (bhaṇḍakānaŋ mocara--ṭṭhānaŋ vuttaŋ hoti) gave rise to the (wrong) trsln Dial. II.92 "a centre for interchange of all kinds of wares." See also Miln trsln I.2; Buddh. Suttas XVI. -- Vin I.229=D II.87=Ud 88. After the example of Pāṭaliputta applied to the city of Sāgala at Miln 1 (nānā--puṭa--bhedanaŋ S° nagaraŋ). Here clearly meant for "merchandise." -- Rh. D. in a note on puṭabhedana gives expln "a town at the confluence or bend of a river" (cp. Jaina Sūtras 2, 451).

Puṭaka (nt.) [fr. puṭa] a bag, pocket, knapsack or basket J II.83 (°bhatta=provisions); DA I.263; DhA II.82 (v. l. piṭaka & kutaka); IV.132 (pockets of a serpent's hood). Cp. bhatta.

Puṭṭha1

Puṭṭha1 [pp. of pus (see poseti), Vedic puṣṭa] nourished, fed, strengthened, brought up Sn 831; J III.467.

Puṭṭha2

Puṭṭha2 [pp. of pucchati, Vedic pṛṣṭa] asked S II.36; Sn 84, 122, 510 sq., 1036; DhA IV.132; PvA 10 (after acc.) 68, 72 with samāno A I.197. See also pucchita.

Puṭṭha3 see phuṭṭha

Puṭṭha3 see phuṭṭha [=Sk. spṛṣṭa, cp. Pischel, Prk. Gr. § 311].

Puṭṭhatta (nt.) [abstr. fr. puṭṭha1] the fact of being fed or brought up by J II.405 (vaḍḍhakinā °ā).

Puṭṭhavant [fr. puṭṭha3, cp. same form in Prk. AMg. puṭṭhavaŋ=Sk. spṛṣṭavān: Pischel, Prk. Gr. § 569] one who has touched or come in direct contact with ThA 284.

Puṇḍarīka (nt.) [Non--Aryan (?). Cp. Vedic puṇḍarīka] the white lotus D I.75=A III.26 (in sequence uppala, paduma, p.); D II.4 (Sikhī puṇḍarīkassa mūle abhisambuddho); M III.93; S I.138, 204=J III.309; A I.145 (uppala paduma p.); II.86 sq. (samaṇa° adj.); Sn 547; J V.45, 215 (°ttac'angī=ratta--paduma--patta--vaṇṇasarīrā); Vv 4412 (=seta--kamala VvA 191); Pv II.122; III.33 (pokkharaṇī bahu °ā); Pug 63; DA I.219, 284 (sankho elo uppalo puṇḍarīko ti cattāro nidhayo). N. of a hell S I.152; Sn p. 126 (here in sq. Uppalaka, Puṇḍ°, Paduma).

Puṇḍarīkinī (f.) [adj. pundarīkin, of puṇḍarīka] a pool or pond of white lotuses D I.75÷(M III.93; S I.138).

Puṇṇa [pp. of pṛ, Vedic pṛṇāti, Pass. pūryate, *pelē to fill; cp. Sk. prāṇa & pūrṇa=Av. pərəna; Lith. pílnas; Lat. plēnus; Goth fulls=E. full=Ger voll] full, seldom by itself (only passage so far pannarase puṇṇāya puṇṇamāya rattiyā D I.47=Sn p. 139). nor --° (only Sn 835 muttakarīsa°), usually in cpds., and there mostly restricted to phrases relating to the full moon.
--ghaṭa a full pitcher (for feeding the bhikkhus, as offering on festive days, cp. J.P.T.S. 1884) DhA I.147; KhA 118 (v. l. suvaṇṇaghaṭa); DA I.140 (°paṭimaṇḍita ghara). --canda the full moon J I.149, 267; V.215. --patta a full bowl (as gift, °ŋ deti

to give an ample gift) J III.535. --baddha at Miln 191 should be read as °bhadda. --bala at DA I.110 read puñña--bala. --bhadda worshipper of Puṇṇabhadda, perhaps a Yakkha (father of the Yakkha Harikesa) Nd1 92 (Vāsuvadeva, Baladeva, P. and Maṇibhadda, cp. p. 89); Miln 191 (pisācā maṇibhaddā p.). --mā the full moon (night) D I.47 (komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā, cp. DA I.140); Sn p. 139 (similar); M III.21; J V.215 (dve p--māyo); Vism 292 (puṇṇa--m--uposatha=puṇṇa--māuposatha), 418 (Phagguṇa--puṇṇama--divase); VvA 66 (āsāḷhi p.); PvA 137 (id.); DA I.140; DhA III.461 (komudi). --māsa=°mā only in loc. puṇṇamāse Vv 811 (=puṇṇa--māsiyaŋ sukka--pakkhe pannarasiyaŋ VvA 314; the similar pass. at VvA 321 reads, prob. by mistake, sukka--pakkha--pāṭiyaŋ: see pāṭī); J V.215 (=puṇṇa candāya rattiyā C.). --māsī (f.; fr. °māsa)= mā J I.86 (Phagguṇi p.); VvA 314; cp. BSk. pūrṇamāsī AvŚ I.182.

Puṇṇatā (f.) [abstr. to puṇṇa] fulness DA I.140 (māsa° full--moon).

Puṇṇatta (nt.) [abstr. ro puṇṇa] fulness SnA 502.

Putolī see muṭolī.

Putta [Vedic putra, Idg. *putlo=Lat. pullus (*putslos) young of an animal, fr. pōu, cp. Gr. pau=s, pai/s child, Lat. puer, pubes, Av. pupra, Lith. putýtis (young animal or bird), Cymr. wyr grandchild; also Sk. pota(ka) young animal and base pu-- in pumaŋs, puŋs "man"] 1. a son S I.210; Sn 35, 38, 60, 557, 858; Dh 62, 84, 228, 345; J IV.309; Vism 645 (simile of 3 sons); PvA 25, 63, 73 sq.; DA I.157 (dāsaka°). Four kinds of sons are distinguished in the old Cy. viz. atraja p., khettaja, dinnaka, antevāsika, or born of oneself, born on one's land, given to one, i. e. adopted, one living with one as a pupil. Thus at Nd1 247; Nd2 448; J I.135. Good and bad sons in regard to lineage are represented at J VI.380. -- Metaph. "sons of the Buddha" S I.192= Th 1, 1237 (sabbe Bhagavato puttā); It 101 (me tumhe puttā orasā mukhato jātā dhammajā), J III.211. -- The parable of a woman eating her sons is given as a punishment in the Peta condition at Pv I.6 (& 7). <-> pl. puttāni Pv I.63. -- aputta--bhāvaŋ karoti to disinherit formally J V.468. -- 2. (in general) child, descendant, sometimes pleonastic like E. °man, °son in names: see putta--dāra; so esp. in later literature, like ludda° hunter's son=hunter J II.154; ayya°=ayya, i. e. gentleman, lord J V.94; PvA 66. See also rāja°. -- Of a girl Th 2, 464. -- mātucchā° & mātula° cousin (from mother's side), pitucchā° id (fr. father's side). On putta in N. Pāṭali° see puṭa. -- f. puttī see rāja°.
--jīva N. of a tree: Putranjiva Roxburghii J VI.530. --dāra child & wife (i. e. wife & children, family) D III.66, 189, 192; S I.92; A II.67; Pv IV.348 (sa° together with his family); J III.467 (kiŋ °ena what shall I do with a family?); V.478. They are hindrances to the development of spiritual life: see Nd2 under āsiŋsanti & palibodha. --phala a son as fruit (of the womb) J V.330. --maŋsa the flesh of one's children (sons) a metaphor probably distorted fr. pūta° rotten flesh. The metaphor is often alluded to in the kasiṇa--kammaṭṭhāna, and usually coupled with the akkha--bbhañjana (& vaṇapaticchādana)--simile, e. g. Vism 32, 45; DhA I.375; SnA 58, 342. Besides at S II.98 (in full); Th 1, 445 (°ūpamā); 2, 221. --mata a woman whose sons (children) are dead M I.524.

Puttaka [fr. putta] 1. a little son S I.209, 210. -- 2. a little child Th 2, 462 (of a girl). -- 3. a young bird (=potaka) J II.154.

Puttatta (nt.) [fr. putta] sonship DhA I.89.

Puttavant (adj.) [fr. putta] having sons S IV.249. Trenckner, Notes 6216 gives a f. *puttapatī for puttavatī, but without ref.

Puttimant (adj.) [fr. *puttamant] having sons S I.6; Sn 33.

Puttiya (--°) in Sakya° is compound Sakyaputta+iya "belonging to the son of the Sakyas" (i. e. to the Sakya prince) PvA 43. -- asakyaputtiya dhamma Vin II.297.

Puthavī & Puthuvī (f.) [doublets of paṭhavī] the earth; as puthavi at S I.186; J I.14 (v. l. puthuvi); IV.233, & in cpds. °nābhi the navel of the earth (of the bodhimaṇḍa, the Buddha's seat under the holy fig tree) J IV.232; °maṇḍ̣ala the round of the earth Sn 990. -- As puthuvī at A II.21, and in cpd. puthuvi--agga SnA 353.

Puthu (adj.) [both Vedic pṛthak & pṛthu, lit. spread out, far & wide, flat, of Idg. *plēt broad, Sk. prath to expand, pṛthaḥ palm of hand Av. frapah breadth, cp. Gr. platu/s broad, pla/tanos plane tree, Lith. platùs broad, Lat. planta sole of foot, Ohg. flado pancake, Ags. flet ground, E. flat] 1. (=pṛthak) separated, individual, adv. separated, individual, adv. separately, each (also given as puthag eva Kacc. 29) S I.75 (puthu attā individual self); Th 1, 86; J IV.346 (=visuŋ visuŋ C.); Miln 4. See further under cpds. -- 2. (=pṛthu). The forms (pl.) are both puthu & puthū, both as adj. & n.; puthū more freq. found in metre. -- numerous, various, several, more, many, most D I.185 (puthu saññaggā; opp. ekaŋ); S I.181 (puthū), 207 (id.); Sn 769 (puthū kāme=bahū Nd1 11); 1043, 1044 (puthū= bahukā Nd2 449b); Th 2, 344 (puthu=puthu sattā ThA 241); J VI.205 (puthū). nt. adv. puthu & puthuŋ greatly, much, in many ways Sn 580 (=aneka--ppakāraŋ SnA 460); Vv 624 (=mahantaŋ VvA 258).
--gumba experienced in many crafts J VI.448 (=aneka--sippa--ññu C.). --jja (puthu 1, but see remarks on puthujjana) common, ordinary Sn 897, 911 (=puthujjanehi janita Nd1 308). --titthakara a common sectarian D I.116 (thus to puthu 1, but DA I.287= bahū t.) --ddisā (puthu 1) each separate quarter "all the diverse quarters" S I.234. --pañña (adj.) of wide wisdom (p. 2) A I.130; II.67 (v. l. hāsa°). --paññatā wide wisdom A I.45. --pāṇiya ordinary (p. 1) mode of shampooing with the hand Vin II.106 (Bdhgh on p. 316 explns pudhu--pāṇikan ti hattha parikammaŋ vuccati "manual performance," thus not identical with pāṇikā on p. 151). --bhūta (p. 2) widely spread S II.107; but cp. BSk pṛthag bhavati to be peculiar to Divy 58, 100. --mati wide understanding S I.236. --loma "flat fin," N of a fish "the finny carp" (Mrs. Rh. D.) Vv 4411 (=dibba--maccha VvA 191); Th 2, 508 (=so--called fish ThA 292); J IV.466. --vacana "speaking in many (bad) ways," or "people of various speech" (so expld Nd1 397) Sn 932 (prob. better "speaking ordinary talk"=puthu 1). --sattā (pl.)=puthujjanā, common people, the masses S I.44; Pv III.73.

Puthuka [fr. puthu, cp. (late) Vedic pṛthuka "flat corn," also "young of an animal," with which cp. perhaps Gr. parqe/nos: see Walde, Lat. Wtb. under virgo] rice in the ear DhA I.98 (°agga as first gift of the field).

Puthujjana [*prthag--jana, thus puthu 1+jana, but from the point of Pali identical in form and meaning with puthu 2, as shown by use of puthu in similar cpds. and by C. explns. One may even say that puthu 1=pṛthak is not felt at all in the P. word. Trenckner (Notes 76) already hinted at this by saying "puthujjana, partly confounded with puthu"; a connection which also underlies its expln as "one--of--the--many--folk" at Kvu trsln 807 & 2913. It is felt to belong to puthu 2 in the same sense as Ger. "die breite Masse," or Gr. oi(polloi/. The expln at Nd1 308=328 is puthu--nānā--janā. A long and detailed etym.--speculation expln of the term is found at DA I.59, trsld at Dhs trsln 258. The BSk. form is pṛthagjana Divy 133 etc.] an ordinary, average person (4 classes of ordinary people are discussed at Cpd. 49, 50), a common worldling, a man of the people, an ordinary man M I.1, 7, 135, 239, 323; III.64, 227; S I.148; II.94 sq. (assutạvā), 151 (id.); III.46, 108, 162; IV.157, 196, 201 (assutavā), 206 sq.; V.362 (opp. to sotāpanna); A I.27, 147 (maraṇa--dhammin), 178, 267; II.129, 163; III.54; IV.68, 97, 157, 372; Sn 351, 455, 706, 816, 859; Dh 59, 272; Vv 826 (=anariya VvA 321,+anavabodha); Nd1 146, 248; Ps I.61 sq., 143, 156; II.27; Dhs 1003 (cp. DhsA 248 sq.); Vism 311 (=anariya); VbhA 133 (avijj'âbhikhūta, bhava--taṇh'âbhibhūta), 186 (ummat<-> taka, opposed to upabrūhita--ñāṇa--purisa, exemplifying upādāna and kamma); DhA I.5 (opp. ariyasāvaka), 445; Sdhp 363.
--kalyāṇaka (cp. BSk. pṛthagjana--kalyāṇaka Divy 419, 429) an ordinary man striving after his spiritual good Nd1 477; Ps I.176; II.190, 193. --bhikkhu a bh. of the common sort DA I.269; VbhA 383. --sukha ordinary happiness M I.454.

Puthujjanatā (f.) [abstr. fr. puthujjana] common--place character S I.187=Th 1, 1217.

Puthujjanika (adj.) [fr. puthujjana] common, ordinary J I.360 (of iddhi).

(nt.) [fr. puthu, cp. Sk. *pṛthutva; not with Kern, Toev. s. v.=Sk. pṛthaktva, speciality, peculiarity] being at variance, diversity S II.77 (opp. ekatta; v. l. SS puthatta). At A IV.97 we have to read puth'attānaŋ for puthuttānaŋ which has nothing to do with puthutta, but is puthu+attānaŋ as borne out by v. l. puthujj'attānaŋ, and by AA: puthu nānākāraṇehi attānaŋ hanti.

Puthula (adj.) [fr. puthu] broad, large, flat J III.16 (°sīsa flat--headed); VI.171 (°antaraŋsa flat--chested); Miln 121 (of a river); VvA 301 (°gambhīra). -- abl. puthulato (as adv.) across DhA I.396.

Puthuso (adv.) [abl. of puthu] broadly, i. e. diversely, at variance Sn 891, 892 (=puthu--diṭṭhi--gata Nd1 301).

see gāma° (Vin II.105 with Bdhgh note on p. 315).

Puna (indecl.) [cp. Vedic punar, punaḥ, to base *pŭ (related to *apo: see apa), as in puccha tail, Lat. puppis, poop, Gr. pu/matos the last; orig. meaning "behind"] again. There are several forms of this adv., but puna has to be considered as the orig. Pali form. The form puno is doubtful; if authentic, a Sanskritisation; only found at ThA 71 (Ap. v. 38; v. l. puna) & 72 (Ap. v. 41, v. l. puna). The sandhi r is preserved only in metre and in compn.. That it is out of fashion even in metre is shown by a form punā where ā is the regular metrical lengthening instead of ar (J III.437: na hi dāni punā atthi; v. l. puna). Besides this the r is apparent in the doubling of the first consonants of cpds. (punappunaŋ, punabbhava); it is quite lost in the enclitic form pana. -- We find r in punar āgami Sn 339; punar āgato J I.403 (=puna āgato J I.403 (=puna āgato, ra--kāro sandhivasena vutto C.); in cpds.: punar--abhiseka see J.P.T.S. 1885, 49; a--punar--āvattitā the fact of not turning back Miln 276 (cp. Prk. apuṇar--avatti Pischel, § 343). Otherwise r stands on the same level as other sandhi (euphonic) consonants (like m. & d., see below), as in puna--r--eva Dh 338; Pv II.87; II.116. We have m in puna--m--upāgamuŋ Sn 306; puna by itself is rarely found, it is usually combd with other emphatic part, like eva and api. The meaning is "again," but in enclitic function (puna still found Sn 677, 876, otherwise pana); it represents "however, but, now" (cp. same relation in Ger. abermals: aber), similar to the development in Prk. puṇo vi & puṇar avi "again": puna "now" (Pischel Gr. § 342). -- puna by itself at SnA 597; PvA 3, 45; Mhvs 14, 12. doubled as punappunaŋ S I.174; Th 1, 531, 532; Sn 728, 1051; Dh 117, 118, 325, 337; J V.208; SnA 107; PvA 45, 47; punappuna at DhA II.75; as puna--d--eva at D I.60, 142; Pv II.113 (v. l.); Vism 163; DhA II.76; puna--m--eva Pv II.113; puna pi once more J I.279; PvA 67, 74; puna--p--pi J V.208. The phrase puna c'aparaŋ "and again something else" stands on the same level as the phrase aparo pi (apare pi), with which one may compare the parallel expressions puna--divase: aparadivase, all of which show the close relation between pi, puna, apara, but we never find para in these connections. Trenckner's (& following him Oldenberg in Vin. and Hardy in A etc.) way of writing puna ca paraŋ (e. g. Miln 201, 388, 418 etc.) is to be corrected to puna c'aparaŋ, cp. punâpara Sn 1004; Cp III.61.

--āgamana coming again, return S I.22 (a°). --āvāsa rebirth S I.200. --divase on the following day J I.278; PvA 19, 38. --nivattati to turn back again S I.177. --bbhava renewed existence, new birth D II.15; S I.133; It 62; S IV.201 (āyati°); Sn 162, 273, 502, 514, 733; Nd2 s. v.; Nett 28, 79 sq.; PvA 63, 200; cp. ponobhavika; a° no more rebirth S I.174, 208; Nd2 64; °âbhinibbatti birth in a new existence M I.294; S II.65; A I.223; Vin III.3; PvA 35. --vacana repetition SnA 487. --vāre (loc.) another time J V.21.

Punāti [cp. Vedic pavate, punāti, pū to cleanse, as in Lat. purus clean, purgo, Ohg. fowen to sift also Gr. pu_r (cp. P. pāvaka)=Ohg. fūir=E. fire, Armen. hur, lit. "cleansing," see also puñña] 1. to clean, cleanse VvA 19 (+visodheti, in def. of puñña). -- 2. to sift J VI.108 (angāraŋ p.=attano sīse angāre p. okirati C.; so read with v. l. for phunati T.); DA I.268 (bhusaŋ pumanto viya like sifting the chaff, winnowing). Cp. puneti.

Puneti [Caus. fr. puna? or=punāti?] to experience (over & over) again: in this meaning at It 1 sq. & Nd1 202= Nd2 337 (kilese na p. na pacceti etc.); perhaps also at Th 1, 533 (sattayugaŋ), although Kern, Toev. s. v. takes it=punāti and Mrs. Rh. D. translates "lifts to lustrous purity."

Punnāga [dial.?] a species of tree J I.9 (°puppha); VI.530; KhA 50 (aggacchinna°--phala), 53 (id.).

Puppha1

Puppha1 (nt.) [Vedic puṣpa according to Grassmann for *puṣka fr. puṣ (?) see poseti] a flower Vin II.123; S I.204=J III.308; Sn 2, 5; Dh 47 sq.; 377; Vism 430; SnA 78 (paduma°); VvA 73; PvA 127; Sdhp 550. -- pupphāni (pl.) VbhA 255 (of 32 colours, in simile), 292 sq. (for Cetiya--worship). -- adj. °puppha in ghana° thick with flowers DA I.87. -- Cp. pokkharatā.

--âbhikiṇṇa decked with flowers Vv 6429; Pv II.112 --ādhāna "a ledge (on a Tope) where offerings of flowers are laid down" (Geiger, Mhvs p. 355; cp. Mhvs trsl. p. 2022) Mhvs 30, 51, 56, 60; 33, 22 Reading uncertain. --āveḷā flower--garland VvA 125. --āsava wine made from flowers, flower--liquor J IV.117; KhA 26. --gandha odour of flowers Dh 54; Dhs 625. --cumbaṭaka a fl. cushion. --chaḍḍaka a remover of (dead) flowers, a rubbish--remover, a low occupation, including cleaning of privies & bins etc. Vin IV.6; Th 1, 620; J V.449 (=vacca--ṭṭhāna--sodhaka C.); Miln 331; Vism 194 (in simile). Cp.

J.P.T.S. 1884, 89 and Miln trsl. II.211. --cchatta a parasol with flowers DhA I.110. --dāna offering of flowers VbhA 336. --dāma a wreath or garland of fls. J I.397; VvA 198. --dhara bearing flowers Pv II.124 (so read for T. °dada). --pañjara a cage (ornamented) with flowers J V.365. --paṭa a cloth (embroidered) with flowers J IV.283; DhA II.45. --palāsa a fl. heap DhA I.75. --bhāṇin "speaking flowers," i. e. speaking the truth Pug 29. --mālā garland of fls. SnA 78. --muṭṭhi a handful of fl. Vism 432 (in simile). --rasa (wine--) juice made of fls., flower--liquor Vin I.246; taste of fls. Dhs 629. --rāsi a heap of fls. Dh 53.

Puppha2

Puppha2 (nt.) [cp. Class. Sk. puṣpa "les fleurs" in strī° the menses Am. Kośa 3, 4, 30, 233 and Mārk. Pur. 51, 42. Similarly phala is used in the sense of "menstruation": see BR s. v. phala 12] blood: see pupphaka & pupphavatī. With ref. to the menses at J V.331.

Pupphaka (nt.) [fr. puppha2] blood J III.541 (v. l. pubbaka; C.=lohita); Miln 216 (tiṇa°--roga, a disease, Kern. "hay--fever"). Kern, Toev. s. v. trsls the J passage with "vuil, uitwerpsel."

to flower J I.76 (aor. °iŋsu); PvA 185 (=phalati). -- pp. pupphita.

Pupphavatī (f.) [fr. puppha2, but cp. Vedic puṣpavat flowering] a menstruous woman Miln 126.

Pupphita [pp. of pupphati] flowering, in blossom S I.131= Th 2, 230 (su°); Vv 354; J I.18; Miln 347; ThA 69 (Ap. v. 12); DhA I.280; II.250 (su°).

Pupphin (adj.) [fr. puppha1 cp. Vedic puṣpin] bearing flowers; in nīlapupphī (f.) N. of a plant ("with blue flowers") J VI.53.

Pubba1

Pubba1 [Vedic pūya>*pūva>*puvva>pubba (Geiger, P.Gr. § 461); cp. pūyati to smell rotten, Lat. pūs=E. pus, Gr. pu/qw to rot, pu/on matter; Vedic pūti smelling foul; Goth. fūls=E. foul] pus, matter, corruption M I.57; III.90; S I.150; II.157; A I.34; J II.18; Miln 382; PvA 80. -- In detail discussed (as one of the 32 ākāras) at Vism 261, 360; KhA 62; VbhA 244. -- Often in combn pubba--lohita matter & blood, e. g. Sn p. 125; Sn 671; J V.71; DhA I.319; as food of the Petas Pv I.69; I.91 (lohita--pubba); I.118; II.26. pubba--vaṭṭi a lump of matter DhA III.117.

Pubba2

Pubba2 (adj.) [Vedic pūrva, to Idg. *per, see pari & cp. Goth. fram=from; Gr. pro/mos first, Goth. fruma=As. formo first, Av. pourvō, also Sk. pūrvya=Goth. frauja =Ohg. frō Lord, frouwa=Ger. frau. See also Lat. prandium, provincia] previous, former, before. The adj. never occurs in abs. forms by itself (for which see pubbaka), it is found either as --° or °-- or in cases as adv. The phrase pubbam antam anissita Sn 849 is poetical for pubbantam. -- 1. (--°) having been before J III.200; na diṭṭha° not seen before Nd1 445; mātabhūta° formerly (been) his mother PvA 79; vuttha° (gāma) formerly inhabited DhA I.15; as adv. bhūtapubbaŋ before any beings (existed) Vin I.342; DhA I.102 and passim (see bhūta). -- 2. (neg.) apubba (nt.) what has not been before, something new VvA 117, 287. acc. as adv. in phrase apubbaŋ acarimaŋ not earlier, not after, i. e. simultaneously M III.65; Pug 13 (=apure apacchā, ekappahāren'evâti attho PugA 186). <-> 3. (cases adverbially) instr. pubbena in °âpara gradual M III.79; acc. pubbaŋ see 1, 2, with abl. as prep.= before SnA 549 (=purā); loc. pubbe in earlier times (also referring to previous births, cp. pure), in the past, before S IV.307; Sn 831, 949 (with pacchā & majjhe, i. e. future & present); Pv I.31; II.22; SnA 290, 385, 453; PvA 4, 10, 39, 40, 100. With abl. as prep.= before S II.104. In compn with °nivāsa see sep. An old acc. f. *pūrvīŋ (cp. Prk. puvviŋ Pischel, Gr. § 103) we find in Cpd. anupubbikathā (q. v.). The compar. pubbatara ("quite early") occurs abs. at S IV. 117 as nom. pl. "ancestors" (cp. Gr. oi(pro/teroi), as loc. adv. at S I.22.
--angin in f. °angī (cāru°) at J V.4 & VI.481 read sabbangin. --aṇṇa "first grain," a name given to the 7 kinds of grain, as distinguished from aparaṇṇa, the 7 sorts of vegetables, with which it is usually combined; Vin III.151; IV.267; Nd1 248 (where

the 7 are enumd); Nd2 314; J II.185; Miln 106; DA I.78, 270; DhA IV.81 etc. (see aparaṇṇa). See also bīja--bīja. --aṇha the former part of the day, forenoon, morning (as contrasted with majjhaṇha & sāyaṇha) D I.109, 226; A I.294; III.344; S I.76 (°samayaŋ); SnA 139 (id.); DhA III.98; PvA 61, 216. The spelling pubbanha M I.528 (cp. Trenckner, Notes 80). --anta (1) the East J I.98 (°ato aparantaŋ aparantato pubbantaŋ gacchati from E. to W. from W. to E.); V.471. -- (2) the Past (opp. aparanta the Future) D I.12 sq.; S II.26; Nd1 212; Dhs 1004. pubbam antaŋ for pubbantaŋ is poetical at Sn 849. --°ânudiṭṭhi theory concerning the past or the beginning of things D I.13 (cp. DA I.103); M II.233; S III.45; Dhs 1320. --aḷha(ka) (āḷhaka) at Th 2, 395 is doubtful. T. reads bubbuḷaka, Mrs. Rh. D. translates "bubble of film"; ThA 259 explns by "ṭhita--jalapubbaḷha--sadisa." --ācariya (1) an ancient teacher, a scholar of previous times A I.132; II.70; It 110; Vism 523=VbhA 130; KhA 11, 64, 65. -- (2) a former teacher SnA 318. --āciṇṇa (--vasena) by way of former practice, from habit SnA 413. --âpara (1) what precedes and what follows, what comes first and what last (with ref. to the successive order of syllables and words in the text of the Scriptures) A III.201 (°kusala); Dh 352; Nett 3 (°ânusandhi); cp. BSk. pūrvāpareṇa vyākhyānaŋ karoti "expld in due order" AvŚ II.20. -- (2) °rattaŋ "as in the former, so in the foll. night," i. e. without ceasing, continuous Th 1, 413. cp. pub baratt--âparattaŋ DhA IV.129. --âpariya former & future, first & last Ud 61 (°vivesa); --ābhoga previous reflection ThA 30. --ārāma "Eastern Park," N. of a locality east of Sāvatthi A III.344; Sn p. 139 (cp. Sn A 502). --āsava former intoxication Sn 913, cp. Nd1 331. --uṭṭhāna getting up before (someone else) either applied to a servant getting up before the master, or to a wife rising before her husband VvA 71, 136. --uṭṭnāyin "getting up earlier" (with complementary Ep. pacchā--nipātin "lying down later"), see above D I.60; III.191; A III.37; IV.265 sq.; DA I.168. -- abstr. °uṭṭhāyitā J III.406 (°ādīhi pañcahi kalyāṇa dhammehi samannāgatā patidevatā)=V.88; KhA 173. --uttara (1) preceding and following Kacc. 44. 47. -- (2) "eastnorthern," i. e. north--eastern J V.38 (°kaṇṇa N.E. corner); VI.519 (id.). --kamma a former deed, a deed done in a former existence Cp. III.113. --kārin "doing before," i. e. looking after, obliging, doing a favour A I.87; Pug 26 (=paṭhamaŋ eva kāraka PugA 204) PvA 114. --kicca preiiminary function Vin V.127 (cattāro pubbakiccā); cp. Cpd. 53. --koṭṭhaka "Eastern Barn," Npl. A III.345. --(n)gama (1) going before, preceding A III.108 (okkamane p.); M III.71 sq. <-> (2) "allowing to go before"; controlled or directed by, giving precedence Dh 2 (mano° dhammā=tena paṭhama--gāminā hutvā samannāgatā DhA I.35); Nd2 318; Pug 15 (paññā° ariyamagga=paññaŋ pure--cārikaŋ katṿā PugA 194); Sdhp 547 (paññā°). Cp. BSk. pūrvangama Divy 333 ("obedient" Index). --carita former life SnA 382, 385. --ja born earlier, i. e. preceding in age PvA 57 (=jeṭṭhaka). --ñāti former relative PvA 24. --deva a former god, a god of old, pl. the ancient gods (viz. the Asuras) S I.224. --devatā an ancient deity A II.70; It 110 (v. l. °deva). --nimitta "previous sign," a foregoing sign, prognostic, portent. forecast It 76 (the 5 signs of decay of a god); J I.11 (the 32 signs at the conception of a Buddha, given in detail on p. 51), 48; Miln 298 (of prophetic dreams, cp. Cpd. p. 48); VbhA 407 (in dreams); DhA II.85. --pada the former, or antecedent, part (of a phrase) DhsA 164. --parikamma a former action SnA 284 (opp. to pacchā--parikamma). --purisa ancestor D I.93, 94. --peta a deceased spirit, a ghost (=peta) D I.8 (°kathā, cp. DA I.90 & Dial. I.14). pubbe pete is poetical at Pv I.41 for pubbapete. Cp. BSk. pūrvapreta AvŚ I.149 (see Index p. 230); Divy 47, 97. --bhāga "former part," i. e. previous PvA 133 (°cetanā opp. apara--bhāga--cetanā. SS omit bhāga). --bhāsin speaking obligingly (cp. pubbakārin) D I.116 (trsl. "not backward in conversation"), DA I.287 (bhāsanto va paṭhamataraŋ bhāsati etc.). --yoga "former connection, " i. e. connection with a former body or deed, former action (and its result) J V.476; VI.480; Miln 2 (pubbayogo ti tesaŋ pubba--kammaŋ). Kern, Toev. s. v. remarks that it is frequent in BSk. as pūrvayoga (yoga=yuga; syn. with pūrvakalpa), e. g. Saddh. Puṇḍ. ch. VII.; MVastu II.287; III.175; and refers to Ind. Studien 16, 298; J.R.A.S. 1875, 5. --rattâparattaŋ the past and future time, the whole time, always A III.70; DhA IV.129. --vāsana an impression remaining in the mind from former actions Sn 1009; ThA 31 (Ap. v. 8). --videha Eastern Videha KhA 123, 176; SnA 443. --sadisa an old (former) friend DhA I.57

Pubbaka (adj.) [fr. pubba2] 1. former, ancient, living in former times D I.104 (isayo), 238 (id.); Sn 284 (id.); S II.105; IV.307 (ācariya--pācariyā); Th 1, 947. <-> 2. (--°; cp. pubba2 1) having formerly been, previous J I.182 (suvaṇṇakāra° bhikkhu), cp. BSk. °pūrvaka in same use at AvŚ I.259, 296, 322. -- 3. (--°) accompanied or preceded by ThA 74 (guṇ'âbhitthavana° udāna); PvA 122 (puññânumodana° maggācikkhana); cp. āśvāsana--pūrvaka Jtm 210.

Pubbāpeti [Denom. fr. pubba2] occurs only in one phrase (gattāni pubbāpayamāno) at M I.161 & A III.345÷402 in meaning "drying again"; at both A pass. the vv. ll. (glosses) are "sukkhāpayamāno" and "pubba--sadisāni kurumāno"; to the M. pass. cp. Trenckner's notes on p. 543, with the BB expln of the word (=pubbabhāvaŋ gamayamāno), also Neumann, Majjh. trsln I.260. The similar passage at S I.8, 10 has "gattāni sukkhāpayamāno" as T. reading and "pubbāpayamāno" as v. l. BB.

Pubbe (°--) [loc. of pubba2, see pubba2 3] in cpds.: "in a former existence": °kata (nt.) deeds done in a past life M II.217=A I.173 (°hetu); J V.228 (°vādin fatalist); Nett 29 (°punnata). °nivāsa [cp. BSk. pūrve--nivāsasaŋprayuktaŋ MVastu III.224, otherwise as pūrvanivāsa Divy 619] abode in a former life, one's former state of existence D II.1, 2; III.31 sq., 50 sq., 108 sq, 230, 281; M I.278; II.21; III.12; S I.167; A I.164 sq.; It 100; Sn 647; Dh 423; Pug 61; Vism 411 (remembered by 6 classes of individuals); ThA 74, 197. <-> pubbe--nivās'ânussati (--ñāṇa) (knowledge of) remembrance of one's former state of existence, one of the faculties of an Arahant (cp. A I.164 sq., and Cpd. 64) D III.110, 220; M I.35, 182, 248, 278, 496; Dhs 1367; Nett 28, 103; Vism 433; VbhA 373 sq., 401, 422; Tikp. 321. -- See also under nivāsa and cp. Vism ch. XIII, pp. 410 sq.

Pumati [onomat. *pu to blow, cp. Gr. fu=sa blowing, bubble, fusa/w blow, Lat. pustula=pustule, Sk. *pupphusa=P. papphasa lung, phutkaroti blow, etc., see Uhlenbeck Ai. Wtb. s. v. pupphusa] to blow, aor. pumi J I.171; ger. pumitvā J I.172. See J.P.T.S. 1889, 207 (?).

Puman (Pumā) [see puŋs] a male, a man, nom sg. pumo D n.273; Cp. II.62; instr. pumunā J VI.550. nom. pl. pumā D III.85 (itthi--pumā men & women; v. l. K. °purisā); J III.459; acc. sg. pumaŋ J V.154 (gata, cp. purisantara--gata). -- On decl. cp. Müller, P.Gr. p. 79; Greiger, P.Gr. § 935.

[on etym. see purā, purāṇa, pure] base of adv. & prep. denoting "before"; abl. purato (adv. & prep.) in front of (with gen.), before (only local) Vin I.179; II.32; D II.14 (mātu); S I.137; Pv I.111, 113 (opp. pacchā); II.86 (janâdhipassa); DA I.152; PvA 5 (purisassa), 22, 39 (tassa). Often repeated (distributively) purato purato each time in front, or in front of each, or continuously in front Vin II.213; Vism 18; cp. pacchato pacchato. -- Otherwise *pura occurs only in foll. der.: (1) adverbial: *puraḥ in purakkharoti, purekkhāra, purohita; purā, pure, puratthaŋ, puratthato. <-> (2) adjectival: purāṇa, puratthima, purima.

Pura (nt.) [Vedic pur. f., later Sk. puraŋ nt. & purī f.] 1. a town, fortress, city Vin I.8=M I.171 (Kāsinaŋ puraŋ); J I.196, 215; Sn 976, 991, 1012 (°uttama),1013; J VI.276 (=nagara C); Mhvs 14, 29. --avapure below the fortress M I.68. --devapura city of the Gods S IV.202; Vv 6430 (=Sudassana--mahā--nagara VvA 285). See also purindada. -- 2. dwelling, house or (divided) part of a house (=antepura), a meaning restricted to the Jātakas, e. g. V.65 (=nivesana C.); VI.251, 492 (=antepura). Cp. thīpura lady's room, harem, also "lady" J V.296, and antepura. -- 3. the body [cp. Sk. pura body as given by Halāyudha 2, 355, see Aufrecht p. 273] Th 1, 279 1150 (so read for pūra, cp. Kern, Toev. s. v. & under sarīradeha). -- Cp. porin.

Purakkhata [pp. of purakkharoti] honoured, esteemed, preferred D I.50; M I.85; S I.192, 200; Sn 199, 421, 1015; Nd1 154; Dh 343 (=parivārita DhA IV.49); J II.48 (°parivārita); Pv III.71 (=payirupāsita PvA 205); DA I.152 (=purato nisinna); ThA 170. Cp. purekkhata.

Purakkharoti [fr. puraḥ, cp. Ved. puras--karoti, see pure] to put in front, to revere, follow, honour; only in foll. sporadic forms: ppr. purakkharāna holding before oneself, i. e. looking at S III.9 sq.; aor. 3rd pl. purakkharuŋ Miln 22; ger. purakkhatvā M I.28; Sn 969; Nd1 491; J V.45 (=purato katvā C.); PvA 21, 141. <-> purakkhata pp. (q. v.). See also purekkhāra.

Puratthaŋ (adv.) [for Vedic purastāt, fr. puraḥ, see *pura] 1. before S I.141 (na pacchā na puratthaŋ=no after, no before). -- 2. east D I.50 (°âbhimukha looking eastward.)

Puratthato (adv.) [fr. puratthaŋ, cp. BSk. purastataḥ MVastu II.198] in front, coram Sn 416 (sic, v. l. BB purakkhato); J VI.242.

Puratthima (adj.) [fr. *pura, cp. Prk. (AMg.) puratthima, acc. to Pischel, Gr. § 602 a der. fr. purastāt (=P. puratthaŋ) as *purastima, like *pratyastima (=paccatthima) fr. *pratyastaŋ] eastern D I.153; S I.144; J I.71 (°âbhimukha: Gotama facing E. under the Bo tree).

Purā (indecl.) [Vedic purā; to Idg. *per, cp. Goth. faúr= Ags. for=E. (be--) fore; also Lat. prae=Gr. parai/=Sk. pare] prep.

c. abl. "before" (only temporal) Vin IV.17 (purāruṇā=purā aruṇā before dawn); Sn 849 (purā bhedā before dissolution (of the body), after which the Suttanta is named Purābhedasutta, cp. Nd1 210 sq.; expld by sarīra--bhedā pubbaŋ at SnA 549).

Purāṇa (adj.) [Venic purāṇa, fr. *per, cp. Sk. parut in former years, Gr. pe/rusi=Lith. pernai, Goth. fairneis, Ohg. firni=Ger. firn (last year's snow), forn formerly, ferro far] 1. ancient, past Sn 312, 944 (=Nd1 428 atītaŋ, opp. nava=paccuppannaŋ); Dh 156 (=pubbe katāni C.); with ref. to former births or previous existences: p. kammaŋ S II.64=Nd1 437=Nd2 680 Q. 2; puññaŋ S I.92. -- 2. old (of age), worn out, used (opp. nava recent) D I.224 (bandhanaŋ, opp. navaŋ); Vin II.123 (udakaŋ p.°ŋ stale water); S II.106 (magga); Sn 1 (tacaŋ); J II.114 (f. purāṇī, of an old bow string, applied jokingly to a former wife); IV.201 (°paṇṇa old leaf, opp. nava); V.202 (a° not old, of years); VI.45 (apurāṇaŋ adv. recently); VbhA 363 (udaka stale water). <-> 3. former, late, old in cpds. as °dutiyikā the former wife (of a bhikkhu) Vin I.18, 96; IV.263; S I.200; Ud 5; J I.210; °rājorodhā former lady of the harem Vin IV.261; °sālohita former blood--relation Sn p. 91; Ud 7; DhA II.210. Cp. porāṇa.

Purātana (adj.) [fr. purā, cp. sanātana in formation] belonging to the past, former, old Nett A 194.

Purindada [distorted fr. Vedic puraŋ--dara, pura+dṛ to break, see darī, thus "breaker of fortresses," Ep. of Indra (& Agni). The P. Commentator (VvA 171) of course takes it popularly as "pure dānaŋ dadātī ti Purindado ti vuccati," thus pure+dā; see also Trenckner, Notes 596; Geiger, P.Gr. § 443] "townbreaker," a name of Sakka (Indra) D II.260; S I.230; Vv 374, 622; PvA 247.

Purima (adj.) [compar.--superl. formation fr. *pura, cp. Sk. purima] preceding, former, earlier, before (opp. pacchima) D I.179; Sn 773, 791, 1011; Nd1 91; J I.110; SnA 149 (°dhura); PvA 1, 26. In sequence p. majjhima pacchima; past, present, future (or first, second, last) D I.239 sq.; DA I.45 sq. and passim. -- purimatara =purima J I.345 (°divase the day before).
--attabhāva a former existence VvA 78; PvA 83, 103, 119. --jāti a previous birth PvA 45, 62, 79, 90.

Purimaka (adj.) [fr. purima] previous, first Vin II.167 (opp. pacchimaka). f. °ika Vin I.153.

Purisa [according to Geiger, Gr. § 303 the base is *pūrṣa, from which the Vedic form puruṣa, and the Prk.--P. form purisa. The further contraction *pussa *possa yielded posa (q. v.). From the Prk. form puliśa (Māgadhī) we get pulla] man (as representative of the male sex, contrasted to itthi woman, e. g. at A III.209; IV.197; J I.90; V.72; PvA 51). Definitions of the C. are "puriso nāma manussa--puriso na yakkho na peto etc." (i. e. man kat) e)coxh/n) Vin IV.269 (the same expln for purisa--puggala at Vin IV.214); "seṭṭh'aṭṭhena puri setī ti puriso ti satto vuccati" VvA 42 -- 1. man D I.61 (p. kassaka "free man"); II.13; S I.225; A I.28, 126; II.115; III.156; Sn 102, 112, 316, 740, 806 and passim; Dh 117, 152, 248; Nd1 124; PvA 3, 4, 165, 187; VvA 13 (majjhima°, paṭhama°, as t.t. g.?). uttama° S II.278; III.61, 166; IV.380; It 97; mahā° S V.158; A II.35; III.223; IV.229 (see also under mahā); sappurisa (q. v.). Var. epithets of the Buddha e. g. at S. I.28 sq. -- Kāpurisa a contemptible man; kimpurisa a wild man of the woods ("whatever man"), f. kimpurisī J V.215. --purisa as "a man, some one, somebody" as character or hero in var. similes, e. g. angārakāsuyaŋ khipanaka° Vism 489; asucimhi patita Vism 465; āgantuka° VbhA 23; dubbala Vism 533; papāte patanto VbhA 23 (cannot be a help to others; similarly with patita at VbhA 170=Vism 559); bhikkhusanghaŋ disvā Vism 333; maṇḍapa--lagga Vism 339 sq.; lakuṇṭaka--pāda & dīghapāda VbhA 26; cp. the foll.: of a man pleasing the king VbhA 442 sq.; a man wishing to perform a long journey in one day Vism 244; a man breathing when exhausted Vism 274. Frequently elsewhere. -- 2. an attendant, servant, waiter Vin II.297; D I.60 (dāsa+), 72 (id.); J I.385 (dāsa°); VI.462. Cp. porisa, posa.
--atthika one who seeks a servant Vin II.297. --anta= purisādhama Sn 664 (anta=Sk. antya; Sn A 479 explns by antimapurisa). --antaragatā touched by a man (lit. gone in by . . .), a woman who has sexual intercourse, a woman in intercourse with a man D I.166 (cp. Dial. I.228); M I.77; A I.295; II.206; Vin IV.322; Pug 55 (=he does not accept food, lest their intercourse should be broken: rati antarāyo hoti PugA 231); DA I.79 (=itthi, as opp. to kumārikā). Cp. pumaŋ gata, J V.154. --allu (& ālu) N. of certain monstrous beings, living in the wilderness J V.416 (=vaḷavā--mukhayakkhinī, a y. with the face of a mare), 418; VI.537 (°ālu=vaḷavā--m.--pekkhī C.). --ājañña "a noble steed of a man," a thorough--bred or remarkable man S III.91; A V.325 sq., Sn 544; Dh 193; as --ājāneyya at DhA I.310; --ājāniya at A I.290; II.115; IV.397 sq.; V.324. --āda a bad man ("man--eater") a wild man, cannibal J V.25 (cp. puruṣāda Jtm 3141); °ādaka J V.30. --ādhama a wicked man Dh 78; J

V.268. --indriya male faculty, masculinity S V.204; A IV.57; Dhs 634, 715, 839, 972; Vism 447, 492. --uttama "the highest of men," an excellent man A V.16, 325 sq.; Sn 544; Dh 78; DhA II.188. --usabha (purisusabha) "a bull of a man," a very strong man Vin III.39. --kathā talk about men D I.8. --kāra manliness D I.53 (cp. DA I.161); Miln 96. --thāma manly strength D I.53; S II.28; A II.118; IV.190. --dammasārathi guide of men who have to be restrained, Ep. of the Buddha [cp. BSk. puruṣa--damyasārathi Divy 54 and passim] S II.69; A I.168, 207; II.56, 112, 147; Sn p. 103 (=vicitrehi vinayan'ûpāyehi purisadamme sāretī ti SnA 443); It 79; Pug 57; Vism 207; ThA 178. --dosā (pl.) faults or defects in a man; eight are discussed in detail at A IV.190 sq.; Ps I.130; eighteen at J VI.542, 548. --dhorayha a human beast of burden S I.29. --parakkama manly energy D I.53; S II.28. --puggala a man, a human character D III.5, 227 (eight); S I.220 (8); II.69, 82, 206; IV.272 sq.= It 88 (8) (expld at Vism 219); A I.32, 130, 173, 189; II.34, 56; III.36, 349; IV.407 (8); V.139, 183 (8), 330 (8); Vin IV.212 sq. (=male); VbhA 497; --bhava state of being a man, manhood, virility J III.124; Dhs 634, 415, 839; PvA 63. --bhūmi man's stage, as "eight stages of a prophet's existence" (Dial. I.72) at D I.54, in detail at DA I.162, 163. --medha man--sacrifice, human sacrifice S I.76; A II.42; IV.151; It 21; Sn 303. --yugāni (pl.) (4) pairs of men S IV.272 sq.; A I.208; II.34, 56; III.36; IV.407; V.330; D III.5, 227; It 88; in verse Vv 4421; expld Vism 219 (see under yuga). --lakkhaṇa (lucky) marks on a man D I.9. --linga (see also pullinga) a man's characteristic, membrum virile Vin III.35; Dhs 634, 715, 839; Tikp 50; Vism 184. --viriya manly vigour S II.28. --vyañjana the membrum virile (=°linga) Vin II.269.

Purisaka (n.--adj.) [fr. purisa] 1. a (little) man, only in °tiṇa doll effigy made of grass (straw), scarecrow Miln 352; Vism 462; DhsA 111. -- 2. (adj.) having a man, f. °ikā in eka° (a woman) having intercourse with only one man J I.290.

Purisatta (nt.) [abstr. fr. purisa] manhood, virility Dhs 634, 715, 839.

Purisattana (nt.) [=purisatta, cp. Trenckner, Notes 7037] manhood Miln 171.

Pure (indecl.) [is the genuine representative (with Māgadhī e) of Vedic puraḥ, which also appears as *puro in purohita, as *pura in purakkharoti. It belongs to base Idg. *per (cp. pari), as in Cr. pa/ros before, earlier, pre/sbus "preceding in life," i. e. older; Ohg. first] before (both local & temporal), thus either "before, in front" or "before, formerly, earlier." In both meanings the opp. is pacchā--(a) local S I.176 (pure hoti to lead); J II.153 (opp. pacchima) -- (b) temporal S I.200; Sn 289, 311, 541, 645, 773 (=atītaŋ Nd1 33; opp. pacchā); Dh 348 (opp. pacchato); J I.50 (with abl. pure puṇṇamāya). Often meaning "in a former life," e. g. Vv 348, 3413; Pv I.21 (=pubbe atītajātiyaŋ PvA 10); II.32 (cp. purima); II.42; II.74 (=atītabhāve PvA 101); II.913. -- apurQ apacchā neither before nor after, i. e. simultaneously PugA 186 (see apubbaŋ)Q -- puretaraŋ (adv.) first, ahead, before any one else DhA I.13, 40. -- (c) modal, meaning "lest" DA I.4; cp. purā in same sense Jtm. 28.
--cārika going before, guiding, leading, only in phrase °n katvā putting before everything else, taking as a guide or ideal J I.176 (mettā--bhāvanaŋ); III.45 (id.), 180 (khantiñ ca mettañ ca); VI.127 (Indaŋ); PugA 194 (paññaŋ). --java [cp. BSk. purojava attendant Divy 211, 214, 379; also Vedic puroyāva preceding] preceding, preceded by, controlled by (=pubbangama) S I.33 (sammādiṭṭhi°); Sn 1107 (dhamma--takka°, cp. Nd2 318). --jāta happening before, as logical category (°paccaya) "antecedence"; Vism 537 (elevenfold)= Tikp. 17; freq. in Dukp. & Tikp. (as ārammaṇa° & vatthu°), cp. VbhA 403 (°ārammaṇa & °vatthuka). --dvāra front door J II.153. --bhatta the early meal, morning meal, breakfast [cp. BSk. purobhaktakā Divy 307] VvA 120; PvA 109; °ŋ in the morning VvA 51; PvA 78; °kicca duties after the morning meal DA I.45 sq.; SnA 131 sq. --bhava "being in front," i. e. superior DA I.75 (in exegesis of porī). --samaṇa one who wanders ahead of someone else Vin II.32 (opp. pacchā°).

Purekkhata =purakkhata Sn 849, 859, (a°); Nd1 73, 214.

Purekkharoti [for purakkharoti, pure=Sk. puraḥ] to honour etc. Sn 794=803; ppr. purekkharāna Sn 844, 910.

Purekkhāra [for purakkhāra, puraḥ+kṛ, see pure] deference, devotion, honour; usually --° (adj.) devoted to, honouring D I.115; Vin III.130; IV.2, 277; Nd1 73, 214; Dh 73 (=parivāra DhA II.77); Vv 3414 (attha°= hitesin VvA 152); VbhA 466 (°mada); VvA 72.

Purekkhāratā (f.) [abstr. fr. purekkhāra] deference to (--°) DhA IV.181 (attha°).

Purohita [purah+pp. of dhā, ch. Vedic purohita] 1. placed in front, i. e. foremost or at the top, in phrase devā Inda--purohitā the gods with Inda at their head J VI.127 (=Indaŋ pure--cārikaŋ katvā C.). -- 2. the king's headpriest (brahmanic), or domestic chaplain, acting at the same time as a sort of Prime Minister D I.138; J I.210; V.127 (his wife as brāhmaṇī); Pug 56 (brāhmaṇa p.); Miln 241, 343 (dhamma--nagare p.); PvA 74.

Pulaka [cp. Sk. pulāka, Halāyudha 5, 43; not Sk. pulaka, as Kern, Toev. s. v. for which see also Walde, Lat. Wtb. s. v. pilus] shrivelled grain Miln 232 (sukka--yava° of dried barley); DhA II.154 (SS; T. reads mūlakaŋ, which is expld by Bdhgh as "nitthusaŋ katvā ussedetvā gahita--yava--taṇḍula vuccanti" ibid). Here belongs pulasa--patta of J III.478. (vv. ll. pulā°, mūlā°, mulā°; expld by C. as "saṇhāṇi pulasa--gaccha--paṇṇāni," thus taking pulasa as a kind of shrub, prob. because the word was not properly understood).

Puḷava [etym.? dial; cp. Class. Sk. pulaka erection of the hairs of the body, also given by lexicographers (Hemachandra 1202) in meaning "vermin"] a worm, maggot M III.168; Sn 672; J III.177; VI.73; Miln 331, 357; Vism 179 (=kimi) DhA III.106, 411. See next.

Puḷavaka (BB puḷuvaka)=puḷava DhA IV.46; VvA 76; PvA 14. One of the (asubha) kammaṭṭhānas is called p. "the contemplation (°saññā idea) of the worminfested corpse" S V.131; Dhs 264; Vism 110, 179 (puḷu°), 194 (id.; as asubha--lakkhaṇa); DhA IV.47. See also asubha.

Pulasa see pulaka.

(nt.) [cp. Epic Sk. pulina, also Halāyudha 3, 48] 1. a sandy bank or mound in the middle of a river J II.366 (vālika°); III.389 (id.); V.414; Miln 297 (ḷ); Dāvs IV.29; Vism 263 (nadī°); VvA 40 (paṇḍara°). -- 2. a grain of sand Miln 180 (l).

Pulla [a contracted form of purisa (q. v.)] man, only in cpd. pullinga (=purisa--linga) membrum virile, penis J V.143 (where expld by C. as uṇha--chārikā pl. "hot embers"; the pass. is evidently misunderstood; v. l. BB phull°).

Pussa° at Nd1 90 in cpds. °tila, °tela, dantakaṭṭha, mattikā, etc. is probably to be read with v. l. phussa°; meaning not quite clear ("natural, raw"?).

Pussaka at A I.188 is to be read as phussaka (see phussa3) cuckoo.

Pussaratha at J VI.39 read phussa° (q. v.).

Pūga1

Pūga1 (nt.) [etym.? cp. Vedic pūga in meaning of both pūga1 & pūga2] heap, quantity; either as n. with gen. or as adj.=many, a lot Sn 1073 (pūgaŋ vassānaŋ= bahūni vassāni Nd2 452); Pv IV.79 (pūgāni vassāni); VbhA 2 (khandhaṭṭha, piṇḍ°, pūg°).

Pūga2

Pūga2 (m.) [see preceding] corporation, guild Vin II.109, 212; IV.30, 78, 226, 252; M III.48; A III.300; Ud 71; Pug 29 (=seṇi PugA 210).
--āyatana guild's property J VI.108 (=pūga--santaka dhana C.). --gāmaṇika superintendant of a guild, guildmaster A III.76. --majjhagata gone into a guild A I.128=Pug 29; SnA 377.

Pūga3

Pūga3 [Class. Sk. pūga] the betel--palm, betel nut tree J V.37 (°rukkha--ppamāṇaŋ ucchu--vanaŋ).

Pūja (adj.) [Epic Sk. pūjya, cp. pujja] to be honoured, honourable A III.78 (v. l.; T. pūjja); J III.83 (apūja= apūjanīya C.); pūjaŋ karoti to do homage Vism 312. <-> See also pūjiya.

Pūjanā (f.) [fr. pūjeti] veneration, worship A II.203 sq.; Dh 106, 107; Pug 19; Dhs 1121; Miln 162.

Pūjaneyya & Pūjanīya [grd. of pūjeti] to be honoured, entitled to homage S I.175; SnA 277; --īya J III.83; Sdhp 230, 551.

Pūjā (f.) [fr. pūj, see pūjeti] honour, worship, devotional attention A I.93 (āmisa°, dhamma°); V.347 sq.; Sn 906; Dh 73, 104; Pv I.55; I.512; Dpvs VII.12 (cetiya°); SnA 350; PvA 8; Sdhp 213, 230, 542, 551.
--âraha worthy of veneration, deserving attention Dh 194; DhA III.251. --karaṇa doing service, paying homage PvA 30. --kāra=karaṇa DhA II.44.

Pūjita [pp. of pūjeti] honoured, revered, done a service S I.175, 178; II.119; Th 1, 186; Sn 316; Ud 73 (sakkata mānita p. apacita); Pv I.42 (=paṭimānita C.); II.810.

Pūjiya [=pūja, Sk. pūjya] worthy to be honoured Sn 527; J V.405; Sdhp 542.

Pūjetar [n. ag. fr. pūjeti] one who shows attention or care A V.347 sq., 350 sq.

occurring in Rigveda only in śācipūjana RV VIII.16, 12] to honour, respect, worship, revere Sn 316 (Pot. pūjayeyya), 485 (imper. pūjetha); Dh 106, 195; DA I.256; PvA 54 (aor. sakkariŋsu garukkariŋsu mānesuŋ pūjesuŋ); Sdhp 538. -- pp. pūjita (q. v.).

Pūti (adj.) [cp. Sk. pūti, pūyati to fester; Gr. pu/qw, pu_on= pus; Lat. pūtidus putrid; Goth. fūls=Ger. faul, E. foul] putrid, stinking, rotten, fetid D II.353 (khaṇḍ̣āni pūtīni); M I.73, 89=III.92 (aṭṭ̣hikāni pūtīni); Vin III.236 (anto°); S III.54; Pv I.32; I.61 (=kuṇapagandha PvA 32); Vism 261 (=pūtika at KhA 61), 645 (°pajā itthi, in simile); PvA 67; Sdhp 258. -- See also puccaṇḍ̣atā.
--kāya foul body, mass of corruption, Ep. of the human body M II.65; S I.131; III.120; Th 2, 466; ThA 283; SnA 40; DhA III.111. --kummāsa rotten junket Vism 343. --gandha bad smell, ill--smelling Pv I.31 (=kuṇapa° PvA 15); J V.72. --dadhi rancid curds Vism 362; VbhA 68; cp. pūti--takka Vism 108. --deha=°kāya S I.236. --maccha stinking fish M III.168 (+°kuṇapa & °kummāsa); in simile at It 68=J IV.435 =VI.236=KhA 127. --mukha having a putrid mouth SnA 458 (āsīvisa); PvA 12, 14. --mutta strong--smelling urine, usually urine of cattle used as medicine by the bhikkhu Vin I.58=96 (°bhesajja); M I.316; It 103; VvA 5 (°harītaka). --mūla having fetid roots M I.80. --latā "stinking creeper," a sort of creeper or shrub (Coccolus cordifolius, otherwise gaḷoci) Sn 29=Miln 369; Vism 36, 183; KhA 47 (°saṇṭhāna); DhA III.110, 111 (taruṇā galoci--latā pūtilatā ti vuccati). --lohitaka with putrid blood Pv I.78 (=kuṇapa° PvA 37). --sandeha=°kāya Dh 148.

Pūtika (adj.)=pūti M I.449; S V.51; A I.261; J I.164; II.275; Miln 252; DhA I.321; III.111; VvA 76. --apūtika not rotten, fresh M I.449; A I.261; J V.198; Miln 252.

Pūpa [cp. Epic Sk. pūpa; "a rich cake of wheaten flour" Hȧlāyudha, 2, 164; and BSk. pūpalikā Av.Ś II.116] a special kind of cake, baked or boiled in a bag J V.46 (°pasibbaka cake--bag); DhA I.319 (jāla° net--cake; v. l. pūva). See also pūva.

Pūra (adj.) [cp. Class. Sk. pūra; fr. pṛ, see pūreti] full; full of (with gen.) D I.244 (nadī); M I.215; III.90, 96; A IV.230; Sn 195, 721; Ud 90 (nadī); J I.146; Pv IV.313 (=pānīyena puṇṇa PvA 251); Pug 45, 46; PvA 29. --dup° difficult to fill J V.425. --pūraŋ (--°) nt. as adv. in kucchi--pūraŋ to his belly's fill J III.268; Vism 108 (udara--pūra--mattaŋ).

Pūraka (adj.) [=pāra+ka] filling (--°) Vism 106 (mukha°).

Pūraṇa (adj. n.) [fr. pūreti] 1. (adj.) filling Sn 312 (? better read purāṇa with SnA 324); PvA 70 (eka--thālaka°), 77 (id.). As Np. in Pūraṇa Kassapa, which however seems to be distorted from Purāṇa K. (D I.47; Sn p. 92, cp. KhA 126, 175; SnA 200, 237, 372). The expln (popular etym.) of the name at DA I.142 refers it to pūreti ("kulassa ekūnaŋ dāsa--sataŋ pūrayamāno jāto" i. e. making the hundred of servants full). <-> 2. (nt.) an expletive particle (pada° "verse--filler"), so in C. style of "a" SnA 590; "kho" ib. 139; "kho pana" ib. 137; "taŋ" KhA 219; "tato" SnA 378; "pi" ib. 536; "su" ib. 230; "ha" ib. 416; "hi" ib. 377. See pada°.

Pūratta (nt.) [abstr. fr. pūra] getting or being full, fulness Vin II.239 (opp. unattaŋ).

Pūraḷāsa [cp. Vedic puroḍ̤āśa] sacrificial cake (brahmanic), oblation Sn 459 (=carukañ ca pūvañ ca SnA 405), 467, 479 (=havyasesa C.), 486.

Pūrita [pp. of pūreti] filled with (--°), full Pv II.120 (=paripuṇṇa PvA 77); PvA 134.

Pūreti [Caus. of pṛ, pṛṇāti to fill, intrs. pūryate, cp. Lat. pleo; Gr. pi/m--plhmi, plh/qw, polu/Q much, Goth. filu= Ger. viel; Ohg. folc=folk] 1. to fill (with=gen. or instr.) S I.173; Sn 30, 305; J I.50 (pāyāsassa), 347; II.112 (pret. pūrayittha); IV.272 (sagga--padaŋ pūrayiŋsu filled with deva world); DhA II.82 (sakaṭāni ratanehi); IV.200 (pattaŋ); PvA 100 (bhaṇḍassa), 145 (suvaṇṇassa). -- 2. to fulfil DhA I.68. -- 3. (Caus.) to make fill Vism I 37 (lakāraŋ). -- pp. puṇṇa. See also pari°. Caus. II. pūrāpeti to cause to fill S II.259: J I.99.

Pūva [cp. Sk. pūpa; with v for p] a cake, baked in a pan (kapalla) A III.76; J I.345 (kapalla° pan--cake), 347; III.10 (pakka°); Vv 136; 296 (=kapalla--pūva VvA 123); Pv IV.313 (=khajjaka PvA 251); Vism 108 (jāla° net--cake, cp. jāla--pūpa), 359 (pūvaŋ vyāpetvā, in comp.); VbhA 65, 255 (simile of woman going to bake a cake); KhA 56; DA I.142; VvA 67, 73 (°surā, one of the 5 kinds of intoxication liquors, see surā); PvA 244. See also Vin. Texts I.39 (sweetmeats, sent as presents).

Pūvika [fr. pūva] a cake--seller, confectioner Miln 331.

Pe is abbreviation of peyyāla is abbreviation of peyyāla (q. v.); cp. la.

Pekkha1

Pekkha1 (adj.) (--°) [cp. Sk. prekṣā f. & prekṣaka adj.; fr. pa+īks] looking out for, i. e. intent upon, wishing; usually in puñña° desirous of merit S I.167; Dh 108 (=puññaŋ icchanto DhA II.234); Vv 3421 (=puññaphalaŋ ākankhanto VvA 154); PvA 134.

Pekkha2

Pekkha2 (adj.) [grd. of pekkhati, Sk. prekṣya] to be looked for, to be expected, desirable J VI.213.

Pekkhaka (adj.) (--°) [fr. pekkha1] seeing, looking at; wishing to see ThA 73 (Ap. V.59), f. °ikā S I.185 (vihāra°).

Pekkhaṇa (nt.) [fr. pa+ikṣ] seeing, sight, look DA I.185, 193; KhA 148 (=dassana).

Pekkhati [pa+īkṣ] to behold, regard, observe, look at D II.20; S IV.291; J VI.420. -- ppr. pekkhamāna Vin I.180; Sn 36 sq. (=dakkhamāna Nd2 453), 1070, 1104; Pv II.37; Vism 19 (disā--vidisaŋ). gen. pl. pekkhataŋ Sn 580 (cp. SnA 460). -- Caus. pekkheti to cause one to behold, to make one see or consider Vin II.73÷ A V.71. -- Cp. anu°.

[fr. pekkhā] desirous of (loc.) J V.403.
(f.) [fr. pa+īkṣ] 1. consideration, view Vbh 325, 328. -- 2. desire J V.403 (p. vuccati taṇhā). -- 3. (or (pekkhaŋ?) show at a fair D I.6 (=naṭa--samajjā DA I.84); see Dial. I.7, n. 4 and cp. J.R.A.S. 1903, 186.

Pekkhin (adj.) [fr. pekkhati] looking (in front), in phrase yugamattaŋ p. "looking only the distance of a plough" Miln 398.

Pekhuṇa (pekkh°) (nt.) [not with Childers fr. *pakṣman, but with Pischel, Gr. § 89 fr. Sk. prenkhaṇa a swing, Vedic prenkha, fr. pra+īnkh, that which swings, through *prenkhuṇa>prekhuṇa>pekhuṇa] 1. a wing Th 1, 211 (su° with beautiful feathers), 1136; J I.207. -- 2. a peacock's tail--feathers J VI.218 (=morapiñja C.), 497 (citrapekkhuṇaŋ moraŋ).

Pecca [ger. of pa+Q, cp. BSk. pretya Jtm 3154] "after having gone past," i. e. after death, having departed S I.182; III.98; A II.174 sq.; III.34, 46, 78; Sn 185, 188, 248, 598, 661; It 111; Dh 15, 131 (=paraloke DhA HI.51); J I.169; V.489, Pv I.119; III.75 (v. l. pacca). The form peccaŋ under influence of Prk. (AMg.) peccā (see Pischel, Prk. Gr. 587) at J VI.360.

Peṭaka (adj.) [fr. piṭaka] "what belongs to the Piṭaka," as title of a non--canonical book for the usual Peṭak'opadesa "instruction in the Piṭaka." dating from the beginning of our era (cp. Geiger, P.Gr. p. 18), mentioned at Vism 141 DhsA 165. Cp. tipeṭaka, see also piṭaka.

Peṇāhikā (f.) [dial.; etym. uncertain] a species of bird (crane?) Miln 364, 402; shortened to peṇāhi at Miln 407 (in the uddāna). Cp. Miln trsl. II.343.

Peṇṇakata is v. l. for paṇṇakata Npl. at Vv 455 sq. (see VvA 197).

Peta [pp of pa+ī, lit. gone past, gone before] dead, departed, the departed spirit. The Buddhistic peta represents the Vedic pitaraḥ (manes, cp. pitṛyajña), as well as the Brāhmaṇic preta. The first are souls of the "fathers," the second ghosts, leading usually a miserable existence as the result (kammaphala) or punishment of some former misdeed (usually avarice). They may be raised in this existence by means of the dakkhiṇā (sacrificial gift) to a higher category of mahiddhikā petā (alias yakkhas), or after their period of expiation shift into another form of existence (manussa, deva, tiracchāna). The punishment in the Nirayas is included in the peta existence. Modes of suffering are given S II.255; cp K.S. ii, 170 p. On the whole subject see Stede, Die Gespenstergeschichten des Peta Vatthu, Leipzig 1914; in the Peta Vatthu the unhappy ghosts are represented, whereas the Vimāna Vatthu deals with the happy ones. -- 1. (souls of the departed, manes) D III.189 (petānaŋ kālakatānaŋ dakkhiṇaŋ anupadassati); A III.43 (id.); I.155 sq.; V.132 (p. ñātisalohita); M I.33; S I.61=204; Sn 585, 590, 807 (petā--kālakatā=matā Nd1 126); J V.7 (=mata C.); Pv I.57; I.121; II.610. As pubba--peta ("deceased--before") at A II.68; III.45; IV.244; J II.360. -- 2. (unhappy ghosts) S II.255 sq.; Vin IV.269 (contrasted with purisa, yakkha & tiracchāna--gata); A V.269 (dānaŋ petānaŋ upakappati); J IV.495 sq. (yakkhā pisācā petā, cp. preta--piśācayoḥ MBhār. 13, 732); Vbh 412 sq.; Sdhp 96 sq. --manussapeta a ghost in human form J III.72; V.68; VvA 23. The later tradition on Petas in their var. classes and states is reflected in Miln 294 (4 classes: vantāsikā, khuppipāsā, nijjhāma--taṇhikā, paradatt'ûpajīvino) & 357 (appearance and fate); Vism 501=VbhA 97 (as state of suffering, with narakā, tiracchā, asurā); VbhA 455 (as nijjhāmataṇhikā, khuppipāsikā, paradatt'upajīvino). <-> 3. (happy ghosts) mahiddhikā petī Pv I.101; yakkha mahiddhika Pv IV.154; Vimānapeta mahiddhika PvA 145; peta mahiddhika PvA 217. [Cp. BSk. pretamahardhika Divy 14]. -- f. petī Vin IV.20; J I.240; Pv I.62; PvA 67 and passim. Vimānapetī PvA 47, 50, 53 and in Vimāna--vatthu passim.
 --upapattika born as a peta PvA 119. --katha (pubba°) tales (or talk) about the dead (not considered orthodox) D I.8, cp. DA I.90; A V.128. --kicca duty towards the deceased (i. e. death--rites) J II.5; DhA I.328. --rājā king of the Petas (i. e. Yama) J V.453 (°visayaŋ na muñcati "does not leave behind the realm of the Petaking"); C. expls by petayoni and divides the realm into petavisaya and kālakañjaka--asura--visaya. --yoni the peta realm PvA 9, 35, 55, 68, 103 and passim. --loka the peta world Sdhp 96. --vatthu a peta or ghost--story; N. of one (perhaps the latest) of the canonical books belonging to the Suttanta--Piṭaka KhA 12; DA I.178 (Ankura°).

Petattana (nt.) [abstr. fr. peta] state or condition of a Peta Th 1, 1128.

Pettanika [fr. pitar] one who lives on the fortune or power inherited from his father A III.76=300.

Pettāpiya [for pettāviya (Epic Sk. pitṛvya), cp. Trenckner, Notes 6216, 75] fatḥer's brother, paternal uncle A III.348;

V.138 (gloss pitāmaho).

Pettika (adj.) [fr. pitar, for pētika, cp. Epic Sk. paitṛka & P. petteyya] paternal Vin III.16; IV.223; D II.232; S V.146=Miln 368 (p. gocara); (sake p. visaye 'your own home--grounds') D III.58; S V.146; J II.59; VI.193 (iṇa). Also in cpd. mātā--pettika maternal & paternal D I.34, 92; J I.146.

[Sk. *paitrya--viṣaya & *pitryaviṣaya, der. fr. pitar, but influenced by peta] the world of the manes, the realm of the petas (synonymous with petavisaya & petayoni) D III.234; It 93; J V.186; Pv II.22; II.79; Miln 310; DhA I.102; IV.226; Vism 427; VbhA 4, 455; PvA 25 sq., 29, 59 sq., 214, 268; Sdhp 9.

Petteyya (adj.) [fr. pitar; cp. Vedic pitrya] father--loving, showing filial piety towards one's father D III.72, 74; S V.467; A I.138; J III.456; V.35; Pv II.718. See also matteyya.

Petteyyatā (f.) [abstr. fr. petteyya] reverence towards one's father D III.70 (a°), 145, 169; Dh 332 (=pitari sammāpaṭipatta DhA IV.34); Nd2 294. Cp. matteyyatā.

Petyā (adv.) [fr. pitar, for Sk. pitrā; cp. Trenckner, Notes 564] from the father's side J V.214 (=pitito).

Pema (nt.) [fr. prī, see pīṇeti & piya & cp. BSk. prema Jtm 221; Vedic preman cons. stem] love, affection D I.50; III.284 sq.; M I.101 sq.; S III.122; IV.72, 329; V.89, 379; A II.213; III.326 sq.; Sn 41; Dh 321; DA I.75. --(a)vigata--pema with(out) love or affection D III.238, 252; S III.7 sq., 107 sq., 170; IV.387; A II.174 sq.; IV.15, 36, 461 sq.

Pemaka (m. or nt.) [fr. pema]=pema J IV.371.

Pemanīya (adj.) [fr. pema as grd. formation, cp. BSk., premaṇīya MVastu III.343] affectionate, kind, loving, amiable, agreeable D I.4 (cp. DA I.75); II.20 (°ssara); A II.209; Pug 57; J IV.470.

Peyya1

Peyya1 [grd. of pibati] to be drunk, drinkable, only in compn or neg. apeyya undrinkable A III.188; J IV.205, 213 (apo apeyyo). maṇḍa° to be drunk like cream, i. e. of the best quality S II.29. manāpika° sweet to drink Miln 313. duppeyya difficult to drink Sdhp 158. See also kākapeyya.

Peyya2

Peyya2=piya, only in cpds. vajja° [*priya--vadya] kindness of language, kind speech, one of the 4 sangaha--vatthus (grounds of popularity) A II.32, 248; IV.219, 364; D III.190, 192, 232; J V.330. Cp. BSk. priya--vādya MVastu I.3; and °vācā kind language D III.152; Vv 8436 (=piyavacana VvA 345). -- It is doubtful whether vāca--peyya at Sn 303 (Ep. of sacrifice) is the same as °vācā (as adj.), or whether it represents vāja--peyya
[Vedic vāja sacrificial food] as Bdhgh expls it at SnA 322 (=vājam ettha pivanti; v. l. vāja°), thus peyya= peyya1.

Peyyāla (nt.?) [a Māgadhism for pariyāya, so Kern, Toev. s. v. after Trenckner, cp. BSk. piyāla and peyāla MVastu III.202, 219] repetition, succession, formula; way of saying, phrase (=pariyāya 5) Vism 46 (°mukha beginning of discourse), 351 (id. and bahu°--tanti having many discourses or repetitions), 411 (°pāḷi a row of successions or etceteras); VvA 117 (pāḷi° vasena "because of the successive Pāli text"). -- Very freq. in abridged form, where we would say "etc.," to indicate that a passage has be to repeated (either from preceding context, or to be supplied from memory, if well known). The literal meaning would be "here (follows) the formula (pariyāya)." We often find pa for pe, e. g. A V.242, 270, 338, 339, 355; sometimes pa+pe combd, e. g. S V.466. -- As pe is the first syllable of peyyāla so la is the last and is used in the same sense; the variance is according to predilection of certain MSS.; la is found e. g. S V.448, 267 sq.; or as v. l. of pe: A V.242, 243, 354; or la+pe combd: S V.464, 466. -- On syllable pe Trenckner, Notes 66, says: "The sign of abridgment. pe, or as it is written in Burmese copies, pa, means

peyyāla which is not an imperative 'insert, fill up the gap,' but a substantive, peyyālo or peyyālaŋ, signifying a phrase to be repeated over & over again. I consider it a popular corruption of the synonymous pariyāya, passing through *payyāya, with --eyy-- for --ayy--, like seyyā, Sk. śayyā." See also Vin. Texts I.291; Oldenberg, K.Z. 35, 324.

Perita is Kern's (Toev. s. v.) proposed reading for what he considered a faulty spelling in bhaya--merita (p for m) J IV.424=V.359. This however is bhaya--m--erita with the hiatus--m, and to supplant perita (=Sk. prerita) is unjustified.

Pelaka [etym.?] a hare J VI.538 (=sasa C.).

Peḷa [a Prk. form for piṇḍa, cp. Pischel, Prk. Gr. § 122 peḍ̤hāla] a lump, only in yaka° the liver (--lump) Sn 195 (=yakana--piṇḍ̤a SnA 247)=J I.146.

Peḷā [cp. Class. & B. Sk. peṭa, f. peṭī & peṭā, peḍ̤ā Divy 251, 365; and the BSk. var. phelā Divy 503; MVastu II.465] 1. a (large) basket J IV.458; VI.185; Cp. II.25; Miln 23, 282; Vism 304; KhA 46 (peḷāghata, wrong reading, see p. 68 App.); ThA 29. -- 2. a chest (for holding jewelry etc.) Pv IV.142; Mhvs 36, 20; DhsA 242 (peḷ--opamā, of the 4 treasure--boxes). -- Cp. piṭaka.

Peḷikā (f.) [cp. peḷā] a basket DhA I.227 (pasādhana°, v. l. pelakā).

Pesa is spurious spelling for pessa is spurious spelling for pessa (q. v.).

Pesaka [fr. pa+iṣ, cp. Vedic preṣa order, command] employer, controller, one who attends or looks after Vin II.177 (ārāmika° etc.); A III.275 (id.).

Pesakāra [pesa+kāra, epsa=Vedic peśaḥ, fr. piś: see piŋsati1] weaver D I.52; Vin III.259; IV.7; J IV.475; DhA I.424 (°vīthi); III.170 sq.; VbhA 294 sq. (°dhītā the weaver's daughter; story of --) PvA 42 sq., 67.

Pesana (nt.) [fr. pa+iṣ, see peseti] sending out, message; service J IV.362 (pesanāni gacchanti); V.17 (pesane pesiyanto.)
--kāraka a servant J VI.448; VvA 349. --kārikā (a girl) doing service, a messenger, servant J III 414; DhA I.227.

Pesanaka (adj.) [fr. pesana] "message sender," employing for service, in °corā robbers making (others) servants J I.253.

(adj.) [fr. pesana] connected with mes<-> sages, going messages, only in phrase jangha° messenger on foot Vin III.185; J II.82; Miln 370 (°iya).

Pesala (adj.) [cp. Epic Sk. peśala; Bdhgh's pop. etym. at SnA 475 is "piya--sīla"] lovable, pleasant, well--behaved, amiable S I.149; II.387; A IV.22; V.170; Sn 678; Sn p. 124; Miln 373; Sdhp 621. Often as Ep. of a good bhikkhu, e. g. at S I.187; Vin I.170; II.241; J IV.70; VvA 206; PvA 13, 268.

Pesāca is reading at D I.54 for pisāca (so v. l.).

(f.) [cp. Epic Sk. peśī] 1. a lump, usually a mass of flesh J III.223=DhA IV.67 (pesi=maŋsapesi C.). Thus maŋsapesi, muscle Vin II.25 ÷ (maŋsapes' ûpamā kāmā); III.105; M I.143, 364; S II.256; IV.193 (in characteristic of lohitaka); Vism 356; PvA 199. <-> 2. the fœtus in the third stage after conception (between abbuda & ghana) S I.206; J IV.496; Nd1 120; Miln 40; Vism 236. -- 3. a piece, bit (for pesikā), in veḷu° J IV.205.

Pesikā (f.) (--°) [cp. Sk. *peśikā] rind, shell (of fruit) only in cpds. amba° Vin II.109; vaŋsa° J I.352; veḷu° (a bit of bamboo) D II.324; J II.267, 279; III.276; IV.382.

Pesita [pp. of peseti] 1. sent out or forth Sn 412 (rājadūta p.) Vv 217 (=uyyojita VvA 108); DhA III.191. pesit--atta is the

C. expln at S I.53 (as given at K.S. 320) of pahit--atta (trsln "puts forth all his strength"); Bdhgh incorrectly taking pahita as pp. of pahiṇati to send whereas it is pp. of padahati. -- 2. ordered, what has been ordered, in pesit--âpesitaŋ order and prohibition Vin II.177.

Pesuṇa (nt.) [fr. pisuṇa, cp. Epic Sk. paiśuna]=pesuñña S I.240; Sn 362, 389, 862 sq., 941; J V.397; Pv I.33; PvA 16; Sdhp 55, 66, 81.
--kāraka one who incites to slander J I.200, 26Q.

Pesuṇika (adj.) [fr. pesuṇa] slanderous, calumnious PvA 12, 13.

Pesuṇiya & Pesuṇeyya (nt.)=pesuñña; 1. (pesuṇiya) Sn 663, 928; Pv I.32. -- 2. (pesuṇeyya) S I.228, 230; Sn 852; Nd1 232.

Pesuñña (nt.) [abstr. fr. pisuṇa, cp. Epic Sk. paiśunya. The other (diaeretic) forms are pesuṇiya & pesuṇeyya] backbiting, calumny, slander M I.110; D III.69; A IV.401; Vin IV.12; Nd1 232, 260; PvA 12, 15.

Peseti [pa+iṣ to send] to send forth or out, esp. on a message or to a special purpose, i. e. to employ as a servant or (intrs.) to do service (so in many derivations) 1. to send out J I.86, 178, 253; IV.169 (paṇṇaŋ); V.399; VI.448; Mhvs 14, 29 (rathaŋ); DhA III.190; PvA 4, 20, 53. -- 2. to employ or order (cp. pesaka), in Pass. pesiyati to be ordered or to be in service Vin II.177 (ppr. pesiyamāna); J V.17 (ppr. pesiyanto). -- pp. pesita. See also pessa & derivations.

Pessa [grd. formn fr. peseti, Vedic preṣya, f. preṣyā. This is the contracted form, whilst the diaeretic form is pesiya, for which also pesika] a messenger, a servant, often in combn dāsā ti vā pessā ti vā kammakarā ti vā, e. g. D I.141; S I.76, 93 (slightly diff. in verse); A II.208 (spelt pesā); IV.45; DhA II.7. See also A III.37; IV.266, 270; J V.351; Pug 56; DA I.300. At Sn 615 pessa is used in the sense of an abstr. n.= pessitā service (=veyyavacca SnA 466). So also in cpds.
--kamma service J VI.374; --kāra a servant J VI.356.

Pessitā (f.) [abstr. fr. pessa, Sk. *preṣyatā] being a servant, doing service J VI.208 (para° to someone else).

Pessiya & °ka [see pessa] servant; m. either pessiya Vv 8446 (spelt pesiya, expld by pesana--kāraka, veyyāvaccakara VvA 349); J VI.448 (=pesana--kāraka C.), or pessika Sn 615, 651; J VI.552; f. either pessiyā (para°) Vv 185 (spelt pesiyā, but v. l. SS pessiyā, expld as pesaniyā paresaŋ
veyyāvacca--kārī VvA 94); J III.413 (=parehi pesitabbā pesana--kārikā C. 414), or pessikā J VI.65.

Pehi is imper. 2nd sg. of pa+i, "go on," said to a horse A IV.190 sq., cp. S I.123.

Pokkhara (nt.) [cp. Vedic puṣkara, fr. pus, though a certain relation to puṣpa seems to exist, cp. Sk. puṣpapattra a kind of arrow (lit. lotus--leaf) Halāyudha 2, 314, and P. pokkhara--patta] 1. a lotus plant, primarily the leaf of it, figuring in poetry and metaphor as not being able to be wetted by water Sn 392, 812 (vuccati paduma--pattaŋ Nd1 135); Dh 336; It 84. -- 2. the skin of a drum (from its resemblance to the lotus--leaf) S II.267; Miln 261 (bheri°). As Np. of an angel (Gandhabba) "Drum" at Vv 189. -- 3. a species of waterbird (crane): see cpd. °sataka.
--ṭṭha standing in water (?) Vin I.215 (vanaṭṭha+), 238 (id.). --patta a lotus leaf Sn 625; Dh 401 (=paduma --patta DhA IV.166); Miln 250. --madhu the honey sap of Costus speciosus (a lotus) J V.39, 466. --vassa "lotus--leaf rain," a portentous shower of rain, serving as special kind of test shower in which certain objects are wetted, but those showing a disinclination towards moisture are left untouched, like a lotus--leaf J I.88; VI.586; KhA 164; DhA III.163. --sātaka a species of crane, Ardea Siberica J VI.539 (koṭṭha+); SnA 359. Cp. Np. Pokkharasāti Sn 594; Sn p. 115; SnA 372.

Pokkharaṇī (f.) [fr. puṣkara lotus; Vedic puṣkariṇī, BSk. has puskiriṇī, e. g. AvŚ I.76; II.201 sq.] a lotuspond, an artificial pool or small lake for water--plants (see note in Dial. II.210) Vin I.140, 268; II.123; D II.178 sq.; S I.123, 204; II.106; V.460; A I.35, 145; III.187, 238; J II.126; V.374 (Khemī), 388 (Doṇa); Pv III.33; IV.121; SnA 354 (here in meaning of a dry pit or

dugout); VvA 160; PvA 23, 77, 152. pokkharaññā gen. Pv II.129; instr. S I.233; loc. Vin II.123. pokkharaṇiyāyaŋ loc. A III.309. -- pl. pokkharaṇiyo Vin I.268; VvA 191; PvA 77; metric pokkharañño Vv 4411; Pv II.119: II.78.

Pokkharatā (f.) [is it fr. pokkhara lotus (cp. Sk. pauṣkara), thus "lotus--ness," or founded on Vedic puṣpa blossom? The BSk. puṣkalatā (AvŚ II.201) is certainly a misconstruction, if it is constructed fr. the Pali] splendidness, "flower--likeness," only in cpd. vaṇṇa--pokkharatā beauty of complexion D I.114; Vin I.268; S I.95; II.279; A I.38, 86; II.203; III.90; DA I.282; KhA 179; VvA 14; PvA 46. The BSk. passage at AvŚ II.202 reads "śobhāŋ varṇaŋ puṣkalatāŋ ca."

Ponkha [increment form of punkha] arrow, only in redupl. (iterative) cpd. ponkh'ânuponkhaŋ (adv.) arrow after arrow, shot after shot, i. e. constantly, continuously S V.453, 454; Nd2 631 (in def. of sadā); DA I.188; VvAh 351. The expln is problematic.

Poṭa [fr. sphuṭ] a bubble J IV.457 (v. l. poṭha). See also phoṭa.

(m. f.?) [etym. uncertain, prob. Non--Aryan] a kind of grass, in °tūla a kind of cotton, "grass--tuft," thistle--down (?) Vin II.150; IV.170 (id., 3 kinds of cotton, spelt potaki here).

Poṭakila [etym. unknown, cp. poṭaki & (lexic.) Sk. poṭagala a kind of reed; the variant is poṭagala] a kind of grass, Saccharum spontaneum Th 1, 27=233; J VI.508 (=p.°--tiṇaŋ nāma C.).

Poṭṭhabba is spurious reading for phoṭṭhabba is spurious reading for phoṭṭhabba (q. v.).

Poṭha [fr. puth, cp. poṭhana & poṭheti] is anguli° snapping of one's fingers (as sign of applause) J V.67. Cp. poṭhana & phoṭeti.

(nt.) [fr. poṭheti] 1. striking, beating J II.169 (tajjana°); V.72 (udaka°); VI.41 (kappāsa°dhanuka). At all J passages th. -- 2. (th) snapping one's fingers J I.394 (anguli°, +celukkhepa); ThA 76 (anguli°, for accharā--sanghāta Th 2, 67). Cp. nippothana.

[pp. of poṭheti] beaten, struck Miln 240 (of cloth, see Kern, Toev. s. poṭheti); J III.423 (mañca; v. l. BB pappoṭ°) KhA 173 (°tulapicu cotton beaten seven times, i. e. very soft; v. l. pothita, see App. p. 877); DhA I.48 (su°); PvA 174. -- Cp. paripothita.

[fr. puth=sphuṭ] 1. to beat, strike Sn 682 (bhujāni=appoṭheti SnA 485); J I.188, 483 (th) II.394; VI.548 (=ākoṭeti); DhA I.48; II.27 (th), 67 (th); VvA 68 (th); PvA 65 (th). -- 2. to snap one's fingers as a token of annoyance D II.96; or of pleasure J III.285 (anguliyo poṭhesi). -- pp. poṭhita. -- Caus. II. poṭhāpeti (poth°) to cause to be beaten or flogged Miln 221; DhA I.399. -- Cp. pappoṭheti.

Poṇa1

Poṇa1 (nt.) [=poṇa2?] only in cpd. danta° a tooth pick Vin IV.90; J IV.69; Miln 15; SnA 272. As dantapoṇaka at Dāvs I.57. -- kūṭa--poṇa at Vism 268 read °goṇa.

Poṇa2

Poṇa2 (adj.) [fr. pa+ava+nam, cp. ninna & Vedic pravaṇa] 1. sloping down, prone, in anupubba° gradually sloping (of the ocean) Vin II.237=A IV.198 sq.=Ud 53. -- 2. (--°) sloping towards, going to, converging or leading to Nibbāna; besides in var. phrases, in general as tanninna tappoṇa tappabbhāra, "leading to that end." As nibbāna° e. g. at M I.493; S V.38 sq.; A III.443; cp. Vv 8442 (nekkhamma°--nibbāna--ninna VvA 348); taŋ° Ps II.197; ṭhāne PvA 190; viveka° A IV.224, 233; V.175; samādhi° Miln 38; kiŋ° M I.302.

Poṇika (adj.) [fr. poṇa2] that which is prone, going prone; DA I.23 where the passage is "tiracchāna--gata--pāṇāpoṇika--nikāyo cikkhallika--nikāyo ti," quoted from S III.152, where it runs thus: "tiracchāna--gata pāṇā te pi bhikkhave tiracchānagatā pāṇā citten'eva cittatā." The passage is referred to with poṇika at KhA 12, where we read "tiracchāna--gatā pāṇā poṇika--nikāyo cikkhallika--nikāyo ti." Thus we may take poṇikanikāya as "the kingdom of those which go prone" (i. e. the animals).

Pota1

Pota1 [cp. Epic Sk. pota, see putta for etym.] the young of an animal J II.406 (°sūkara); Cp. I.102 (udda°); SnA 125 (sīha°).

Pota2

Pota2 [Epic Sk. pota; dial. form for plota (?), of plu] a boat Dāvs V.58; VvA 42.

Pota3

Pota3 [etym.?] a millstone, grindstone, only as nisada° Vin I.201; Vism 252.

Potaka (--°) [fr. pota1] 1. the young of an animal M I.104 (kukkuṭa°); J I.202 (supaṇṇa°), 218 (hatthi°); II.288 (assa° colt); III.174 (sakuṇa°); PvA 152 (gaja°). -- f. potikā J I.207 (haŋsa°); IV.188 (mūsika°). -- 2. a small branch, offshoot, twig; in twig; in amba° young mango sprout DhA III.206 sq.; araṇi° small firewood Miln 53.

Pottha1

Pottha1 [?] poor, indigent, miserable J II.432 (=potthakapilotikāya nivatthatā pottho C.; v. l. poṭha). See also *ponti, with which ultimately identical.

Pottha2

Pottha2 [later Sk. pusta, etym. uncertain; loan--word?] modelling, only in cpd. °kamma plastering (i. e. using a mixture of earth, lime, cowdung & water as mortar) J VI.459; carving DhsA 334; and °kara a modeller in clay J I.71. Cp. potthaka1.

Potthaka1

Potthaka1 [cp. Class. Sk. pustaka] 1. a book J I.2 (aya° ledger); III.235, 292; IV.299, 487; VvA 117. -- 2. any<-> thing made or modelled in clay (or wood etc.), in rūpa° a modelled figure J VI.342; ThA 257; DA I.198; Sdhp 363, 383. Cp. pottha2.

Potthaka2

Potthaka2 (nt.) [etym.?] cloth made of makaci fibre Vin I.306 (cp. Vin. Texts II.247); A I.246 sq.; J IV.251 (=ghana--sāṭaka C.; v. l. saṇa°); Pug 33.

Potthanikā (f.) [fr. puth?] a dagger (=potthanī) Vin II.190=DA I.135 (so read here with v. l. for T. °iyā).

Potthanī (f.) [fr. puth?] a butcher's knife J VI.86 (maŋsakoṭṭhana°), 111 (id.).

Pothujjanika (adj.) [fr. puthujjana] belonging to ordinary man, common, ordinary, in 2 combns viz. (1) phrase hīna gamma p. anariya Vin I.10; S IV.330; A V.216; (2) with ref. to iddhi Vin II.183; J I.360; Vism 97. <-> Cp. Vin. Texts III.230. The BSk. forms are either pārthag--janika Lal. Vist 540, or prāthug--janika MVastu III.331.

Pothetvā at J II.404 (ummukkāni p.) is doubtful. The vv. ll. are yodhetvā & sodhetvā (the latter a preferable reading).

Poddava see gāma°.

Ponobhavika (adj.) [fr. punabbhava, with preservation of the second o (puno>punaḥ) see puna] leading to rebirth M I.48, 299, 464, 532; S III.26; IV.186; D III.57; A II.11 sq., 172; III.84, 86; V.88; Nett 72; Vism 506; VbhA 110.

Ponti (vv. ll. poṭhi, sonti) Th 2, 422, 423 is doubtful; the expln at ThA 269 is "pilotikākhaṇḍa," thus "rags (of an ascetic)," cp. J.P.T.S. 1884. See also pottha1, with which evidently identical, though misread.

Porāṇa (adj.) [=purāṇa, cp. Epic Sk. paurāṇa] old, ancient, former D I.71, 238; S II.267; Sn 313; Dh 227 (cp. DhA III.328); J II.15 (°kāle in the past); VbhA 1 (°aṭṭhakathā), 523 (id.); KhA 247 (°pāṭha); SnA 131 (id.); DhA I.17; PvA 1 (°aṭṭhakathā), 63. -- Porāṇā (pl.) the ancients, ancient authorities or writers Vism passim esp. Note, 764; KhA 123, 158; SnA 291, 352, 604; VbhA 130, 254, 299, 397, 513.

Porāṇaka (adj.) [fr. porāṇa] 1. ancient, former, of old (cp. purāṇa 1) J III.16 (°paṇḍitā); PvA 93 (id.), 99 (id.); DhA I.346 (kula--santaka). -- 2. old, worn, much used (cp. purāṇa 2) J IV.471 (magga).

Porin (adj.) [fr. pora=Epic Sk. paura citizen, see pura. Semantically cp. urbane>urbanus>urbs; polite= poli/ths>po/lis. For pop. etym. see DA I.73 & 282] belonging to a citizen, i. e. citizenlike, urbane, polite, usually in phrase porī vācā polite speech D I.4, 114; S I.189; II.280=A II.51; A III.114; Pug 57; Dhs 1344; DA I.75, 282; DhsA 397. Cp. BSk. paurī vācā MVastu III.322.

Porisa1

Porisa1 (adj.--n.) [abstr. fr. purisa, for *pauruṣa or *puruṣya)] 1. (adj.) human, fit for a man Sn 256 (porisa dhura), cp. porisiya & poroseyya. -- 2. (m.)=purisa, esp. in sense of purisa 2, i. e. servant, used collectively (abstract formn like Ger. dienerschaft, E. service= servants) "servants" esp. in phrase dāsa--kammakaraporisa Vin I.240; A I.145, 206; II.78; III.45, 76, 260; DhA IV.1; dāsa° a servant Sn 769 (three kinds mentioned at Nd1 11, viz. bhaṭakā kammakarā upajīvino); rāja° king's service, servant of the king D I.135; A IV.286, 322; sata° a hundred servants Vism 121. For purisa in uttama° (=mahāpurisa) Dh 97 (cp. DhA II.188). Cp. posa.

Porisa2

Porisa2 (nt.) [abstr. fr. purisa, *pauruṣyaŋ, cp. porisiya and poroseyya] 1. business, doing of a man (or servant, cp. purisa 2), service, occupation; human doing, activity M I.85 (rāja°); Vv 6311 (=purisa--kicca VvA 263); Pv IV.324 (uṭṭhāna°=purisa--viriya, purisa--kāra PvA 252). -- 2. height of a man M. I.74, 187, 365.

Porisatā (f.) [abstr. fr. porisa], only in neg. a° inhuman or superhuman state, or: not served by any men (or servants) VvA 275. The reading is uncertain.

Porisāda [fr. purisa+ad to eat] man--eater, cannibal J V.34 sq., 471 sq., 486, 488 sq., 499, 510.

Porisādaka =porisāda J V.489. Cp. pursādaka J V.91.

Porisiya (adj.) [fr. purisa, cp. porisa & poroseyya] 1. of human nature, human J IV.213. -- 2. Of the height of man Vin II.138.

Poroseyya =porisiya (cp. porisa1 1) fit for man, human M I.366. The word is somewhat doubtful, but in all likelihood it

is a derivation fr. pura (cp. porin; Sk. *paura), thus to be understood as *paurasya>*porasya >*poraseyya>*poroseyya with assimilation. The meaning is clearly "very fine, urbane, fashionable"; thus not derived from purisa, although C. expls by "puris'ânucchavikaŋ yānaŋ" (M. I.561). The passage runs "yānaŋ poroseyyaŋ pavara--maṇi--kuṇḍalaŋ"; with vv. ll. voropeyya & oropeyya. Neumann accepts oropeyya as reading & translates (wrongly) "belüde": see Mittl. Slg. 21921; vol. II. pp. 45 & 666. The reading poroseyya seems to be established as lectio difficilior. On form see also Trenckner, Notes 75.

DhA I.174 (v. l. BB pur°).

Porohacca (nt.) [fr. purohita] the character or office of a family priest D II.243. As porohicca at Sn 618 (=purohita--kamma SnA 466). Cp. Trenckner, Notes 75.

Posa1

Posa1 [contraction of purisa fr. *pūrṣa>*pussa>*possa> posa. So Geiger, P.Gr. 303]=purisa, man (poetical form, only found in verse) Vin I.230; S I.13, 205= J III.309; A IV.266; Sn 110, 662; Dh 104, 125 (cp. DhA III.34); J V.306; VI.246, 361. -- poso at J III.331 is gen. sg. of puŋs=Sk. puŋsaḥ.

Posa2

Posa2 (adj.) [=*poṣya, grd. of poseti, puṣ] to be fed or nourished, only in dup° difficult to nourish S I.61.

Posaka (adj.) [fr. posa2] nourishing, feeding A I.62, 132= It 110 (āpādaka+); f. °ikā a nurse, a female attendant Vin II.289 (āpādikā+).

Posatā (f.) [abstr. fr. posa2] only --°, in su° & dup° easy & difficult support Vin II.2.

Posatha =uposatha [cp. BSk. poṣadha Divy 116, 121, and Prk. posaha (posahiya=posathika) Pischel, Prk. Gr. § 141] J IV.329; VI.119.

Posathika =uposathika J IV.329. Cp. anuposathika & anvaḍḍhamāsaŋ.

Posana (nt.) [fr. puṣ] nourishing, feeding, support VvA 137.

Posāpeti & Posāveti [Caus. II. fr. poseti] to have brought up, to give into the care of, to cause to be nourished Vin I.269 (pp. posāpita) ÷ DA I.133 (posāvita, v. l. posāp°).

Posāvanika & °ya (adj.--nt.) [fr. posāvana=posāpana of Caus. posāpeti] 1. (adj.) to be brought up, being reared, fed Vin I.272; J III.134, 432. --°iya DhA III.35; J III.35; J III.429 (&°iyaka). -- 2. (nt.) fee for bringing somebody up, allowance, money for food, sustenance J II.289; DhA IV.40; VvA 158 (°mūla). --°iya J I.191.

Posita [pp. of poseti] nourished, fed Cp. III.32; VvA 173 (udaka°).

Posituŋ at Vin II.151 stands for phusituŋ "to sprinkle," cp. Vin. Texts III.169. See phusati2.

Posin (--°) (adj.) [fr. poseti] thriving (on), nourished by Vin I.6; D I.75; S I.138; Sn 65 (anañña° cp. Nd2 36), 220 (dāra°); DA I.219.

to nourish, support, look after, bring up, take care of, feed, keep Vin I.269; S I.181; A I.117; J I.134; III.467; Nd2 36; Vism 305; VvA 138, 299. -- pp. posita. -- Caus. posāpeti.

Phaggu [in forṃ=Vedic phalgu (small, feeble), but in meaning different] a special period of fasting M I.39= DA I.139. See also pheggu.

Phagguṇa & Phagguṇī (f.) [cp. Vedic phālguna & °ī] N. of a month (Feb. 15th--March 15th), marking the beginning of Spring; always with ref. to the spring full moon, as phagguṇa--puṇṇamā at Vism 418; phagguṇi° J I.86.

Phaṇa [cp. Epic Sk. phaṇa] the hood of a snake Vin I.91 (°hatthaka, with hands like a snake's hood); J III.347 (patthaṭa°); DhA III.231 (°ŋ ukkhipitvā); IV.133. Freq. as phaṇaŋ katvā (only thus, in ger.) raising or spreading its hood, with spread hood J II.274; VI.6; Vism 399; DhA II.257.

Phaṇaka [fr. phaṇa] an instrument shaped like a snake's hood, used to smooth the hair Vin II.107.

Phaṇijjaka [etym.?] a kind of plant, which is enumd at Vin IV.35=DA I.81 as one of the aggabīja, i. e. plants propagated by slips or cuttings, together with ajjuka & hirivera. At J VI.536 the C. gives bhūtanaka as expln. According to Childers it is the plant Samīraṇa.

cp. Gr. sfada/cw to twitch, sfodro/s violent; Lat. pendeo "pend" i. e. hang down, cp. pendulum; Ags. finta tail, lit. mover, throbber] 1. to throb, palpitate D I.52=M I.404, cp. DA I.159; Nd1 46. -- 2. to twitch, tremble, move, stir J II.234; VI.113 (of fish wriggling when thrown on land). -- Caus. II. phandāpeti to make throb D I.52=M I.404. -- pp. phandita (q. v.). Cp. pari°, vi°, sam°. The nearest synonym is calati.

Phandana [fr. phandati, cp. Sk. spandana] 1. (adj.) throbbing, trembling, wavering Dh 33 (phandanaŋ capalaŋ); J VI.528 (°māluvā trembling creeper); DhA I.50 (issa° throbbing with envy). -- 2. (m.) N. of a tree Dalbergia (aspen?) A I.202; J IV.208 sq.; Miln 173. -- 3. (nt.) throb, trembling, agitation, quivering J VI.7 (°mattaŋ not even one throb; cp. phandita); Nd1 46 (taṇhā etc.).

Phandanā (f.) [fr. phandati] throbbing, agitation, movement, motion SnA 245 (calanā+); DA I.111; Nett 88 C.; cp. iñjanā.

Phandita (nt.) [pp. of phandati] throbbing, flashing; throb M II.24 (°mattā "by his throbbings only"); pl. phanditāni "vapourings," imaginings Vbh 390 (where VbhA 513 only says "phandanato phanditaŋ") cp. Brethren 344.

Phanditatta (nt.) [abstr. fr. phandita]=phandanā S V.315 (=iñjitatta).

Pharaṇa (adj.--nt.) [fr. pharati] 1. (adj.) pervading, suffused (with), quite full (of) Miln 345. -- 2. (nt.) pervasion, suffusion, thrill J I.82 (°samattha mettacitta); Nett 89 (pīti° etc., as m., cp. pharaṇatā); DhsA 166 (°pīti all--pervading rapture, permeating zest; cp. pīti pharaṇatā). -- Cp. anu°.

Pharaṇaka (adj.) [fr. pharaṇa] thrilling, suffusing, pervading, filling with rapture VvA 16 (dvādasa yojanāni °pabho sarīra--vaṇṇo).

Pharaṇatā (f.) [abstr. fr. pharaṇa] suffusion, state of being pervaded (with), only --° in set of 4--fold suffusion, viz. pīti° of rapture, sukha° of restful bliss, ceto° of [telepathic] consciousnss, āloka° of light, D III.277; Ps I.48; Vbh 334; Nett 89.

same root as in Gr. spai/rw to twitch; Lat. sperno "spurn" lit. kick away; Ags. speornan to kick; spurnan=spur] 1. (trs.) to pervade, permeate, fill, suffuse Pv I.1014 (=vyāpetvā tiṭṭhati PvA 52); J III.371 (sakala--sarīraŋ); V.64 (C. for pavāti); PvA 14 (okāsaŋ), 276 (obhāsaŋ). To excite or stimulate the nerves J V.293 (rasa--haraṇiyo khobhetvā phari: see under rasa). -- Often

in standard phrase mettā--sahagatena cetasā ekaŋ (dutiyaŋ etc.) disaŋ pharitvā viharati D II.186; S V.115 and passim, where pharitvā at Vism 308=VbhA 377 is expld by phusitvā ārammaṇaŋ katvā. Cp. BSk. ekaŋ disāŋ spharitvopasampadya viharati MVastu III.213. Also in phrase pītiyā sarīraŋ pharati (aor. phari) to thrill the body with rapture, e. g. J I.33; V.494; DhA II.118; IV.102. -- 2. [in this meaning better to be derived from sphar to spread, expand, cp. pharita & phālita] to spread, make expand J I.82 (metta--cittaŋ phari). -- 3. [prob. of quite a diff. origin and only taken to pharati by pop. analogy, perhaps to phal=sphaṭ to split; thus kaṭṭh'atthaŋ pharati=to be split up for fuel] to serve as, only with °atthaŋ in phrases āhāratthaŋ ph. (after next phrase) to serve as food Miln 152; kaṭṭhatthaŋ ph. to serve as fuel A II.95=S III.93=It 90=J I.482; khādaniyatthaŋ & bhojaniyatthaŋ ph. to serve as eatables Vin I.201 (so to be read in preference to °attaŋ). -- pp. pharita, phurita & phuṭa; cp. also phuṭṭha; see further anu°, pari°.

Pharasu [cp. Vedic paraśu=Gr. pe/lekus; on p>ph cp. Prk. pharasu & parasu, Pischel Gr. § 208; Geiger, Gr. § 40] hatchet, axe A III.162; J I.199, 399; II.409; V.500; DhA II.204; PvA 277. The spelling parasu occurs at S V.441 & J III.179.

Pharita [pp. of pharati] 1. being pervaded or permeated (by) VvA 68 (mettāya). -- 2. spread (out) J VI.284 (kittisaddo sakala--loke ph.). -- Cp. phuṭṭha & phālita.

Pharusa (adj.) [cp. Vedic paruṣa, on ph.>p see pharasu, on attempt at etym. cp. Walde, Lat. Wtb. s. v. fario] 1. (lit.) rough Pv II.41. -- 2. (fig.) harsh, unkind, rough (of speech) Vin II.290 (caṇḍa+); Pv II.34; III.57; J V.296; Kvu 619. In combn with vācā we find both pharusa--vācā and pharusā--vācā D I.4, 138; III.69 sq., 173, 232; M I.42 (on this and the same uncertainty as regards pisuṇā--vācā see Trenckner, at M I.530). pharusa vacana rough speech PvA 15, 55, 83. -- 3. cruel Pv IV.76 (kamma=daruṇa PvA 265).

Phala1

Phala1 (nt.) [cp. Vedic phala, to phal [sphal] to burst, thus lit. "bursting," i. e. ripe fruit; see phalati] 1. (lit.) fruit (of trees etc.) Vv 8414 (dumā nicca--phal'ûpapannā, not to phalu, as Kern, Toev. s. v. phalu); Vism 120. --amba° mango--fruit PvA 273 sq.; dussa° (adj.) having clothes as their fruit (of magic trees) Vv 462 (cp. VvA 199); patta° leaves & fruits, vegetables Sn 239; PvA 86 pavatta° wild fruit D I.101; puppha° flower & fruit J III.40. rukkha°--ûpama Th 1, 490 (in simile of kāmā, taken fr. M I.130) lit. "like the fruit of trees" is expld by ThA 288 as "anga--paccangānaŋ p(h)alibhañjan'aṭṭhena, and trsld according to this interpretation by Mrs. Rh. D. as "fruit that brings the climber to a fall." -- Seven kinds of medicinal fruits are given at Vin I.201 scil. vilanga, pippala, marica, harītaka, vibhītaka, āmalaka, goṭhaphala. At Miln 333 a set of 7 fruits is used metaphorically in simile of the Buddha's fruit--shop, viz. sotāpatti°, sakadāgāmi°, anāgāmi°, arahatta°, suññata° samāpatti (cp. Cpd. 70), animitta° samāpatti, appaṇihita° samāpatti. -- 2. a testicle J III.124 (dantehi °ŋ chindati=purisabhāvaŋ nāseti to castrate); VI.237 (uddhita--pphalo, adj.,=uddhaṭa--bījo C.), 238 (dantehi phalāni uppāṭeti, like above). <-> 3. (fig.) fruit, result, consequence, fruition, blessing. As t.t. with ref. to the Path and the progressive attainment (enjoyment, fruition) of Arahantship it is used to denote the realization of having attained each stage of the sotāpatti, sakadāgāmi etc. (see the Miln quot. under 1 and cp. Cpd. 45, 116). So freq. in exegetical literature magga, phala, nibbāna, e. g. Tikp 155, 158; VbhA 43 & passim. -- In general it immediately precedes Nibbāna (see Nd2 no 645b and under satipaṭṭhāna), and as agga--phala it is almost identical with Arahantship. Frequently it is combd with vipāka to denote the stringent conception of "consequence," e. g. at D I.27, 58; III.160. Almost synonymous in the sense of "fruition, benefit, profit" is ānisaŋsā D III.132; phala at Pv I.125=ānisaŋsa PvA 64 -- Vin I.293 (anāgāmi°); II.240 (id.); III.73 (arahatta°); D I.51, 57 sq. (sāmañña°); III.147, 170 (sucaritassa); M I.477 (appamāda°); S I.173 (Amata°); Pv I.1110 (kaṭuka°); II.83 (dāna°); IV.188 (mahap° & agga°); Vism 345 (of food, being digested); PvA 8 (puñña° & dāna°), 22 (sotāpatti°), 24 (issā--macchariya°).

--atthika one who is looking for fruit Vism 120. --āpaṇa fruit shop Miln 333. --âphala [phala+aphala, see ā4; but cp. Geiger, P.Gr. § 331] all sorts of fruit, lit. what is not (i. e. unripe), fruit without discrimination; a phrase very freq. in Jātaka style, e. g. J I.416; II.160; III.127; IV.220; 307, 449, V.313; VI.520; DhA I.106. --āsava extract of fruit VvA 73. --uppatti ripening PvA 29. --esin yielding fruit J I.87=Th 1, 527, cp. phalesin MVastu III.93. --gaṇḍa see palagaṇḍa. --ṭṭha "stationed in fruition," i. e. enjoying the result or fruition of the Path (cp. Cpd. 50) Miln 342. --dāna gift of fruit VbhA 337. --dāyin giver of fruit Vv 676. --pacchi fruit--basket J VI.560. --pañcaka fivefold fruit Vism 580; VbhA 191. --puṭa fruit--basket J VI.236. --bhājana one who distributes fruit, an official term in the vihāra Vin IV.38, cp. BSk. phalacāraka. --maya see sep. --ruha

fruit tree Mbvs 82. --sata see palasata.

Phala2 is spelling for pala

Phala2 is spelling for pala (a certain weight) at J VI.510. See pala & cp. Geiger, P.Gr. § 40.

Phala3

Phala3 [etym.? Sk. *phala] the point of a spear or sword S II.265 (tiṇha°). Cp. phāla2.

Phalaka [fr. phal=*sphal or *sphaṭ (see phalati), lit. that which is split or cut off (cp. in same meaning "slab"); cp. Sk. sphaṭika rock--crystal; on Prk. forms see Pischel, Prk. Gr. §206. Ved. phalaka board, phāla ploughshare; Gr. a)/spalon, spola/s, yali/s scissors; Lat. pellis & spolium; Ohg. spaltan=split, Goth, spilda writing board, tablet; Oicel. spjald board] 1. a flat piece of wood, a slab, board, plank J I.451 (a writing board, school slate); V.155 (akkhassa ph. axle board); VI.281 (dice--board). pidhāna° covering board VbhA 244= Vism 261; sopāna° staircase, landing J I.330 (maṇi°); Vism 313; cp. MVastu I.249; °āsana a bench J I.199; °kāya a great mass of planks J II.91. °atthara--sayana a bed covered with a board (instead of a mattress) J I.304, 317; II.68. °seyya id. D I.167 ("plank--bed"). -- 2. a shield J III.237, 271; Miln 355; DhA II.2. <-> 3. a slip of wood or bark, used for making an ascetic's dress (°cīra) D I.167, cp. Vin I.305. ditto for a weight to hang on the robe Vin II.136. -- 4. a post M III.95 (aggaḷa° doorpost); ThA 70 (Ap. V.17).

Phalagaṇḍa is spurious writing for palagaṇḍa (q. v.).

Phalatā (f.) [abstr. fr. phala] the fact or condition of bearing fruit PvA 139 (appa°).

to split, break open=*sphal or *sphaṭ, cp. phāṭeti. On etym. see also Lüders, K.Z. XLII, 198 sq.] 1. to split, burst open (intrs.) A I.77 (asaniyā phalantiyā); usually in phrase "muddhā sattadhā phaleyya," as a formula of threat or warning "your (or my) head shall split into 7 pieces," e. g. D I.95; S I.50; Sn 983; J I.54; IV.320 (me); V.92 (=bhijjetha C.); Miln 157 (satadhā for satta°); DhA I.41 (m. te phalatu s.); VvA 68; whereas a similar phrase in Sn 988 sq. has adhipāteti (for *adhiphāṭeti=phalati). -- Caus. phāleti (& phāṭeti). -- pp. phalita & phulla. -- 2. to become ripe, to ripen Vin II.108; J III.251; PvA 185.

Phalamaya stands in all probability for phalika--maya, made of crystal, as is suggested by context, which gives it in line with kaṭṭha--maya & loha--maya (& aṭṭhi°, danta°, veḷu° etc.). It occurs in same phrase at all passages mentioned, and refers to material of which boxes, vessels, holders etc. are made. Thus at Vin I.203 (of añjani, box), 205 (tumba, vessel); II.115 (sattha--daṇḍa, scissors--handle), 136 (gaṇṭhikā, block at dress). The trsln "made of fruits" seems out of place (so Kern, Toev. s. v.), one should rather expect "made of crystal" by the side of made of wood, copper, bone, ivory, etc.

Phalavant (adj.) [fr. phala] bearing or having fruit J III.251.

Phalasata see palasata.--At J VI.510 it means "goldbronze" (as material of which a "sovaṇṇa--kaŋsa" is made).

Phalika1

Phalika1 [fr. phala] a fruit vendor Miln 331.

Phalika2 & °kā

Phalika2 & °kā (f.) [also spelt with ḷ; cp. Sk. sphaṭika; on change ṭ>ḷ see Geiger, P.Gr. § 386. The Prk. forms are phaḷiha & phāḷiya, see Pischel, Gr. § 206] crystal, quartz Vin II.112; J VI.119 (°kā=phaḷika--bhittiyo C.); Vv 351 (=phalika--maṇi--mayā bhittiyo VvA 160); 783 (°kā); Miln 267 (ḷ), 380 (ḷ).

Phalita1

Phalita1 (adj.) [sporadic spelling for palita] grey--haired PvA 153.

Phalita2

Phalita2 [pp. of phal to burst, for the usual phulla, after analogy with phalita3] broken, only in phrase hadayaŋ phalitaŋ his heart broke DhA I.173; hadayena phalitena with broken heart J I.65.

Phalita3

Phalita3 [pp. of phal to bear fruit] fruit bearing, having fruit, covered with fruit (of trees) Vin II.108; J I.18; Miln 107, 280.

Phalin (adj.) [fr. phala] bearing fruit J V.242.

Phalina (adj.) [fr. phala, phalin?] at J V.92 is of doubtful meaning. It cannot very well mean "bearing fruit," since it is used as Ep. of a bird (°sakuṇī). The Cy. expln is sakuṇa--potakānaŋ phalinattā (being a source of nourishment?) phalina--sakuṇī." The v. l. SS is phalīna & palīna.

Phalima (adj.) [fr. phala] bearing fruit, full of fruit J III.493.

Phalu [cp. Vedic paru] a knot or joint in a reed, only in cpd. °bīja (plants) springing (or propagated) from a joint D I.5; Vin IV.34, 35.

Phaleti at D I.54 is spurious reading for paleti (see palāyati), expld by gacchati DA I.165; meaning "runs," not with trsln "spreads out" [to sphar].

Phallava is spelling for pallava is spelling for pallava sprout, at J III.40.

Phassa1

Phassa1 [cp. Ved. sparśa, of spṛś: see phusati] contact, touch (as sense or sense--impression, for which usually phoṭṭhabbaŋ). It is the fundamental fact in a senseimpression, and consists of a combination of the sense, the object, and perception, as expld at M I.111: tiṇṇaŋ (i. e. cakkhu, rūpā, cakkhu--viññāṇa) sangati phasso; and gives rise to feeling: phassa--paccayā vedanā. (See paṭicca--samuppāda & for expln Vism 567; VbhA 178 sq.). -- Cp. D I.42 sq.; III.228, 272, 276; Vism 463 (phusatī ti phasso); Sn 737, 778 (as fundamental of attachment, cp. SnA 517); J V.441 (rājā dibba--phassena puṭṭho touched by the divine touch, i. e. fascinated by her beauty; puṭṭho=phutto); VbhA 177 sq. (in detail), 193, 265; PvA 86 (dup° of bad touch, bad to the touch, i. e. rough, unpleasant); poet. for trouble Th 1, 783. See on phassa: Dhs. trsl. 5 & introd. (lv.) lxiii.; Cpd. 12, 14, 94.
--āyatana organ of contact (6, referring to the several senses) PvA 52. --āhāra "touch--food," acquisition by touch, nutriment of contact, one of the 3 āhāras, viz. phass°, mano--sañcetanā° (n. of representative cogitation) and viññāṇ° (of intellection) Dhs 71--73; one of the 4 kinds of āhāra, or "food," with ref. to the 3 vedanās Vism 341. --kāyā (6) groups of touch or contact vîz. cakkhu--samphasso, sota°, ghāna°, kāya°, mano° D III.243. --sampanna endowed with (lovely) touch, soft, beautiful to feel J V.441 (cp. phassita).

Phassa2

Phassa2 (adj.) [grd. fr. phusati, corresp. to Sk. spṛśya] to be felt, esp. as a pleasing sensation; pleasant, beautiful J IV.450 (gandhehi ph.).

Phassati stands for phusati at Vism 527 in def. of phassa ("phassatī ti phasso").

Phassanā (f.) [abstr. fr. phassa] touch, contact with DhsA 167 (jhānassa lābho . . . patti . . . phassanā sacchikiriyā).

Phassita (adj.) [pp. of phasseti=Sk. sparśayati to bring into contact] made to touch, brought into contact, only in cpd. suphassita of pleasant contact, beautiful to the touch, pleasant, perfect, symmetrical J I.220 (cīvara), 394 (dantā); IV.188 (dant'āvaraṇaŋ); V.197 (of the membrum muliebre), 206 (read °phassita for °phussita), 216 (°cheka--karaṇa); VvA 275 (as expln of atīva sangata Vv 642). -- Note. Another (doubtful) phassita is found at J V.252 (dhammo phassito; touched, attained) where vv. ll. give passita & phussita.

Phasseti [Caus. of phusati1] to touch, attain J V.251 (rājā dhammaŋ phassayaŋ=C. phassayanto; vv. ll. pa° & phu°); Miln 338 (amataŋ, cp. phusati), 340 (phassayeyya Pot.). -- Pass. phassīyati Vin II.148 (kavāṭā na ph.; v. l. phussiy°). -- pp. phassita & phussita3.

is conjectured reading for pāteti in phrase kaṭṭhaŋ pāteti M I.21, and in adhipāteti to split (see adhipāta & vipāta). The derivation of these expressions from pat is out of place, where close relation to phāleti (phalati) is evident, and a derivation from phaṭ=sphat, as in Sk. sphāṭayati to split, is the only right expln of meaning. In that case we should put phal=sphaṭ, where l=ṭ, as in many Pali words, cp. phalika < sphaṭika (see Geiger, P.Gr. § 386). The Prk. correspondent is phāḍ̤ei (Pischel, Gr. § 208).

Phāṇita (nt.) [cp. Epic Sk. phāṇita] 1. juice of the sugar cane, raw sugar, molasses (ucchu--rasaŋ gahetvā kataphāṇitaŋ VvA 180) Vin II.177; D I.141; Vv 3525; 404; J I.33, 120, 227; Miln 107; DhA II.57. phāṇitassa puṭaŋ a basket of sugar S I.175; J IV.366; DhA IV.232. -- 2. (by confusion or rightly?) salt J III.409 (in expln of aloṇika=phāṇita--virahita).
--odaka sugar water J III.372, --puṭa sugar basket J IV.363.

Phāti (f.) [cp. Sk. sphāti, fr. sphāy, sphāyate to swell, increase (Idg. *spē(i), as in Lat. spatium, Ohg. spuot, Ags. spēd=E. speed; see Walde, Lat. Wtb. s. v. spatium), pp. sphīta=P. phīta] swelling, increase J II.426 (=vaḍ̤ḍhi); Vism 271 (vuddhi+). Usually combd with kṛ, as phāti--kamma increase, profit, advantage Vin II.174; VbhA 334 & phāti--karoti to make fat, to increase, to use to advantage M I.220=A V.347; A III.432.

Phāruka (adj.) at VvA 288 is not clear; meaning something like "bitter," combd with kasaṭa; v. l. pāru°. Probably=phārusaka.

Phāruliya at Vbh 350 (in thambha--exegesis) is faulty spelling for phārusiya (nt.) harshness, unkindness, as evidence of id. passage at VbhA 469 shows (with expln "pharusassa puggalassa bhāvo phārusiyaŋ").

Phārusaka [fr. pharusa, cp. Sk. *pāruṣaka Mvyut 103, 143] 1. a certain flower, the (bitter) fruit of which is used for making a drink Vin I.246; Vv 3331=DhA III.316. <-> 2. N. of one of Indra's groves J VI.278, similarly Vism 424; VbhA 439.

Phāla1

Phāla1 (m. & nt.) [cp. Vedic phāla] ploughshare S I.169; Sn p. 13 & V.77 (expld as "phāletī ti ph." SnA 147); J I.94; IV.118; V.104; Ud 69 (as m.); DhA I.395.

Phāla2

Phāla2 [to phala3] an (iron) board, slab (or ball?), maybe spear or rod. The word is of doubtful origin & meaning, it occurs always in the same context of a heated iron instrument, several times in correlation with an iron ball (ayogula). It has been misunderstood at an early time, as is shown by kapāla A IV.70 for phāla. Kern comments on the word at Toev. II.139. See Vin I.225 (phālo divasantatto, so read; v. l. balo corr. to bālo; corresp. with guḷa); A IV.70 (divasa--santatte ayokapāle, gloss

ayogule); J V.268; V.109 (phāle cıraratta--tāpite, v. l. pāle, hale, thāle; corresp. with pakaṭṭhita ayogula), id. V.113 (ayomayehi phālehi pīḷeti, v. l. vālehi).

Phāla3 in loṇa--maccha°

Phāla3 in loṇa--maccha° a string (?) or cluster of salted fish Vism 28.

Phālaka (adj.) [fr. phāleti] splitting; one who splits Vism 413 (kaṭṭha°).

Phālana (nt.) [fr. phāleti] splitting J I.432 (dāru°); Vism 500 (vijjhana°).

Phālita [=Sk. sphārita, sphar] 1. made open, expanded, spread J III.320 (+vikasita). -- 2. split [fr. phāleti phal], split open Vism 262=VbhA 245 (°haliddi--vaṇṇa).

Phāliphulla [either Intensive of phulla, or Der. fr. pariphulla in form phaliphulla] in full blossom M I.218; J I.52.

Phālibhaddaka is spurious spelling for pāli° at J II.162 (v. l. pātali--bhaddaka). Cp. Prk. phālihadda (=pāribhadra Pischel, Gr. § 208).

Phālima (adj.) [either fr. Caus. of phal1 (phāleti), or fr. sphar (cp. phārita, i. e. expanded), or fr. sphāy (swell, increase, cp. sphāra & sphārī bhavati to open, expand)] expanding, opening, blossoming in cpd. aggi--nikāsi--phālima paduma J III.320 (where Cy. explns by phālita vikasita).

Phāleti [Caus. of phalati, phal; a variant is phāṭeti fr. sphaṭ, which is identical with *(s)phal] to split, break, chop, in phrases 1. kaṭṭhaŋ phāleti to chop sticks (for firewood) Vin I.31; J II.144; Pv II.951, besides which the phrase kaṭṭhaŋ *phāṭeti. 2. sīsaŋ (muddhā) sattadhā phāleti (cp. adhipāteti & phalati) DhA I.17 (perhaps better with v. l. phal°), 134. -- 3. (various:) A I.204=S II.88; J II.398; Nd2 483; Vism 379 (kucchiŋ; DhA IV.133 (hadayaŋ). -- pp. phālita. Caus. II. phālāpeti to cause to split open J III.121; Miln 157 (v. l. phāḷāp°).

Phāsu (adj.) [etym.? Trenckner, Notes 82 (on Miln 1417: corr. J.P.T.S. 1908, 136 which refers it to Miln 1315) suggests connection with Vedic prāśu enjoying, one who enjoys, i.e. a guest, but this etym. is doubtful; cp. phāsuka. A key to its etym. may be found in the fact that it never occurs by itself in form phāsu, but either in composition or as °ka] pleasant, comfortable; only neg. a° in phrase aphāsu--karoti to cause discomfort to (dat.) Vin IV.290; and in cpds. °kāma anxious for comfort, desirous of (others) welfare D III.164; °vihāra comfort, ease Vin II.127; D I.204; Dhs 1348=Miln 367 (cp. DhsA 404); Miln 14; Vism 33; VbhA 270; PvA 12.

Phāsu at Miln 146 (cp. p. 425) "bhaggā phāsū" is un certain reading, it is not phāsuka; it may represent a pāsa snare, sling. The likeness with phāsukā bhaggā (lit.) of J I.493 is only accidental.

Phāsuka (adj.) [fr. phāsu. Cp. Prk. phāsuya; acc. to Pischel, Prk. Gr. § 208 Jain Sk. prāsuka is a distortion of P. phāsuka. Perhaps phāsu is abstracted from phāsuka] pleasant, convenient, comfortable J III.343; IV.30; DhA II.92; PvA 42. --aphāsuka unpleasant, uncomfortable, not well J II.275, 395; DhA I.28; II.21. -- Note. It seems probable that phāsuka represents a Sk. *sparśuka (cp. Pischel § 62), which would be a der. fr. spṛś in same meaning as phassa2 ("lovely"). This would confirm the suggestion of phāsu being a secondary formation.

Phāsukā (f.) [cp. Sk *pārśukā & Ved. pārśva, see passa2] a rib, only in pl. phāsukā Vin I.74 (upaḍḍha° bhañjitabbā), in phrase sabbā te phāsukā bhaggā J I.493 (lit.), which is fig. applied at Dh 154 (expld as "sabbā avasesa--kilesa--phāsukā bhaggā" at DhA III.128), with which cp. bhaggā phāsū at Miln 146; both the latter phrases prob. of diff. origin. -- (adj.) (--°) in phrase mahā°passa the flank (lit. the side of the great ribs) J I.164, 179; III.273; abs. mahā° with great ribs J V.42; uggata° with prominent ribs PvA 68 (for upphāsulika adj. Pv II.11). -- in cpds. as phāsuka°, e. g. °aṭṭhīni the rib--bones (of which

there are 24) Vism 254 (v. l. pāsuka°); VbhA 237; °dvaya pair of ribs Vism 252; VbhA 235. -- See also pāsuka, pāsuḷa & the foll.

Phāsulikā (f.) [fr. phāsuḷi] rib, only in cpd. upphāsulika (adj.) Pv II.11.

Phāsuḷā [for phāsukā] rib S II.255 (phāsuḷ--antarikā).

Phāsuḷī [cp. phāsukā & phāsuḷā] a rib M I.80.

Phiya [etym. unknown] oar Sn 321 (+aritta rudder, expld by dabbi--padara SnA 330); J IV.21 (°ârittaŋ). See also piya2 which is the more freq. spelling of phiya.

Phīta [pp. of sphāy, cp. Sk. sphīta & see phāti] opulent, prosperous, rich; in the older texts only in stock phrase iddha ph. bahujana (rich & prosperous & well--populated) D I.211 (of the town Nālandā); II.146 (of Kusāvatī); M I.377; (of Nālandā) II.71 (of country); S II.107 (fig. of brahmacariyaŋ; with bahujañña for °jana); A III.215 (of town). By itself & in other combn in the Jātakas, e. g. J IV.135 (=samiddha); VI.355 (v. l. pīta). With iddha & detailed description of all classes of the population (instead of bahujana) of a town Miln 330.

Phuṭa1

Phuṭa1 [pp. of pharati] 1. (cp. pharati1) pervaded, permeated, thrilled (cp. pari°) D I.73, 74 (pītisukhena; T. prints phuta; v. l. phuṭa; v. l. at DA I.217 p(h)uṭṭha); M I.276; J I.33 (sarīraŋ pītiyā ph.); DhA II.118 (pītiyā phuṭa--sarīro); SnA 107 (referring to the nerves of taste). -- 2. (cp. pharati2) expanded, spread out, spread with (instr.) Vin I.182 (lohitena); J V.266 (in nirayapassage T. reads bhūmi yojana--sataŋ phuṭā tiṭṭhanti, i. e. the beings fill or are spread out over such a space; C. 272 explns by "ettakaŋ ṭhānaŋ anupharitvā tiṭṭhanti." The id. p. at Nd1 405=Nd2 304III D reads bh. yojana--sataŋ pharitvā (intrs.: expanding, wide) tiṭṭhati, which is the more correct reading). -- See also ophuṭa & cp. phuta3.

Phuṭa2

Phuṭa2 [pp. of sphuṭ to expand, blossom] blossoming out, opened, in full bloom Dāvs IV.49 (°kumuda). Cp. phuṭita.

Phuṭa3

Phuṭa3 at M I.377 (sabba--vāri°, in sequence with vārita, yuta, dhuta) is unnecessarily changed by Kern, Toev. s. v. into pūta. The meaning is "filled with, spread with," thus=phuṭa1, cp. sequence under ophuṭa. The v. l. at M I.377 is puṭṭha. On miswriting of phuṭṭa & puṭṭha for phuṭa cp. remark by Trenckner, M I.553. A similar meaning ("full of, occupied by, overflowing with") is attached to phuṭa in Avīci passage A I.159 (Avīci maññe phuṭo ahosi), cp. Anāgata Vaŋsa (J.P.T.S. 1886, V.39) & remarks of Morris's J.P.T.S. 1887, 165. -- The same passage as M I.377 is found at D I.57, where T. reads phuṭṭa (as also at DA I.168), with vv. ll. puṭṭha & phuṭa.

Phuṭita [for phoṭita, pp. of *sphoṭayati, sphuṭ] 1. shaken, tossed about, burst, rent asunder, abstr. nt. phutitattaŋ being tossed about Miln 116 (v. l. put °). <-> 2. cracked open, chapped, torn (of feet) Th 2, 269 (so read for T. phuṭika, ThA 212 explns by bāhita & has v. l. niphuṭita).

Phuṭṭha [pp. of phusati1] touched, affected by, influenced by; in specific sense (cp. phusati1 2) "thrilled, permeated" Vin I.200 (ābādhena); A II.174 (rogena); J I.82 (mettacittena, v. l. puṭṭha); V.441 (dibbaphassena); Vism 31 (°samphassa contact by touch), 49 (byādhinā); VvA 6 (in both meanings, scil. pītiyā & rogena). On phuṭṭha at D I.57 see phuṭa3. Cp. sam°.

Phunati [?] to shake, sprinkle, of doubtful spelling, at J VI.108 (angārakāsuŋ ph.; v. l. punanti perhaps better; C. explns by vidhunati & okirati). Perhaps we should read dhunati.

Phulaka (=pulaka) a kind of gem VvA 111.

Phulla1

Phulla1 [pp. of phalati, or root formation fr. phull, cp. phalita3] blossoming, in blossom J V.203. Also as Intensive phāliphulla "one mass of flowers" M I.218; J I.52. Note. phulla1 may stand for phuṭa2.

Phulla2

Phulla2 [pp. of phalati, cp. phalita2] broken, in phrase akhaṇḍa--phulla unbroken (q. v.), Pv IV.176 and passim.

Phullita [pp. of phullati] in flower, blossoming J V.214 (for phīta=rich), 216 (su°--vana).

Phusati1 [spṛś, fr. which sparśa=phassa; cp. also phassati] 1. (lit.) to touch Vism 463 (phusatī ti phasso); DA I.61 (aor. phusī=metri causa for phusi); Miln 157 (grd. aphusa not to be touched). -- 2. (fig.) [see on this term of Buddhist ecstatic phraseology Cpd. 1332. In this meaning it is very closely related to pharati, as appears e. g. from the foll. explns of Cys.: D I.74 parippharati=samantato phusati DA I.217; D II.186 ÷ pharitvā=phusitvā ārammaṇaŋ katvā Vism 308] to attain, to reach, only in specific sense of attaining to the highest ideal of religious aspiration, in foll. phrases: ceto--samādhiŋ ph. D I.13=III.30, 108 etc.; nirodhaŋ
D I.184; samatha--samādhiŋ Vv 169 (reads āphusiŋ but should prob. be aphusiŋ as VvA 84, expld by adhigacchiŋ); phalaŋ aphussayi (aor. med.) Pv IV.188; cp. PvA 243; amataŋ padaŋ Pv IV.348; amataŋ Miln 338 (but T. reads khippaŋ phasseti a.); in bad sense kappaṭṭhitikaŋ kammaŋ Miln 108 (of Devadatta). -- pp. phuṭṭha. Cp. upa°.

Phusati2

Phusati2 this is a specific Pali form and represents two Sk. roots, which are closely related to each other and go back to the foll. 2 Idg. roots: 1. Idg. *sp(h)ṛj, burst out, burst (forth), spring, sprinkle, as in Sk. sphūrjati burst forth, parjanya rain cloud; Gr. sfarage/w; Ags. spearca=E. spark, E. spring, sprinkle. This is an enlargement of sphur (cp. pharati, phuṭṭha, phuta). <-> 2. Idg. *spṛk to sprinkle, speckle, as in Sk. pruṣ, pṛśni speckled, pṛṣan, pṛṣatī spotted antelope, pṛṣata raindrop; Gr. perkno/s of dark (lit. spotted) colour; Lat. spargere=Ger. sprengen. To this root belong P. pasata, phoseti, paripphosaka, phussa, phusita. -- Inf. phusituŋ, conjectured reading at Vin I.205 for T. phosituŋ (vv. ll. posituŋ & dhovituŋ), & Vin II.151 for T. posituŋ; Vin. Texts III.169 translate "bespatter."

Phusana (nt.) [abstr. fr. phusati1 1] touch Vism 463.

Phusanā (f.) [abstr. fr. phusati1 2] attainment, gaining, reaching Vism 278 (=phuṭṭha--ṭṭhāna); DhA I.230 (ñāṇa°); VvA 85 (samādhi°).

Phusāyati [Caus. of pruṣ, but formed fr. P. phusati2] to sprinkle (rain), to rain gently, drizzle S I.104 sq., 154, 184 (devo ekaŋ ekaŋ ph. "drop by drop"). See also anuphusāyati (so read for °phusīyati).

Phusita1

Phusita1 (nt.) [either pp. of phusati2 or direct correspondent of Sk. pṛṣata (see pasata2)] rain--drop M III.300; S II.135; DhA III.243. The Prk. equivalent is phusiya (Pischel, Gr. § 208), cp. Ger. sprenkeln> E. sprinkle.

Phusita2

Phusita2 [pp. of phusati2 2. i. e. pruṣ, cp. Sk. pruṣita sprinkled, pṛṣatī spotted antelope] spotted, coloured, variegated (with

flowers) Sn 233 (°agga=supupphit' agga--sākha KhA 192).

Phus(s)ita3 [=phassita2, Kern. Toev. s. v. takes it as pp. of *puŋsayati] touched, put on, in °aggaḷa with fastened (clinched) bolts (or better: door--wings) M I.76 (reads phassit°; cp. v. l. on p. 535 phussit°); A I.101; Th 1, 385; J VI.510.

Phusitaka (adj.) (--°) [fr. phusita1) having raindrops, only in phrase thulla° deva (the sky) shedding big drops of rain S II.32 (reads phulla--phusitaka); III.141; A I.243; II.140; V.114; Vism 259.

Phussa1

Phussa1 [fr. puṣ to blossom, nourish, etc. cp. Ved. puṣya] 1. see phussa3 2. -- 2. N. of a month (Dec.--Jan.) J I.86. N. of a lunar mansion or constellation Vv 534 (=phussa--tārakā VvA 236). -- Frequent as Np., cp. Vism 422, and combns like °deva, °mitta.

Phussa2

Phussa2 [ger. of phusati1] touching, feeling, realising; doubled at D I.45, 54.

Phussa3

Phussa3 (adj.--n.) [grd. formation fr. phusati2 2; scarcely fr. Sk. puṣya (to puṣ nourish, cp. poseti), but meaning rather "speckled" in all senses. The Sk. puṣyaratha is Sanskritisation of P. phussa°] 1. speckled, gaily--coloured, °kokila the spotted cuckoo [Kern, Toev. s. v. phussa however takes it as "male--cuckoo," Sk. puŋs--kokila] J V.419, 423; VvA 57. -- As phussaka at A I.188 (so read for pussaka). -- 2. in sense of "clear, excellent, exquisite" (or it is puṣya in sense of "substance, essence" of anything, as Geiger, P. Gr. § 40 1a?) in °ratha [cp. Sk, puṣpa°, but prob. to be read puṣya°?] a wonderful state carriage running of its own accord J II.39; III.238; IV.34; V.248; VI.39 sq.) v. l. pussa°); PvA 74. --rāga [cp. Sk. puṣpa--rāga] topaz Miln 118; VvA 111. -- At Nd1 90 as v. l. to be preferred to pussa° in °tila, °tela, °dantakaṭṭha, etc. with ref. to their use by Brahmins.

Pheggu [cp. Vedic phalgu & P. phaggu in form] accessory wood, wood surrounding the pith of a tree, always with ref. to trees (freq. in similes), in sequence mūla, sāra, pheggu, taca, papaṭikā etc. It is represented as next to the pith, but inferior and worthless. At all passages contrasted with sāra (pith, substance). Thus at M I.192 sq., 488; D III.51; S IV.168; A I.152 (pheggu+ sāra, v. l. phaggu); II.110=Pug 52; A III.20; J III.431 (opp. sāra); Miln 267, 413 (tacchako phegguŋ apaharitvā sāraŋ ādiyati).

Phegguka (--°) (adj.) [fr. pheggu] having worthless wood, weak, inferior M I.488 (apagata°, where °ka belongs to the whole cpd.); J III.318 (a°+sāramaya).

Pheggutā (f.) [abstr. fr. pheggu] state of dry wood; lack of substance, worthlessness Pug A 229.

Pheṇa [cp. Vedic phena, with *ph fr. sp°, connected with Lat. spūma, scum, Ags. fām=Ger. feim=E. foam] scum, foam, froth, only in cpds. viz.:
--uddehakaŋ (adv.) (paccamāna, boiling) with scum on top, throwing up foam M III.167; A I.141; Nd2 304III C; J III.46; Miln 357. --paṭala a film of scum Vism 359; VbhA 65. --piṇḍa a lump or heap of foam S III.140 sq.=Vism 479 (in simile of rūpa); Nd2 680 AII; Vism 40 (in comp); VbhA 32 sq. bubbuḷaka a bubble of scum Vism 171, 259, 345; VbhA 242. --mālā a wreath or garland of scum Miln 117. --mālin with a wreath of scum Miln 260. --missa mixed with froth Vism 263. --vaṇṇa colour of scum Vism 263.

Pheṇaka =pheṇa Vism 254; VbhA 237.

Phoṭa [fr. sphuṭ, cp. Sk. sphoṭa] swelling, boil, blister J IV.457; VI.8 (v. l. pota & poṭha); cp. poṭa bubble.

Vism 258; VbhA 242.

Phoṭana "applause," in brahma--pphoṭana at DhA III.210 should be taken as ā+phoṭana (=apphoṭana).

Phoṭeti [Caus. of sphuṭ, if correct. Maybe mixed with sphūrj. The form apphoṭesi seems to be ā+phoṭeti= Sk. āsphoṭayati] to shake, toss (or thunder?) only at two places in similar formula, viz. devatā sādhukāraŋ adaŋsu, brahmāno apphoṭesuŋ (v. l. appoṭh°) Miln 13, 18; Sakko devarājā appoṭhesi (v. l. appoṭesi), Mahābrahmā sādhukāraŋ adāsi J VI.486. Perhaps we should read poṭheti (q. v.), to snap one's fingers (clap hands) as sign of applause. At DhA III.210 we read fut. apphoṭessāmi (i. e. ā+phoṭ).

Phoṭṭhabba (nt.) [grd. of phusati] tangible, touch, contact; it is synonymous with phassa, which it replaces in psychol. terminology. Phoṭṭhabbaŋ is the senseobject of kāya (or taca) touch ("kāyena phoṭṭhabbaŋ phusitvā" D III.226, 250, 269; Nd2 p. 238 under rūpa). See also āyatana. -- D III.102 (in list of ajjhattikabāhirāni āyatanāni: kāyo c'eva phoṭṭhabbā ca; with pl. like m.); VbhA 79 (°dhātu).

Phosita [pp. of phoseti, cp. Sk. pruṣita] sprinkled J VI.47 (candana°, v. l. pusita).

Phoseti [Caus. of phusati2, cp. Sk. pruṣāyati=P. phusayati] to sprinkle (over) Vin II.205 (inf. phosituŋ). <-> pp. phosita. Cp. pari°.

Ba (indecl.) the sound (& letter) b, often substituted for or replaced by p (& ph): so is e. g. in Bdhgh's view pahuta the word bahuta, with p for b (KhA 207), cp. bakkula, badara, badālatā, baddhacara, bandhuka 2, bala, balīyati, bahuka, bahūta, billa, bella; also paribandha for paripantha; phāla2. Also substituted for v, cp. bajjayitvā v.l. vajjetvā DAI, 4, and see under Nibb--.

Baka [cp. Epic Sk. baka] 1. a crane, heron Cp. III.102; J I.205 (°suṇikā), 221, 476; II.234; III.252. -- 2. N. of a dweller in the Brahma world M I.326; S I.142.

Bakula [cp. Class. Sk. bakula, N. of the tree Mimusops elengi, and its (fragrant) flower] in milāta°--puppha is v. l. KhA 60 (see App. p. 870 Pj.) for °ākuli°, which latter is also read at Vism 260.

Bakkula [=vyākula? Morris, J.P.T.S. 1886, 94] a demon, uttering horrible cries, a form assumed by the Yakkha Ajakalāpaka, to terrify the Buddha Ud 5 (see also ākulī, where pākula is proposed for bakkula).

Bajjha see bandhati.

Bajjhati Pass. of bandhati (q. v.).

Battiŋsa (num. card.) [for dvat--tiŋsa] thirty--two J III.207.

Badara (m. & nt.) [cp. Ved. badara & badarī] the fruit of the jujube tree (Zizyphus jujuba), not unlike a crabapple in appearance & taste, very astringent, used for medicine A I.130=Pug 32; A III.76; Vin IV.76; J III.21; DhsA 320 (cited among examples of acrid flavours); VvA 186. Spelling padara for b° at J IV.363; VI.529.
--aṭṭhi kernel of the j. SnA 247. --paṇḍu light yellow (fresh) jujube--fruit A I.181 (so read for bhadara°). --missa mixture or addition of the juice of jujube--fruits Vin IV.76. --yūsa juice of the j. fruit VvA 185.

Badarī (f.) [cp. Sk. badarī] the jujube tree J II.260.

Badālatā (f.) [etym. uncertain, may it be *padālatā, pa+ n. ag. of dal Caus., lit. "destroyer"?] a creeper (with thorns Kern, Toev. s. v.) D III.87=Vism 418; Bdhgh says (see Dial. III.84) "a beautiful creeper of sweet taste."

Baddha1

Baddha1 [pp. of bandhati] 1. bound, in bondage M I.275; S I.133; IV.91; Sn 957 (interpreted as "baddhacara" by Nd1 464); Dh 324. -- 2. snared, trapped J II.153; III.184; IV.251, 414. -- 3. made firm, settled, fastened, bound (to a cert. place) KhA 60 (°pitta, opp. abaddha°). -- 4. contracted, acquired Vin III.96. -- 5. bound to, addicted or attached to Sn 773 (bhavasāta°, cp. Nd1 30). -- 6. put together, kneaded, made into cakes (of meal) J III.343; V.46; VI.524. -- 7. bound together, linked, clustered DhA I.304 kaṇṇika° (of thoughts). -- 9. set, made up (of the mind) DhA I.11 (mānasaŋ te b.). <-> Cp. ati°, anu°, a°, ni°, paṭi°, vini°, sam°.
 --añjalika keeping the hands reverently extended Dāvs III.30. --rāva the cry of the bound (or trapped) J IV.279, 415 (v. l. bandhana°). --vera having contracted an enmity, hostile, bearing a grudge DhA I.324.

Baddha2

Baddha2 (nt.) [fr. bandhati] a leather strap, a thong Vin I.287 (T. bandha perhaps right, cp. ābandhana 3); PvA 127.

Baddhacara see paddhacara.

Badhira (adj.) [cp. Vedic badhira, on etym. see Walde, Lat. Wtb. s. v. fatuus, comparing Goth. bauþs and M. Irish bodar] deaf Vin I.91, 322; Th 1, 501= Miln 367; J I.76 (jāti°); V.387; VI.7; DhA I.312. See also mūga.
 --dhātuka deaf by nature J II.63; IV.146; DhA I.346.

Bandha (adj.) [cp. Vedic bandha, fr. bandh] 1. bond, fetter It 56 (abandho Mārassa, not a victim of M.); Nd1 328 (taṇhā°, diṭṭhi°); ThA 241. -- 2. one who binds or ties together, in assa° horsekeeper, groom J II.98; V.441, 449; DhA I.392. -- 3. a sort of binding: maṇḍala° with a circular b. (parasol) Vin IV.338, salāka° with a notched b. ibid. -- 4. a halter, tether Dpvs I.76. -- Cp. vinibandha.

Bandhaka as v. l. of vaṭṭaka see aŋsa°.

Bandhakī (f.) [fr. bandhaka, cp. Epic Sp. bandhukī a low woman=pāŋśukā & svairinī Halāy 2, 341] an unchaste woman (lit. binder) Vin IV.224 (pl. bandhakiniyo), 265 (id.); J V.425, 431 (va°).

Bandhati [Vedic badhnāti, later Sk. bandhati, Idg. *bhendh, cp. Lat. offendimentum i. e. band; Goth. bindan=Ohg, bintan, E. bind; Sk. bandhu relation; Gr. penqero/s father--in--law, pei_sma bond, etc.] to bind etc. -- 1. Forms: Imper. bandha D II.350; pl. bandhantu J I.153. Pot. bandheyya S IV.198; Vin III.45; Fut. bandhayissati Mhvs 24. 6; Aor. abandhi J III.232, & bandhi J I.292; DhA I.182. Ger. bandhitvā Vin I.46; S IV.200; J I.253, 428, & bandhiya Th 2, 81. Inf. bandhituŋ Th 2, 299. Caus. bandheti (see above Fut.) & bandhāpeti (see below). -- II. Meanings--1. to bind S IV.200 (rajjuyā). fig. combine, unite DhA II.189 (gharāvāsena b. to give in marriage). -- 2. to tie on, bind or put on to (loc.) DhA I.182 (dasante). fig. to apply to, put to, settle on DhA II.12 (mānasaŋ paradāre). -- 3. to fix, prepare, get up, put together J IV.290 (ukkā); also in phrase cakk'âticakkaŋ mañc'âtimañcaŋ b. to put wheels upon wheels & couches upon couches J II.331. IV.81; DhA IV.61. fig. to start, undertake, begin, make, in phrases āghātaŋ b. to bear malice DhA II.21; and veraŋ b. to make enmity against (loc.) J II.353. -- 4. to acquire, get J III.232 (atthaŋ b.= nibbatteti C.). -- 5. to compose Miln 272 (suttaŋ); J II.33; V.39. -- Caus. II. bandhāpeti to cause to be bound (or fettered) Vin IV.224, 316 (opp. mocāpeti); Nd2 304III. B (bandhanena); PvA 4, 113. -- Pass. bajjhati Nd2 74 (for bujjhati, as in palābujjhati to be obstructed: see palibuddhati). I. Forms Ind. 3rd pl. bajjhare Th 1, 137; pret. 3rd pl. abajjhare J I.428. Imper. bajjhantu S IV.309; A V.284. Pot. bajjheyya S II.228. Aor. bajjhi J II.37; IV.414. Ger. bajjha J IV.441, 498, & bajjhitvā J II.153; IV.259; V.442. <-> II. Meanings.--1. to be bound, to be imprisoned Sn 508 (cp. SnA 418); J IV.278. -- 2. to be caught (in a sling or trap) J III.330; IV.414. -- 3. to incur a penalty (with loc., e. g.
bahudaṇḍe) J IV.116. -- 4. to be captivated by, struck or taken by, either with loc. J I.368 (bajjhitvā & bandhitvā in Pass. sense); V.465; or with instr. J I.428; IV.259. -- pp. baddha (q. v.). -- Cp. ati°, anu°, ā, o°, paṭi°, sam°.

Bandhana (nt.) [fr. bandh, cp. Vedic bandhana] 1. binding, bond, fetter Vin I.21; D I.226, 245 (pañca kāmaguṇā); III.176; M II.44; S I.8, 24 (Māra°), 35, 40; IV.201 sq. (5 fold) to bind the king of the Devas or Asuras, 291; Sn 532, 948; Th 1, 414; 2, 356 (Māra°) Dh 345 sq.; J II.139, 140; III.59=PvA 4; V.285; Nd2 304III. B (var. bonds, andhu°, rajju° etc. cp. Nd1 433); DA I.121 (with ref. to kāmā). -- 2. binding, tying, band, ligature; tie (also fig.) Vin I.204 (°suttaka thread for tying) II.135 (kāya° waistband); II.117 (°rajju for robes); S III.155 (vetta° ligatures of bamboo; cp. V.51); Sn 44 (gihi°, cp. Nd2 228: puttā ca dāsī ca); DhA I.4 (ghara° tie of the house); KhA 51 (paṭṭa°). -- 3. holding together, composition, constitution Vin I.96 (sarīra°), cp. III.28. -- fig. composition (of literature) J II.224 (gāthā°). -- 4. joining together, union, company DhA II.160 (gaṇa° joining in companies). -- 5. handle Vin II.135. -- 6. piecing together Vin I.254 (°mattena when it, i. e. the stuff, has only been pieced together, see Vin. Texts II.153 n.). -- 7. strap (?) doubtful reading in aŋsa° (q. v.) Vv 3340, where we should prefer to read with v. l. °vaṭṭaka. -- 8. doubtful in meaning in cpd. paŋca--vidha--bandhana "the fivefold fixing," as one of the torments in Niraya. It is a sort of crucifixion (see for detail pañca 3) Nd2 304III. C=Nd1 404; J I.174; PvA 221; VbhA 278. In this connection it may mean "set," cp. mūla°. -- On use of bandhana in similes see J.P.T.S. 1907, 115. Cp. vini°.
--âgāra "fetter--house," prison D I.72; M I.75; Vin III.151; J III.326; DhA II.152; VvA 66; PvA 153. --âgārika prison--keeper, head--jailer A II.207.

Bandhanīya (adj.) [grd. of bandhati] 1. to be bound or fettered Miln 186. -- 2. apt to bind, binding, constraining D II.337 (cp. Dial. II.361); Th 2, 356.

Bandhava [cp. Class. Sk. bāndhava] 1. kinsman, member of a clan or family, relative A III.44; Sn 60 (pl. bandhavāni in poetry; cp. Nd2 455); Dh 288 (pl. bandhavā); J II.316; V.81; DA I.243. -- 2. (--°) one who is connected with or belongs to Sn 140 (manta°, wellacquainted with Mantras; cp. SnA 192; vedabandhū veda--paṭisaraṇā ti vuttaŋ hoti); J V.335 (bodhaneyya°); cp. bandhu 3.

Bandhu [Vedic bandhu, see bandhati & cp. bandhava] 1. a relation, relative, kinsman; pl. bandhū J IV.301; PvA 86 (=ñātī) & bandhavo Nd2 455 (where Nd1 11 in id. p. reads bandhū). -- Ādicca° kinsman of the Sun, an Ep. of the Buddha Vin II.296; A II.17; Sn 54, 915, 1128, cp. Nd2 152b; Vv 2413; 7810, cp. VvA 116. <-> Four kinds of relations enumd at Nd1 11. viz. ñāti°, gotta°, manta° (where Nd2 455 reads mitta°), sippa°. -- 2. Ep. of Brahmā, as ancestor of the brahmins DA I.254: see below °pāda. -- 3. (°--) connected with, related to, dealing with [cp. Vedic amṛta--bandhu RV X.725] S I.123 (pamatta°); 128; Sn 241, 315, 430, 911; J IV.525; Miln 65 (kamma°); SnA 192 (veda°.). -- f. bandhunī J VI.47 (said of the town of Mithilā (rāja°); expld by C. as "rāja--ñātakeh'eva puṇṇā").
--pāda the foot of Brahma, from which the Śūdras are said to have originated (cp. Sk. pādaja), in cpd. bandhupād'apacca "offering from the foot of our kinsman," applied as contemptuous epithet to the Samaṇas by a Brahmin D I.90; M I.334; S IV.117.

Bandhuka (adj.) [fr. bandhu] 1. the plant Pentapetes phœnicea J IV.279 (°puppha, evidently only a contraction of bandhu--jīvaka, cp. C. bandhujīvaka<-> puppha; although Sk. bandhūka is given as syn. of bandhujīva at Halāyudha 2, 53). -- 2. in bandhukaroga M II.121 prob. to be read paṇḍuka°, as v. l. BB; see paṇḍuroga.

Bandhujīvaka [cp. Class. Sk. bandhujīva] the plant Pentapetes phœnicea M II.14 (°puppha); D II.111 (id.); J IV.279; Vism 174; DhsA 14; VvA 43, 161.

Bandhumant (adj.) [fr. bandhu, cp. Vedic bandhumant] having relatives, rich in kinsmen; only as Np. m bandhumā N. of father of the Buddha Vipassin D II.11=Vism 433; f. bandhumatī N. of mother of the Buddha Vipassin ibid.; also N. of a town D II.12 (capital of king Bandhumā); SnA 190=J IV.388 (where the latter has Vettavatī), and a river SnA 190= J IV.388 (: Vettavatī).

Bandhuvant (adj.) [bandhu+vant] having relatives, rich in relatives J VI.357.

Babbaja [cp. Vedic balbaja, doubtful whether it belongs to Lat. bulbus; for the initial b. very often p. is found: see pabbaja]

a sort of coarse grass or reed, used to make slippers, etc. Vin I.190; D II.55; S II.92; III.137; IV.158; A II.211; Dh 345; DhA IV.55.
--pādukā a slipper out of b. grass DhA III.451. --lāyaka cutter or reaper of grass S III.155; A III.365.

Epic [Sk. babhruka a kind of ichneumon; Vedic babhru brown, cp. Lat. fiber=beaver, further connection "bear," see Walde, Lat. Wtb. s. v. fiber] a cat J I.480 (=biḷāra C.)=DhA II.152.

Babbhara [onomat., cp. Sk. balbalā--karoti to stammer or stutter, barbara=Gr. ba/rbaros stuttering, people of an unknown tongue, balbūtha Np. "stammerer"; also Lat. balbas, Ger. plappern, E. blab; babbhara is a redupl. formation fr. *bhara--bhara=barbara, cp. J.P.T.S. 1889, 209; Geiger, P.Gr. § 20] imitation of a confused rumbling noise M I.128. -- Cp. also P. mammana and sarasara.

Barihin [cp. Sk. barhin] a peacock J IV.497.

Barihisa (nt.) [Vedic barhis] the sacrificial grass D I.141; M I.344; A II.207; Pug 56.

Bala1

Bala1 (nt.) [Vedic bala, most likely to Lat. de--bilis "without strength" (cp. E. debility, P. dubbala), and Gr. be/ltistos (superl.)=Sk. baliṣṭha the strongest. The Dhātupāṭha (273) defines b. with pāṇane. At DhsA 124 bala is understood as "na kampati"] 1. strength, power, force D II.73; A I.244; Th 1, 188; Dh 109 (one of the 4 blessings, viz. āyu, vaṇṇa, sukha, bala; cp. DhA II.239); Pv I.512 (=kāya--bala PvA 30); I.76; VvA 4 (iddhi°); PvA 71 (id.), 82 (kamma°). -- Of cases used as adv. balasā (instr.) is mentioned by Trenckner at Miln 430 (notes), cp. Prk. balasā (Pischel, Gr. § 364). yathā balaŋ according to one's power, i. e. as much as possible PvA 1, 54. The compn form of bala in conn. with kṛ is balī°, e. g. dubbalīkaraṇa making weak M III.4; Pug 59, 68; °karaṇin id. D III.183. -- adj. bala strong J V.268, abala weak Sn 770, 1120, dubbala id. S I.222; J II.154; Nd1 12; PvA 55; compar. °tara M I.244, nt. n. abalaŋ weakness S I.222. -- 2. an army, military force Mhvs 25, 57; SnA 357. See cpds. below. -- Eight balāni or strong points are 1. of young children (ruṇṇa--balaŋ). -- 2. of womanhood (kodha°). -- 3. of robbers (āvudha°). -- 4. of kings (issariya°), -- 5. of fools (ujjhatti°). -- 6. of wise men (nijjhatti°). -- 7. of the deeply learned (paṭisankhāna°). -- 8. of samaṇas & brāhmaṇas (khanti°) A IV.223 (where used as adj. --° strong in . . .); cp. Sn 212, 623. -- Five balāni of women are: rūpabalaŋ, bhoga°, ñāti°, putta°, sīla° S IV.246--8. The five--fold force (balaŋ pañca--vidhaŋ) of a king J V.120, 121 consists of bāhābalaŋ strength of
arms, bhoga° of wealth, amacca° of counsellors, abhijacca° of high birth, paññā° the force of wisdom; in the religious sense five balāni or powers are commonly enumd: saddhābalaŋ, viriya°, sati°, samādhi°, paññā° A III.12; D II.120; M II.12, III.296; S III.96, 153; IV.366, V.219, 249; Ps II.56, 86, 166, 174, 223; II.84, 133, 168 etc. They correspond to the 5 indriyāni and are developed with them. S V.219, 220; Nett 31; they are cultivated to destroy the five uddhambhāgiyāni saŋyojanāni S V.251. They are freq. referred to in instructions of the Buddha about the constituents of the "Dhamma," culminating in the eightfold Path, viz. cattāro satipaṭṭhānā, samappadhānā, cattāro iddhipādā, pañcindriyani, p. balāni, sattabojjhangāni, ariyo aṭṭhangiko maggo e. g. S III.96; Ps II.56; Nd1 13=360 =Nd2 420; Nd2 s. v. satipaṭṭhāna; and passim. [Cp. BSk. catvāra ṛddhipādāḥ pañc'endriyāni p. balāni, sapta bodhyangāni etc. Divy 208.] Two balāni are specially mentioned A I.52 (paṭisankhānabalaŋ and bhāvanā°), also D III.213, followed here by the other "pair" satibalaŋ and samādhi°. There are four balāni of the ariyasāvaka, by which he overcomes the five fears (pañca bhayāni q. v.); the four are paññābalaŋ, viriya°, anavajja° sangāha° A IV.363 sq., as given at A II.141, also the foll. 3 groups of cattāri balāni:<-> (1) saddhābalaŋ, viriya°, sati°, samādhi°, cp. D III.229. -- (2) sati° samādhi, anavajja°, sangāha°. (3) paṭisankhāna°, bhāvanā°, anavajja°, sangāha°. -- For 4 balāni see also D III.229 note, and for paṭisankhānabala (power of computation) see Dhs. trsl. 1353. The ten balāni of the Tathāgata consist of his perfect comprehension in ten fields of knowledge A V.32 sq.; M I.69; Nd2 466; Miln 105, 285; VbhA 397. -- In a similar setting 10 powers are given as consisting in the knowledge of the Paṭiccasamuppāda at S II.27, 28. <-> The balāni of the sāvaka are distinct from those of the Tathāgatha: Kvu 228 sq. -- There are seven balāni D III.253, and seven khīṇāsava--balāni 283 i. e. saddhābalaŋ, viriya°, sati°, samādhi°, paññā°, hiri° and ottappa°. The same group is repeated in the Abhidhamma; Dhs 58, 95, 102; DhsA 126. The Ps. also enumerates seven khīṇāsavabalāni I.35; and sixty--eight balāni II.168 sq.

--agga front of an army, troops in array D I.6; Vin IV.107, cp. DA I.85. --ânīka (adj.) with strong array Sn 623; Dh 399 (cp. DhA IV.164). --kāya a body of troops, an army cp. Fick, Sociale Gliederung p. 52 note; (also in BSk. e. g. Divy 63, 315) A I.109; IV.107, 110; S I.58; J I.437 (°ŋ saŋharati to draw up troops); II.76; III.319; V.124; VI.224, 451; DhA I.393; PugA 249. --koṭṭhaka fortress, camp J I.179; Mhvs 25, 29. --(k)kāra application of force, violence J I.476; II.421; III.447; instr. °ena by force PvA 68, 113. --gumba a serried troop J II.406. --cakka wheel of power, of sovereignty Dpvs VI.2. --ṭṭha a military official, palace guard, royal messenger Miln 234, 241, 264, 314; Mhvs 34, 17. --da strength--giving S I.32; Sn 297. --dāyin id. A II.64. --deva "God of strength" N. of the elder brother of Kaṇha J IV.82; Nd1 89, 92 (Vāsudeva+); Vism 233 (id). --(p)patta grown--strong DhsA 118 (v. l. phala°). --vāhana troops, an army J II.319, IV.170, 433; VI.391, 458. --vīra a hero in strength Vv 531, cp. VvA 231. --sata for palāsata, q. v. (cp. J.P.T.S. 1908, 108 note).

Bala2

Bala2 [cp. *Sk. bala: Halāyudha 5, 23; & P. balākā] a species of carrion crow J V.268; also in cpd. bal'ankapāda having crow's feet, i. e. spreading feet (perhaps for balāka°?) J VI.548 (C. explns by pattharita--pāda, read patthārita°).

Balaka (adj.) [fr. bala] strong; only in kisa° of meagre strength, weakly M I.226; and dub° weak M I.435. Cp. balika.

Balatā (f.) [abstr. fr. bala] strength, lit. strength--quality M I.325.

Balati [fr. bal, as in bala] to live KhA 124 (in def. of bālā as "balanti anantī ti bālā").

Balatta (nt.) [abstr. fr. bala, cp. balatā] strength, only in cpd. dubbalatta weakness J II.154.

Balavatā (f.) [abstr. fr. balavant; cp. Epic Sk. balavattā] strength, force (also in military sense) J II.369 (ārakkhassa b.); Miln 101 (kusalassa & akusalassa kammassa b.).

Balavant (adj.) [fr. bala] strong, powerful, sturdy M I.244 (purisa) S I.222; J II.406; DhA II.208; VvA 35; PvA 94. Comparative balavatara Miln 131; f. °a(n)tarī Sdhp 452. In compn balava°, e. g. °gavā sturdy oxen M I.226; °vippaṭisāra deep remorse PvA 14, °balava very strong J II.406. --balavaŋ as nt. adv. "exceedingly," in cpd. balav'âbalavaŋ very (loud and) strong Vin II.1 (=suṭṭhu balavaŋ C.), and °paccūse very early in the morning Vism 93, and °paccūsa--samaye id. J I.92; DhA I.26.

Balasata see palasata.

Balākā (f.) [cp. Vedic balākā, perhaps to Lat. fulica, Gr. falari/s a water fowl, Ohg. pelicha=Ger. belche] a crane Th 1, 307; J II.363; III.226; Miln 128 (°ānaŋ megha--saddena gabbhâvakkanti hoti); Vism 126 (in simile, megha--mukhe b. viya); DA I.91 (v. l. baka).

Bali [cp. Vedic bali; regarding etym. Grassmann connects it with bhṛ] 1. religious offering, oblation D II.74 (dhammika); A IV.17, 19; Sn 223; Mhvs 36, 88 (particularly to subordinate divinities, cp. Mhvs. trsln 263); DhA II.14 (v. l. °kamma). --pañca° the fivefold offering, i. e. ñāti°, atithi°, pubbapeta°, rāja°, devatā°, offering to kinsfolk, guests, the departed, the king, the gods; A II.68; III.45. -- 2. tax, revenue (cp. Zimmer, Altind. Leben 166 & Fick, Sociale Gliederung 75) D I.135, 142; J I.199 (daṇḍa° fines & taxes), 339; DhA I.251 (daṇḍa°). -- 3. Np. of an Asura D II.259.

--kamma offering of food to bhūtas, devas & others J I.169, 260; II.149, 215; IV.246 (offering to tutelary genii of a city. In this passage the sacrifice of a human being is recommended); V.99, 473; SnA 138; Mhbv 28. --karaṇa oblation, offering of food PvA 81; VvA 8 (°pīṭha, reading doubtful, v. l. valli°). --kāraka offering oblations J I.384. --°nkatā one who offers (the five) oblations A II.68. --paṭiggāhaka receiving offerings, worthy of oblations J II.17 (yakkha; interpreted by Fick, Sociale Gliederung 79 as "tax--collector," hardly justified); f. °ikā A III.77 (devatā), 260 (id.), cp. BSk. balipratigrāhikā devatā Divy 1. --pīḷita crushed with taxes J V.98. --puṭṭha a crow (cp. Sk. balipuṣṭa "fed by oblations") Abhp 638. --vadda (cp. Sk. balivarda, after the Pali?) an ox, esp. an ox yoked to the plough or used in ploughing (on similes with b. see J.P.T.S. 1907, 349) S I.115,

170; IV.163 sq., 282 sq.; A II.108 sq.; Sn p. 13 (cp. SnA 137); Dh 152=Th 1, 1025; J I.57; V.104 (Sāliyo b. phālena pahaṭo); Vism 284 (in simile of their escape from the ploughman); DhA I.24 (dhuraŋ vahanto balivaddassa, v. l. balibaddassa); VvA 258 (vv. ll. °baddha & °bandha). The spelling balibadda occurs at Vin IV.312. --sādhaka tax collector, tax gatherer J IV.366; V.103 sq. --haraṇa taking oblations A V.79 (°vanasaṇḍa).

Balika (adj.) [fr. bala] strong; only in der. balikataraŋ (compar.) adv. in a stronger degree, more intensely, more Miln 84; & dubbalika weak ThA 211. Cp. balaka.

Balin (adj.) [fr. bala] strong Th 1, 12 (paññā°); Vv 647; Dh 280; J III.484; VI.147.

Balisa & Baḷisa (m. & nt.) [cp. Sk. baḍiśa] a fish--hook S II.226=IV.158 (āmisa--gataŋ b.); Nd2 374 (kāma°, v. l. palisa); J I.482 sq.; III.283; IV.195; V.273 sq., 389; VI.416; Miln 412; SnA 114 (in expln of gaḷa Sn 61); ThA 280, 292; VbhA 196 (in comparison); Sdhp 610. On use in similes cp. J.P.T.S. 1907, 115.
--maŋsikā (f.) "flesh--hooking," a kind of torture M I.87; III.164; A I.47; II.122; Nd1 154; Nd2 604; Miln 197. --yaṭṭhi angling rod DhA III.397.

Balī° =bala° in combn with bhū & kṛ, see bala.

Balīyati [Denom. fr. bala, cp. BSk. balīyati MVastu I.275] to have strength, to grow strong, to gain power, to overpower Sn 770 (=sahati parisahati abhibhavati Nd1 12, cp. 361); J IV.84 (vv. ll. khalī° & paliyy°; C. expls by avattharati)=Pv II.61 (=balavanto honti vaḍḍhanti abhibhavanti PvA 94); J VI.224 (3rd pl. balīyare; C. abhibhavati, kuppati, of the border provinces); Nett 6 (vv. ll. bali°, pali°; C. abhibhavati).

Balya1

Balya1 (nt.) [der. fr. bala] belonging to strength, only in cpd. dub° weakness M I.364; Pug 66; also spelt dubballa M I.13. --abl. dubbalyā as adv. groundlessly, without strong evidence Vin IV.241 (cp. J.P.T.S. 1886, 129).

Balya2

Balya2 [fr. bāla, cp. P. & Sk. bālya] foolishness, stupidity Dh 63 (v. l. bālya); J III.278 (C. bālya); DhA II.30.

Baḷavā (f.) [cp. Vedic vaḍavā] a mare, only in cpd. °mukha the mare's mouth, i. e. an entrance to Niraya (cp. Vedic vaḍavâgni & vaḍavāmukha) Th 1, 1104 (trsl. "abyss--discharged mouth," cp. Brethren, p. 418).

Baḷīyakkha [etym.?] a species of birds J VI.539.

Bahati1 [bṛh1] to pull, see ab°, ub°, nib°, & cp. udabbahe, pavāḷha.

Bahati2 [baŋh doublet of bṛh2] to strengthen, increase, see brūhana (upa°); otherwise only in pp. bāḷha (q. v.). The Dhtp (344, cp. Dhtm 506) explns "baha braha brūha: vuddhiyaŋ."

Bahati3

Bahati3 [a Pali root, to be postulated as der. fr. bahi in sense of "to keep out"] only in Caus. formations: to keep outside, lit. to make stay outside or away. See bāhā 2; bāheti, paribāhati.

Bahala (adj.) [cp. Class. Sk. bahala & Ved. bahula] dense, thick Vin II.112; J I.467 (°palāpa--tumba a measure thickly filled with chaff); II.91; Miln 282; Vism 257 (°pūva, where KhA 56 omits bahala), 263 (opp. tanuka); KhA 62 (°kuthita--lākhā thickly boiled, where in id. p. Vism 261 has accha--lākhā, i. e. clear); DhA IV.68; VvA 162 (=aḷāra). --subahala very thick

Miln 258 (rajojalla).

Bahalatta (nt.) [abstr. fr. above] thickness, swollen condition, swelling J I.147.

Bahi (adv.) [cp. Vedic bahis & bahir; the s(ḥ) is restored in doubling of cons. in compn like bahig--gata Vv 5015, in bahiddhā and in lengthening of i as bahī J V.65] outside: 1. (adv.) J I.361 (°dvāre--gāma a village outside the city gates); Pv I.102; DhA III.118; PvA 24, 61. <-> 2. (prep.) with acc. (direction to) J I.298 (°gāmaŋ); with loc. (place where) °dvāra--koṭṭhake outside the gate M II.92; A III.31; °nagare outside the city J II.2; PvA 39. 47; °vihāre outside the monastery DhA I.315.
--gata gone outside (i. e. into worldly affairs, or according to VvA 213 engaged with the bahiddh'ārammaṇāni) Vv 5015 (abahiggata--mānasa with his mind not gone outside himself). --nikkhamana going outside of (abl.), leaving Vism 500 (mātukucchito bahinikkhamanaŋ mūlakaŋ dukkhaŋ).

Bahiddhā (adv.) [fr. bahi, cp. Vedic bahirdhā, formation in °dhā, like ekadhā, sattadhā etc. of numerals] outside (adv. & prep.) D I.16; II.110; S I.169; III.47, 103; IV.205; V.157; Vin III.113 (°rūpa opp. ajjhatta--rūpa : Sn 203; VbhA 260 (kāye); DhA I.211 (c. gen); III.378 (sāsanato b.); DhsA 189. --ajjhatta° inside & outside, personal--external see ajjhatta. -- The bahiddh'ārammaṇāni (objects of thought concerning that which is external) are the outward sense--objects in the same meaning as bāhirāni āyatanāni are distinguished fr. ajjhattikāni āyatanāni (see āyatana 3 and ārammaṇa 3). They are discussed at Vism 430 sq.; cp. Dhs 1049. -- The phrase "ito bahiddhā" refers to those outside the teaching of the Buddha ("outside this our doctrine"), e. g. at D I.157; S I.133; A IV.25; Dhs 1005.

Bahu (adj.) [Vedic bahu, doubtful whether to Gr. paxQs; fr. bṛh2 to strengthen, cp. upabrūhana, paribbūḷha] much, many, large, abundant; plenty; in compn also: very, greatly (°--) instr. sg. bahunā Dh 166; nom. pl. bahavo Vin III.90; Dh 307, & bahū Dh 53; J IV.366; V.40; VI.472; Bu 2, 47; Pv IV.14; Mhvs 35, 98; PvA 67; nt. pl. bahūni Sn 665, 885; gen. dat. bahunnaŋ S I.196; Sn 503, 957, & bahūnaŋ J V.446; Kvu 528 (where id. p. M I.447 reads bahunnaŋ); instr. bahūhi PvA 241; loc. bahūsu PvA 58. -- nt. nom. bahu Dh 258; bahuŋ PvA 166, & bahud in compn bahud--eva (d may be euphonic) J I.170; Bu 20, 32. As nt. n. bahuŋ a large quantity A II.183 (opp. appaŋ); abl. bahumhā J V.387. As adv. bahu so much Pv II.1311. -- Compar. bahutara greater, more, in greater number A I.36 (pl. bahutarā, opp. appakā); II.183; S V.457, 466; J II.293; VI.472; Pv II.117; Miln 84; PvA 38, 76. -- In composition with words beginning with a vowel (in sandhi) bahu as a rule appears as bavh° (for bahv°, see Geiger, P.Gr. § 49, 1), but the hiatus form bahu is also found, as in bahu--itthiyo J I.398 (besides bahutthika); bahuamaccā J I.125; bahu--āyāsa (see below). Besides we have the contracted form bahû as in bahûpakāra, etc.).
--ābādha (bavh°) great suffering or illness, adj. full of sickness, ailing much M II.94; A I.107; II.75, 85; Miln 65; Sdhp 89 (cp. 77). --āyāsa (bahu°) great trouble Th 2, 343. -- (i)tthika (bahutthika) having many women Vin II.256; S II.264. --ûdaka containing much water J III.430 (f. bahūdikā & bahodikā). --ûpakāra of great service, very helpful, very useful S IV.295; V.32; M III.253; It 9; Vin V.191; J I.121; Pv IV.156; PvA 114. --odaka (bavh°)=°ûdaka Th 1, 390. --kata (a.) benevolent, doing service Vin IV.57, 212. (b) much moved or impressed by (instr.), paying much attention to Vin I.247. --karaṇīya having much to do, busy D II.76; Vin I.71; S II.215; A III.116; DA I.237. --kāra (a) favour Dāvs IV.39 (b) doing much, of great service, very helpful M I.43, 170; A I.123, 132; II.126; S V.67; Pv II.1219; J IV.422; Miln 264. --kāratta service, usefulness KhA 91. --kicca having many duties, very busy Vin I.71; D I.106; II.76; S II.215; A III.116; DA I.237. --khāra a kind of alkali (product of vegetable ash) J VI.454. --jañña see bāhu°. --jana a mass of people, a great multitude, a crowd, a great many people D I.4; It 78; J VI.358; Pug 30, 57; Pv II.77; PvA 30. At some passages interpreted by Bdhgh as "the unconverted, the masses," e. g. D I.47, expld at DA I.143 by "assutavā andha--bāla puthujjana"; Dh 320 (bahujjana), expld at DhA IV.3 by "lokiya--mahājana." --jāgara very watchful Dh 29 (=mahante sativepulle jāgariye ṭhita DhA I.262); Sn 972 (cp. Nd1 501). --jāta growing much, abundant J VI.536. --ṭhāna (--cintin) of far--reaching knowledge, whose thoughts embrace many subjects J III.306; IV.467; V.176. --dhana with many riches PvA 97. --patta having obtained much, loaded with gifts Vin IV.243. --pada many--footed, a certain order of creatures, such as centipedes, etc. Vin II.110; III.52; A II.34; It 87. --(p)phala rich in fruit Sn 1134, cp. Nd2 456. --(b)bīhi t.t.g., name of cpds. with adj. sense, indicating possession. --bhaṇḍa having an abundance of goods, well--to--do Vin III.138; KhA 241. --bhāṇika=°bhāṇin PvA 283. --bhāṇitā garrulousness PvA 283. --bhāṇin garrulous A III.254, 257; Dh 227. --bhāva largeness, richness, abundance DhA II.175. --bherava very terrible A II.55. --maccha rich in fish J III.430. --mata much esteemed, venerable Cp. VI.7; PvA 117. --manta very tricky DhA II.4 (v. l. māya). --māna respect, esteem, veneration J I.90; PvA 50, 155, 274. --māya full of deceit, full of tricks J V.357 (cp.

°manta). --vacana (tt.g.) the plural number J IV.173; PvA 163. --vāraka the tree Cordia myxa Abhp 558. --vighāta fraught with great pain Th 2, 450. --vidha various, multiform Cp. XV.7; Pgdp 37. --sacca see bāhu°. --(s)suta having great knowledge, very learned, welltaught D I.93, 137; III.252, 282; J I.199; IV.244; A I.24; II.22, 147, 170, 178; III.114; Sn 58 (see Nd2 457); It 60, 80; Th 1, 1026; Dh 208; Vin II.95; J I.93; Miln 19; ThA 274, 281; SnA 109, 110. --(s)sutaka of great knowledge (ironical) D I.107 (see Dial. I.132).

Bahuka (adj.) [fr. bahu] great, much, many, abundant J. III.368 (b. jano most people, the majority of p.); V.388; IV.536; Mhvs 36, 49; PvA 25 (gloss for pahūta Pv I.52); DhA II.175. -- nt. bahukaŋ plenty, abundance A II.7=Pug 63; Vism 403 (opp. thokaŋ). Compar. bahukataraŋ more J II.88 (v. l. bahutaraŋ).

Bahukkhattuŋ (adv.) [bahu+khattuŋ, like sattakkhattuŋ, ti° etc.] many times Miln 215.

Bahutta (nt.) [cp. Sk. bahutvaŋ] multiplicity, manifoldedness VbhA 320 (cetanā°).

Bahudhā (adv.) [fr. bahu, cp. Vedic bahudhā] in many ways or forms S V.264 (hoti he becomes many), 288; M I.34; Sn 966; Pv IV.152 (=bahūhi pakārehi PvA 241); Mhvs 31, 73; Dāvs V.68.

Bahula (adj.) [usually --°, as °-- only in cpd. °ājīva] much, abundant, nt. abundance (°--); full of, rich in, fig. given to, intent on, devoted to D II.73; S I.199, 202; A III.86 (pariyatti°), 432 (āloka°); IV.35; It 27, 30; J IV.5 (vināsa°), 22; PvA 80 (chārik'angāra°). --sayana° as much as "particular in one's choice of resting place" Miln 365 nt. bahulaŋ (--°) in the fullness of, full of S III.40 (nibbidā°). The compn form with karoti (& kamma) is bahulī° (q. v.). Cp. bāhulla.
--ājīva living in abundance (opp. lūkh'ājīvin) D III.44, 47.

Bahula (nt.) [=preceding] N. of a lucky die J VI.281.

Bahulī° [rare in Ep. Sk.; when found, diff. in meaning] in compn with kar=bahula (adj.)+kar, lit. "to make much of," i. e. to practise, in foll. words: °kata (pp.) practised (frequently), usually combd with bhāvita S II.264; IV.200, 322; V.259; A I.6; Vism 267 (=punappunaŋ kata); °katatta (nt.) practice D II.214; °kamma continuous practice, an act often repeated M I.301; DhsA 406 (=punappuna--karaṇa); °karoti to take up seriously, to practise, devote oneself to (acc.) M I.454; A I.275; III.79; S IV.322; DhA III.356 (sevati+); VbhA 291; °kāra zealous exercise, practice M III.25 sq. (tab--bahulī° to this end).

Bahuso (adv.) [cp. Sk. bahuśaḥ] repeatedly PvA 107.

Bahūta (adj.) [for pahūta=Sk. prabhūta] abundant, much Th 2, 406 (°ratana, so read for bahuta°), 435 (for bahutadhana); J III.425 (bahūtam ajjaŋ "plenty of food"; ajja=Sk. ādya, with Kern, Toev. s. v. bahūta for T. bahūtamajjā, which introd. story takes as bahūtaŋ =balaŋ ajja, with ajjā metri causâ. C. expls however as mataka--bhattaŋ); VI.173 (°tagarā mahī); Pv II.75 (v. l. for pahūta, cp. pahūtika).

Bahūtaso (adv.) [der. fr. bahūta, cp. Sk. prabhūtaśaḥ] in abundance J III.484 (where C. expln with bahūtaso is faulty and should perhaps be read pahūtaso); VI.538.

Bākucī (f.) [cp. *Sk. bākucī] the plant Vernonia anthelminthica Abhp 586.

Bāṇa [cp. Vedic bāṇa] an arrow Mbhv 19.

Bādha [fr. bādh] lit. pressing (together), oppression, hindrance, annoyance J VI.224. Cp. sam°.

Bādhaka (adj.) [fr. bādh] oppressing, harassing, injurious Vism 496 (dukkhā aññaŋ na °ŋ); VvA 214; PvA 175.

Bādhakatta (nt.) [abstr. fr. bādhaka] the fact of being oppressive or injurious Vism 496.

Bādhati [Vedic bādhate, bādh; Idg. *bheidh to force, cp. Goth. baidjan, Ohg. beitten. See Walde, Lat. Wtb. s. v. fido. In Pali there seems to have taken place a confusion of roots bādh and bandh, see bādheti & other derivations] to press, weigh on; oppress, hinder, afflict, harm D II.19; J I.211; IV.124; Vism 400; DhA I.24. grd. bādhitabba ThA 65; Pass. bādhiyati to be afflicted, to become sore, to suffer SnA 481; ThA 282; ppr. bādhiyamāna PvA 33 (so read for °ayamāna), 69. -- Caus. bādheti; pp. bādhita (q. v.). Cp. vi°.

Bādhana (nt.) [fr. bādh] 1. snaring, catching (of animals etc.) S V.148; J I.211. -- 2. hindrance DA I.132. <-> 3. affliction, injury, hurting Vism 495; PvA 116.

Bādhita [pp. of bādhati] oppressed, pressed hard, harassed Dh 342 (but taken by C. as "trapped, snared," baddha DhA IV.49); ThA 65.

Bādhin (adj.) (--°) [fr. bādh] (lit. oppressing), snaring; as n. a trainer Vin II.26 (Ariṭṭha gaddha°--pubba); IV.218 (id.).

Bādheti [Caus. of bādhati; the confusion with bandhati is even more pronounced in the Caus. According to Kern, Toev. s. v. we find bādhayati for bandhayati in Sk. as well] 1. to oppress, afflict, hurt, injure J VI.224; PvA 198 (bādheyya=heṭhayeyya). grd. bādhanīya PvA 175. Cp. paribādheti in same sense. -- 2. to bind, catch, snare Th 1, 454; 2, 299; J II.51 (aor. bādhayiŋsu); IV.342; V.295, 445 (pot. bādhaye= bādheyya C. on p. 447; vv. ll. baddh°, bandh°). grd. bādhetabba S IV.298.

Bārāṇaseyyaka (adj.) [fr. Bārāṇasī] of Benares, coming fr. B. (a kind of muslin) D II.110; III.260.

Bāla1

Bāla1 (adj.) [cp. Sk. bāla (rarely Vedic, more freq. in Ep. & Class. Sk.); its orig. meaning is "young, unable to speak," cp. Lat. infans, hence "like a child, childish; infantile"] 1. ignorant (often with ref. to ignorance in a moral sense, of the common people, the puthujjana), foolish (as contrasted with paṇḍita cp. the Bālapaṇḍita--sutta M III.163 sq.; D II.305 sq.; Vism 499, and contrasts at Sn 578; Dh 63, 64; Pv IV.332; Dhs 1300), lacking in reason, devoid of the power to think & act right. In the latter sense sometimes coupled with andha (spiritually blind), as andhabāla stupid & ignorant, mentally dull, e. g. at DhA I.143; II.89; PvA 254. -- A fanciful etym. of b. at KhA 124 is "balanti ananti ti bālā." Other refs.: D I.59, 108; S I.23; A I.59, 68, 84; II.51, 180; Sn 199, 259, 318, 578, 879; It 68; Dh 28, 60 sq., 71 sq., 206 sq., 330; J I.124 (lola° greedy--foolish); V.366 (bālo āmaka--pakkaŋ va); Vv 835; Pv I.82; IV.129; Pug 33; Nd1 163, 286 sq., 290; SnA 509 (=aviddasu); PvA 193. Compar. bālatara J III.278, 279; VvA 326. -- 2. young, new; newly risen (of the sun): °ātāpa the morning sun DA I.287; DhA I.164; Mhbv 25; °vasanta "early spring" (=Citramāsa), N. of the first one of the 4 summer months (gimha--māsā) KhA 192; --suriya the newly risen sun J V.284; PvA 137, 211. -- 3. a child; in wider application meaning a youth under 16 years of age (cp. Abhp 251) DA I.134. Cp. bālaka. --nakkhatta N. of a certain "feast of fools," i. e. carnival DhA I.256. --sangatacārin one who keeps company with a fool Dh
207.

Bāla2

Bāla2 [for vāla] the hair of the head PvA 285 (°koṭimatta not even one tip of the hair; gloss BB vālagga°).

Bālaka [fr. bāla] 1. boy, child, youth S I.176; ThA 146 (Ap. V.44: spelt °akka); Sdhp 351. -- f. bālikā young girl ThA 54 (Ap. V.1). -- 2. fool DhsA 51 (°rata fond of fools).

Bālakin (adj.) [fr. bālaka] having fools, consisting of fools; f. °inī M I.373 (parisā).

Bālatā (f.) [abstr. to bāla] foolishness J I.101, 223.

Bālisika [fr. balisa] a fisherman S II.226; IV.158; J I.482; III.52 (cp. Fick. Sociale Gliederung p. 194); Miln 364, 412; DhA III.397.

Bālya (nt.) [fr. bāla] 1. childhood, youth S III.1. -- 2. ignorance, folly Dh 63; J II.220 (=bāla--bhāva); III.278 (balya); PvA 40. Also used as adj. in compar. bālyatara more foolish, extremely foolish Vv 836 sq.=DhA I.30 (=bālatara, atisayena bāla VvA 326). -- 3. weakness (?) J VI.295 (balya, but C. bālya=dubbala--bhāva).

Bāḷha (adj.) [Vedic bāḍ̣ha, orig. pp. of bahati2] strong; only as adv. °ŋ and °--, viz. -- 1. bāḷhaŋ strongly, very much, excessively, too much, to satiety J II.293; VI.291 (i. e. too often, C. punappunaŋ); Miln 407; PvA 274. Comparative bāḷhataraŋ in a higher degree, even more, too much Vin II.270, 276; Miln 125. -- 2. (°--) in bāḷha--gilāna very ill, grievously sick D I.72; A II.144; S V.303; DA I.212.

Bāḷhika (adj.) [fr. bāḷha], only in su° having excess of good things, very prosperous J V.214 (C. expls by suṭṭhu aḍ̣ḍha).

Bāvīsati (num.) [bā=dvā,+vīsati] twenty--two Kvu 218; Miln 419; DhsA 2.

Bāhati see bāheti.

Bāhā (f.) [a specific Pali doublet of bāhu, q. v. It is on the whole restricted to certain phrases, but occurs side by side of bāhu in others, like pacchā--bāhaŋ & °bāhuŋ, bāhaŋ & bāhuŋ pasāreti] 1. the arm A II.67=III.45 (°bala); Vin II.105; J III.62; V.215 (°mudu). pacchā--bāhaŋ arm(s) behind (his back) D I.245 (gāḷhabandhanaŋ baddha). bāhaŋ pasāreti to stretch out the arm D I.222=M I.252÷. bāhāyaŋ gahetvā taking (him or her) by the arm D I.221 sq.; M I.365 (nānā--bāhāsu g.); PvA 148. bāhā paggayha reaching or stretching out one's arms (as sign of supplication) D II.139; J V.267; PvA 92 and passim. -- 2. not quite certain, whether "post" of a door or a "screen" (from bahati3), the former more likely. Only --° in ālambana° post to hold on to, a balustrade Vin II.120, 152; dvāra° doorpost D II.190; Pv I.51. Cp. bāhitikā.
--aṭṭhi (bāh°) arm--bone KhA 50. --paramparāya arm in arm Vin III.126.

Bāhika (adj.) [=bāhiya] foreign in °raṭṭha--vāsin living in a foreign country J III.432 (or is it N.? Cp. J VII. p. 94).

Bāhitatta (nt.) [abstr. fr. bāhita] keeping out, exclusion Nd2 464 (in expln of word brāhmaṇa).

Bāhitikā (f.) [fr. bāhita, pp. of bāheti1] a mantle, wrapper (lit. "that which keeps out," i. e. the cold or wind) M II.116, 117.

Bāhiteyya [unclear; grd. of bāheti1, but formed fr. pp.?] to be kept out (?) M I.328. The reading seems to be corrupt; meaning is very doubtful; Neumann trsls "musst (mir) weichen."

Bāhiya (adj.) [fr. bahi, cp. bāhira and Vedic bāhya] foreign J I.421; III.432.

Bāhira (adj.) [fr. bahi, as Sk. bāhya fr. bahis, cp. also bāhiya] 1. external, outside (opp. abbhantara inside), outer, foreign D II.75; A IV.16; Dh 394 (fig. in meaning of 2); J I.125 (antara° inside & outside); 337 (out of office, out of favour, of ministers); VI.384 (bāhiraŋ karoti to turn out, turn inside out); Pv IV.11 (nagarassa b.); Miln 281 (°abbhantara dhana); VvA 68 (°kittibhāva fact of becoming known outside). --santara° (adj.) [=sa--antara] including the inward & outward parts D I.74; A III.25; Th 1, 172; J I.125. -- 2. external to the individual, objective (opp. ajjhattika subjective) M III.274 (cha āyatanā); J IV.402 (°vatthuŋ ayācitvā ajjhattikassa nāmaŋ gaṇhāti); Dhs 674 (cp. trsl. p. 207); Vbh 13; Miln 215; Vism 450. -- 3. heretical, outsider in religious sense, non--Buddhist, freq. applied to the Brahmanic religion & their practice (samaya) Kvu 251 (+puthujjana--pakkhe ṭhita); DhA III.378 (=mana, i. e. Bhagavato sāsanato bahiddhā). -- Cases as adv. bāhirato from outside, from a foreign country J I.121; bāhire outside (the Buddhist order) Dh 254.
--assāda finding his enjoyment in outward things A I.280 (Kern, Toev. s. v. suggests "inclined towards heretic views"). --āsa one whose wishes are directed outwards, whose desires are turned to things external Th 1, 634. --kathā non--religious discourse, profane story Miln 24 (applied to the introductory chapter, thus "outside story" may be translated). --tittha doctrine

of outsiders J III.473. --dāna gift of externals, gift of property as opposed to gift of the person J IV.401; VI.486; Dāvs III.33. --pabbajjā the ascetic life outside the community of the Buddha; Brahmanic saintly life (thus equal to isi--pabbajjā. cp. bāhiraka°). J III.352; IV.305. --bhaṇḍa property, material things, objects J IV.401. --mantā ritualistic texts (or charms) of religions other than the Buddha's J III.27. --rakkhā protection of external means S I.73. --lomi with the fleece outside (of a rug) Vin II.108. --samaya doctrine of the outsiders, i. e. Brahmins DhA III.392.

Bāhiraka (adj.) [=bāhira, but specialised in meaning bāhira 3] outsider, non--religious, non--Buddhist, heretic, profane S II.267; A I.73; III.107; Kvu 172 (isayo); VvA 67 (itthi).
 --kathā unreligious discussion, profane story KhA 118 (cp. bāhirakathā). --tapa=foll. J I.390. --pabbajjā the ascetic life as led by disciples of other teachers than the Buddha, esp. Brahmanic (cp. bāhira° and BSk. bāhirako mārgaḥ, e. g. MVastu I.284; II.210; II.223) J III.364; DhA I.311.

Bāhiratta (nt.) [abstr. fr. bāhira] being outside (of the individual), externality Vism 450.

Bāhirima (adj.) [fr. bāhira, compar.--adversative formation] outer, external, outside Vin III.149 (b. māna external measure; opp. abbhantarima); J V.38 (opp. abbhantarima).

Bāhu [cp. Vedic bāhu, prob. to bahati2; cp. Gr. ph_xus in same meaning, Ohg. buoc. It seems that bāhu is more frequent in later literature, whereas the by--form bāhā belongs to the older period] the arm J III.271 (bāhumā bāhuŋ pīḷentā shoulder to shoulder); Vism 192. --°ŋ pasāreti to stretch out the arm (cp. bāhaŋ) PvA 112; pacchā--bāhuŋ (cp. bāhaŋ) PvA 4 (gāḷha--bandhanaŋ bandhāpetvā).
 --(p)pacālakaŋ (adv.) after the manner of one who swings his arms about Vin II.213 (see expln at Vin IV.188).

Bāhujañña (adj.) [fr. bahu+jana, cp. sāmañña fr. samaṇa] belonging to the mass of people, property of many people or of the masses D II.106, 219; S II.107= V.262; J I.29 (V.212). Note. The expression occurs only in stock phrase iddha phīta vitthārika bāhujañña.

Bāhulya (nt.) [fr. bahula, the Sk. form for P. bāhulla] abundance Sdhp 77.

Bāhulla (nt.) [fr. bahula] 1. abundance, superfluity, great quantity M I.171; A IV.87 (°kathā) A IV.87; Ps I.197; J I.81. -- 2. luxurious living, swaggering, puffed up frame of mind Vin I.9, 59, 209; II.197; III.251. -- See also bāhulya & bāhullika.

Bāhullika (adj.) [fr. bāhulla] living in abundance, swaggering, luxurious, spendthrift Vin I.9 (+padhāna--vibbhanto, as also J I.68, with which Kern, Toev. s. v. compares MVastu II.241 & III.329); II.197; III.250; M I.14; III.6; A I.71; III.108, 179 sq.; J I.68; III.363. The reading is often bāhulika.

Bāhusacca (nt.) [fr. bahu+sacca, which latter corresponds to a Sk. śrautya fr. śru, thus b. is the abstract to bahussuta. See on expln of word Kern, Toev. s. v.] great learning, profound knowledge M I.445; A I.38 (so read for bahu°); II.218; Vin III.10; Dh 271; Vv 639.

Bāheti1

Bāheti1 [Caus. of bahati3 or Denom. fr. bahi] to keep away, to keep outside, to ward off; only with ref. to pāpa (pāpaka) to keep away (from) sin S I.141 (bāhetvā pāpāni); Sn 519=Nd2 464a (bāhetvā pāpakāni); Dh 267; a popular etymology of brāhmaṇa (pāpaŋ bahenti) D III.94 (bāhitvā, better bāhetvā, expld by panuditvā DhA III.393; v. l. K vāh°). -- pp. bāhita (q. v.). See also nib°, pari°.

Bāheti2

Bāheti2 [Caus. of bahati4, cp. Sk. vāhayati] to carry, see sam° (sambāhana, meaning rubbing, stroking). Whether atibāheti

belongs here, is doubtful.

Bidala (adj. n.) [cp. Sk. vidala in same meaning, fr. vi+dal] 1. a kind of pulse, split pea J IV.353 (=mugga), in °sūpa haricot soup J IV.352. -- 2. a split bamboo cane, in °mañcaka a bedstead made of laths of split bamboo, the use of which is given as one of the characteristic features of the ascetic life Vin II.149; J I.9; DhA I.135.

Bindu [cp. Vedic bindu & vindu] 1. a drop, usually a drop of water Sn 392, 812 (uda°); J I.100; Vism 531 (madhu°); ThA 281; PvA 98 (udaka°). -- 2. a spot (cp. SBE XVII.155) Vism 222 (°vicitvā gāvī a spotted cow). <-> 3. (as adj.) one of the eight qualities of perfect sound (brahma--ssara, with ref. to the voice of Brahmā and of Buddha, cp. aṭṭhanga), which are given at D II.211= 227 as (saro hoti) vissaṭṭho ca viññeyyo ca mañjū ca savanīyo ca bindu [vv. ll. bandu & bhindu] ca avisārī ca gambhīro ca ninnādī ca. We may translate by "full, close, compact" (Dial. II.245 "continuous"). See also below °ssara.
--tthanī having breasts round as a bubble J V.215. --bindu(ŋ) drop by drop DA I.218. --matī (f.) Np. of a courtesan of Pāṭaliputta in the time of Asoka Miln 121 sq. --matta measuring a drop, even a drop PvA 100, 104 (eka °ŋ). --sāra Np. of king of India, father of Asoka Dpvs V.101; VI.15; Mhvs V.18, 19. --ssara a full rounded voice Sn 350 (referred by SnA to a Mahāpurisa); adj. having a full voice (see above bindu 3) Pv III.34 (T. vindu°, BB bindu°; PvA explns by avissaṭṭha--ssara sampiṇḍita--ssara, i. e. "continuous"); J II.439 (=bindhunā avisaṭena piṇḍitena sarena samannāgata C.); V.204, 299 (=sampiṇḍita--ghana--ssara); VI.518=581 (=piṇḍita--ssara C.).

Bimba (nt.) [cp. Class. Sk. bimba] 1. shape, image (=paṭimā VvA 168) S I.134 (trsl. "puppet"); V.217 (vimba); J V.452. In phrase cittakataŋ bimbaŋ it refers to the human body ("the tricked--out puppet--shape" Brethren 303): M II.64 = Th 1, 769 = Dh 147=VvA 47, cp. DhA III.109 (=attabhāva). -- 2. the red fruit of Momordica monadelpha, a species of Amaranth [cp. Sk. bimba & bimbī, a kind of gourd] J III.478; VI.457, 591; Vv 366 (kañcana°--vaṇṇa of the colour of the golden Bimba Dhp. at VvA 168 takes it as bimba1=paṭimā; DhA I.387 (°phala, with ref. to red lips). bimboṭṭha (f. °ī) (having) red lips J III.477; VI.590 (nigrodhapatta--bimb'oṭṭhī) ThA 133 (Ap. V.57). The Sk. vimbī according to Halāyudha 2, 48 is equal to oṣṭhī, a plant (Bryonia grandis?).
--oṭṭhi see above 2. --ohana [second part either= *ūhana vāhana "carrying," or contracted form of odahana fr. ava+dhā, i. e. *odhana *ohana "putting down," or still more likely for ūhana as seen in ūhanati2 2 fr. ud+hṛ raising, lifting up] a pillow Vin I.47 (bhisi°); II.76, 150, 208, 200, 218; III.90, 119 (bhisi°); IV.279; S II.268; A III.240; VbhA 365; Vism 79. See also bhisi1.
--jāla [BR. bimbajā?] the Bimba tree, Momordica monadelpha (lit. net of b. fruits) J I.39; VI.497 (cp. p. 498 ratt'ankura--rukkhaŋ probably with v. l. to be read ratta--kuravaka°, see bimbi--jāla); Bu XVI.19.

Bimbaka =bimba 2; VvA 168.

Bimbi (or bimbī) [=Sk. bimbī, see bimba] gold, of golden colour DA I.280=SnA 448 (in Bdhgh's fanciful etym. of king Bimbisāra, viz. bimbī ti suvaṇṇaŋ, sārasuvaṇṇa--sadisa--vaṇṇatāya B.).
--jāla the red amaranth tree, the Bodhi tree of the former Buddha Dhammadassin J I.39; V.155. At J VI.497, 498 the form is bimbajāla. The C. expln gives ratta--kuravaka as a synonym.

Bila1

Bila1 (nt.) [Vedic bila, perhaps fr. bhid to break, cp. K.Z. 12, 123. Thus already expld by Dhtp 489: bila bhedane] a hole, den, cave A II.33=S III.85; Th 1, 189; Nd1 362; J I.480; II.53; VI.574 (=guhā C.); Miln 151; Sdhp 23. --kaṇṇa° orifice of the ear Vism 195; vammīka° ant's nest J IV.30; sota°=kaṇṇa° DhsA 310.
--āsaya (adj.) living in holes, a cave--dweller, one of the four classes of animals (bil°, dak°, van°, rukkh°) S III.85=A II.33; Nd1 362; Bu II.97; J I.18.

Bila2

Bila2 (nt.) [identical with bila1] a part, bit J VI.153 (°sataŋ 100 pieces); abl. bilaso (adv.) bit by bit M I.58=III.91 (v. l. vilaso). At J V.90 in cpd. migābilaŋ (maŋsaŋ) it is doubtful whether we should read mig'ābilaŋ (thus, as we have done, taking

ābila=āvila), or migā--bilaŋ with a lengthened metri causâ, as the C. seems to take it (migehi khādita--maŋsato atirittaŋ koṭṭhāsaŋ).
--kata cut into pieces, made into bits J V.266 (read macchā bilakatā yathā for macchābhīlā katā y.). The C. here (p. 272) expls as koṭṭhāsa--kata; at J VI.111 however the same phrase is interpreted as puñja--kata, i. e. thrown into a heap (like fish caught by a fisherman in nets). Both passages are applied to fish and refer to tortures in Niraya.

Bila3

Bila3 [cp. Sk. viḍa] a kind of salt Vin I.202; M II.178, 181.

Bilanga [etym. doubtful; one compares both Sk. viḍanga the plant Embelia ribes, and vilanga the plant Erycibe paniculata] sour gruel J VI.365 (=kañjiya); usually in stock phrase kaṇājaka bilanga--dutiya (seed--cake?) accompanied by sour gruel Vin II.77, 78; S I.90; A I.145; IV.392; J I.228; III.299; SnA 94; DhA III.10 (v. l. pilanka--°akaŋ); IV.77; VvA 222, 298 (bilanka°).
--thālika a certain torture, called "gruel--pot" (should there be any relation to bila--kata under bila2?) A I.47; II.122; Nd2 604 (v. l. khil°); Miln 197, 290, 358 (all passages in standard setting).

Bilangika (adj.) living on sour gruel; N. of a class of brāhmaṇas at Rājagaha S I.164.

Billa [cp. Ved. bilva] fruit of the Bilva tree, Aegle marmelos or Bengal quince, only in one stock phrase where its size is compared with sizes of smaller fruits, and where it is preceded by āmalaka S I.150=A IV.170 (vv. ll. villa, bila, beḷu, bilāla)=Sn p. 125 (vv. ll. pillā billā, billa; T. reading after SS billi). Cp. derivations bella & beluva.

Biḷāra [etym. uncertain, prob. a loan--word; cp. late Sk. biḍāla & see also P. biḷāla. The Prk. forms are birāla & virāla, f. birālī] a cat D II.83; M I.128, 334; S II.270; A III.122 (viḷāra); V.202, 289; Th 1, 1138; J I.461 (as representing deceit), 480; V.406, 416, 418; Miln 118; DhA II.152; PugA 225. On biḷāra in similes cp. J.P.T.S. 1907, 116.
--nissakkana (--matta) (large enough) for a cat to creep through A V.195. --bhastā (a bag of) catskin M I.128 (expld by Bdhgh as "biḷāra--camma--pasibbako"); Th 1, 1138. At both passages in similes.

Biḷārikā (f.) [cp. Sk. biḍālikā] a she--cat J III.265.

Biḷāla1

Biḷāla1 [see biḷāra] a cat J I.110; II.244; VI.593. pakkha a flying fox J VI.538.

Biḷāla2

Biḷāla2 [see bila3] a kind of salt Abhp 461.

Biḷālī (f.) [f. of biḷāla=biḷāra, cp. Sk. biḍālī, also N. of a plant, see on Prk. chira--birālī=Sk. kṣīra--biḍālī Pischel Gr. § 241] a bulbous plant, a tuber J IV.46 (=°vallīkanda, cp. gloss latātanta on kalamba), 371 (=°kanda Com. p. 373); VI.578. Cp. takkaḷa.

Biḷibiḷikā (f.) [onomat. cp. E. babble] tittle--tattle S I.200= Th 1, 119. Mrs. Rh. D. (Brethren 106 n.) trsl "finglefangle," noting the commentator's paraphrase "vilivilikriyā" (lit. sticky--sticky--action?).

Bīja (nt.) [cp. Vedic bīja] 1. seed, germ, semen, spawn. Used very frequently in figurative sense: see on similes J.P.T.S. 1907, 116. -- D I.135 (°bhatta seed--corn & food); III.44 (the five kinds: see below under °gāma); M I.457; S I.21, 134, 172, 227; III.54, 91; IV.315; A I.32 (ucchu°), 135, 223, 229, 239; III.404; IV.237; V.213 (ucchu°); Sn 77 (saddhā bījaŋ tapo vuṭṭhi, cp. SnA 142 sq., where a detailed discussion on bīja is found), 209, 235 (khīṇa° adj. fig.); J I.242 (tiṇa°--ādīni grass and other

seeds), 281; Pv I.11; Vism 555 (in simile); KhA 194 (on Sn 235, in another comparison); Sdhp 24, 270 sq., 318. nibbatta° (or nivatta°) (adj.) that which has dropped its seed (hence a lawful food) Vin I.215, cp. II.109; IV.35. -- 2. element, in udaka° whose element is the water J VI.160.
 --gāma seed--group, seed--kingdom, seed--creation (opp. bhūta--gāma). There are 5 kinds of seeds usually enumd, e. g. at D I.5 (expld at DA I.77, trsln at Dial. I.6 and passim), viz. mūla°, khandha°, phalu°, agga°, bija°, or plants propagated by roots, cuttings, joints, buddings, shoots, seeds (Dial. III.40: tubers, shoots, berries, joints, seeds). The same set occurs at D III.44, 47; Vin IV.34; SnA 144. -- Without ref. to the 5 kinds at M III.34; S V.46; Miln 33. --jāta species of seed S III.54. --bīja one of the 5 groups of edible or useful plants, falling under bījagāma. It is expld at Vin IV.35 & DA I.81 by the terms pubbaṇṇa (i. e. the seven dhaññāni or grains, sāli, vīhi, yava, godhūma, kangu, varaka, kudrūsa) and aparaṇṇa (i. e. beans and other leguminous plants, and gourds such as mugga, māsa, tila, kulattha, alābu, kumbhaṇḍ̤a). --sakaṭa a cart (--load) of seeds SnA 137.

Bījaka [fr. bīja] scion, offspring Vin III.18. --nīla° a waterplant Vin III.276 (C. on Vin III.177).

Bījati & Bījanī are by--forms of vījati & vījanī are by--forms of vījati & vījanī (q. v.).

Bījin (--°) (adj.) [fr. bīja] having seed, only in cpd. eka° having one seed (for only one future life) left A I.233; S V.205; Nett 189, cp. A. IV.380; Kvu II.471, see also KvuA in J.P.T.S. 1889, 137.

Bībhaccha (adj.) [cp. Epic Sk. bībhatsa, bībhatsate to feel disgust. Not a des. fr. bādhate: see Walde, Lat. Wtb. s. v. fastidium] disgusting, awful, horrible, dreadful J II.276; IV.71 (°vaṇṇa), Sdhp 603. °dassana a disgusting sight, horrible to behold J I.171; PvA 32, 56, 68, 99 (: all with ref. to Petas). -- The spelling bhībhaccha (after bhī) is sometimes found, e. g. at J I.61; IV.491; V.42.

Bīraṇa [cp. Sk. vīraṇa & vīraṇī--mūla=uśīra Halāyudha 2, 467] a fragrant grass, Andropogon muricatum S III.137; (here represented as larger than the kusa & babbaja grasses, smaller than a tree).

Bujjhaka (adj.) [fr. budh] intelligent, prudent, judicicus, in a° Dpvs IX.17, foolish, imprudent, unmindful of their own interest (trsln suggested by E. Hardy as preferable to Oldenberg's "unnoticed"). Morris, J.P.T.S. 1893, 69 suggests "not fighting," thus making abujjhaka= avujjh°=ayujjh° (of yudh).

y--formation, corresp. to Sk. budhyate for the usual bodhate. The sense is that of a Med., but is also used as Act. with acc. of object, e. g. saccāni bujjhi he recognised the truths Vism 209. -- The Dhtp (414) and Dhtm (652) explain budh by "avagamane" (understanding, see ogamana), Dhtm (242) also by "bodhane" (awakening). Bdhgh's expln of the meaning is "kilesa--santāna--niddāya uṭṭhahati cattāri vā ariyasaccāni paṭivijjhati Nibbānam eva vā sacchikaroti" DhsA 217, cp. trsln at Expos. 294 "to rise from the slumber of the continuum of the lower nature, or a penetrating the Ariyan Truths, or a realizing Nibbāna"] to be awake, to be enlightened in (acc.), to perceive, to know, recognise, understand D II.249; S I.74, 198; Dh 136, 286; Th 1, 146; J III.331; IV.49, 425; Miln 165, 348 (pot. bujjheyya); Dpvs I.14 (with gen.) KhA 219 (so attho sukhaŋ b.). 3rd pl. bujjhare Th 2, 453; Bu II.183. imper. bujjhassu Bu II.183. <-> fut. bujjhissati Bu II.65; aor. abujjhi Bu II.211, and bujjhi J IV.425; Vism 209; pret. 3rd sg. abujjhatha Bu VII.22. -- ppr. bujjhamāna Sn 395; Bu VII.22; DhA I.93. -- pp. buddha (q. v.). -- Caus. I. bodheti (q. v.). -- Caus. II. bujjhāpeti to lead to knowledge or recognition J I.407. Two infinitives formed fr. bodh, but belonging to budh are bodhuŋ J V.341, and boddhuŋ Th 1, 167.

Bujjhana (nt.) [fr. budh] awakening, attaining to knowledge, recognition Ps I.18; Miln 194; DA I.51.

Bujjhanaka (adj.) [fr. bujjhana] endowed with knowledge, having the elements of bodhi, being enlightened DhsA 217.

Bujjhitar [n. ag. of bujjhati] one who becomes enlightened or recognises Nd1 457=Ps I.174=Vism 209 (bujjhitā saccāni, of the Buddha).

Buḍ̤ḍ̤ha [for vuḍ̤ḍ̤ha, pp. of vṛdh, see vaḍ̤ḍ̤hati] aged, old D II.162; J I.164 (°pabbajita one who has become an ascetic in

his old age). Compar. buḍḍhatara DhA II.239 (v. l. K.B.S. vuḍḍhatara).

Buddha1

Buddha1 (adj.) [med.--pass. pp. of bujjhati, cp. Epic Sk. buddha] (a) understood S I.35=60 (su--dub--buddha very difficult to understand). -- (b) having attained enlightenment, wise A IV.449; PvA 16 (buddh'ādayo), 60 (=ariya). Usually appld to the Bhagavant (Gotama) M I.386 (one of the adj. describing Gotama to Nigaṇṭha Nāthaputta); Sn 993. The true brāhmaṇa is buddha, e. g. Sn 622, 643, 646.

Buddha2

Buddha2 [=buddha1] A. one who has attained enlightenment; a man superior to all other beings, human & divine, by his knowledge of the truth, a Buddha. At A II.38 the Buddha declares himself to be neither a god (deva) nor a Gandharva, nor a Yakṣa nor a man. <-> The word Buddha is an appellative, not a proper name (na mātarā kataŋ etc., vimokkh'antikaŋ etaŋ bud<->
dhānaŋ Bhagavantānaŋ bodhiyā mūle . . . paññatti) Nd1 458 & Ps I.174. -- There are 2 sorts of B's, viz. Pacceka--buddhas or Buddhas who attain to complete enlightenment, but do not preach the way of deliverance to the world, and Sammāsambuddhas, who are omniscient and endowed with the 10 powers (see bala), and whose mission is to proclaim the saving truth to all beings (cp. Miln 106). In this function the B's are Satthāro or teachers, Masters. In his rôle of a preeminent man a Buddha is styled Bhagavā or Lord: Buddho so Bhagavā M I.235; Pv II.960=DhA III.219. -- Besides the 18 dhammā and the 10 balāni they are gifted with the 4 vesārajjāni (A II.9, cp. Miln 106). These teachers appear upon the earth from time to time; the approach of the birth of a B. (buddh'--uppāda) is hailed by the acclamation of the worlds, they live the houseless life and found an Order (Buddha--pamukha bhikkhu--sangha Sn p. 111; Sn 81, 386; Miln 212; DA I.242; PvA 19). The news that a B. has appeared upon earth is a cause of the greatest rejoicing: opportunity to see him is eagerly sought (Vin II.155; S I.210; DA I.248). The B. is always born in a brāhmaṇa or khattiya family. It is impossible here to give all the references for the Buddhas or Buddhahood in general; see e. g. Vin III.24 sq.; Dh 182 sq., 194, 195 (=sammā sambuddhā DhA III.252), 387; J I.51; III.128; Vism 442 (pubba--buddhā); PvA 20. -- The remembrance of former births a B. shares with other classes of privileged beings, only in a different (higher) degree. This faculty (in an ascending scale) is possessed by the foll. 6 classes: titthiyā, pakati--sāvakā, mahā--sāvaka, agga--sāvakā, pacceka--buddhā, buddhā (see Vism 411). -- B. The word Buddha is specially applied to the Buddha of the present world--age, Gotama by family--name. He is said to be the 25th of the series of former Buddhas (pubbā buddhā) S I.109, 140; IV.52. -- Seven Buddhas are mentioned in the earlier texts & frequently referred to (cp. the 7 Rishis of the Vedic period, see also under satta, No. 7). They are Vipassī, Sikhī, Vessabhū, Kakusandha, Konāgamana, Kassapa and Gotama (D II.5--7; S II.5--11; cp. Th 1, 491; J II.147). They are also mentioned in an old formula against snake--bites (Vin II.110). The (allegorical) names of the predecessors of these in former ages are Dīpankara, Kondañña, Mangala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Narada, Padumuttara, Sumedha, Sujāta, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa. -- The typical career of a Buddha is illustrated in the life of Gotama and the legends connected with his birth, as they appear in later tradition. Before his last existence he practised the 10 perfections (pāramitā, q. v.) for many ages, & finally descended from the Tusita Heaven (see Buddhavaŋsa). He was born in a khattiya family and was distinguished by the 32 signs of a great man (Mahāpurisa--lakkhaṇāni see D II.17 sq. and similar passages; cp. Ud 48). His mother Māyā bore him painlessly and died seven days after his birth M III.118 sq. -- The story of each of the 25 Buddhas is given in the Buddhavaŋsa, quoted in the introductory chapters of the Jātak'aṭṭhakathā. -- Convinced that asceticism was not the way to enlightenment, he renounced austerities. He became enlightened when seated in meditation under an Assattha tree (Ficus religiosa, hence called Bodhi or Bo tree). At the supreme moment he was tempted by Māra, but vanquished the evil one. He was then ready to depart, but resolved to remain in the world and preach the truth (M I.169; Vin I.6; a rather diff. account A II.20). That day he knew and proclaimed himself to be the Buddha and his career as a teacher began (M I.171; Vin I.9; Sn 558). -- Like all the other Sammā--sambuddhas he founded an Order, converting and gladdening men by his discourses. After a long life of teaching he attained Nibbāna (nibbānaŋ adhigacchi), and passed utterly away: S I.210; D II.156; Sn 83, 513, 1133 sq.; Miln 96. -- The Epithets attributed to all the Buddhas are naturally assigned also to Gotama Buddha. Out of the almost endless series of these we only give a few. He is adored as the highest and holiest of men (S I.47; III.84; loke anuttaro, lokassa aggo; Miln 70). He is the supremely wise, the conqueror of the powers of darkness, the

teacher of gods (devas and yakkhas) and men S I.50, 132, 206. 301; A I.142; II.33; III.65; Sn 157 sq. He is the ādicca--bandhu kinsman of the sun S I.186; and compared to a universal monarch (rājā cakkavattī) A I.76; III.150 and to the lion (sīha), the king of the animals A III.122. He is buddha--vīra Th 1, 47; the refuge of all beings M II.305; DA I.233; Miln 95; further appaṭipuggala S I.134; his teaching leads to enlightenment, to self--conquest, to security & deliverance M I.235; Sn 454, 993; DA I.230. He himself is not to be reborn (antima--sarīro with his last body) S I.210; he is vimutto, freed & has come to the end of sorrow A IV.258; S III.65; full of compassion for all beings S I.25, 51; M II.100; he is bhisakko the physician A IV.340; magga--ññu, magga--vidū, maggakovido S III.66. -- Under Buddh'anussati (Vism 198 sq.) we find the famous formula Bhagavā Arahaŋ Sammāsambuddho vijjā--caraṇa--sampanno sugato lokavidū anuttaro purisa--damma--sārathi Satthā devamanussānaŋ buddho Bhagavā (D I.49÷), analysed & exegetically discussed. Here (p. 209) "Buddha" is expld with the formula as found at Ps I.174; Nd1 457. More explicitly with var. epithets at the latter passage. This formula is one of the highest & most comprehensive characterisations of a Buddha, & occurs frequently in the Canon, e. g. M I.179; S II.69; V.343. -- A khattiya by birth he is called a brāhmaṇa because he carries on the sacred tradition, and because he excels in wisdom, self--control and virtue Miln 225.

--ânubuddha enlightened after the Enlightened one Th 1, 679, 1246 (trsld "who next to our Great Waked one was awoke"). --ânubhāva the majestic power of the B. PvA 38, 171. --ânussati mindfulness of the B., one of the 6 anussatis (B.°, dhamma°, sangha°, sīla°, cāga°, devatā°) D III.250, 280; Vism 132 (where followed by upasamânussati and 4 other qualities making up the pīti--sambojjh'anga; see anussati), 197 sq. (the 10, as mentioned under anussati). --ankura a nascent (lit. sprouting) Buddha, one who is destined to be a B. DhA I.83. --antara a Buddha--interval, the period between the appearance of one Buddha & the next Miln 3; DhA I.201 (the 4 last ones); IV.201; PvA 10, 14, 21, 47, 191. --ārammaṇa having its foundation or cause in the B., in °pīti joy, caused by contemplation of a B. J III.405; Vism 143 (here as ubbegā--pīti). --ûpaṭṭhāna B.--worship DhA I.101; PvA 93. --uppāda the coming into existence of a Buddha, time or age in which a B. was born (opp. buddh'antara), a Buddha--period J I.59; Mhbv 12; VbhA 50; ThA 28. --kara making a B., bringing about Buddhahood J I.20. --kāraka=°kara Mhbv 9. --kāla the time of a B. Vism 91 (Buddhakālo viya pavattati it is like the time of the B.) --kula Buddha--clan SnA 532 (B.--pitā, °mātā ibid.). --kolāhala the announcement of a Buddha, one of the 5 kolāhalas (q. v.) KhA 121, cp. J I.48. --khetta field or region of (or for the existence of) a Buddha Vism 414 (divided into 3 spheres: jātikkhetta, āṇākkhetta, visayakkhetta, see khetta). --gata directed or referring to the B. S I.211 (sati); Dh 296. --guṇa quality of a B., virtue, character of a Buddha J I.27; II.147; Bu II.177; Mbhv 80; KhA 121 (cp. App.). --cakkhu the eye of a Buddha, i. e. an eye (or the faculty) of complete intuition Vin I.6; ThA 2; see discussed in detail at Nd1 359=Nd2 2354; cp. cakkhu. --ñāṇa knowledge of a B., which is boundless (cp. Saddh. 73, J.P.T.S. 1887, 40) Bu I.64 (appameyya); X.5 (cuddasa). --dhamma Buddhahood Miln 276; pl. condition or attributes of a B. J I.20; referred to as 6 at Nd1 143= Nd2 466 (bhāgī channaŋ °ānan ti Bhagavā), as 18 at
Miln 105, 285. Kern (Manual & Grundriss III.8, p. 63) gives (after Lal. Vist. 183, 343) the foll. 18 āveṇikadharmas ("extraordinary qualities") as such: (1) seeing all things past, (2) present, (3) future, (4) propriety of actions of the body, (5) of speech, (6) of thought, (7) firmness of intuition, (8) of memory, (9) of samādhi, (10) of energy, (11) of emancipation, (12) of wisdom, (13) freedom from fickleness, (14) noisiness, (15) confusedness, (16) hastiness, (17) heedlessness, (18) inconsiderateness. --pañha the name given to one question asked by Sāriputta, which the paribbājikā Kuṇḍalakesī was unable to answer DhA II.225. --pasanna finding one's happiness, or believing in the B. Vin IV.39. --putta son of the B. said of bhikkhus or arahants Miln 143, cp. S III.83: puttā Buddhassa orasā. --bala the force of a B. (iddibala & paññā°) Bu I.3. --bījankura a future B. Bu II.71. --bhāva condition of a B. enlightenment J I.14, 147 (abuddhabhāva un--buddhahood, of Devadatta); DA I.1. --bhūmi the ground of Buddhahood Bu II.175. --manta mystic verses of a B. DA I.248. --māmaka devotedly attached to the B. DhA I.206 (+Dhamma°, Sangha°). --rakkhita saved by the B. (Np.) SnA 534 (+Dhamma°). --rasmi (pl. °iyo) rays shining forth from the person of the Buddha; they are of 6 colours J I.501; SnA 132; Mhbv 6, 15, 38; VvA 207; DhsA 13. --rūpa form or figure of the B. Vism 228 (Mārena nimmita, cp. Divy 162, 166; Buddha--nirmāṇa the magic figure of the B.). --līḷha (& °līḷhā) deportment, ease, grace of a Buddha J I.54; Mhbv 39; DhA I.33; II.41. --vacana the word (teaching) of the Buddha Miln 17; KhA 13; SnA 274, 331. --visaya the sphere (of wonder), the range, scope or power of a Buddha (cp. buddha--khetta) DhA I.33; II.199; SnA 154, 228. --veneyya one able to be led to enlightenment, accessible to Buddha's teaching SnA 15, 331. --sāsana the teaching (instructions) of the B. Dh 368, 381. --sukumāla delicate, sensitive (to fatigue), as Buddhas are DhA I.5.

Buddhaka (--°) (adj.) [fr. buddha] in cpd. dvangula--buddhikā (f.) possessing insight as much as 2 finger--breadths VvA

96. -- The °ka belongs to the whole cpd.

Buddhatā (f.) [abstr. fr. buddha] enlightenment, wisdom DhA IV.228; ThA 4 (Buddha--subuddhatā). -- Cp. buddhatta.

Buddhati to obstruct, withhold etc.: see pali°.

Buddhatta (nt.) [abstr. fr. buddha] state of (perfect) enlightenment, (attainment of) Buddhahood J III 363 (sabbadhammānaŋ b.); Vism 209 (buddhattā Buddho); Mhbv 12. Cp. buddhatā and abhisambuddhatta.

Buddhi (f.) [fr. budh; cp. Class. Sk. buddhi] wisdom, intelligence D III.165 (in sequence saddhā sīla suta b. cāga etc.); J III.369; V.257; Miln 349; Sdhp 263. The ref. Vism 439 should be read vuddhi for b°.
--carita one whose behaviour or character is wisdom Vism 104 (=paññavā). --sampanna endowed with (highest) wisdom PvA 39.

Buddhika (adj.) [--°) [fr. buddhi] intelligent, in cpds a° unintelligent & sa° possessed of wisdom Miln 76.

Buddhimant (adj.) [fr. buddhi] possessing insight, full of right knowledge Vin II.195; J V.257; Miln 21, 294; PvA 131 (paṇḍ̤ita, b., sappañña--jātika).

Bunda [Vedic budhna] the root of a tree Abhp 549.

Bundika in cpd. °ābaddha is of uncertain origin; the whole means a sort of seat or bedstead (fixed up or tied together with slats?) Vin II.149; IV.40, 357.

[cp. Epic Sk. budbuda] a bubble. On similes cp. J.P.T.S. 1907, 117. -- Usually of a waterbubble udaka° S III.141; A IV.137; J V.216; Miln 117; Vism 109; DhA III.209; VbhA 33 (as unsubstantial to which vedanā are likened). In other connection at J I.68 (of cooking gruel).

Bubbuḷaka =bubbuḷa, viz. 1. a bubble DhA III.166; Miln 118. -- 2. the iris of the eye Th 2, 395 (cp. Morris, in J.P.T.S. 1884, 89, but according to ThA 259 the reading pubbaḷhaka is to be preferred.)

Bubhukkhita [pp. of bubhukkhati, Desid. of bhuñjati] wishing to eat, hungry J II.14; V.70; Miln 66; Dāvs III.32.

Būḷha [for vūḷha, cp. Sk. vyūḍ̤ha for the usual vyūha, q. v.] array of troops J I.387.

Būha see vyūha.

Beluva & Beḷuva [the guṇa--form of billa, in like meaning. It is the diæretic form of Sk. *bailva or *vailva, of which the contracted form is P. bella] 1. the Vilva tree, Aegle marmelos M I.108; II.6; J IV.363, 368; VI.525, 560. -- 2. wood of the Vilva tree S I.22; D II.264; Mhbv 31.
--pakka ripe fruit of the Vilva J V.74. --paṇḍ̤u(--vīṇā) a yellow flute made of Vilva wood, representing a kind of magic flute which according to SnA 393 first belonged to Māra, and was then given to Pañcasikha, one of the Heavenly Musicians, by Sakka. See Vism 392 (attributed to Pañcasikha); DhA I.433 (of Māra; v. l. veḷuvadaṇḍ̤a--vīṇā); III.225 (of P.); SnA 393 (v. l. veluva°). --laṭṭhi a young sprout of the Vilva tree KhA 118. --salāṭuka the unripe fruit of the Vilva, next in size to the smaller kola, surpassed in size by the ripe billa or billi S I.150=A IV.170=Sn p. 125.

Bella (m. & nt.) [=beluva, q. v.] the fruit of the Vilva tree (a kind of citron?) J III.77 (C. beluva); VI.578. Also in doubtful passage at J III.319 (v. l. mella, phella).

Bojjha (nt.) [orig. grd. of bujjhati or bodheti] a matter to be known or understood, subject of knowledge or understanding

Nett 20.

Bojjhanga [bodhi+anga; cp. BSk. bodhyanga, e. g. Lal. Vist. 37, where the 7 are given at Divy 208] a factor or constituent of knowledge or wisdom. There are 7 bojjhangas usually referred to or understood from the context. There are enumd at several places, e. g. at D III.106, where they are mentioned in a list of qualities (dhammā) which contribute to the greatest happiness of gods and man, viz. the 4 satipaṭṭhānā, 4 sammapadhānā, 4 iddhipādā, 5 indriyāni, 5 balāni & the 7 bojjhangas and ariya aṭṭhangika magga, 37 in all. The same list we find at Divy 208. -- The 7 b. (frequently also called sambojjhangā) are sati, dhamma--vicaya, viriya, pīti, passaddhi, samādhi, upekhā or mindfulness, investigation of the Law, energy, rapture, repose, concentration and equanimity (DhsA 217, cp. Expositor II.294). -- D II.79, 83, 120, 303; III.101, 128, 284; M I.11, 61; II.12; III.85, 275; S I.54; V.82, 110; A I.14; IV.23; Nd1 14, 45, 171 (°kusala), 341; Kvu I.158; Dhs 358, 528, 1354; Vbh 199 sq., 227 sq.; Vism 160; Miln 340; DhA I.230; VbhA 120, 310; ThA 27, 50, 160. They are counted among the 37 constituents of Arahantship, viz. the 30 above--mentioned qualities (counting magga as one), with addition of sīlesu paripūrikāritā, indriyesu gutta--dvāratā, bhojane mattaññutā, jāgariy'ânuyoga, sati--sampajaññaŋ (see e. g. Nd1 14; Nd2 s. v. satipaṭṭhāna & sīla); cp. Th 1, 161, 162; Th 2, 21 (maggā nibbāna--pattiyā); DhsA 217 (bodhāya saŋvattantī ti bojjhangā etc.; also def. as "bodhissa ango ti pi bojjhango sen'angarath'ang'ādayo viya). They are also called the paribhoga--bhaṇḍāni or "insignia" of the Buddha Miln 330.
--kosalla proficiency in the constituents of wisdom Vism 248.

Bodha1

Bodha1 [fr. budh; the usual] form is sambodha=bodhi, viz. knowledge, wisdom, enlightenment, Buddhaship D III.54 (v. l. sam°); DhsA 217; in phrase bodhāya maggo J I.67; Miln 244, 289; and in bodha--pakkhiyadhammā (for which usually bodhi°) SnA 164 (where given as 37); complementary to santi (arousing, soothing) Th 1, 342. bodhangama leading to enlightenment (dhammā) Nett 31, 83 (v. l. bojjh°).

Bodha2

Bodha2 see pali°.

Bodhana (nt.) [fr. bodheti] 1. knowing Miln 168 (cp. S V.83). -- 2. (adj.) enlightening, teaching Bu 26, 22 (pacchima--jana°).

Bodhanīya (adj.) [grd. fr. bodheti] capable of being enlightened, worthy to be taught Bu 5, 31. See also bodhaneyya.

Bodhaneyya (adj.) [fr. bodheti, see bodhanīya] capable of being enlightened, to be taught the truth Bu 2, 195 (jana); Miln 169 (yena yogena bodhaneyyā sattā bujjhanti tena y. bodheti); otherwise in combn bodhaneyya--bandhavo the (Buddha's) relations (or fellowmen) who are able to be enlightened J I.345=DhA I.367; J V.335.

Bodhi1

Bodhi1 (f.) [fr. budh, cp. Vedic bodhin--manas having an attentive mind; RV V.75, 5; VIII.82, 18] (supreme) knowledge, enlightenment, the knowledge possessed by a Buddha (see also sambodhi & sammā--sambodhi) M I.356; II.95=D III.237 (saddho hoti, saddahati Tathāgatassa bodhiŋ); D III.159 (anuttaraŋ pappoti bodhiŋ), 165 (id.); S I.103, 196; V.197 sq.; A II.66; VbhA 310 (def.). Bodhi consists of 7 elements called bojjhangā or sambojjhangā, and is attained by the accomplishment of the perfections called bodhi--pācanā dhammā (see under cpds. & cp. bodhi--pakkhiya--dhammā). The Buddha is said to have found the Path followed by former Buddhas, who "catusu satipaṭṭhānesu supatiṭṭhitacittā satta--bojjhange yathābhūtaŋ bhāvetvā anuttaraŋ sammā--sambodhiŋ abhisambujjhiŋsu" S V.160. The moment of supreme enlightenment is the moment when the Four Truths (ariya--saccāni) are grasped S V.423. Bodhi is used to express the lofty knowledge of an ascetic (Bodhi--paribbājaka Np. J V.229 sq.), and the stage of enlightenment of the Paccekabuddha (paccekabodhi J III.348; pacceka--bodhi--ñāṇa J IV.114; paccekasambodhi SnA 73), as distinguished from sammāsambodhi.

--ṭṭhāna the state of Bodhi, state of enlightenment. Dpvs 2.61. --pakkhika=pakkhiya (& pakkhika, e. g. A III.70=300; Th 1, 900; cp. bodha°) belonging to enlightenment, usually referred to as the 37 bodhipakkhiyā dhammā qualities or items constituting or contributing to Bodhi, which are the same as enumd under bojjhanga (q. v.). They are enumd & discussed at Vism 678 sq. and mentioned at many other passages of the Abhidhamma, e. g. Vbh 244, 249; Nett 31, 197, 240, 261; and in the Commentaries, e. g. J I.275; III.290; V.483; DhA I.230. When they are increased to 43 they include the above with the addition of aniccasaññā; dukkha°, anatta°, pahāna°, virāga°, nirodhasaññā, thus at Nett 112, 237. In the older texts we do not find any numbered lists of the b.--p.--dhammā. At A III.70 only indriyesu guttadvāratā, bhojane mattaññutā and jāgariy'ânuyoga are mentioned in connection with bodhipakkhikā dhammā in general. At S V.227, 239 sq. (so read in Vbh preface XIV. for 327, 337!) the term is applied to the 5 indriyas: saddh' indriyaŋ, viriy°, sati°, samādhi°, paññ°. A more detailed discussion of the bodhi--p--dhammā and their mention in the Piṭakas is found in Mrs. Rh. D.'s preface to the Vbh edition, pp. xiv.--xvi. Of BSk. passage may be mentioned Divy 350 (saptatriŋśad--bodhi--pakṣān dharmān amukhī -- kṛtya pratyekāŋ bodhiŋ sākṣātkṛtavantah) & 616 (bodhipakṣāŋs tān dharmān Bhagavān saŋprakāśayati sma). --paripāka the maturing of enlightenment Vism 116. --pācana ripening of knowledge (of a Buddha); adj. leading to enlightenment Bu II. 121 sq.; Cp I.11 (cp. J I.22). It is a late term. The b. dhammā are the 10 perfections (pāramiyo), i. e. dāna°, sīla°, nekkhamma°, paññā°, viriya°, khanti°, sacca°, adhiṭṭhāna°, mettā°, upekhā°. --satta (1) a "bodhi--being," i. e. a being destined to attain fullest enlightenment or Buddhaship. A Bodhisatta passes through many existences & many stages of progress before the last birth in which he fulfils his great destiny. The "amhākaŋ Bodhisatto," or "our Bodhisatta" of the Buddhist Texts (e. g. Vism 419 (imasmiŋ kappe ayam eva Bhagavā Bodhisatta--bhūto); DA I.259) refers to Gotama, whose previous existences are related in the Jātaka collection. These tales illustrate the wisdom & goodness of the future Buddha, whether as an animal, a god, or a human being. In his last existence before attaining Buddhahood he is a man. Reference is made to a Bodhisatta or the B. at very many places throughout the Canon. See e. g. M I.17, 163, 240; S II.5; III.27; IV.233; V.263, 281, 317; A II.130; III.240; IV.302, 439; Vism 15, 116, 499; SnA 52 (pacceka°), 67, 72. -- (2) N. of the author of a Pali grammar, used by Kaccāyana (not extant): see Windisch, Proceedings of XIVth Or. Congress, Vol. I.290. --sambhāra (pl.) conditions (lit. materials) necessary for the attainment of bodhi J I.1; VI.595; Mbvs 12.

Bodhi2

Bodhi2 [=bodhi1] the tree of wisdom, the sacred Bo tree, the fig tree (Assattha, Ficus religiosa) under which Gotama Buddha arrived at perfect knowledge. The tree is near the spot where Buddhagāya is now, about 60 miles fr. Patna. It is regarded by pilgrims as the centre of the world (cp. pathavī--nābhi mahā--bodhimaṇḍo Mbvs 79). It is also spoken of as Mahābodhi (e. g. J IV.228; Vism 403). -- Vism 72, 299, 342; DhA I.105; ThA 62; VbhA 473.
--angaṇa the courtyard in which the Bo tree stands DA I.191; Vism 188 (°vatta); VbhA 349. --tala "Bodhifoundation," i. e. the place or ground of the B. tree, otherwise bodhi--maṇḍa J I.105; Mhbv 9; DhA I.117. --pakka fruit of the Bo tree J IV.229. --pādapa the Bodhi tree Mbhv 1. --pūjā veneration of, or offerings to the Bo tree Mhbv 81. --maṇḍa (for °maṇḍala) the ground under the Bodhi tree, hence the spot (or "throne"), on which the Buddha was seated at the time of attaining highest enlightenment. The term is only found in very late canonical and post--canonical literature. Bu II.65, 183; Vism 203; J IV.228, 232; Mhbv 79; SnA 2, 30, 225, 258, 281, 340, 391, 441; DhA I.86; II.69; IV.72; ThA 2. Cp. BSk. bodhimaṇḍa Divy 392. --maha feast in honour of the Bo tree J IV.229. --mūla the root or foot of the Bo tree SnA 32, 391; cp. Bodhiyā mūle Nd1 172, 458=Ps I.174. --rukkha the Bodhi tree Vin I.1.

Bodhetar [n. ag. fr. bodheti] awakener, enlightener Nd1 457; Ps I.174; Vism 209.

Bodheti [Caus. of bujjhati] 1. to awaken to the truth, to enlighten S I.170; Bu II.195. aor. bodhesi Vism 209, abodhayi Bu II.196 & bodhayi Bu V.31; XXV.6 inf. bodhuŋ: see bujjhati, & bodhetuŋ J IV.393. grd. bodhabba D II.246; A IV.136. -- 2. to make aware (of), to make known J VI.412; SnA 444.

Bondi [etym. doubtful, one proposed by Morris, J.P.T.S. 1889, 207 derives it fr. bandh=bundh to bind, which is an erroneous comparison; on his hint "probably cognate with E. body" cp. Walde, Lat. Wtb. under fidelia. The orig. meaning may have been, as Morris suggests, "trunk." It certainly is a dial. word] body Pv IV.332; J I.503; II.160; III.117; PvA 254.

Bya° etc. (byā°, byu°) words not found under these initials are to be looked up under vya° etc.

Byagā 3rd sg. aor. of vi+gam, to depart, to be lost, perish Th 1, 170.

Byaggha [cp. Sk. vyāghra] a tiger J II.110; Sdhp 388. f. byagghinī Miln 67.

Byañjana (nt.) [cp. Sk. vyañjana] 1. sign, mark: see vyañjana. -- 2. the letter, as compared with attha, the spirit or meaning; thus in phrase atthato byañjanato ca according to the meaning & the letter Miln 18, 345; Nett 23. As vyañjana is the more usual (& classical) form, other refs. will be found under vyañjana.

Byatta (adj.) [cp. P. vyatta; Sk. vyakta] experienced, learned Miln 21.

Byattatā (f.) [fr. byatta] experience, learning Miln 349. See also pari°.

Byanti° in °bhavati, bhāva etc. see vyanti°.

Byapagata [=vy--apa--gata] departed, dispelled Miln 225.

Byappatha [so for byappattha; according to Kern, Toev. s. v. the word is a distortion fr. *vyāpṛta (for which usually P. vyāvaṭa) of vy+ā+pṛ3, pṛṇoti to be busy or active] busy, active. Thus Kern, but the trsln is not satisfactory. It occurs only at 2 passages; Vin IV.2, where combd with vācā, girā, vacībheda, and meaning "mode of speech," and at Sn 961, where it has the same meaning & is referred by Nd1 472 to a mode of speech & expld by SnA 572 by vacana. Thus the derivation fr. pṛ with vyā° can hardly be claimed to be correct for Bdhgh's conception of the word; to him it sounded more likely like vy+ā+patha (cp. cpds. vacana--patha & vāda--patha), thus "way of speaking."

Byamha [cp. vyamha] a celestial mansion, a Vimāna Vv 523. As vyamha at J IV.464.

Byasana see vyasana.

Byā (indecl.) [distorted fr. iva=eva, with metathesis & diaeresis *veyya>*veyyā>*vyā>byā] intensive particle: "just so, certainly, indeed" only in phrase "evaŋ byā kho" Vin II.26; IV.134=DA I.27; M I.130 (evaŋ vyā kho ti evaŋ viya kho C.), 257.

Byādhi [cp. Sk. vyādhi; lit. "upset" fr. vy+ā+dhā] sickness, disease A I.146; Kvu II.457; Miln 351.

Byādhita [pp. fr. byādheti] afflicted with disease Th 1, 73; Miln 168.

Byādheti [Caus. fr. byādhi] to cause to waver, unsettle, agitate, trouble S I.120; Th 1, 46, 1211. Pass. byādhiyati Kvu II.457 (aor. byādhiyiŋsu). -- pp. byādhita.

Byāpajjha [fr. vy--ā--pad] 1. trouble, opp. a° relief M I.10. -- 2. malevolence; neg. a° benevolence Vin I.3; M I.38; cp. avyāpajjha S IV.296, 371.

Byāpanna [fr. vyāpajjati] malevolent Sdhp 70; otherwise vy°, e. g. S II.168 (°citta).

Byāpāda [fr. vy+ā+pad] ill--will, malevolence, one of the 5 "obstructions" (āvaraṇāni, see e. g. S V.94; Nd2 379); and of the 4 "bonds" (kāya--ganthā see e. g. Nd1 98). -- M I.434; S I.99; It 119; Ps I.31; II.12; Nd1 149, 207, 386.
--vitakka a malevolent or angry thought M I.11; S I.203; II.151; III.93; V.417; Nd1 501; Kvu 113.

Byābādha [vy+ā+bādh] evil, wrong, hurt; usually referred to as 3 fold: atta°, para°, ubhaya°, or against oneself, against others, & both -- M I.416; S IV.159 (vyā°), 339.

Byābādheti [Denom. fr. byābādha] to injure, hurt, oppress S V.393 (na kiñci byābādhemi tasaŋ vā thāvaraŋ vā).

Byābhangī (f.) [vy+ā+bhañj] 1. a pole for carrying burdens Th 1, 623. -- 2. a flail S IV.201.

Byāma [cp. Vedic & P. vyāma cp. Śatap. Br. I.2, 5, 14 a fathom, measured by both hands being extended to their full length, only in phrase °ppabhā a halo extending for a fathom around the Buddha J I.12, 90; Bu I.45; Miln 75; VvA 213.

Byāruddha [pp. of vy+ā+rundh; reading by° in Nd1; vy° in Sn & SnA; v. l. BB] obstructed, opposed, hindered Sn 936 (aññam--aññehi b. in enmity with each other; =paṭiviruddha Nd1 408), 938 (412 id.; SnA 566=āhata--citta).

Byāvaṭa [vy+ā+vṛ] covered, adorned with VvA 213 (rūpakāya byāvaṭa jana; v. l. byāgata).
 the meaning (wrongly given as "adorned") is to be deleted. The reading at VvA 213 is doubtful. It may be kāyavyāvaṭa, but dassana--vyāvaṭa is to be preferred (see under vyāvaṭa).

Byāsatta [pp. of vy+ā+sañj, cp. āsatta1] attached to, clinging to, in cpd. °mānasa possessed with longing Dh 47 (=sampatte vā asampatte vā lagga--mānasa DhA I.361), 287 (cp. DhA III.433; lagganatāya sattamānasa).

Byūha [cp. Sk. & P. vyūha fr. vi+vah] 1. the array or arrangement of troops in particular positions, order of parade or battle DA I.85. Three formations of troops are mentioned at J II.404 & 406, viz. paduma--vyūha (lotus formation), cakka° (wheel formn), sakaṭa° (cart formn). -- 2. a heap, collection, in byūhaŋ karoti to put into a (well--arranged) heap Miln 2 (kacavaraŋ). <-> 3. a (blind) alley, cul--de--sac Vin IV.271 (byūhan nāma yen'eva pavisanti ten'eva nikkhamanti).

Byūhati [Denom. fr. byūha] to stand in array (like a troop) VvA 104 (byūhanto, v. l. brahmanto).

Brahant (adj.) [cp. Vedic bṛhant, of bṛh2 to increase, to be great or strong; paribṛdha solid (cp. brūha, paribrahaṇa & paribrūhana), Av. bərəzat high; Arm. barjr high; Oir. brī, Cymr. bre mountain; Goth. baurgs "borough," Ohg. etc. burg "burgh," i. e. fortress; Ger. berg mountain. -- The fundamental notion is that of an increase above normal or the ordinary: vuddhi (of vṛdh) is used in explns of the term; thus Dhtp 344 (Dhtm 506) baha braha brūha=vuddhiyaŋ; VvA 278 brahā=vuddhā. Its use is almost entirely restricted to poetry] very great, vast, high, lofty, gigantic; nom. sg. brahā Sn 410, 550; Th 1, 31; J III.117 (=dīgha C.); IV.111 (su°); 647; Pv IV.310 (of a huge tree), acc. sg. brahantaŋ A III.346; VvA 182; nom. pl. also brahantā Vv 524 (=mahantā VvA 224; of the Yama--dūtā or Death's giant messengers). -- f. brahatl J V.215 (=uḷārā C.); also given as N. of a plant Abhp 588. -- Superl. brahaṭṭha (=Sk. barhiṣṭha; on inversion bar>bra cp. Sk. paribarhanā>P. paribrahaṇa) in °puppha a large or fully developed blossom J V.416.
 --arañña woodlands, vast forest A I.187. --vana the wild wood, immense forest A I.152; III.44; Vv 633; J V.215. --sukha (--vihāra--jjhāna--jhāyin) (a thinker enjoying his meditations in) immense happiness Miln 226 (in characterisation of the term "brāhmaṇa").

Brahma & Brahmā [fr. bṛh, see brahant. Perhaps less with regard to the greatness of the divine principle, than with ref. to the greatness or power of prayer or the ecstatic mind (i. e. holy enthusiasm). On etym. see Osthoff, "Bezzenberger's Beiträge" XXIV.142 sq. (=Mir. bricht charm, spell: Oicel. bragr poetry)] -- I. Brahman (nt.) [cp. Vedic bráhman nt. prayer; nom. sg. bráhma] 1. the supreme good; as a buddhistic term used in a sense different from the brahmanic (save in controversy with Brahmans); a state like that of Brahmā (or Brahman) A II.184 (brahmappatta). In cpds. brahma°. -- 2. Vedic text, mystic formula, prayer DA I.244 (brahmaŋ aṇatī ti brāhmaṇo). II. Brahmā [cp. Vedic brahmán, m., one who prays or chants hymns, nom. sg. Brahmā] 1. the god Brahmā chief of the gods,
often represented as the creator of the Universe (vasavattī issaro kattā nimmātā) D I.18; III.30, also called Mahābrahmā (D I.235 sq., 244 sq.; III.30; It 15; Vism 578; DhA II.60); and Sahampati (Vin I.5; D II.157; S I.136 sq.; Vism 201; KhA 171; SnA 56) and Sanaŋkumāra (D II.226; III.97). The duration of his life is given as being 1 kalpa (see Kvu 207, 208). -- nom. Brahmā Vin I.5; D II.46; J VI.486; Miln 224; Vism 2 (brahmānaŋ atibrahmā, Ep. of Buddha Bhagavā); SnA 229 (B. mahānubhāvo); gen. abl. Brahmano D II.209; Vism 205; SnA 177; instr. Brahmanā D I.252; II.239; Dh 105, 230; Vism 48,

405; DhA II.60; acc. Brahmānaŋ D II.37; voc. Brahme S I.138. -- 2. a brahma god, a happy & blameless celestial being, an inhabitant of the higher heavens (brahma--loka; in which to be reborn is a reward of great merit); nom. sg. brahmā S I.142 (Baka br.); M I.327 (id.); A IV.83; PvA 138 (°devatā for brahma°?); gen. abl. brahmuno S I.142, 155; instr. brahmunā D III.147, 150 & brahmanā PvA 98; voc. sg. brahme M I.328. pl. nom. brahmāno Miln 13, 18 (where J VI.486 has Mahā--brahmā in id. p.); DhsA 195; gen. brahmānaŋ Vism 2; Mhbv 151. --paccekabrahmā a br. by himself S I.149 (of the name of Tudu; cp. paccekabuddha). --sabrahmaka (adj.) including the brahma gods D I.62; A II.70; Vin I.11; DA I.174.

III. brahma (adj.--n.) [cp. brahmā II. 2; Vedic brahma° & Sk. brāhma] 1. holy, pious, brahmanic; (m.) a holy person, a brahmin -- (adj.) J II.14 (br. vaṇṇa=seṭṭha vaṇṇa C.); KhA 151 (brahma--cariyaŋ= brahmaŋ cariyaŋ). -- (m.) acc. brahmaŋ Sn 285; voc. brahme (frequent) Sn 1065 (=brahmā ti seṭṭhavacanaŋ SnA 592); J II.346; IV.288; VI.524, 532; Pv I.129 (=brāhmaṇa PvA 66). -- 2. divine, as incorporating the highest & best qualities, sublime, ideal, best, very great (see esp. in cpds.), A I.132 (brahmā ti mātāpitaro etc.), 182; IV.76. -- 3. holy, sacred, divinely inspired (of the rites, charms, hymns etc.) D I.96 (brahme mante adhiyitvā); Pv II.613 (mantaŋ brahmacintitaŋ) =brāhmaṇānaŋ atthāya brahmaṇā cintitaŋ) PvA 97, 98). -- Note. The compn form of all specified bases (I. II. III.) is brahma°, and with regard to meaning it is often not to be decided to which of the 3 categories the cpd. in question belongs.

--attabhāva existence as a brahma god DhA III.210. --ujjugatta having the most divinely straight limbs (one of the 32 marks of a Great Man) D II.18; III.144, 155. --uttama sublime DhsA 192. --uppatti birth in the brahma heaven S I.143. --ûposatha the highest religious observance with meditation on the Buddha & practice of the uposatha abstinence A I.207. --kappa like Brahmā Th 1, 909. --kāya divine body D III.84; J I.95. --kāyika belonging to the company of Brahmā, N of a high order of Devas in the retinue of Br. (cp. Kirfel, Kosmographie pp. 191, 193, 197) D I.220; II.69; A III.287, 314; IV.40, 76, 240, 401; Th 1, 1082; Vism 225, 559; KhA 86. --kutta a work of Brahmā D III.28, 30 (cp. similarly yaŋ mama, pitrā kṛtaŋ devakṛtaŋ na tu brahmakṛtaŋ tat Divy 22). See also under kutta. --giriya (pl.) name of a certain class of beings, possibly those seated on Brahmagiri (or is it a certain class of performers, actors or dancers?) Miln 191. --ghaṭa (=ghaṭa2) company or assembly of Brahmans J VI.99. --cakka the excellent wheel, i. e. the doctrine of the Buddha M I.69; A II.9, 24; III.417; V.33; It 123; Ps II.174; VbhA 399 (in detail); --cariya see separate article. --cārin leading a holy or pure life, chaste, pious Vin II.236; III.44; S I.5, 60; II.210; III.13; IV.93, A II.44; M III.117; Sn 695, 973; J V.107, 382; Vv 3411 (acc. pl. brahmacāraye for °cārino); Dh 142; Miln 75; DA I.72 (brahmaŋ seṭṭhaŋ ācāraŋ caratī ti br. c.); DhA III.83; a° S IV.181; Pug 27, 36. --cintita divinely inspired PVI I.613=Vv 6316 (of manta); expln at PvA 97, as given above III.3, differs from that at VvA 265, where it runs: brahmehi Aṭṭhak'ādīhi cintitaŋ paññācakkhunā diṭṭhaŋ, i. e. thought out by the divine (seer) Aṭṭhaka and the others (viz. composers of the Vedic hymns: v. s. brāhmaṇa1, seen with insight). --ja sprung from Brahmā (said of the Brāhmaṇas) D III.81, 83; M II.148. Cp. dhammaja. --jacca belonging to a brahman family Th 1, 689. --jāla divine, excellent net, N. of a Suttanta (D No. 1) Vism 30; VbhA 432, 516; KhA 12, 36, 97; SnA 362, 434. --daṇḍa "the highest penalty," a kind of severe punishment (temporary deathsentence?) Vin II.290; D II.154; DhA II.112; cp. Kern, Manual p. 87. --dāyāda kinsman or heir of Brahmā D III.81, 83. --deyya a most excellent gift, a royal gift, a gift given with full powers (said of land granted by the King) D I.87 (=seṭṭha--deyyaŋ DA I.246; cp. Dial. I.108 note: the first part of the cpd. (brahma) has always been interpreted by Brahmans as referring to themselves. But brahma as the first part of a cpd. never has that meaning in Pali; and the word in our passage means literally "a full gift." -- Cp. id. p. Divy 620, where it does not need to mean "gift to brahmans," as Index suggests); D I.114; J II.166=DhA III.125 (here a gift to a br., it is true, but not with that meaning); J VI.486 (sudinnaŋ+); Mhbv 123. We think that both Kern (who at Toev. s. v. unjustly remarks of Bdhgh's expln as "unjust") and Fick (who at "Sociale Gliederung" p. 126 trsls it as "gift to a Brahman") are wrong, at least their (and others') interpretation is doubtful. --devatā a deity of the Brahmaloka PvA 138 (so read for brahmā°). --nimantanika "addressing an invitation to a brahma--god," title of a Suttanta M I.326 sq., quoted at Vism 393. --nimmita created by Brahmā D III.81, 83. --patta arrived at the highest state, above the devas, a state like the Br. gods M I.386; A II.184. --patti attainment of the highest good S I.169, 181; IV.118. --patha the way to the Br. world or the way to the highest good S I.141; A III.346; Th 1, 689. Cp. Geiger, Dhamma 77. --parāyana devoted to Brahmā Miln 234. --parisā an assembly of the Brahma gods D III.260; M I.330; S I.155; A IV.307. --pārisajja belonging to the retinue of Br., N. of the gods of the lowest Rūpa--brahmaloka S I.145, 155; M I.330; Kvu 207; cp. Kirfel, Kosmographie 191, 194. --purohita minister or priest to Mahābrahmā; °deva gods inhabiting the next heaven above the Br.--pārisajjā devā (cp. Kirfel loc. cit.) Kvu 207 (read °purohita for °parohita!). --pphoṭana [a--pphoṭana; ā+ph.] a Brahmaapplause, divine or greatest applause DhA III.210 (cp. Miln 13; J VI.486). --bandhu "brahma--kinsman," a brāhmaṇa in descent, or by name; but in reality an unworthy brahman, Th 2, 251; J VI.532; ThA 206; cp. Fick, Sociale Gliederung p. 140. --bhakkha ideal or divine food S I.141. --bhatta a worshipper of Br. J IV.377 sq. --bhavana Br.--world or

abode of Br. Nd1 448. --bhūta divine being, most excellent being, said of the Buddha D III.84; M I.111; III.195, 224; S IV.94; A V.226; It 57; said of Arahants A II.206; S III.83. --yāna way of the highest good, path of goodness (cp. brahma--patha) S V.5; J VI.57 (C. ariyabhūmi: so read for arāya°). --yāniya leading to Brahmā D I.220. --loka the Br. world, the highest world, the world of the Celestials (which is like all other creation subject to change & destruction: see e. g. Vism 415=KhA 121), the abode of the Br. devas; Heaven. -- It consists of 20 heavens, sixteen being worlds of form (rūpa--brahmaloka) and four, inhabited by devas who are incorporeal (arūpa°). The devas of the Br. l. are free from kāma or sensual desires. Rebirth in this heaven is the reward of great virtue accompanied with meditation (jhāna) A I.227 sq.; V.59 (as included in the sphere called sahassī cūḷanikā lokadhātu). -- The brahmās like other gods are not necessarily sotāpannā or on the way to full knowledge (sambodhi--parāyaṇā); their attainments depend on the degree of their faith in the Buddha, Dhamma, & Sangha, and their observance of the precepts. -- See e. g. D III.112; S I.141, 155, 282; A III.332; IV.75, 103; Sn 508, 1117; J II.61; Ps I.84; Pv II.1317; Dhs 1282; Vbh 421; Vism 199, 314, 367, 372, 390, 401, 405, 408, 415 sq., 421, 557; Mhbv 54, 83, 103 sq., 160; VbA 68; PvA 76; VbhA 167, 433, 437, 510. See also Cpd. 57, 141 sq.; Kirfel, Kosmographie 26, 191, 197, 207, and cp. in BSk. literature Lal. Vist. 171. The Br.--l. is said to be the one place where there are no women: DhA I.270. --yāva Brahmalokā pi even unto Br.'s heaven, expression like "as far as the end of the world" M I.34; S V.265, 288. --°ûpaga attaining to the highest heaven D II.196; A V.342; Sn 139; J II.61; Kvu 114. --°ûpapatti rebirth in Heaven Sn 139. --°parāyana the Br.--loka as ultimate goal J II.61; III.396. --°sahavyatā the company of the Br. gods A IV.135 sq. --yāna the best vehicle S V.5 (+dhammayāna). --vaccasin with a body like that of Mahābrahmā, combd with --vaṇṇin of most excellent complexion, in ster. passage at D I.114, 115; M II.167, cp. DA I.282: °vaccasī ti Mahābrahmuṇo sarīra--sadisena sarīrena samannāgato; °vaṇṇī ti seṭṭhavaṇṇī. --vāda most excellent speech Vin I.3. --vimāna a palace of Brahmā in the highest heaven D III.28, 29; It 15; Vism 108. --vihāra sublime or divine state of mind, blissful meditation (exercises on a, altruistic concepts; b, equanimity; see on these meditations Dial I.298). There are 4 such "divine states," viz. mettā, karuṇā, muditā, upekkhā (see Vism 111; DhsA 192; and cp. Expositor 258; Dhs trsl. 65; BSk. same, e. g. Divy 224); D II.196; III.220 (one of the 3 vihāra's: dibba°, brahma°, ariya°); Th 1, 649; J I.139 (°vihāre bhāvetvā . . . brahmalok'ûpaga), II.61; Dhs 262; Vism 295 sq. (°niddesa), 319. --veṭhana the head--dress of a brahmin SnA 138 (one of the rare passages where brahma°=brahma III. 1). --sama like Brahmā Sn 508; SnA 318, 325; DhsA 195. --ssara "heavenly sound," a divine voice, a beautiful and deep voice (with 8 fine qualities: see enumd under bindu) D II.211=227; J I.96; V.336.

Brahmaka (adj.) only in cpd. sa° with Brahmā (or the Br. world). q. v.

Brahmacariya (nt.) [brahma+cariya] a term (not in the strictly Buddhist sense) for observance of vows of holiness, particularly of chastity: good & moral living (brahmaŋ cariyaŋ brahmāṇaŋ vā cariyaŋ=brahmacariyaŋ KhA 151); esp. in Buddh. sense the moral life, holy life, religious life, as way to end suffering, Vin I.12, 19, renouncing the world, study of the Dhamma D I.84, 155; II.106; III.122 sq., 211; M I.77, 147, 193, 205, 426, 463, 492, 514; II.38; III.36, 116; S I.38, 43, 87, 105, 154, 209; II.24, 29, 120, 219, 278, 284 (°pariyosāna); III.83, 189; IV.51, 104, 110, 126, 136 sq., 163, 253, V.7 sq., 15 sq., 26 sq., 54 sq., 233, 262, 272, 352; A I.50, 168, 225; II.26, 44, 185; III.250, 346; IV.311; V.18, 71, 136; Sn 267, 274 (vas--uttama), 566, 655, 1128; Th 1, 1027, 1079; It 28, 48, 78, 111; Dh 155, 156, 312; J III.396; IV.52; Pv II.913; DhA IV.42 (vasuttamaŋ); VbhA 504. --brahmacariyaŋ vussati to live the religious life A I.115 (cp. °ŋ vusitaŋ in formula under Arahant II. A); °assa kevalin wholly given up to a good life A I.162; °ŋ santānetuŋ to continue the good life A III.90; DhA I.119; komāra° the religious training of a well--bred youth A III.224; Sn 289. --abrahmacariya unchastity, an immoral life, sinful living M I.514; D I.4; Sn 396; KhA 26.

--antarāya raping DhA II.52. --ânuggaha a help to purity A I.167; IV.167; Dhs 1348. --ûpaddava a disaster to religious life, succumbing to worldly desires M III.116. --vāsa state of chastity, holy & pure life; adj. living a pure life A I.253; J III.393; Kvu 93; DhA I.225.

Brahmacariyaka (adj.) [fr. brahmacariya] only in phrase ādi° leading to the highest purity of life D I.189, 191; III.284; A IV.166.

Brahmacariyavant (adj.) [fr. brahmacariya] leading the religious life, pure, chaste S I.182; Dh 267.

Brahmañña (adj.) [fr. brāhmaṇa] brahman, of the brahman rank; brahmanhood, of higher conduct, leading a pure life

D I.115 (at which passage DA I.286 includes Sāriputta, Moggallāna & Mahākassapa in this rank); M II.167; A I.143. -- abstr. der. brāhmaññā (nt.) higher or holy state, excellency of a virtuous life D I.166; Vin III.44; J IV.362 (=brāhmaṇa dhamma C.); brahmañña (nt.) D II.248; brahmaññā (f.) D III.72, 74; A I.142; & brahmaññattha (nt.) S III.192; V.25 sq., 195; A I.260 (brāhmaññattha).

[fr. brahma or brāhmaṇa] state of a brahman D III.145, 169; Dh 332, cp. DhA IV.33. -- Neg. a° D III.70, 71.

Brahmaññattha see brahmañña.

Brahmatta (nt.) [abstr. fr. brahma] state of a Brahma god, existence in the Br. world Vbh 337; Vism 301; VbhA 437; DhA I.110. brahmattabhāva is to be read as brahm'attabhāva (see under brahma).

Brahmattara at J III.207 (of a castle) is probably to be read brahmuttara "even higher than Brahmā," i. e. unsurpassed, magnificent. C. explns by suvaṇṇa- pāsāda.

Brahmavant (adj.) [fr. brahma] "having Brahmā," possessed or full of Brahmā; f. brahmavatī Np. Vism 434.

see brahmañ°.

Brāhmaṇa1

Brāhmaṇa1 [fr. brahma; cp. Vedic brāhmaṇa, der. fr. brahmán] a member of the Brahman caste; a Br. teacher. In the Buddhist terminology also used for a man leading a pure, sinless & ascetic life, often even syn. with arahant. -- On brāhmaṇas as a caste & their representation in the Jātaka collection see Fick, Sociale Gliederung; esp. ch. 8, pp. 117--162. -- Var. fanciful etymologies, consisting of a word--play, in P. definitions are e. g. "sattannaŋ dhammānaŋ bāhitattā br." (like def. of bhikkhu) Nd1 86=Nd2 464a (cp. Sn 519); ye keci bho--vādikā Nd1 249=Nd2 464b; brahā -- sukhavihāra -- jhāna -- jhāyin Miln 226; pāpaŋ bāhesuŋ D III.94; bāhita--pāpattā br. DhA III.84; ariyā bāhita--pāpattā br. DA I.244. -- pl. brāhmaṇāse Sn 1079 sq. -- Var. refQ in the Canon to all meanings of the term: D I.90, 94, 104, 119 sq., 136 (mahāsālā), 150 (°dūta), 247; III.44 sq., 61, 83 sq., 94 sq. (origin of), 147, 170, 258 (°mahāsālā), 270; M I.271 (°karaṇā dhammā), 280; II.84, 148, 177; III.60, 270 (a bhikkhu addressed as br.); S I.47, 54, 94 sq., 99 (°kumāra), 117, 125, 160 sq.; II.77, 259; IV.157; V.194; A I.66, 110, 163 (tevijjā); 166; II.176; III.221 sq. (brāhmaṇa--vagga); It 57 sq., 60, 98, 101; J III.194; IV.9; VI.521 sq.; Vbh 393 sq. For br. with the meaning "arahant" see also: Vin I.3; II.156 (br. parinibbuta); Th 1, 140, 221 (brahma--bandhu pure āsiŋ, idāni kho 'mhi brāhmaṇo); Dh 383 sq.; Sn passim (e.g. v. 142 kammanā hoti brāhmaṇo; 284 sq.); J IV.302 sq.; Miln 225. Ten kinds of Br. are pronounced to be apetā brahmaññā degraded fr. brahmanship J IV.361 sq. Diff. schools of br. teachers are enumd at D I.237 sq. (Tevijja Sutta). --brāhmaṇānaŋ pubbakā isayo mantānaŋ kattāro "the ten inspired Seers of old times, who composed the Vedic hymns"; their names are Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu Vin I.245; D I.104; A III.224; IV.61; cp. VvA 265. -- f. brāhmaṇī (n. or adj.) the wife of a brāhmaṇa D I.193; J V.127 (of a purohita or high priest); DhA I.33; IV.176; PvA 55, 61, 64. Freq. in
combn brāhmaṇī pajā this generation of brāhmaṇas, e. g. D I.249; A I.260; II.23 (see pajā).
--ibbhā Brahmins & Vaiśyas J VI.228 sq. --kumārikā a brahmin young girl J III.93. --kula a br. clan or family J II.85, 394, 411; III.147, 352; PvA 21, 61. --gahapatikā priests & laymen ("clerk & yeoman" Rh. D. in S.B.E. XI.258) D II.178; III.148, 153, 170 sq.; S I.59, 184; A I.110; Vin I.35; J I.83. --gāma a br. village Vin I.197; D I.87, 127; S I.111; J II.368; III.293; IV.276. --dhamma duty of a br.; see on contrast between Brahmaṇic & Buddhist view J IV.301 sq., cp. also SnA 312--325 (br.--dhammika--suta) & Fick, l. c. 124. --putta son of a br. PvA 62. --bhojana giving food (alms) to brahmans Vin I.44. --māṇava a young brahmin J IV.391. --rūpa (in) form of a br. PvA 63. --vaḍḍhakī a br. carpenter J IV.207. --vaṇṇin having the appearance of a brahmin Cp. X.10. --vācanaka a br. disputation, some sort of elocution show J I.318; IV.391. --vāṭaka circle of brahmins DhA IV.177 (v. l. °vādaka). --vāṇija a br. merchant PvA 113. --sacca a brahmanic (i. e. standard, holy) truth A II.176 (where the Buddha sets forth 4 such br. --saccāni, diff. from the usual 4 ariyasaccāni).

Brāhmaṇa2

Brāhmaṇa2 (nt.) [for brahmañña] state of a true brahman, "holiness supreme" Th 1, 631.

Sk. bravīti, Med. brūte; cp. Geiger, P.Gr. § 1412. Expld by Dhtp 366 as "vacane," by Dhtm 593 as "vācāyaŋ, viyattiyaŋ"] to say, tell, call; show, explain D I.95; Sn 308 sq.; Dh 383 sq.; Cp. VI.8; Miln 314, 327. -- Constructed with double acc. or with dat. of person & acc. of thing said (cp. Miln 233). -- Forms: Pres. 1st sg. brūmi It 33, 40; S 1033, 1042 sq. (expld as ācikkhāmi desemi paññāpemi etc. by Nd.); Pv I.23 (=kathemi PvA 11); Th 1, 214; 2nd sg. brūsi Sn 457, 1032, 1081; J II.48; Th 2, 58; 3rd sg. brūti Sn 122; imper. brūhi Th 1, 1266; Sn 1018, 1034, 1043; Miln 318. -- pret. abravi Sn 981; Th 1, 1275; J VI.269; Pv II.964 (v. l. abruvi); PvA 264; abruvi J III.62, and bravi J V.204; 3rd sg. med. bravittha Vv 5310 (=kathesi VvA 240); 1st sg. also abraviŋ Cp. II.68; 3rd pl. abravuŋ J V.112.

Brūmeti [possible Caus. fr. brūti, but as Geiger, P.Gr. 1412, rightly remarks "not critically sound"] to say D I.95 (expld as "brūmetū ti vadatu" DA I.265).

Brūhana (nt.) [fr. brūheti] expansion, increasing, spreading; cultivation, development (trs. & intrs.) Miln 313 (Kern, Toev. s. v. "amusement"); DhsA 332; VvA 20 (sukha°). Cp. upa°.

Brūhetar [n. ag. of brūheti] increaser; one who practises, is devoted to; in phrase brūhetā suññâgārānaŋ frequenter of solitary places; given up to solitary meditation M I.33, 213.

Brūheti [cp. Sk. bṛŋhayati; fr. brh2 to increase; Dhtp 346 & Dhtm 505: vuddhiyaŋ. Cp. brahant] to cause to grow, increase; hence: to promote, develop, practise, to put or devote oneself to; to look after, to foster, make enjoy; practically syn. with sevati; S I.198 (saddhaŋ); Sn 324 (kammāni); Dh 285 (imper. brūhaya=vaḍḍhaya DhA III.429); Ud 72; J I.289; Miln 313 (saddena sotaŋ br.); PvA 168 (vaḍḍheti+, for ābhāveti). -- Cp. anu°, pari°.

Bh.

Bha (indecl.) the letter or sound (syllable) bh; figuring in Bdhgh's exegesis of the N. Bhagavā as representing bhava, whereas ga stands for gamana, va for vanta KhA 109. -- Like ba° we often find bha° mixed up with pa°; -- see e. g. bhaṇḍa bhaṇḍati; bh represents b. in bhasta=Sk. basta, bhisa=Sk. bisa, bhusa=Sk. buśa. --bha--kāra the sound (or ending) °bha, which at Vin IV.7 is given as implying contempt or abuse, among other low terms (hīnā akkosā). This refers also to the sound (ending) °ya (see ya--kāra). The expln for this probably is that °bha is abstracted from words ending thus, where the word itself meant something inferior or contemptible, and this shade of meaning was regarded as inhering in the ending, not in the root of the word, as e. g. in ibbha (menial).

Bhakuṭi (f.) [cp. Epic Sk. bhrakuṭi from older bhṛkuti, bhrukuṭi or bhrūkuṭi] superciliousness Sn 485. J III.99; Vism 26 (°karaṇa); SnA 412. Der. bhākuṭika (q. v.). See also bhūkuṭi.

Bhakkha (--°) (adj.) [fr. bhakṣ] 1. eating, feeding on D III.41 (sāka° etc.); S I.69 (pahūta° voracious, of fire), 238 (kodha°); Pv I.91 (lohita--pubba°); Pug 55 (tiṇa°); Sdhp 388 (tiṇa°). -- 2. eatable, to be eaten; nt. °ŋ food, prey, in cpd. appa--bhakkha offering no food Vv 843 (appodaka+). -- pl. also bhakkhā (eatables) J II.14; IV.241 (similar context; =bhojana C.); Pv II.941 (=āhārā PvA 129). It is to be pointed out that bhakkhā occurs in poetry, in stock phrase "dibbā bhakkhā pātubhavanti"; cp. Vedic bhakṣa (m) feeding, partaking of food, esp. drink (of Soma), thus something extraordinary.

fr. bhaj, cp. Sk. bhakṣati & bhakṣayati; Dhtp 17 & 537 explns by "adana"] to eat, to feed upon Pv II.25 (pubba--lohitaŋ); DhA II.57 (vātaŋ). <-> inf. bhakkhituŋ J II.14. -- Caus. bhakkheti in same meaning J IV.349 (aor. bhakkhesuŋ); cp. BSk. bhakṣayati Divy 276.

Bhaga [Vedic bhaga, bhaj, see bhagavant etc.] luck, lot, fortune, only in cpd. dub° (adj.) unhappy, unpleasant, uncomfortable It 90; DA I.96 (°karaṇa). --bhaga (in verse "bhagehi ca vibhattavā" in exegesis of word "Bhagava") at DA I.34

read bhava, as read at id. p. Vism 210.

Bhagandala (& ā) [cp. late Sk. bhagandara] an ulcer, fistula Vin I.216, 272; Nd1 370. Has expln at Dhtm 204 "bhaganda secane hoti" ("comes from sprinkling") anything to do with our word?

Bhagalavant [of uncertain origin] N. of a mountain SnA 197 (loc. Bhagalavati pabbate). Occurs also as an assembly--hall under the N. of Bhagalavatī at D III.201. Cp. Kirfel, Kosmographie 196.

Bhagavant (adj. n.) [cp. Vedic bhagavant, fr. bhaga] fortunate, illustrious, sublime, as Ep. and title "Lord." Thus applied to the Buddha (amhākaŋ Bh.) and his predecessors. Occurs with extreme frequency; of fanciful exegetic explns of the term & its meaning we mention e. g. those at Nd1 142=Nd2 466; Vism 210 sq.; DA I.33 sq. Usual trs. Blessed One, Exalted One.

Bhaginī (f.) [Epic Sk. bhaginī] a sister J VI.32. The popular etym. of bh. as given at VbhA 108 is the same as that for bhātar, viz. "bhagatī ti bh." -- Cpd. bhagini--māla a "sister garland" (?) N. of a tree J VI.270 (=upari--bhaddaka).

Bhagga1

Bhagga1 [pp. of bhañj, Sk. bhagna] broken, in phrases "sabbā te phāsukā bhaggā" J I.493, which is applied metaphorically at Dh 154 (phāsukā=pāpakā?), expld DhA III.128 (artificially) by "avasesa--kilesa--phāsukā bhaggā"; further "bhaggā pāpakā dhammā" Vism 211; bhaggā kilesā Miln 44; and bhagga--rāga, °dosa etc. (in def. of Bhagavā) at Nd1 142=Nd2 466 B, quoted at Vism 211.

Bhagga2

Bhagga2 (nt.) [fr. bhaga; cp. Sk. & P. bhāgya] fortune, good luck, welfare, happiness Vism 210 (akāsi °ŋ ti garū ti Bhāgyavā etc.).

Bhaggava [cp. Sk. *bhārgava, a der. fr. bhṛgu, & bhargaḥ, of same root as Lat. fulgur lightning; Gr. flo/c light; Ger. blitzen, blank; Ags. blanca white horse, all of the idea of "shining, bright, radiant." -- How the meaning "potter" is connected with this meaning, is still a problem, perhaps we have to take the word merely as an Epithet at the one passage where it occurs, which happens to be in the Kumbhakāra--jātaka, v. 6, 7. i. e. the "Jātaka of the potter"] potter (?) J III.381, 382, in voc. bhaggava (m.) & bhaggavī (f.). The terms are not expld in C., evidently because somewhat obscure. According to Kern, Toev. s. v. the Sk. form in this meaning occurs at MBh. I.190, 47; Saddhp. 191 sq., MVastu III.347.

Bhaggavant (adj. n.) [fr. bhagga2, cp. Sk. & P. bhāgyavant] having good luck or auspices, fortunate; in def. of "Bhagavā" at Vism 210=DA I.34 ("bhāgyavā bhaggavā yutto"); with ref. to the 4 qualities implied in the word "bhagavā," which passage is alluded to at VvA 231 by remark "bhāgyavantat'ādīhi catūhi kāraṇehi Bhagavā."

Bhanga1

Bhanga1 (nt.) [cp. Sk. bhanga, which occurs already Atharva--veda XI. 6. 15 (see Zimmer. Altind. Leben 68), also Av. baŋha, Polish pienka hemp. On its possible etym. connection with Vedic śaṇa (Ath. Veda II. 4. 5) =P. saṇa & sāṇa hemp (=Gr. ka/nnabis, Ger. hanf, E. hemp) see Walde, Lat. Wtb. s. v. cannabis] hemp; coarse hempen cloth Vin I.58 (where combd with sāṇa).

Bhanga2

Bhanga2 (nt.) [cp. Class. Sk. bhanga, fr. bhañj: see bhañjati] 1. (lit.) breaking, breaking off, in sākhā° a layer of broken--off branches J III.407. -- 2. (fig.) breaking up, dissolution, disruption (see on form Cpd. 25, 66) Ps I.57 sq. (°ânupassanā insight into disruption), quoted & expld at Vism 640 sq.; VbhA 27 (°khaṇa); Sdhp 48, 78 (āsā°). Cp. vi°.

Bhangana & Bhangaloka [to bhanga1?] are vv. ll. of Npl. at Nd1 155 for Gangaṇa & Angaṇeka respectively. With misspelling bh>g, cp. bheṇḍaka>geṇḍaka.

Bhacca (adj.) [grd. fr. bhṛ, cp. Sk. bhṛtya] to be carried, kept or sustained A III.46 (=a dependant) J IV.301 (C. bharitabba). As Kern. Toev. s. v. bhacca points out this gāthā "bhaccā mātā pitā bandhū, yena jāto sa yeva so" is a distortion of MBh I.74, 110, where it runs "bhastrā mātā, pituḥ putro, yena jāto sa eva saḥ" (or is it bhrastā?).

to divide, partake etc.: see Caus. bhājeti & cp. vi°] to associate with (acc.), keep companionship with, follow, resort to; to be attached to (acc.), to love. Freq. syn. of sevati. The Dhtp & Dhtm mark the fig. meaning (bhaj2) by sevāyaŋ (Dhtp 61), sevāputhakkare (Dhtm 523) & saŋsevane (ib. 76), whilst the lit. (bhaj1) is expressed by vibhājane. -- Sn 958 (bhajato rittaŋ āsanaŋ; gen. sq. ppr.=sevato etc. Nd1 466); Dh 76, 303; Pug 26, 33; J I.216=III.510 (disā bh.) VI.358; Sdhp 275. -- Pot. bhaje Dh 76, 78, and bhajetha Dh 78 (=payirupāsetha), 208 in sense of imper.; hence 2nd sg. formed like Caus. as bhajehi J III.148 (C. bhajeyyāsi; cp. Geiger, P.Gr. 1392). <-> -- grd. bhajitabba Nd2 s. v. kāmaguṇā B (sevitabba, bh., bhāvetabba).

Bhajanā (f.) [fer. bhaj] resorting to, familiarity with Pug 20=Dhs 1326, cp. sam° & Dhs trsl. 345.

Bhajin (adj.) [fr. bhajati] loving, attached to, worshipping Nd1 142 (in expln of "Bhagavā").

Bhajjati [Vedic bhṛjjati, cp. Gr. fru/gw to roast, fru/ganon dry wood; Lat. frīgo to make dry] to roast, toast Vin IV.264; Dhtp 79 & Dhtm 94, expld by "pāke." <-> Caus. bhajjāpeti to have, or get roasted Vin IV.264; DhA I.224 (v. l. K. paccāpeti).

Bhañjaka (adj.) [fr. bhañjati] breaking, spoiling, destroying (attha°--visaŋvāda; cp. bhañjanaka) J III.499.

cp. Vedic bhañjati & bhanakti, roots with & without r, as Lat. frango=Goth. brikan=Ohg. brehhan, E. break, Sk. giri--bhraj breaking forth from the mountain; and Sk. bhanga, bhañji wave. -- The Dhtp. 68 paraphrases by "omaddana," Dhtm 73 by "avamaddana"] 1. (trs. & intrs.) to break Vin I.74 (phāsukā bhañjitabbā ribs to be broken); Dh 337 (mā bhañji=mā bhañjatu C.). Pv II.93 (sākhaŋ bhañjeyya =chindeyya PvA 114); PvA 277 (akkho bhañji the axle broke, intrs.). -- 2. to fold or furl (the lip): oṭṭhaŋ bh. J II.264. -- 3. (fig.) to break up, spoil, destroy, in atthaŋ bh. to destroy the good S IV.347 (cp. bhañjanaka). -- pp. bhagga1 (q. v.).

Bhañjana1

Bhañjana1 (nt.) [fr. bhañjati] breakage, breaking down, break, only in cpd. akkha° break of the axle Vism 32, 45; DhA I.375; PvA 277.

Bhañjana2

Bhañjana2 (nt.) [for byañjana, in composition; maybe graphical mistake] anointing, smearing, oiling, in gatta° and pāda°--bbhañjana--tela oil for rubbing the body and the feet Vism 100; VvA 295.

Bhañjanaka (nt.) [fr. bhañjana1] destroying, hurting, spoiling, in phrase attha° destroying the welfare (with ref. to the telling of lies) DhA III.356; VvA 72; cp. bhañjaka.

Bhañjanin (adj.) [fr. bhañj] breaking, destroying, in cakka° breaking the wheel, fig. breaking the state of harmony J V.112.

Bhaññam (J V.317) see bhā.

Bhaṭa [cp. Epic & Class. Sk. bhaṭa, fr, dial. bhaṭ to hire; originally the same as bhṛtya fr. bhṛta & bhṛti of bhṛ Dhtp 94, Dhtm 114. --bhaṭa=bhatyaŋ i. e. bhṛtyaŋ] servant, hireling, soldier Miln 240; VvA 305 (bhattavetana°). As to suggestion of bhaṭa occurring in phrase yathā--bhaṭaŋ (Kern. Toev. s. v. yathābhaṭaŋ) see discussion under yathā bhataŋ.
--patha service, employment, salary Vin IV.265; SnA 542.

Bhaṭṭha1

Bhaṭṭha1 [pp. of bhraŋś, see bhassati] dropped, fallen down J I.482; IV.222, 382; V.444. Cp. pari°.

Bhaṭṭha2

Bhaṭṭha2 [pp. of bhaṇ, for bhaṇita] spoken, said Vv 6319 (su°=subhāsita VvA 265). See also paccā° & pari°; cp. also next.

Bhaṭṭha3

Bhaṭṭha3 (?) [perhaps for bhatta?] wages, tip, donation J IV.261 (by C. expld as kathita, thus same as bhattha2). v. l. bhatta. Cp. Sk. bhāṭa & BSk. bhāṭaka MVastu III.37.

cp. Sk. bhaṇati; Ohg. ban=E. ban etc. "proclamation." See connections in Walde, Lat. Wtb. under fabula. -- Expld by Dhtp 111 as "bhaṇana." by Dhtm 162 as "bhāsana"] to speak, tell, proclaim (the nearest synonym is katheti: see Nd2 s. v. katheti) Dh 264; Pug 33, 56; DhA II.95. -- ppr. bhaṇanto Sn 397. Pot. bhaṇe Sn 1131 (=bhaṇeyya Nd2 469); Dh 224 (saccaŋ; =dīpeyya vohareyya DhA III.316). Also bhaṇeyya Sn 397. An old subjunctive form is bhaṇā- mase S I.209 (cp. Geiger, P.Gr. § 126). Prohib. mā bhāṇi. A Caus. form is bhāṇaye (Pot.) Sn 397.

Bhaṇana (nt.) [fr. bhaṇati] telling, speaking DhA IV.93 (°sīla, adj. wont to speak); Dhtp 111.

Bhaṇe (indecl.) [orig. 1st sg. pres. Med. of bhaṇati] "I say," used as an interjection of emphasis, like "to be sure," "look here." It is a familiar term of address, often used by a king to his subjects Vin I.240 (amhākaŋ kira bhaṇe vijite Bhaddiya--nagare), 241 (gaccha bhaṇe jānāhi . . .) Miln 21 (atthi bhaṇe añño koci paṇḍito . . .).

Bhaṇḍa (nt.) [cp. Epic Sk. bhāṇḍa] 1. stock in trade; collectively goods, wares, property, possessions, also "object" S I.43 (itthi bhaṇḍānaŋ uttamaŋ woman is the highest property), Nd2 38; J III.353 (yācita° object asked,=yāca); ThA 288 (id.); Vism 22. --bhaṇḍaŋ kiṇāti to buy goods VbhA 165. --bhaṇḍaŋ vikkiṇati to sell goods J I.377 (+paṭibhaṇḍaŋ dāpeti to receive goods in return); vikkiṇiya--bh. goods for sale DhA I.390. --assāmika° ownerless goods, unclaimed property J VI.348; ābharaṇa° trinkets, jewelry J III.221; piya° best goods, treasure J III.279; bahu° having many goods, rich in possessions Vin III.138; KhA 241 (of a bhikkhu); vara° best property or belongings Vin IV.225. -- 2. implement, article, instrument Vin II.142, 143 (where 3 kinds are distinguished: of wood, copper, & of earthenware), 170 (id.); Dāvs IV.50 (turiya°). -- In assa(hatthi°)--bhaṇḍa Vin I.85 sq., the meaning "horse (elephant--) trader (or owner)" does not seem clear; should we read paṇḍaka? Cp. bhaṇḍa=paṇḍa under bhaṇḍati.
--âgāra store house, warehouse, only in der. --âgārika keeper of stores Vin I.284; II.176; surveyor of the (royal) warehouses, royal treasurer (a higher court office: cp. Fick. Sociale Gliederung 101 sq.) J III.293; IV.43; V.117; Miln 37; DA I.21; PvA 2, 20. --āhāraka (trader) taking up goods DhA IV.60.

Bhaṇḍaka (adj. in sense of collect. nt.) [fr. bhaṇḍa] 1. article, implement; kīḷā° toys J VI.6. -- 2. belongings, property Vin IV.225. -- 3. trappings, in assa° horsetrappings J II.113.

cp. "paṇḍa bhaṇḍa paribhāse" Dhtp 568; Dhtm 798] to quarrel, abuse Vin I.76 (saddhiŋ); IV.277; Th 1, 933; SnA 357 (aññamaññaŋ).

Bhaṇḍana (nt.) [fr. bhaṇḍ, cp. BSk. bhāṇḍana Divy 164] quarrel, quarrelling, strife It 11; J III,149; Nd1 196; DhA I.55,

Bhaṇḍi [?] a certain plant or flower J V.420. Reading uncertain.

Bhaṇḍikā (f.) [fr. bhaṇḍaka, in collect. sense] collection of goods, heap, bundle; bhaṇḍikaŋ karoti to make into a heap J III.221, 437; or bhaṇḍikaŋ bandhati to tie into a bundle DhA II.254; VvA 187. sahassa° a heap of 1,000 kahāpaṇas J II.424; III.60; IV.2. -- Note. bhaṇḍika is v. l. at J III.41 for gaṇḍikā.

Bhaṇḍu (adj.) [etym. uncertain, dialectical or=paṇḍu?] bald--headed, close shaven Vin I.71 (°kamma shaving), 76 (kammāra°); J III.22; VI.538 (+tittira); Miln 11, 128.

Bhata (adj.) [cp. Epic Sk. bhṛta] 1. supported, fed, reared, maintained A III.46 (bhatā bhaccā "maintained are my dependents"); J V.330 (kicchā bh.), given by Kern, Toev. s. v. in meaning "full" with wrong ref. J VI.14. Cp. bharita.

Bhataka [cp. Epic Sk. bhṛtaka] a hired servant, hireling, servant Th 1, 606, 685, 1003; J III.446; Miln 379; DhA I,119, 233 (°vīthi servant street). See also Fick. Sociale Gliederung 158, 195, 196.

Bhati (f.) [cp. Vedic bhṛti, fr. bhṛ] wages, fee, pay J I.475; III.325, 446; DhA I.21, 70; Dhtp 94 (in expln of root bhaṭ, see bhaṭa).

Bhatikā (f.) [fr. bhati] fee J IV.184.

Bhatta (nt.) [cp. Epic & Class. Sk. bhakta, orig. pp. of bhajati] feeding, food, nourishment, meal Dh 185; Pug 28, 55; J II.15; V.170 (bhatta--manuñña--rūpaŋ for bhattaŋ--); Vism 66 (where 14 kinds enumd, i. e. sangha°, uddesa° etc.); Sdhp 118. --ucchiṭṭha° food thrown away PvA 173; uddesa° special food Vin I.58=96, cp. II.175; devasika° daily food (as fee or wages) DA I.296 (=bhatta--vetana); dhura° a meal to which a bhikkhu is invited as leader of others, i. e. a responsible meal J I.449; III.97 (v. l. dhuva°); dhuva° constant supply of food Vin I.25, 243.
--agga [cp. BSk. bhaktāgra Divy 335; MVastu II.478] a refectory Vin I.44; M I.28; J V.334. --ammaṇa food trough J VI.381. --âbhihāra gift of food S I.82. --uddesaka (thera) (an elder) who supervises the distribution of food, a superintendent of meals Vism 388, DhA I.244. --kāraka one who prepares the meal or food, a cook, butler J I.150 sq.; V.296; VI.349; DA I.157. --kicca "meal--performance," meal (cp. BSk. bhaktakṛtya Divy 185) J I.87; Miln 9; Vism 278 (kata° after the meal, cp. kata II.1. a); PvA 76. --kilamatha fatigue after eating SnA 58 (cp. °sammada). --gāma a village giving tribute or service DhA I.398. --dāna gift of a meal PvA 54. --puṭa a bag with food J II.82, 203; III.200; DA I.270. Cp. puṭabhatta. --puṭaka same KhA 44; VbhA 234; Vism 251. --bhoga enjoyment of food S I.92. --randhaka a cook J IV.431. --vissagga serving a meal, meal--function, participation at a meal Vin IV.263; Pv III.29 (so read for vissatta; expld at PvA 184 by bhattakicca & bhuñjana); Miln 9; SnA 19, 140. --vetana service for food, food as wages (cp. bhaktā--dāsa a slave working for food Manu VIII.415, see Fick. Sociale Gliederung p. 197), in general "hire, wages," also "professional fee" D III.191; Vin III.222 (rañño bh--v.--āhāro "in the King's pay"); J IV.132 sq., Miln 379; DhA I.25 (to a physician); VvA 305. --velā meal--time SnA 111. --sammada drowsiness after a meal S I.7; J VI.57; Vbh 352; Vism 278, 295. --sālā hall for meals, refectory Vism 72.

Bhattar [Vedic bhartṛ to bhṛ] a husband; nom. sg. bhattā Th 2, 413; J V.104, 260 (here in meaning "supporter"); VI.492; gen. bhattu J V.169, 170; acc. bhattāraŋ Th 2, 412.

Bhattavant (adj.) [fr. *bhakta, pp. of bhajati] possessing reverence or worship(pers), worshipful, adored; in a (late) verse analysing fancifully the word "Bhagavant," at DA I.34=Vism 210 sq. Expld at Vism 212 by "bhaji--sevi--bahulaŋ karoti."

Bhatti (f.) [cp. Vedic & Class. Sk. bhakti, fr. bhaj: see bhajati] 1. devotion, attachment, fondness Pug 20= Dhs 1326 (cp. Dhs trsl. 345); Pug 65; J V.340 (=sineha C.); VI.349; VvA 353, 354. -- 2. in bhatti--kata Th 2, 413 it means "service," thus "doing service" (or "rendered a servant"?). -- 3. of uncertain meaning in bhatti--kamma, probably "making lines, decoration, ornamentation" Vin II.113 (°kamma--kata decorated), I.51. The reading is uncertain, may be bhati° (? Kern, Toev. s. v. trsls

"patchwork"?). Cp. vi°.

Bhattika (adj.) (--°) [fr. bhatta] in dhuva° being in constant supply of food, being a regular attendant (servant) or adviser Vin II.15. Also at ThA 267 in meaning "being a servant, working for food" in expln of bhattikatā (=kata--sāmi--bhattikā), said of a toiling housewife.

Bhattimant (adj.) [from bhatti] 1. devoted? 2. discerning, analytical, perspicacious? Th 1, 370; Com. has: yathānusiṭṭhaŋ paṭipattiyā tattha bhattimā nāma.

[a secondary adj. formation from address bhaddaŋ (=bhadraŋ) te "hail to thee," cp. "bhaddaŋ vo" under bhadda 1] venerable, reverend. mostly in voc. as address "Sir, holy father" etc., to men of the Order. voc. sg. bhadante S I.216 (v. l. bhaddante); voc. pl. bhadantā DhA III.414. -- A contracted form of bhadante is bhante (q. v.). Note. In case of bhadanta being the corresp. of Sk. *bhavanta (for bhavān) we would suppose the change v>d and account for dd on grounds of pop. analogy after bhadda. See bhante. The pl. nom. from bhadantā is formed after bhadante, which was felt as a voc. of an a --stem with --e for --a as in Prk. Māgadhī.

Bhadantika (adj.) (--°) [fr. bhadanta] only in cpd. ehi°, lit. "one belonging to the (greeting) 'come hail to thee,'" i. e. one who accepts an invitation D III.40, M II.161; A I.295; II.206; Pug 55. See also under ehi.

Bhadara in °paṇḍu in °paṇḍu at A I.181 is to be read as badara°.

Bhadda(a) & Bhadra(b) (adj.) [cp. Vedic bhadra, on diff. forms see Geiger, P.Gr. § 532. Dhtp 143, 589 expls bhadd by "kalyāṇe"; whereas Dhtm 205 & 823 gives bhad (bhadd) with expln "kalyāṇa kammāni"] 1. auspicious, lucky, high, lofty, august, of good omen, reverend (in address to people of esteem), good, happy, fortunate D II.95(a); S I.117(b); Dh 143 sq.(b) (of a good, well--trained horse), 380(b) (id.); J VI.281(b) (24 bhadrā pāsakā or lucky throws of the dice); DhA I.33(a) (voc. bhadde=ayye). --bhadraŋ (nt.) something bringing luck, a good state, welfare; a good deed (=kalyāṇaŋ) Dh 120 (=bhadra--kamma, viz. kāyasucarita etc. DhA III.14); PvA 116 (=iṭṭhaŋ). Also as form of address "hail to thee," bhaddaŋ vo J V.260. -- 2. a kind of arrow (cp. Sk. bhalla) J II.275 (v. l. bhadra; so Kern, Toev. s. v.; but C. takes it as bhadda lucky, in neg. sense "unlucky, sinister," & expls by bībhaccha=awful). -- 3. bull (cp. Sk. bhadra, Halāyudha 5, 21) Th 1, 16, 173, 659.
--mukha one whose face brings blessings, a complimentary address, like "my noble &c friend!" [cp. BSk. bhadramukha; Divy frequent: see Index], M II.53; S I.74 (cp. K.S. I.100n) J II.261 (v. l. bhadda°); Vism 92 (v. l. SS bhadda°). --muttaka [cp. Sk. bhadramusta] a kind of fragrant grass (Cyperus rotundus) DA I.81; Abhp 599. --yuga a noble pair DhA I.95 (Kolita & Upatissa), --vāhana the auspicious (royal) vehicle (or carriage) Miln 4.

Bhaddaka(a) & Bhadraka(b) [fr. bhadda] 1. good, of good quality (opp. pāpaka) A IV.169(a). -- 2. honoured, of high repute J III.269(a) (=sambhāvita C.). -- 3. (m. nt.) a good thing, lucky or auspicious possession, a valuable. Appld to the 8 requisites (parikkhārā) of a Samaṇa at J V.254(b). -- On upari--bhaddaka (N. of a trQe J VI.269; C.=bhagini--mālā) see upari. -- At A IV.255 bhaddaka is given as one of the eight ingredients of the sun & moon; it may be gold (? cp. Kirfel, Kosmographie 190), or simply a term for a very valuable quality.

Bhanta [pp. of bham] swerving, swaying, staggering, deviating; always used of an uncontrolled car (ratha or yāna) Dh 222 (ratha=ativegena dhāvanta DhA III.301); (yāna=adanta akārita aviṇīta Nd1 145); DhsA 260 (°yāna). Cp. vi°.

Bhantatta (nt.) [fr. bhanta] turmoil, confusion Dhs 429 (=vibhanti--bhāva DhsA 260, so read for vibhatti°); cp. Dhs trsl. 120.

Bhante [would correspond either to Sk. *bhavantaḥ (with ending °e as Māgadhism for °aḥ)=bhavān, or to P. bhadanta. In both cases we have a contraction. The expln bhante=bhadante (bhadantaḥ) is advocated by Pischel, Prk. Gr. §§ 165, 366b, intimated also by Weber, Bhagavatī 156 n. 3 (unable to explain --e); the expln bhante=bhavantah (see bhavaŋ) by Geiger, P.Gr. 983; hinted at by Weber loc. cit. (bhavantaḥ=bhagavantaḥ)] voc. of polite address: Sir, venerable Sir, used like

bhadante. Either abs. as voc.: Vin I.76; D II.154, 283; J II.111; III.46; Miln 19; or with another voc.: Miln 25; or with other oblique cases, as with nom. D I.179; DhA I.62. with gen. D I.179.

Bhabba (adj.) [grd of bhū, Sk. bhavya] 1. able, capable, fit for (--° or with dat. or inf.); abhabba unfit, incapable; Vin I.17; S III.27 (dukkha--kkhayāya); IV.89 (id.); Pug 12, 13; Vism 116 (bhikkhu), neg. It 106 (antakiriyāya), 117 (phuṭṭhuŋ sambodhiŋ); J I.106 (°puggala a person unfit for the higher truths & salvation). bhabbâbhabba nt & unfit people Nd2 2353=Vism 205, expld at Vbh 341, 342 by "bhabbā niyāmaŋ okkamituŋ kusalesu dhammesu sammattaŋ." -- 2. possible (& abhabba impossible) M III.215 (kammaŋ bhabbaābhāsa apparently possible). -- See also abhabba.

Bhabbatā (f.) [abstr. fr. bhabba] possibility; neg. a° impossibility Sn 232; KhA 191; VvA 208.

on etym. see K.Z. IV.443; VI.152. Expld at Dhtp 219 by "anavaṭṭhāne," i. e. unsettledness] to spin (of a wheel), to whirl about, to roam Dh 371 (mā te kāmaguṇe bhamassu cittaŋ); J I.414; III.206= IV.4 (cakkaŋ matthake); IV.6 (kumbha--kāra--cakkaŋ iva bh.); V.478. -- pp. bhanta. -- Caus. bhameti to make whirl Vism 142 (cakkaŋ).

Bhamara [cp. Epic & Class. Sk. bhramara; either to bhram (semantically quick, unsteady motion=confused noise), cp. Gr. fo/rmigc zither; or perhaps for *bramara to Ohg. bremo=Ger. bremse gadfly, bremen=brummen to hum; Gr. bro/mos thunder, Lat. fremo to growl, roar: see Walde, Lat. Wtb. s. v. fremo] 1. a bee J V.205 (°vaṇṇa bee--coloured, i. e. of black colour, in expln of kaṇha); Th 2, 252. Usually in similes, e. g. at Dh 49 (cp. DhA I.374 sq.); Vism 142, 152; SnA 139. -- 2. in bhamara--tanti "the string that sounds," one of the seven strings of the lute J II.253, cp. VvA 140.

Bhamarikā (f.) [fr. bhamara] a humming top J V.478.

Bhamu (f.) [secondary formation after bhamuka] eyebrow J VI.476 (ṭhita°), 482 (nīla°).

(f.) [cp. Vedic bhrū; the Pali word is possibly a compn of bhrū+mukha with dissimilation of first u to a] eyebrow Th 11, 232=S I.132 pamukh--; J IV.18 (in expln of su--bbhū=su--bhamukhā in C., Fausböll puts "bhamuka"? Kern on this passage quotes BSk. bhrūmukha, see Toev. s. v.); VI.503 (aḷāra° for pamukha); DhA III.102; IV.90, 197=J V.434; SnA 285.

Bhaya (nt.) [fr. bhī, cp. Vedic bhaya, P. bhāyati] fear, fright, dread A II.15 (jāti--maraṇa°); D III.148, 182; Dh 39, 123, 212 sq., 283; Nd1 371, 409; Pug 56; Vism 512; KhA 108; SnA 155; DhA III.23. There are some lengthy enumns of objects causing fear (sometimes under term mahabbhaya, mahā--bhaya), e. g. one of 17 at Miln 196, one of 16 (four times four) at A II.121 sq., the same in essence, but in different order at Nd2 470, and at VbhA 502; one of 16 (with remark "ādi," and so on) at Vism 645. Shorter combns are to be found at Sn 964 (5, viz. ḍaŋsā, adhipātā, siriŋsapā, manussaphassā, catuppādā); Vbh 379 (5, viz. ājīvika°, asiloka°, parisa--sārajja°, maraṇa°, duggati°, expld at VbhA 505 sq.), 376 (4: jāti°, jarā°, vyādhi°, maraṇa°) 367 (3: jāti°, jarā°, maraṇ°); Nd1 402 (2: diṭṭha--dhammikaŋ & samparāyikaŋ bh.). --abhaya absence of fear, safety Vin I.75 (abhay--ûvara for abhaya--vara?); Dh 317; J I.150; DhA III.491.
--ñāṇa insight into what is to be feared: see Cpd. 66. --dassāvin seeing or realising an object of fear, i. e. danger Vbh 244, 247 and passim. --dassin id. Dh 31, 317. --bherava fear & dismay M I.17 (=citt'uttrasassa ca bhayānak'ārammaṇassa adhivacanaŋ MA 113), N. of Suttanta No. 4 in Majjhima (pp. 16 sq.), quoted at Vism 202; SnA 206.

Bhayānaka (adj.) [fr. bhaya, cp. Epic Sk. bhayānaka] frightful, horrible J III.428; MA 113; PvA 24 (as °ika); Sdhp 7, 208. -- nt. °ŋ something awful Nd2 470 (in def. of bhaya).

a word imitating a confused sound M I.128; otherwise contracted to babbhara (q. v.).

Bhara (adj.) (--°) [fr. bhṛ] "bearing" in act. & pass. meaning, i. e. supporting or being supported; only in cpd. dubbhara hard to support A V.159, 161 (v. l. dubhara), and subhara easy to support Th 1, 926 (trsl. "of frugal ways").

Bharaṇa (nt.) [fr. bhṛ, Epic Sk. bharaṇa] bearing, supporting, maintenance Dhtm 346 (in expln of bhṛ); Abhp 1053.

Bharatā (f.) [abstr. fr. bhara] only in cpd. dub° difficulty to support, state of being hard to maintain, synonymous with kosajja at A IV.280, and kuhanā at A V.159, 161. -- opp. subharatā A IV.280.

cp. Lat. fero, Gr. fe/rw, Av. baraiti, Oir. berim, Goth. bairan=to bear, Ger. gebāren. Dhtm expls simply by "bharena"] to bear, support, feed, maintain J V.260 (mama bharatha, ahaŋ bhattā bhavāmi vo; C. explns as "maŋ icchatha"). -- pp. bhata. See also bhaṭa, bhara, bharita, and Der. fr. bhār°. A curious Passive form is anu--bhīramāna (ppr.) M III.123 (chatta: a parasol being spread out), on which see Geiger, P.Gr. § 52, 5; 175 n. 3, 191.

Bharita (adj.) [lit. made to bear, i. e. heavy with etc. Cp. formations bhār°, fr. bharati] filled with (--°) J I.2 (suvaṇṇa--rajata° gabbha); IV.489 (udaka°); V.275 (kimi°); SnA 494 (vāta°); ThA 283 (kuṇapa°).

Bhariyā (f.) [fr. bhṛ, Vedic bhāryā] a wife (lit. one who is supported) D III.190; It 36; J III.511; DhA I.329.

Bharu [a dial. (inscription) word, cp. Kern, Toev. s. v.] sea, in two names for a town and a kingdom viz. Bharukaccha Nd1 155; J II.188; IV.137, and Bharu--raṭṭha J II.169 sq., a kingdom which is said to have been swallowed up by the sea. -- Also in N. of the King of that country Bharu--rājā J II.171 (v. l. Kuru°). -- Der. Bhārukacchaka an inhabitant of Bharukaccha DhsA 305 (so read at Expos. II.401).

Bhallaka [lit. from the Bhalla people] a kind of copper, enumd under the eight pisāca--lohāni, or copper coming from the Piśāca country VbhA 63 (is reading correct?). It is doubtful whether we should not read mallaka, cp. malla.

Bhallāṭaka [cp. Epic Sk. bhallātaka] the marking nut plant Semicarpus anacardium J VI.578.

Bhava [cp. Sk. bhava, as philosophical term late, but as N. of a deity Vedic; of bhū, see bhavati] "becoming," (form of) rebirth, (state of) existence, a "life." There are 3 states of existence conventionally enumd as kāma°, rūpa°, arūpa° or sensual existence, deva--corporeal, & formless existence (cp. rūpa) D II.57; III.216; S II.3; IV.258; A II.223; III.444; Nd1 48; Nd2 s. v. dhātu B.; Vism 210=DA I.34; Vism 529; VbhA 204. -- Another view is represented by the division of bhava into kamma° and upapatti° (uppatti°), or the active functioning of a life in relation to the fruitional, or resultant way of the next life (cp. Cpd. 43) Vbh 137; Vism 571; VbhA 183; also in def. of bhava at Nd2 471 (kamma° and paṭisandhika punabbhava). -- In the "causal chain" (Paṭicca--samuppāda, q. v.) bhava is represented as condition of birth (jāti), or resultant force for new birth. -- See Sn 361, 514, 742, 839, 923, 1055, 1133; Dh 348; Nd1 274; Vbh 294, 358; Vism 556 sq.; DhA IV.221; Sdhp 33, 333, 335. -- On itibhav'<-> âbhava see iti, and add ref. Vbh 375. -- A remarkable use of bhava as nt. (obstr.) to bhū (in cpd.) is to be noted in the def. given by Bdhgh. of divya=divi bhavaŋ (for divi--bhū) KhA 227; SnA 199; and mānasaŋ=manasi bhavaŋ (for manasi--bhū) KhA 248, cp. Pāṇini IV.3, 53. Similarly āroga bhava health DhA I.328 for °bhava. -- Cp. anu°, vi°, sam°.
--agga the best (state of) existence, the highest point of existence (among the gods) J III.84; Vbh 426; Miln 132; KhA 179, 249; SnA 17, 41, 507; often as highest "heaven" as opposed to Avīci, the lowest hell; thus at J IV.182; VI.354; Miln 336. --anga constituent of becoming, function of being, functional state of subconsciousness, i. e. subliminal consciousness or subconscious life--continuum, the vital continuum in the absence of any process [of mind, or attention] (thus Mrs. Rh. D. in Expos. 185 n.), subconscious individual life. See on term Cpd. 26 sq., 265--267; & cp. Dhs trsl. 134. -- J VI.82; Miln 299 sq.; Vism 164, 676; DhsA 72, 140, 269; DhA I.23; VbhA 81, 156 sq., 406. --antaga "gone to the ends of existence," past existence, Ep. of the Bhagavan Buddha Vism 210. --antara an existence interval, i. e. transition fr. one life to another, a previous or subsequent life Vism 553 sq. --âbhava this or that life, any form of existence some sort of existence Sn 1060, 1068; Nd1 48, 109, 284; Nd2 472, 664 A; Th 1, 784 (ThA mahantāmahanta bh.) ThA 71 (Ap. v. 30); VbhA 501. --āsava the intoxicant of existence D III.216; Vbh 364, 373. --uppatti coming into (a new) ex. -- Four such bh.--uppattis lead to rebirth among the foll. gods: the paritt'--ābhā devā, the appamāṇ'ābhā d., the sankiliṭṭh'--ābhā d., the parisuddh'--ābhā d. M III.147. --esanā longing for rebirth D III.216, 270. --ogha the flood of rebirth (see ogha) Nd1 57, 159; Vism 480. --cakka the wheel or round of rebirth, equivalent to the Paṭicca--samuppāda Vism 529, 576 sq.; in the same context at VbhA 138, 194 sq. --carimakā the last rebirth Vism 291. --taṇhā craving for rebirth D III.212, 216, 274; S V.432; Sn 746; Vbh 101, 358, 365; Th 2, 458; ThA 282; VbhA III.133. --netti [cp. BSk. bhava--netrī M. Vastu II.307; °netrika III.337] leader to renewed ex., guide to ex. Vin I.231; It

38; Dhs 1059÷ (cp. DhsA 364=bhava--rajju). --saŋyojana the fetter of rebirth: see arahant II. C. --salla the sting or dart of rebirth Dh 351 (=sabbāni bhavagāmīni sallāni DhA IV.70). --sāta (pl. sātāni) the pleasures of ex., variously enumd in sets of from one to six at Nd1 30. --ssita at J V.371 read with v. l. as ghaṭa--ssita.

to become, cp. Sk. bhūmi earth; Gr. fu/sis nature (physical), fu/omai to grow; Lat. fui I have been, futurus=future; Oir. buith to be; Ags. būan=Goth. bauan to live, Ger. bauen, also Ags. bȳldan=to build; Lith. búti to be, būtas house Dhtp 1: bhū sattāyaŋ] to become, to be, exist, behave etc. (cp. Nd2 474= sambhavati jāyati nibbattati pātu--bhavati). -- I. Forms. There are two bases used side by side, viz. bhav° and (contracted) ho°, the latter especially in the (later) Gāthā style and poetry in general, also as archaic in prose, whereas bhav° forms are older. On compounds with prepositions, as regards inflection, see Geiger, P.Gr. §§ 1312, 1513; and cp. anubhavati, abhibhavati, abhisaŋ°, pa° (also pahoti, pahūta), pari°, vi°, saŋ°. -- 1. Pres. ind. bhavāmi Sn 511 & homi J III.260; 2nd bhavasi & hosī M III.140; Vv 8420; 3rd bhavati freq.; Sn 36 (where Nd2 474 with v. l. BB of Sn reads bhavanti; Divy p. 294 also reads bhavanti snehāḥ as conjecture of Cowell's for MSS. bhavati); Dh 249, 375; & hoti freq.; 1st pl. homa Pv I.118; 2nd hotha J I.307; 3rd bhavanti & honti freq. -- imper. 2nd sg. bhava Sn 337, 340, 701; Dh 236; Th 2, 8; bhavāhi Sn 510; hohi Sn 31; M III.134; J I.32; PvA 89. 3rd sg. hotu Sn 224; J III.150; PvA 13; Miln 18. pl. 1st med. bhavāmase Th 1, 1128; Sn 32; 2nd pl. bhavatha J II.218, bhavātha Sn 692; Dh 144; hotha Dh 243; Dh II.141; J II.302; DhA I.57; 3rd pl. bhavantu Sn 145; hontu J II.4. Pot. 1st sg. bhaveyyaŋ J VI.364; 2nd bhaveyyāsi Ud 91; PvA 11; 3rd bhave Sn 716, bhaveyya J II.159; DhA I.329, & hupeyya Vin I.8 (for huveyya: see Geiger, P.Gr. § 396 & 1312); pl. 1st bhaveyyāma; 2nd bhavetha Sn 1073, 3rd bhaveyyuŋ Sn 906. -- ppr.
bhavaŋ Sn 92, & bhavanto Sn 968; f. hontī PvA 79. -- fut. 1st sg. bhavissāmi PvA 49, hessāmi Th 2, 460 (ThA 283 reads bhavissāmi), & hessaŋ Th 1, 1100; J III.224; Pv I.105; 2nd bhavissasi PvA 16, hohisi Pv I.33; 3rd bhavissati Dh 228, 264; DhA II.82, hessati J III.279 & med. hessate Mhvs 25, 97, hehitī Bu II.10=A I.4; Vv 6332; & hossati (in pahossati fr. pahoti DhA III.254); 1st pl. bhavissāma Dh 200; 2nd hessatha S IV.179; 3rd bhavissanti freq. -- Cond. 1st sg. abhavissaŋ J I.470; 2nd abhavissa J II.11; III.30; 3rd abhavissa It 37; Vin I.13; D II.57; M III.163; J I.267; II.112 (na bhavissa=nābhavissa?); 3rd pl. abhavissaŋsu Vin I.13. 1st aor. (orig. pret. of *huvati, cp. hupeyya Pot.; see Geiger P.Gr. 1312, 1622): 1st sg. ahuvā S I.36, with by--form (see aor.) ahuvāsiŋ Vv 826; 2nd ahuvā ibid., 3rd ahuvā Vv 8124; J II.106; III.131; 1st pl. ahuvāma M I.93; II.214, & ahuvamha ibid.; 2nd ahuvattha S IV.112; M I.445; DhA I.57. <-> 2nd aor. (simple aor., with pret. endings): 1st sg. ahuŋ Pv II.32 (v. l. BB ahu) (=ahosiŋ PvA 83); 2nd ahu (sk. abhūḥ) Pv II.35; 3rd ahū (Sk. abhūt) Sn 139, 312, 504 and passim; Pv I.23, & ahu Pv I.93; I.113; & bhavi DhA I.329 (pātubhavi); 1st pl. ahumhā (Sk. abhūma) Pv I.116, & ahumha J I.362; DhA I.57. -- 3rd aor. (s aor.) 1st sg. ahosiŋ Th 1, 620; J I.106; VvA 321: PvA 10 (=āsiŋ); 2nd ahosi J I.107; 3rd ahosi Sn 835; Vin I.23; 1st pl. ahesumha M I.265; 3rd ahesuŋ D II.5; Vv 744; J I.149; DhA I.327; & bhaviŋsu (Sk. abhāviṣuḥ) DhA IV.15. -- Of medial forms we mention the 1st pl. pres. bhavāmahe Mhvs I.65, and the 3rd sg, pret. ahuvattha VvA 103. -- Inf. bhavituŋ Sn 552, & hetuye Bu II.10. -- ger. bhavitvā Sn 56, hutvā Sn 43, & hutvāna Sn 281. -- grd. bhavitabba J I.440; VI.368; hotabba Vin I.46; bhabba (Sk. bhavya); see sep.; bhuyya see cpd. abhibhuyya. -- Caus. bhāveti see sep. -- pp. bhūta. Note. In compn with nouns or adjectives the final vowel of these is changed into ī, as in combn of the same with the root kṛ, e. g. bhasmībhavati to be reduced to ashes, cp. bhasmī--karaṇa s. v. bhasma, etc. -- II. Meanings. In general the meaning "to become, to get" prevails, but many shades of it are possible according to context & combinations. It is impossible & unnecessary to enumerate all shades of meaning, only a few idiomatic uses may be pointed out. -- 1. to happen, to occur, to befall J VI.368. -- 2. The fut. bhavissati "is certainly," "must be" DhA III.171 (sātthikā desanā bh.); Miln 40 (mātā ti pi na bh.). <-> 3. Imper. hotu as adv. "very well" Miln 18 (hotu bhante very well, sir). -- 4. aor. in meaning and as substitute of āsiŋ, pret. of as to be; etad ahosi this occurred to him DhA I.399 (assā etad ahosi "this thought struck her").

Bhavatta (nt.) [abstr. fr. bhū] the fact of being, state, condition KhA 227.

Bhavana (nt.) [fr. bhū] dwelling, sphere, world, realm S I.206, Sn 810 (see expln Nd1 132: nerayikānaŋ nirayo bh. etc. & SnA 534: niray'ādi--bhede bhavane); Nd1 448 (Inda° the realm of Indra); J III.275 (nāga° the world of the Nāgas).

Bhavant [cp. Sk. (& Vedic) bhavant, used as pron. of the 2nd; but constructed with 3rd person of the verb. Probably a contraction fr. bhagavant, see Whitney, Altind. Gr. 456] pron. of polite address "Sir, Lord," or "venerable, honourable," or simply "you." Cases as follows (after Geiger, P.Gr. § 983): sg. nom. bhavaŋ Sn 486; D I.249; M I.484. nt. bhavaŋ M III.172. acc. bhavantaŋ Sn 597; D II.231; instr. bhotā D I.93, 110; S IV.120. gen. bhoto Sn 565; M I.486; voc. bhavaŋ D I.93 & bho

D I.93; M I.484; J II.26. See bho also sep. -- pl. nom. bhavanto Sn p. 107 (only as v. l.; T. bhagavanto), & bhonto ibid.; M II.2; Miln 25; acc. bhavante M II.3; instr. bhavantehi M III.13; gen. bhavataŋ M II.3; voc. bhonto Th 1, 832; M II.2; -- f. bhotī: sg. nom. bhotī Sn 988; J III.95; acc. bhotiŋ J VI.523; loc. bhotiyā ibid. voc. bhoti ibid.; D II.249. -- On form bhante see this.

Bhaveyya [cp. Class. Sk. bhavya] a sort of tree, perhaps Averrhoa carambola J VI.529.

Bhasati [cp. Epic Sk. bhaṣate] to bark (of dogs) J IV.182 (aor. bhasi; so read for T. bhusi). -- pp. bhasitaŋ (as n.) bark ibid. (mahā--bhasitaŋ bhasi, read for bhusita). See also bhusati.

Bhasita 1. see bhasati. -- 2. pp. of bhas "crumbled to ashes" see bhasma.

Bhasta [cp. Vedic basta] a he--goat J III.278.

Bhastā (f.) & bhasta (nt.) [cp. Class. Sk. bhastrā (also one MBh. passage), orig. n. ag. fr. bhas (to bark?), lit. bellower, blower] 1. a bellows Th 1, 1134; J VI.12 (vāta--puṇṇa--bhasta--camma, skin of bellows full of wind); SnA 171 (vāta--pūrita--bhastrā viya), 494 (vātabharita°); DhA I.442 (bhastaŋ dhamāpeti); Vism 287. -- 2. a sack Th 1, 1151; 2, 466 (T. reads gatta, but ThA 283 reads bhasta & expls as "camma--pasibbaka"); J III.346 (sattu°=sattu pasibbaka flour sack); V.45; ThA 212 (udaka°). biḷāra--bhastā a bag of catskin M I.128 (=biḷāra--camma--pasibbaka Bdhgh); Th 1, 1138.

(nt.) [cp. Vedic bhasman (adj.); Sk. bhasman (n.), originally ppr. of bhas to chew & thus n--stem. It has passed into the a--decl. in Pali, except in the loc. bhasmani (S I.169). Etymologically & semantically bhasman is either "chewing" or "anything chewed (small)," thus meaning particle, dust, sand, etc.; and bhas is another form of psā (cp. Sk. psā morsel of food, psāta hungry=P. chāta). Idg. *bhsā & *bhsam, represented in Gr. yw/xw to grind, ya/mmos & yw_xos sand; Lat. sabulum sand. The Dhtp 326 & Dhtm 452 explain bhas by bhasmīkaraṇa "reduce to ashes," a pp. of it is bhasita; it also occurs in Sk. loc. bhasi] ashes S I.169=Nd2 576 (loc. bhasmani); Vv 8444; J III.426; Vism 469 (in comparison).
--antāhuti (bhasm'ant'āhuti) "whose sacrifice ends in ashes" D I.55 (so read for bhassant°, according to DA I.166, & cp. Franke, Dīgha Nikāya p. 60); M I.515; S III.207. --âcchanna covered by ashes Dh 71 (=chārikāya paṭichanna DhA II.68); J VI.236 (. . . va pāvaka). --puṭa a sack for ashes DA I.267 (as expln for assa--puṭa of D. I.98; fanciful; see assa1). --bhāva "ashy" state, state of being crumbled to dust VvA 348.

Bhassa (nt.) [cp. Class. Sk. bhāṣya, of bhāṣ] speech, conversation, way of talking, disputation Sn 328 (v. l. for hassa); It 71; Miln 90; Vism 127 (grouped into fit talk, as the 10 kathā--vatthus, and unfit talk or gossip, as the 32 tiracchāna--kathā).
--kāraka one who makes talk, i. e. invites disputation, or one who gossips Vin I.1; Nd1 142; f. °kārikā Vin IV.230. --pavādaka one who proposes disputation, one who is fond of debate & discussions M I.161, 227 (°ika); Miln 4. --pavedin one experienced in debating Miln 90. --samācāra (good) conduct in speech, proficiency in disputation D III.106. --samussaya grandiloquence, proud talk Sn 245 (cp. SnA 288=att'ukkaŋsanatā ti vuttaŋ hoti).

Sk. bhraśyate] to fall down, drop, to droop (Dhtp 455 & Dhtm 695: adho--patane & adhopāte) J IV.223; VI.530. ppr. bhassamāna Miln 82; pret. 3rd sg. bhassittha J II.274 (cp. pabhassittha Vin II.135), & abhassittha S I.122 (so read for abhassatha). -- pp. bhaṭṭha1.

Bhassara (adj. n.) [fr. bhās] 1. (adj.) shining, resplendent J V.169 (C. pabhassara). -- 2. N. of a bird J VI.538 (=sata--haŋsa C.). -- Cp. ā°, pa°.

Bhā (f.) [cp. Vedic bhā & bhāḥ nt.] light, splendour; given as name of a jewel at an extremely doubtful passage J V.317, 318, where T. reads "vara taŋ bhañ ñam icchasi," & C. expls.: "bhā ti ratanass'etaŋ nāmaŋ." The v. l. for bhaññaŋ is bhuñjaŋ; the passage may be corrupt from "varatu bhavaŋ yam icchasi."

Bhākuṭika (adj.) [fr. bhakuṭi] knitting the eyebrows, frowning, only in redupl. cpd. bhākuṭika--bhākuṭiko frowning

continually, supercilious Vin II.11=III.181 (manda--mando+); Nd2 342 (korajika--korajiko+); Vism 26 (id.). -- f. bhākuṭikā a frown, frowning, superciliousness, def. at Vism 26 as "padhāna--parimathitabhāva--dassanena bhākuṭi [read bhakuṭi] --karaṇaŋ mukha--sankoco ti vuttaŋ hoti." It occurs in stock phrase bhākuṭikā bhākuṭiyaŋ kuhanā kuhāyanā in def. of kuhanā at Vbh 352=Vism 23, 25 (cp. Nd1 225), and at Nd2 342 D. See also VbhA 482 (bhākuṭikaraṇaŋ sīlam assā ti bhākuṭiko). The form bhākuṭiyaŋ (nt.) is originally the same as bhākuṭikā, only differentiated in C.--style. The def. at Vism 26 is "bhākuṭikassa bhāvo bhākuṭiyaŋ." The v. l. ibid. is bhākuṭitā. --bhākuṭikaŋ karoti to make a frowning face, to act superciliously Vism 105 (as a quality of one "dosa--carita").

Bhāga [cp. Vedic bhāga, fr. bhaj, bhajati] 1. part, portion, fraction, share Vin I.285; Sn 427 (sahassa--bhāgo maraṇassa=sahassaŋ bhāgānaŋ assā ti SnA 387; a thousand times a share of death, i. e. very near death, almost quite dead), 702 (v. l. SnA 492 for Sn samāna--bhāva, evenness, proportionate--ness); Vv 146 (=kummāsa--koṭṭhāsa VvA 62); Pv I.115 (aḍḍhi° one half); Vin IV.264. -- Cp. vi°. --bhāgaso (abl.--adv.) in parts, by parts, by portions, esp. in even portions, i. e. evenly, in proportion S I.193 (according to each one's share; cp. Th 1, 1242); M III.183; Vv 72; Miln 330, 415 (aneka° hundredfold or more). bhāgaso mita (of cities or dwelling--places etc.) evenly planned, well laid out, i. e. in squares Sn 300, 305 (nivesanāni suvibhattāni bhāgaso); J V.266 (cp. C. on p. 272)=Nd2 304III. D; Pv I.1013 (=bhāgato mita PvA 52). --bhāgabhatta apportioned food, ration DhA I.134. -- Cp. dobbhagga "disproportionateness," i. e. bad luck. -- 2. apportioned share (of money), fee, remuneration, always in term ācariya° (ācariyassa) the teacher's fee (usually consisting in 1,000 kahāpaṇas) J I.273; V.457; VI.178; Miln 10; DhA I.253. -- 3. division of space, quarter, side, place, region: disā° quarter of the compass Vin II.217; para° outside part KhA 206 =PvA 24 (kuḍḍānaŋ parabhāgā=tiro--kuḍḍā); pacchābhāgaŋ (acc. adv.) at the back part, behind PvA 114. -- fig. way, respect, in ubhato--bhāga--vimutta "free in both ways" D II.71; M I.477 (see Dial II.70; i. e. free both by insight and by the intellectual discipline of the 8 stages of Deliverance, the aṭṭha vimokkhā). -- 4. division of time, time, always --°, e. g. pubba° the past, apara° the future PvA 133; obl. cases adverbially: tena divasa--bhāgena (+ratti bhāgena) at that day (& that very night) Miln 18; apara--bhāge (loc.) in future J I.34; PvA 116.

Bhāgavant (adj.) [fr. bhāga, equal to bhāgin] sharing in, partaking of (gen.) Dh 19, 20 (sāmaññassa).

Bhāgin (adj.) [fr. bhāga. Cp. Vedic bhāgin] sharing in, partaking of (with gen.), endowed with; getting, receiving A II.80; III.42 (āyussa vaṇṇassa etc.); J I.87 (rasānaŋ); Miln 18 (sāmaññassa); Vism 150 (lābhassa); DhA II.90; VbhA 418 sq. (paññā as hāna--bhāginī, ṭhiti°, visesa° & nibbedha°). -- Also in def. of term Bhagavā at Nd1 142=Nd2 466=Vism 210. -- pl. bhāgino Pv III.112 (dukkhassa); PvA 18 (dānaphalassa), 175. -- Cp. bhāgavant, bhāgimant, bhāgiya.

Bhāgineyya [fr. bhaginī, Cp. Epic Sk. bhāgineya] sister's son, nephew Sn 695; J I.207; II.237; DhA I.14; PvA 215.

Bhāgimant (adj.) [a double adj. formation bhāgin+ mant] partaking in, sharing, possessing (with gen.) Th 2, 204 (dukkhassa); ThA 171 (=bhāgin).

Bhāgiya (adj.) (--°) [fr. bhāga, cp. bhāgin] connected with, conducive to, procuring; in foll. philos. terms: kusala° A I.11; hāna°, visesa° D III.274 sq.; hāna°, ṭhiti°, visesa°, nibbedha° Vism 15 (in verse), 88=Ps I.35. <-> Cp. BSk. mokṣa bhāgīya, nirvedha° Divy 50; mokṣa° ibid. 363.

Bhāgya (nt.) [cp. Epic & Class. Sk. bhāgya; fr. bhaga, see also contracted form bhagga2] good luck, fortune J V.484.

Bhāgyavant (adj.) [same as bhaggavant, only differentiated as being the Sk. form and thus distinguished as sep. word by Commentators] having good luck, auspicious, fortunate, in def. of term "Bhagavā" at DA I.34=Vism 210; also at VvA 231, where the abstr. bhāgyavantatā is formed as expln of the term. bhāgyavatā (f.) at Vism 211.

Bhājaka (adj.) (--°) [fr. bhajeti] distributing, one who distributes or one charged with the office of distributing clothes, food etc. among the Bhikkhus Vin I.285 (cīvara°); A III.275 (cīvara°, phala°, khajjaka°).

Bhājana1

Bhājana1 (nt.) [cp. Epic Sk. bhājana, fr. bhāj] a bowl, vessel, dish, usually earthenware, but also of other metal, e. g. gold (suvaṇṇa°) DA I.295; copper (tamba°) DhA I.395; bronze (kaŋsa°) Vism 142 (in simile). <-> Vin I.46; Sn 577 (pl. mattika--bhājanā); J II.272 (bhikkhā°); III.366 (id.), 471; V 293 (bhatta°); Miln 107; VvA 40, 292 (v. l. bhojana); PvA 104, 145, 251; Sdhp 571.
--vikati a special bowl J V.292 (so read for T. bhojana°); Vism 376.

Bhājana2

Bhājana2 (nt.) [fr. bhāj] division, dividing up, in pada° dividing of words, treating of words separately DhsA 343; similarly bhājaniyaŋ that which should be classed or divided DhsA 2, also in pada° division of a phrase DhsA 54.

Bhājita [pp. of bhājeti] divided, distributed; nt. that which has been dealt out or allotted, in cpd. bhājit--âbhājita A III.275.

Bhājeti [Caus. of bhajati, but to be taken as root by itself; cp. Dhtm 777 bhāja=puthakkare] to divide, distribute, deal out Vin IV.223 (ppr. bhājiyamāna); J I.265; DhsA 4 (fut. bhājessati) grd. bhājetabba Vin I.285. -- pp. bhājita.

Bhāṇa [fr. bhaṇati] reciting or preaching, in pada° reciting the verses of the Scriptures DhA II.95 (v. l. paṭibhāna); III.345; IV.18.
--vāra a section of the Scriptures, divided into such for purposes of recitation, "a recital" Vin I.14; II.247; DA 13; MA 2 (concerning the Bh. of Majjhima Nikāya); SnA 2 (of Sutta Nipāta), 608 (id.); DhsA 6 (of Dhammasanganī, cp. Expos. 8 n. 3), and frequently in other Commentaries & Expositionary Works.

Bhāṇaka1

Bhāṇaka1 (adj.--n.) [fr. bhaṇati] speaking; (n.) a reciter, repeater, preacher (of sections of the Scriptures), like Anguttara° Vism 74 sq.; Dīgha° DA I.15, 131; J I.59; Vism 36, 266; Jātaka° etc. Miln 341 sq.; Majjhima° Vism 95 (Revatthera), 275, 286, 431; Saŋyutta° Vism 313 (Cūḷa--Sivatthera). Unspecified at SnA 70 (Kalyāṇavihāravāsi--bhāṇaka--dahara--bhikkhu; reading doubtful). -- f. bhāṇikā Vin IV.285 (Thullanandā bahussutā bhāṇikā); also in cpd. mañju--bhāṇikā sweet--voiced, uttering sweet words J VI.422.

Bhāṇaka2

Bhāṇaka2 [cp. Sk. bhāṇḍaka a small box: Kathāsarits. 24, 163; & see Müller, P.Gr. p. 48] a jar Vin II.170 (loha°); III.90.

Bhāṇin (adj.) (--°) [fr. bhaṇati] speaking, reciting Sn 850 (manta° a reciter of the Mantras, one who knows the M. and speaks accordingly, i. e. speaking wisely, expld by SnA 549 as "mantāya pariggahetvā vācaŋ bhāsitā"); Dh 363 (id.; expld as "mantā vuccati paññā, tāya pana bhaṇana--sīlo" DhA IV.93). --ativela° speaking for an excessively long time, talking in excess J IV.247, 248.

Bhāṇeti Caus. of bhaṇati (q. v.) with 3rd praet. bhāṇi & pot. bhāṇaye.

Bhātar [cp. Vedic bhrātar=Av. bratar, Gr. fra/twr, Lat. frater, Goth. brōpar=Ohg. bruoder, E. brother] brother, nom. sg. bhātā Sn 296; J I.307; PvA 54, 64; gen. sg. bhātuno ThA 71 (Ap. V.36), & bhātussa Mhvs 8, 9; instr. bhātarā J I.308; acc. bhātaraŋ Sn 125; J I.307; loc. bhātari J III.56. -- nom. pl. bhātaro J I.307, & bhātuno Th 2, 408; acc. bhāte Dpvs VI.21. <-> In cpds. both bhāti° (. bhātisadisa like a brother J V.263), and bhātu° (: bhātu--jāyā brother's wife, sisterin--law J V.288; Vism 95). Cp. bhātika & bhātuka. On pop. etym. see bhaginī.

Dhtp 367, Dhtm 594: dittiyaŋ; Idg. *bhē, cp. Sk. bhāḥ nt. splendour, radiance, bhāsati to shine forth; Gr. fa/os light, fai/nw to

show etc.; Ags. bonian to polish=Ger. bohnen; also Sk. bhāla shine, splendour, =Ags. bael funeral pile] to shine (forth), to appear D II.205; Vv 352; J II.313. -- pp. bhāta: see vi°.

[fr. bhātar, cp. Class. Sk. bhrātṛka] lit. brotherly, i. e. a brother, often°--: "brother" -- (a) bhātika: J I.253 (jeṭṭhaka°); VI.32; DhA I.14 (°thera my Thera--brother or br.--thera), 101, 245; PvA 75. <-> (b) bhātiya: Vism 292 (dve °therā two Th. brothers). -- Cp. bhātuka.

Bhātuka [=bhātika, fr. Sk. bhrātṛka] brother, usually --°, viz. pati° brother--in--law, husband's brother J VI.152; putta° son & brother DhA I.314; sa° with the brother ThA 71 (Ap. V.36).

Bhānu (adj.) [cp. Vedic bhānu (m.) shine, light, ray; Epic Sk. also "sun"] light, bright red J III.62 (of the kaṇavera flower); VvA 175 (°raŋsi).

Bhānumant (adj.) [fr. bhānu, ray of light Vedic bhānumant, Ep. of Agni; also Epic Sk. the sun] luminous, brilliant; mostly of the sun; nom. bhānumā S I.196= Th 1, 1252; Vv 6417, 787 (=ādicca VvA 304); J I.183. acc. bhānumaŋ Sn 1016. -- The spelling is sometimes bhāṇumā.

Bhāyati [cp. Sk. bhayate, bhī, pres. redupl. bibheti; Idg. *bhei, cp. Av. bayente they frighten; Lith. bijotis to be afraid; Ohg. bibēn=Ger. beben. Nearest synonym is tras] to be afraid. Pres, Ind. 1st sg. bhāyāmi Th 1, 21; Sn p. 48; 2nd sg. bhāyasi Th 2, 248; 1st pl. bhāyāma J II.21; 3rd pl. bhāyanto Dh 129; Imper. 2nd pl. bhāyatha Ud 51; J III.4; Pot. 3rd sg. bhāye Sn 964 & bhāyeyya Miln 208; 3rd pl. bhāyeyyuŋ Miln 208. <-> Aor. 1st sg. bhāyiŋ DhA III.187; 2nd sg. bhāyi Th 1, 764; DhA III.187; & usually in Prohib. mā bhāyi do not be afraid S v.369; J I.222; DhA I.253. -- grd. bhāyitabba Nd2 s.v. kāmaguṇā B; DhA III.23. <-> Caus. I. bhāyayate to frighten J III.99 (C.: utraseti); Caus. II. bhāyāpeti J III.99, 210. -- pp. bhīta.

Bhāyitabbaka (adj.) [grd. of bhāyati+ka] to be feared, dreadful, fearful, Sdhp 95.

Bhāra [fr. bhṛ, Vedic bhāra; cp. bhara] 1. anything to carry, a load Vin III.278 (Bdhgh; dāru° a load of wood). bhāraŋ vahati to carry a load A I.84; VvA 23. --garu° a heavy load, as "adj." "carrying a heavy load" J V.439 (of a woman,=pregnant). --bhāratara (adj.<-> compar.) forming a heavier load Miln 155. -- Cp. ati°, sam°. -- 2. a load, cartload (as measure of quantity) VvA 12 (saṭṭhi--sakaṭa°--parimāṇa); PvA 102 (aneka°parimāṇa). -- 3. (fig.) a difficult thing, a burden or duty, i. e. a charge, business, office, task, affair Vism. 375; J I.292; II.399; IV.427; VI.413; DhA I.6, 111. Several bhārā or great tasks are mentioned exemplifying the meaning of "gambhīra" & "duddasa" (saccāni) at VbhA 141, viz. mahā--samuddaŋ manthetvā ojāya nīharaṇaŋ; Sineru--pādato vālikāya uddharaṇaŋ; pabbataŋ pīḷetvā rasassa nīharaṇaŋ. -- 4. (fig.) in metaphors for the burden of (the factors of renewed) existence (the khandhas and similar agents). Esp. in phrase panna--bhāra "one whose load (or burden) has been laid down," one who has attained Arahantship M I.139; A III.84; S I.233; Dh 402 (=ohita--khandha--bhāra DhA IV.168); Sn 626 (same expln at SnA 467), 914 (expld as patita--bhāra, oropita°, nikkhitta° Nd1 334, where 3 bhāras in this sense are distinguished, viz. khandha°, kilesa°, abhisankhāra°); Th 1, 1021. So at Vism 512 with ref. to the ariya--saccāni, viz. bhāro= dukkha--saccaŋ, bhār'ādānaŋ=samuda--saccaŋ, bhāranikkhepanaŋ=nirodha--s., bhāra--nikkhepan'upāya = magga--s. -- On bhāra in similes see J.P.T.S. 1907, 118.

--ādāna the taking up of a burden S III.25. --(m)oropana "laying down the load," i. e. delivery of a pregnant woman Bu II.115. --ṭṭha contained in a load, carried as a burden Vin III.47. --nikkhepana the laying down or taking off of a burden S III.25. --mocana delivery (of a pregnant woman) J I.19. --vāhin "burdenbearer," one who carries an office or has a responsibility A IV.24 (said of a bhikkhu). --hāra load--carrier, burdenbearer S III.25 sq.

Bhāraka (--°) [fr. bhāra] a load, only in cpd. gadrabha° a donkey--load (of goods) J II.109; DhA I.123.

Bhārataka [fr. bhara] "the petty descendants of Bhārata" or: load--carrier, porter (?) Ś IV.117 (indignantly applied to apprentices and other low class young men who honour the Mahā--Kaccāna).

Bhārika (adj.) [fr. bhāra] 1. loaded, heavy J V.84, 477; Miln 261. -- 2. full of, loaded down with (--°) VvA 314 (sineha°

hadaya). -- 3. grievous, serious, sorrowful PvA 82 (hadaya). -- 4. important Miln 240, 311. -- See bhāriya.

Bhārin (adj.) [fr. bhṛ, cp. bhāra] carrying, wearing, only in cpd. mālā° (māla°), wearing a garland (of flowers) J IV.60, 82; V.45; where it interchanges with °dhārin (e. g. Vv.323; v. l. at PvA 211; cp. BSk. °dhārin MVastu I.124). -- f. °bhārinī J III.530; VvA 12; and °bhārī Th 1, 459 (as v. l.; T. °dhārī). See also under mālā.

Bhāriya (adj.) [fr. bhāra Vedic bhārya to be nourished or supported; bhāryā wife] 1. heavy, weighty, grave, serious; always fig. with ref. to a serious offence, either as bhāriyaŋ pāpaŋ a terrible sin PvA 195, or bh. kammaŋ a grave deed, a sin DhA I.298, 329; II.56; III.120; VvA 68; or bhāriyaŋ alone (as nt.), something grave, a sin DhA I.64. Similarly with ati° as atibhāriyaŋ kammaŋ a very grave deed DhA I.70, or atibhāriyaŋ id. DhA I.186. -- 2. bhāriyā (=bhārikā, f. of bhāraka) carrying, fetching, bringing J VI.563 (phala°).

Bhārukacchaka see bharu°.

Bhāva [fr. bhū, cp. Vedic bhāva] 1. being, becoming, condition, nature; very rarely by itself (only in later & C. literature, as e. g. J I.295 thīnaŋ bhāvo, perhaps best to be translated as "women's character," taking bhāva=attabhāva); usually --°, denoting state or condition of, and representing an abstr. der. from the first part of the cpd. e. g. gadrabha° 'asininity' J II.109. Thus in connection with (a) adjectives: atthika° state of need PvA 120; ūna° depletion SnA 463; ekī° loneliness Vism 34; sithill° (for sithila° in conn. with kṛ & bhū) relaxation Vism 502. -- (b) adverbs. upari° high condition M I.45; pātu° appearance Sn 560; vinā° difference Sn 588. (c) nouns & noun--derivations: atta° individual state, life, character Sn 388 (=citta SnA 374); asaraṇa° state of not remembering DhA III.121; samaṇa° condition of a recluse Sn 551. -- (d) forms of verbs: nibbatta° fact of being reborn DhA III.121; magg' ārūḷha° the condition of having started on one's way VvA 64; baddha° that he was bound; suhita° that they were well J IV.279. The translation can give either a full sentence with "that it was" etc. (VvA 64: "that he had started on his way"), or a phrase like "the fact or state of," or use as an English abstract noun ending in --ness (atthika--bhāva needfulness, eki° loneliness), --ion (ūna° depletion, pātu° manifestation). --hood (atta° selfhood), or --ship (samaṇa° recluseship). <-> Similarly in Com. style: sampayutta--bhāvo (m.) DhA III.94, for *sampayuttattaŋ (abstr.); bhākuṭikassa bhāvo=bhakuṭiyaŋ Vism 26; sovacassassa bhāvo= sovacassatā KhA 148; mittassa bh.=mettaŋ KhA 248. Here sometimes bhava for bhāva. -- 2. (in pregnant, specifically Buddhistic sense) cultivation or production by thought, mental condition, esp. a set mental condition (see der. bhāvanā). Sometimes (restricted to Vin & J) in sense "thinking of someone," i. e. affection, love, sentiment. -- (a) in combn khanti, diṭṭhi, ruci, bhāva at Vin II.205; III.93; IV.3, 4. -- (b) in Jātaka passages: J V.237; VI.293 (bhāvaŋ karoti, with loc., to love). --abhāva (late, only in C. style) not being, absence, want PvA 25; abl. abhāvato through not being, in want of PvA 9, 17. --sabhāva (sva+bhāva) see sep.

Bhāvanā (f.) [fr. bhāveti, or fr. bhāva in meaning of bhāva 2, cp. Class. Sk. bhāvanā] producing, dwelling on something, putting one's thoughts to, application, developing by means of thought or meditation, cultivation by mind, culture. -- See on term Dhs trsl 261 (=2 240); Expos. I.217 (=DhsA 163); Cpd. 207 n. 2. <-> Cp. pari°, vi°, sam°. -- Vin I.294 (indriya°); D III.219 (three: kāya°, citta°, paññā°), 221, 225, 285, 291; S I.48; Dh 73, 301; J I.196 (mettā°); III.45 (id.); Nd1 143 (saññā°); Nett 91 (samatha--vipassanaŋ); Vbh 12, 16 sq., 199, 325; Vism 130 (karaṇa, bhāvanā, rakkhaṇa; here bh.=bringing out, keeping in existence), 314 (karuṇā°), 317 (upekkhā°); Miln 25 (°ŋ anuyuñjati); Sdhp 15, 216, 233, 451.
--ânuyoga application to meditation Vbh 244, 249. --ārāma joy of or pleasure in self culture A II.28. --bala power to increase the effect of meditation, power of self--culture A I.52; D III.213. --maya accomplished by culture practice; brought into existence by practice (of cultured thought), cp. Cpd. 207. D III.218, 219; Nett 8; with dānamaya & sīlamaya at It 19, 51; Vbh 135, 325. --vidhāna arrangement of process of culture DhsA 168=Vism 122.

Bhāvanīya (adj.) [grd. fr. bhāveti, but taken by Bdhgh as grd. formation fr. bhāvanā] "being as ought to be," to be cultivated, to be respected, in a self--composed state (cp. bhāvitatta) M I.33 (garu+; expld by Bdhgh as "addhā 'yam āyasmā jānaŋ jānāti passaŋ passatī ti evaŋ sambhāvanīyo" MA 156); S V.164; A III.110; Miln 373; PvA 9. See also under manobhāvanīya.

Bhāvita [pp. of bhāveti] developed, made to become by means of thought, cultured, well-balanced A V.299 (cittaŋ parittaŋ

abhāvitaŋ; opp. cittaŋ appamāṇaŋ subhāvitaŋ); Sn 516, 558.

Bhāvitatta1

Bhāvitatta1 (adj.) [bhāvita+attan] one whose attan (ātman) is bhāvita, i. e. well trained or composed. Attan here=citta (as PvA 139), thus "self--composed, well--balanced" A IV.26; Sn 277, 322, 1049; Dh 106, 107; Nd2 142; Nd2 475 B (indriyāni bh.); J II.112 (°bhāvanāya when the training of thought is perfect); Vism 185 (°bhāvana, adj. one of well--trained character), 267, 400 (+bahulī--kata); DhA I.122 (a°); ThA 164 (indriya°). See foll.

Bhāvitatta2

Bhāvitatta2 (nt.) [abstr. fr. bhāvita=*bhāvitattvaŋ] only neg. a° the fact of not developing or cultivating S III.153, 475; Pv II.966.

Bhāvin (adj.) [fr. bhāva, Epic Sk. bhāvin "imminent"] "having a being," going to be, as --° in avassa° sure to come to pass, inevitable J I.19. -- f. bhāvinī future VvA 314 (or is it bhāvanīya? cp. v. l. S bhāvaniyā).

Bhāveti [Caus. of bhū, bhavati] to beget, produce, increase, cultivate, develop (by means of thought & meditation), The Buddhist equivalent for mind--work as creative in idea, M I.293; cp. B.Psy p. 132. -- D II.79; M II.11 (cattāro sammappadhāne & iddhipāde); S I.188 (cittaŋ ekaggaŋ), Th 1, 83, 166 (ppr. bhāvayanto); Sn 341 (cittaŋ ekaggaŋ), 507 (ppr. bhāvayaŋ), 558 (grd. bhāvetabba), 1130 (ppr. bhāvento=āsevanto bahulī--karonto Nd2 476); Dh 87, 350, 370; J I.264 (mettaŋ), 415, II.22; Nd2 s. v. kāmaguṇā (p. 121) (where grd. in sequence "sevitabba, bhajitabba, bhāvetabba, bahulī--kātabba"); Pug 15, DhA III.171; Sdhp 48, 495. -- Pass. ppr. bhāviyamāna A II.140; KhA 148. -- pp. bhāvita.

Bhāsa [cp. Epic Sk. bhāsa] --sakuṇa a bird of prey, a vulture [Abhp. 645, 1049]; as one of the lucky omens enumd (under the so--called mangala--kathā) at KhA 118 (with v. l. SS. cāta° & vāca°, BB cāba°)=Nd1 87 (on Sn 790) (T. reads vāta°; v. l. SS vāpa°, BB chapa°).

Bhāsaka (adj.) (--°) [fr. bhāṣ] speaking DA I.52 (avaṇṇa° uttering words of blame).

Bhāsati1 [bhāṣ; Dhtp 317: vacane; Dhtm 467; vācāya] to speak, to say, to speak to, to call M I.227, Sn 158, 562, 722; Dh 1, 246, 258; also bhāsate Sn 452. --Pot. bhāseyya Vin II.189; Sn 451, 930; SnA 468 (for udīraye Dh 408); bhāse Dh 102; Sn 400; & bhāsaye A II.51= J V.509 (with gloss katheyya for joteyya=bhāseyya). -- Aor. abhāsi Vin IV.54; PvA 6, 17, 23, 69; 1st sg. also abhāsissaŋ (Cond.) Pv I.68 (=abhāsiŋ PvA 34); imper. pres. bhāsa Sn 346; ppr. bhāsamāne A II.51= J V.509; Sn 426; Dh 19; J IV.281 (perhaps better with v. l. as hasamāna); V.63; & bhāsanto Sn 543. -- grd. bhāsitabba A IV.115; Vism 127. -- Med. ind. pres. 2nd sg. bhāsase Vv 342; imper. pres. 2nd sg. bhāsassu M II.199. -- An apparent ger. form abhāsiya It 59, 60 (micchā vācaŋ abhāsiya) is problematic. It may be an old misspelling for ca bhāsiya, as a positive form is required by the sense. The vv. ll. however do not suggest anything else but abhāsiya; the editor of It suggests pa°. -- Cp. anu, o°, samanu°.

Bhāsati2 [bhās Dhtm 467: dittiyaŋ] to shine, shine forth, fill with splendour Sn 719 (2nd sg. fut. bhāsihi=bhāsissasi pakāsessasi SnA 499). Usually with prep. prefix pa° (so read at Pv I.109 for ca bh.). Cp. o°, vi°.

Bhāsana (nt.) [fr. bhāṣ] speaking, speech Dhtm 162; Sdhp 68.

Bhāsā (f.) [cp. Epic Sk. bhāṣā] speech, language, esp. vernacular, dialect J IV.279 (manussa° human speech), 392 (caṇḍāla°); KhA 101 (saka--saka°--anurūpa); SnA 397 (Milakkha°); DA I.176 (Kirātā--Yavanâdi--Millakkhānaŋ bhāsā); MA I.1 (Sīhaḷa°); VbhA 388 (18 dialects, of which 5 are mentioned; besides the Māgadhabhāsā).

Bhāsita [pp. of bhāsati1] spoken, said, uttered A V.194; Miln 28; DhA IV.93. -- (nt.) speech, word Dh 363; M I.432. Usually as su° & dub° (both adj. & nt.) well & badly spoken, or good & bad speech Vin I.172; M II.250; A I.102; II.51 (su°;

read bhāsita for bāsita); VI.226; Sn 252, 451, 657; J IV.247, 281 (su°, well spoken or good words); Pv II.620 (su°); PvA 83 (dub°).

Bhāsitar [n. ag. fr. bhāṣ] one who speaks, utters; a speaker S I.156; Pug 56; SnA 549.

Bhāsin (adj.) (--°) [cp. Epic Sk. bhāṣin] speaking A I.102 (dubbhāsita--bhāsin).

Bhāsura (adj.) [cp. Epic Sk. bhāsura fr. bhas] bright, shining, resplendent ThA 139, 212; VvA 12.

Bhiŋsa (adj.) [=Vedic bhīṣma, of which there are 4 P. forms, viz. the metathetic bhiŋsa, the shortened bhisma, the lengthened bhesma, and the contracted bhīsa (see bhīsana). Cp. also Sk.--P. bhīma; all of bhī] terrible; only in cpd. °rūpa (nt. & adj.) an awful sight; (of) terrific appearance, terrible, awful J III.242, 339; IV.271, 494.

Bhiŋsana & °ka (adj.) [the form with °ka is the canonic form, whereas bhiŋsana is younger. See bhiŋsa on connections] horrible, dreadful, awe--inspiring, causing fear. (a) bhiŋsanaka (usually combd with lomahaŋsa) D II.106=A IV.311; D II.157; Vin III.8; PvA 22; ThA 242 (°sabhāva=bhīmarūpa); J V.43. -- (b) bhiŋsana Pv IV.35 (+lomahaŋsa).

Bhiŋsā (f.) [fr. bhiŋsa] terror, fright; mahā--bhiŋsa (adj.) inspiring great terror D II.259. Cp. bhismā.

Bhiŋsikā (f.) [fr. bhiŋsa] frightful thing, terror, terrifying omen Mhvs 12, 12 (vividhā bhiŋsikā kari he brought divers terrors to pass).

Bhikkhaka [fr. bhikkhu, Cp. Epic Sk. bhikṣuka & f. bhikṣukī] a beggar, mendicant S I.182 (bh. brāhmaṇa); J VI.59 (v. l. BB. °uka); VbhA 327.

Bhikkhati [cp. Vedic bhikṣate, old desid. to bhaj; def. Dhtp 13 "yācane"] to beg alms, to beg, to ask for S I.176, 182 (so read for T. bhikkhavo); Dh 266; VbhA 327. -- ppr. med. bhikkhamāna Th 2, 123.

Bhikkhā (f.) [cp. Epic & Class. Sk. bhaikṣa of bhikṣ, adj. & nt.] begged food, alms, alms--begging; food Vin IV.94; Cp I.14; Vv 704 (ekāhā bh. food for one day); Miln 16; PvA 3, 75, 131 (kaṭacchu°); bhikkhāya carati to go out begging food [cp. Sk. bhaikṣaŋ carati] J III.82; V.75; PvA 51 & passim. --subhikkha (nt.) abundance of food D I.11. dubbhikkha (nt.) (& °ā f.) scantiness of alms, famine, scarcity of food, adj. famine--stricken (cp. Sk. durbhikṣaŋ) Vin II.175; III.87 (adj.); IV.23 (adj.); S IV.323, 324 (dvīhitikaŋ); A I.160; III.41; J II.149, 367; V.193; VI.487; Cp I.33 (adj.); Vism 415 (°pīḷita), 512 (f. in simile); KhA 218; DhA I.169; II.153 (f.); III.437 (°bhaya).
--āhāra food received by a mendicant J I.237 (=bhikkhu--āhāra?). --cariyā going about for alms, begging round Sn 700; PvA 146. --cāra=°cariyā Mhbv 28. --paññatti declaration of alms, announcement that food is to be given to the Sangha, a dedication of food Vin I.309.

Bhikkhu [cp. later Sk. bhikṣu, fr. bhikṣ] an almsman, a mendicant, a Buddhist monk or priest, a bhikkhu. <-> nom. sg. bhikkhu freq. passim; Vin III.40 (vuḍḍhapabbajita); A I.78 (thera bh., an elder bh.; and nava bh. a young bh.); III.299 (id.); IV.25 (id.); Sn 276, 360, 411 sq., 915 sq., 1041, 1104; Dh 31, 266 sq., 364 sq., 378; Vv 801; acc. bhikkhuŋ Vin III.174; Dh 362, & bhikkhunaŋ Sn 87, 88, 513; gen. dat. bhikkhuno A I.274; Sn 221, 810, 961; Dh 373; Pv I.1010; & bhikkhussa A I.230; Vin III.175; instr. bhikkhunā Sn 389. pl. nom. bhikkhū Vin II.150; III.175; D III.123; Vism 152 (in sim.); VbhA 305 (compared with amaccaputtā) & bhikkhavo Sn 384, 573; Dh 243, 283; acc. bhikkhu Sn p. 78; M I.84; Vv 2210; & bhikkhavo Sn 384, 573; gen. dat. bhikkhūnaŋ Vin III.285; D III.264; Sn 1015; Pv II.17; & bhikkhunaŋ S I.190; Th 1, 1231; instr. bhikkhūhi Vin III.175; loc. bhikkhūsu A IV.25, & bhikkhusu Th 1, 241, 1207; Dh 73; voc. bhikkhave (a Māgadhī form of nom. bhikkhavaḥ) Vin III.175; Sn p. 78; VvA 127; PvA 8, 39, 166; & bhikkhavo Sn 280, 385.
There are several allegorical etymologies (definitions) of the word bhikkhu, which occur frequently in the commentaries. All are fanciful interpretations of the idea of what a bhikkhu is or should be, and these qualities were sought and found in the word itself. Thus we mention here the foll. (a) bhikkhu=bhinnakilesa ("one who has broken the stains" i. e. of bad character)

VbhA 328; VvA 29, 114, 310; PvA 51. <-> (b) Another more explicit expln is "sattannaŋ dhammānaŋ bhinnattā bhikkhu" (because of the breaking or destroying of 7 things, viz. the 7 bad qualities, leading to rebirth, consisting of sakkāyadiṭṭhi, vicikicchā, sīlabbata--parāmāsa, rāga, dosa, moha, māna). This def. at Nd1 70=Nd2 477a. -- (c) Whereas in a & b the first syllable bhi(--kkhu) is referred to bhid, in this def. it is referred to bhī (to fear), with the further reference of (bh--) ikkh(u) to īkṣ (to see), and bhikkhu defined as "saŋsāre bhayaŋ ikkhati ti bh." Vism 3, 16 (saŋsāre bhayaŋ ikkhaṇatāya vā bhinna--paṭa--dharaditāya vā). -- A very comprehensive def. of the term is found at Vbh 245--246, where bhikkhu--ship is established on the ground of 18 qualities (beginning with samaññāya bhikkhu, paṭiññāya bh., bhikkhatī ti bh., bhikkhako ti bh., bhikkhācariyaŋ ajjhupagato ti bh., bhinna--paṭa--dharo ti bh., bhindati pāpake dhamme ti bh., bhinnattā pāpakānaŋ dhammānan ti bh. etc. etc.). -- This passage is expld in detail at VbhA 327, 328. -- Two kinds of bhikkhus are distinguished at Ps I.176; Nd1 465=Nd2 477b, viz. kalyāṇa[--ka--]puthujjana (a layman of good character) and sekkha (one in training), for which latter the term paṭilīnacara (one who lives in elimination, i. e. in keeping away from the dangers of worldly life) is given at Nd1 130 (on Sn 810).
--gatika a person who associates with the bhikkhus (in the Vihāra) Vin I.148. --bhāva state of being a monk, monkhood, bhikkhuship D I.176; Sn p. 102; --sangha the community of bhikkhus, the Order of friars D III.208; Sn 403, 1015; Sn p. 101, 102; Miln 209; PvA 19 sq. & passim.

Bhikkhuka (--°) (adj.) [fr. bhikkhu] belonging to a Buddhist mendicant, a bhikkhu--, a monk's, or of monks, in sa° with monks, inhabited by bhikkhus Vin IV.307, 308; opp. a° without bhikkhus, ibid.

Bhikkhunī (f.) [fr. bhikkhu, cp. BSk. bhiksuṇī, but classical Sk. bhikṣukī] an almswoman, a female mendicant, a Buddhist nun D III.123 sq., 148, 168 sq., 264; Vin IV.224 sq., 258 sq. (°sangha); S I.128; II.215 sq., IV.159 sq.; A I.88, 113, 279; II.132 (°parisā), 144; III.109; IV.75; Miln 28; VbhA 498 (dahara°, story of); VvA 77.

Bhinka [cp. Vedic bhṛnga large bee] the young of an animal, esp. of an elephant, in its property of being dirty (cp. pigs) Vin II.201=S II.269 (bhinka--cchāpa); J V.418 (with ref. to young cats: "mahā--biḷārā nelamaṇḍalaŋ vuccati taruṇā bhinka--cchāpa--maṇḍalaŋ," T. °cchāca°, vv. ll. bhiñjaka--cchāca; taruṇa--bhiga --cchāpa; bhinga--cchāja).

Bhinkāra1

Bhinkāra1 (& °gāra) [cp. late Sk. bhṛngāra] a water jar, a (nearly always golden) vase, ceremonial vessel (in donations) Vin I.39 (sovaṇṇa--maya); D II.172; A IV.210=214 (T. °gāra, v. l. °kāra); Cp. I.35; J I.85, 93; II.371; III.10 (suvaṇṇa°); Dpvs XI.32; PvA 75; KhA 175 (suvaṇṇa°; v. l. BB °gāra), Sdhp 513 (soṇṇa°).

Bhinkāra2

Bhinkāra2 [?] cheers, cries of delight (?) Bu I.35 (+sādhu kāra).

Bhinkāra3

Bhinkāra3 [cp. Sk. bhṛnga bee, bhṛngaka & bhṛnga--rājā] a bird: Lanius caerulescens J V.416.

Bhijjati [Pass. of bhindati, cp. Sk. bhidyate] to be broken, to be destroyed; to break (instr.); pres. bhijjati Dh 148, ppr. bhijjamāna: see phrase abhijjamāne udake
under abhijj°, with which cp. phrase abhejjantyā pathavyā J VI.508, which is difficult to explain (not breaking? for abhijjantī after abhejja & abhedi, and *abhijjanto for abhijjamāna, intrs.?). imper. bhijjatu Th 1, 312. -- praet. 2nd pl. bhijjittha J I.468; aor. abhedi Ud 93 (abhedi kāyo). -- fut. bhijjhissati DA I.266; grd. bhijjitabba J III.56; on grd. °bhijja see pabhindati; grd. bhejja in abhejja not to be broken (q. v.).

Bhijjana (nt.) [fr. bhijjati] breaking up, splitting, perishing; destruction J I.392; V.284; VI.11; DhA I.257 (kaṇṇā bhijjan'ākāra--pattā); ThA 43 (bhijjana--sabhāva of perishable nature; expln of bhidura Th 2, 35); PvA 41 (°dhammā

destructible, of sankhārā). -- Der. abhijjanaka see sep.

Bhitti (f.) [fr. bhid, cp. *Sk. bhitta fragment, & Class. Sk. bhitti wall] a wall Vin I.48; D II.85; S II.103; IV.183; V.218; J I.491; Vism 354=VbhA 58 (in comparison); ThA 258; VvA 42, 160, 271, 302; PvA 24.
--khīla a pin (peg) in the wall Vin II.114, 152. --pāda the support or lower part of a wall J IV.318.

Bhittika (adj.) [fr. bhitti] having a wall or walls J IV.318 (naḷa °ā paṇṇasālā); VI.10 (catu° with 4 walls).

Bhidura (adj.) [fr. bhid] fragile, perishable, transitory Th 2, 35 (=bhijjana--sabhāva ThA 43).

Sk. bhinatti; cp. Lat. findo to split, Goth. beitan=Ger. beissen. Def. at Dhtp 381, 405 by "vidāraṇe" i. e. splitting] to split, break, sever, destroy, ruin. In two bases: *bhid (with der. *bhed) & *bhind. -- (a) *bhid: aor. 3rd sg. abhida (=Sk. abhidat) D II.107; J III.29 (see also under abhida); abbhidā J I.247; II.163, 164. -- fut. bhecchati (Sk. bhetsyati) A I.8. -- ger. bhetvā (Sk. bhittvā) Th 1, 753; Sn 62 (v. l. BB bhitvā). -- grd. bhejja: only neg. abhejja (q. v.). See also der. bheda, bhedana. -- pp. bhinna & Pass. bhijjati. -- (b) *bhind: pres. bhindati Nd1 503; DhA I.125 (kathaŋ bh. to break a promise); Sdhp 47. -- ppr. bhindanto Mhvs 5, 185. -- Pot. bhinde Vism 36 (sīlasaŋvaran). -- fut. bhindissati Vin II.198. -- aor. bhindi J I.467 (mitta--bhāvaŋ), & abhindi A IV.312 (atta--sambhavaŋ). -- ger. bhinditvā J I.425, 490; PvA 12; also in phrase indriyāni bhinditvā breaking in one's senses, i. e. mastering, controlling them J II.274; IV.104, 114, 190. -- Caus. I. bhedeti: see vi°. Caus. II. bhindāpeti to cause to be broken J I.290 (sīlaŋ); VI.345 (pokkharaṇiŋ) and bhedāpeti Vin III.42. -- See also bhindana.

Bhindana (adj.) [fr. bhindati] breaking up, brittle, falling into ruin S I.131 (kāya).

Bhindivāla [Non--Aryan; Epic Sk. bhindipāla spear, but cp Prk bhiṇḍi--māla & °vāla, Pischel, Prk. Gr. § 248; see also Geiger, P.Gr. § 38] a sort of spear J VI.105, 248; Abhp 394.

Bhinna [pp. of bhindati] 1. broken, broken up (lit. & fig.) Sn 770 (nāvā); J I.98 (abhinna magga an unbroken path); III.167 (uda--kumbha); PvA 72 (°sarīra--cchavi). -- 2. (fig.) split, fallen into dissension, not agreeing D III.117=210, 171. -- Usually in cpds., & often to be translated by prep. "without," e.g. bhinnahirottappa without shame. -- Cp. sam°.
--ājīva without subsistence, one who has little means to live on, one who leads a poor mode of living Miln 229 sq. (opp. parisuddh'ājīva); Vism 306. --nāva ship--wreeked J IV.159. --paṭa a torn cloth, in cpd. °dhara "wearing a patchwork cloth," i. e. a bhikkhu (see also s. v. bhikkhu) Th 1, 1092. --plava ship--wrecked J III.158. --manta disobeying (i. e. breaking) a counsel J VI.437. --sira with a broken head J IV.251. --sīmā (f.) one who has broken the bounds (of decency) Miln 122. --sīla one who has broken the norm of good conduct Vism 56. --hirottappa without shame, shameless J I.207.

Bhinnatta (nt.) [fr. bhinna] state of being broken or destroyed, destruction A IV.144.

Bhiyyo (Bhīyo, Bhīyyo) [Vedic bhūyas, compar. form fr. bhū, functioning as compar. to bhūri. On relation Sk. bhūyaḥ: P. bhiyyo cp. Sk. jugupsate: P. jigucchati] 1. (adj.) more Sn 61 (dukkham ettha bhiyyo), 584 (id.), 306 (bh. taṇhā pavaḍḍhatha); Dh 313 (bh. rajan ākirate), 349 (bh. taṇhā pavaḍḍhati). -- 2. (adv.) in a higher degree, more, repeatedly, further S I.108 (appaŋ vā bhīyo less or more); Sn 434 (bh. cittaŋ pasīdati); Dh 18 (bh. nandati=ativiya n. C.); Miln 40. -- See also bhiyyoso, yebhuyyena.
--kamyatā desire for more, greed Vin II.214. --bhāva getting more, increase, multiplication D III.221; Vin III.45; S V.9, 198, 244; A I.98; V.70; VbhA 289.

Bhiyyoso (adv.) [abl. formation fr. bhiyyo 1] still more, more and more, only in cpd. °mattāya [cp. BSk. bhūyasyā mātrāya MVastu II.345; Divy 263 & passim] exceedingly, abundantly A I.124=Pug 30 (expld at PugA 212 by "bhiyyoso--mattāya uddhumāyana--bhāvo daṭṭhabbo"); J I.61; PvA 50.

Bhisa (nt.) [cp. Vedic bisa, with bh for b: see Geiger, P.Gr. § 40 1a] the sprout (fr. the root) of a lotus, the lotus fibres, lotus

plant S I.204; II.268; J I.100; IV.308.
--puppha the lotus flower Sn 2 (=paduma--puppha SnA 16). --muḷāla fibres & stalk of the lotus J V.39; Vism 361.

Bhisakka [cp. Vedic bhiṣaj physician, P. bhesajja medicine & see Geiger, P.Gr. § 631] a physician M I.429; A III.238; IV.340; It 101; Miln 169, 215, 229, 247 sq., 302; Vism 598 (in simile); DA I.67, 255.

Bhisi1

Bhisi1 (f.) [cp. Epic Sk. bṛṣī & bṛsī, with bh for b, as in Prk. bhisī, cp. Pischel, Prk. Gr. § 209] a bolster, cushion, pad, roll Vin I.287 sq. (cīvara° a robe rolled up); II.150, 170; III.90; IV.279. Five kinds are allowed in a Vihāra, viz. uṇṇa--bhisi, cola°, vāka°, tiṇu°, paṇṇa°, i. e. bolsters stuffed with wool, cotton--cloth, bark, grass, or talipot leaves, Vin II.150=VbhA 365 (tiṇa°).
--bimbohana bolster & pillow Vin I.47; II.208; DhA I.416; VbhA 365.

Bhisi2

Bhisi2 [etym.?] a raft Sn 21. -- Andersen, Pali Reader, Glossary s. v. identifies it with bhisi1 and asks: "Could it also mean a sort of cushion, made of twisted grass, used instead of a swimming girdle?"

Bhisikā (f.) [fr. bhisi1] a small bolster Vin II.148 (vātapāna° a roll to keep out draughts); KhA 50 (tāpasa°, v. l. Kk kapala--bhitti, see Appendix to Indexes on Sutta Nipāta & Pj.).

Bhismā (f.) [=bhiŋsā] terror, fright D II.261 (°kāya adj. terrific).

Bhīta [pp. of bhāyati] frightened, terrified, afraid Dh 310; J I.168 (niraya--bhaya°); II.110 (maraṇa--bhaya°), 129; IV.141 (+tasita); PvA 154, 280 (+tasita). Cp. sam°.

Bhībhaccha see bībhaccha.

Bhīma (adj.) [fr. bhī, cp. Vedic bhīma] dreadful, horrible, cruel, awful J IV.26; Miln 275.
--kāya of horrible body, terrific J V.165. --rūpa of terrifying appearance Th 2, 353. --sena having a terrifying army J IV.26; VI.201. Also Np. of one of the 5 sons of King Paṇḍu J V.426; Vism 233.

Bhīmala (adj.) [fr. bhīma] terrifying, horrible, awful J V.43 (T. bhīmūla, but read bhīmala; C. expls by bhiŋsanaka--mahāsadda).

Bhīrati Pass. to bharati, only in cpd. ppr. anubhīramāna M III.123 (chatta: being brought up,or carried behind).
Neumann, M. trsl.2 III.248 translates "über ihm
schwebt," & proposes reading (on p. 563) anu--hīramāna (fr. hṛ). This reading is to be preferred, & is also found at D II.15.

Bhīru (adj. n.) [fr. bhī; cp. Vedic bhīru] 1. fearful, i. e. having fear, timid, afraid, shy, cowardly Sdhp 207 (dukkha°); usually in neg. abhīru not afraid, without fear, combd with anutrāsin: see utrāsin. -- 2. fearful, i. e. causing fear, awful, dreadful, terrible Pv II.41 (°dassana terrible to look at). -- 3. (m.) fear, cowardice Sn 437 (=utrāsa SnA 390).
--ttāṇa refuge for the fearful, adj. one who protects, those who are in fear A II.174; It 25; Sdhp 300.

Bhīruka (adj.) [fr. bhīru] afraid, shy, cowardly, shunning (--°) Vism 7 (pāpa°), 645 (jīvitu--kāma bhīruka--purisa).

Bhīsana (adj.) =bhiŋsana (q. v.) Pv IV.35 (v. l. in PvA 251), expld by bhayajanana PvA 251, where C. reading also bhīsana.

Bhukka (adj.) [fr. onomat. root *bhukk, dialectical, cp. Prk. bhukkai to bark, bhukkiya barking, bhukkana dog (Pischel,

Prk. Gr. § 209); the root bhukk (bukk) is given by Hemacandra 4, 98 in meaning "garjati" (see P. gajjati), cp. also Prk. bukkaṇa crow] barking, n. a barker, i. e. dog; only in redupl. intens. formation bho--bhu--kka (cp. E. bow--wow), lit. bhu--bhu--maker (: kka fr. kṛ?) J VI.354 (C.: bhun--karaṇa). See also bhussati.

Bhunkaraṇa (adj.--nt.) [bhu+kṛ, see bhukka] making "bhu," i. e. bow--wow, barking J VI.355 (°sunakha); v. l. bhu--bhukka--sadda--karaṇa.

Bhucca (adj.) [ger. of bhū in composition, corresponding to *bhūtya>*bhutya, like pecca (*pretya) fr. pra+i. In function equal to bhūta] only in cpd. yathā--bhuccaŋ (nt. adv.) as it is, that which really is, really (=yathā bhūtaŋ) Th 2, 143. See under yathā.

Bhuja1

Bhuja1 (m. & nt.) [cp. Epic & Class. Sk. bhuja m. & bhujā; bhuj, bhujate to bend, lit. "the bender"; the root is expld by koṭilya (koṭilla) at Dhtp 470 (Dhtm 521). See also bhuja3. Idg. *bheng, fr. which also Lat. fugio to flee=Gr. feu/gw, Lat. fuga flight=Sk. bhoga ring, Ohg. bouc; Goth. biugan to bend=Ger. beugen & biegen; Ohg. bogo=E. bow. Semantically cp. Lat. lacertus the arm, i. e. the bend, fr. *leq to bend, to which P. laguḷa a club (q. v. for etym.), with which cp. Lat. lacerta=lizard, similar in connotation to P. bhujaga snake] the arm Sn 48 (expld by Nd2 478 as hattha, hand); 682 (pl. bhujāni); J V.91, 309; VI.64; Bu I.36; Vv 6418.

Bhuja2

Bhuja2 [fr. bhuñjati2] clean, pure, bright, beautiful J VI.88 (°dassana beautiful to look at; C. explns by kalyāṇa dassana).

Bhuja3

Bhuja3 (adj.) [fr. bhuj to bend] bending, crooked, in bhuja--laṭṭhi betel--pepper tree J VI.456 (C.: bhujangalatā, perhaps identical with bhujaka?), also in cpd. bhuja--ga going crooked, i. e. snake Miln 420 (bhujaginda king of snakes, the cobra); Dāvs. 2, 17; also as bhujanga Dāvs 2, 56, & in der. bhujanga--latā "snakecreeper," i. e. name of the betel--pepper J VI.457; and bhujangama S I.69. -- Cp. bhogin2.

Bhujaka [fr. bhuj, as in bhuñjati2; or does it belong to bhuja3 and equal to bhuja--laṭṭhi?] a fragrant tree, growing (according to Dhpāla) only in the Gandhamādana grove of the Devaloka Vv 355; VvA 162.

Bhujissa [cp. BSk. bhujiṣya Divy 302, according to Mhvyut § 84 meaning "clean"; thus fr. bhuj (see bhuñjati2) to purify, sort out] 1. (n. m.) a freed slave, freeman; a servant as distinguished from a slave Vin I.93; J II.313; PvA 112. --bhujissaŋ karoti to grant freedom to a slave J V.313; VI.389, 546; DhA I.19; ThA 200. -- f. bhujissā Vin II.271 (in same sequence as bhujissa at Vin I.93). -- 2. (adj.) freeing fr. slavery, productive of freedom D II.80 (cp. Dial. II.80); III.245; S II.70; IV.272; A III.36, 132, 213; Vism 222 (with exegesis). Cp. bhoja & bhojaka.
--bhāva state of being freed fr. slavery, freedom ThA 200.

Bhuñjaka (adj.) [fr. bhuñjati1] eating, one who eats or enjoys, in °sammuti definition of "eater," speaking of an eater, declaration or statement of eating VbhA 164.

Bhuñjati1 [bhuj to Lat. fruor, frūx=E. fruit, frugal etc.; Goth. brūkjan=As. brūkan=Ger. brauchen. The Dhtp 379 (& Dhtm 613) explns bhuj by "pālan' ajjhohāresu," i. e. eating & drinking for the purpose of living] to eat (in general), to enjoy, make use of, take advantage of, use Sn 102, 240, 259, 619; Dh 324; Pug 55. Pot. bhuñjeyya Sn 400; Dh 308, 2nd pl. bhuñjetha Dh 70; Mhvs 25, 113. Imper. 2nd med. bhuñjassa S V.53; 3rd act. bhuñjatu S I.141; Sn 479; bhuñjassu Sn 421; ppr. bhuñjanto J III.277: bhuñjamāna Th 1, 12; Sn 240. Fut. 1st sg. bhokkhaŋ [Sk. bhoksyāmi] J IV.117. Aor. 1st sg. bhuñjiŋ Miln 47; 3rd sg. bhuñji J IV.370; 3rd pl. abhuñjiŋsu Th 1, 922; abhuñjisuŋ Mhvs 7, 25. Ger. bhutvā J III.53

(=bhuñjitvā C.); DhA I.182; bhutvāna Sn 128. Grd. bhuñjitabba Mhvs 5, 127. Inf. bhottuñ: see ava°. <-> pp. bhutta. -- Caus. bhojeti (q. v.). Cp. bhoga, bhojana, bhojanīya, bhojja; also Desid. pp. bubbhukkhita; & ābhuñjati.

Bhuñjati2 [bhuj to purify, cleanse, sift, not given in this meaning by the Dhātupāṭha. Cp. Av. buxti purification buj to clean, also Lat. fungor (to get through or rid of, cp. E. function), Goth. us--baugjan to sweep; P. paribhuñjati 2, paribhojaniya & vinibbhujati. See Kern, Toev. p. 104, s. v. bhujissa] to clean, purify, cleanse: see bhuja2 and bhujissa, also bhoja & bhojaka.

Bhuñjana (nt.) [fr. bhuñjati1] taking food, act of eating, feasting J IV.371 (°kāraṇa); PvA 184.
--kāla meal--time DhA I.346.

Bhutta [pp. of bhuñjati1; Sk. bhukta] 1. (Pass.) eaten, being eaten Sn p. 15; Dh 308; impers. eating Vin IV.82 (bhuttaŋ hoti). Also °geha eating house J V.290, and in phrase yathā--bhuttaŋ bhuñjatha "eat according to eating," i. e. as ought to be eaten, eating in moderation D II.173 (where Rh. D., Dial. II.203, trsls "ye shall eat as ye have eaten")=III.62, 63 (where Rh. D., Dial. III.64 trsls "enjoy your possessions as you have been wont to do"; see note ibid.). We should favour a translation in the first sense. --dubbhuttaŋ, indigestible. --2. (Med. cp. bhuttar) having eaten, one who has eaten Miln 370 (sace bhutto bhaveyy'âhaŋ); also in phrase bhutta--pātar--āsa after having eaten breakfast J II.273; DhA IV.226.
--âvasesa the remainder of a meal Vin II.216.

Bhuttar [n. ag. fr. bhuj, cp. Sk. bhoktṛ already Vedic & Epic] one who eats or has eaten, or enjoys (cp. bhutta 2) J V.465 (ahaŋ bhuttā bhakkhaŋ ras'uttamaŋ).

Bhuttavant (adj.) [bhutta+vant] having eaten, one who has eaten J V.170 (=kata--bhatta--kicca); VvA 244.

Bhuttāvin (adj.) [bhutta+suffix °āvin, corresponding to Vedic °āyin] having eaten, one who has had a meal; nom. sg. bhuttāvī Vin IV.82; Miln 15 (+onīta--pattapāṇi); PvA 23 (+pavārita); SnA 58; instr. bhuttāvinā Vin IV.82; gen. dat. bhuttavissa D II.195. acc. bhuttāviŋ Vin I.213; Sn p. 111 (+onīta--pattapāṇiŋ); J V.170; nom. pl. bhuttāvī Vin IV.81, & bhuttāvino S IV.289.

Bhumma (adj.--n.) [fr. bhūmi, Vedic bhūmya] 1. belonging to the earth, earthly, terrestrial; nt. soil, ground, floor Sn 222 (bhūtāni bhummāni earthly creatures, contrasted with creatures in the air, antalikkhe), 236 (id.); Sdhp 420 (sabba--bhummā khattiyā). pl. bhummā the earthly ones,
i. e. the gods inhabiting the earth, esp. tree gods (Yakkhas) Vv 842 (=bhumma--deva VvA 334). -- nt. ground: Pv II.102 (yāva bhummā down to the ground); v. l. BB bhūm(i). -- 2. the locative case KhA 106, 111, 224; SnA 140, 210, 321, 433; PvA 33.
--attharaṇa "earth--spread," a ground covering, mat, carpet Vin I.48; II.208; IV.279. --antara "earth--occasion," i. e. (1) sphere of the earth, plane of existence Miln 163; DhsA 296. -- (2) in °pariccheda discussion concerning the earth, i. e. cosmogony DhsA 3. --antalikkha earthly and celestial, over earth & sky (of portents) Miln 178. The form would correspond to Sk. *bhaum--āntarīkṣa. --jāla "terrestrial net (of insight) gift of clear sight extending over the globe (perhaps to find hidden treasures) SnA 353 (term of a vijjā, science or magic art). Cp. bhūrikamma & bhūrivijjā. --ṭṭha (a) put into the earth, being in the earth, found on or in the earth, earthly Vin III.47. (b) standing on the earth Dh 28. -- (c) resting on the earth Miln 181. Also as °ka living on earth, earthly (of gods) J III.87. --deva a terrestrial deva or fairy A IV.118; Ps II.149; VbhA 12; DhA I.156; VvA 334; PvA 5, 43, 55, 215, 277. --devatā=°deva J IV.287 (=yakkha); KhA 120.

Bhummi1

Bhummi1 (f.) [fr. bhumma] that which belongs to the ground, i. e. a plane (of existence), soil, stage (as t.t. in philosophy) DhsA 277 (°y--āpatti), 339 (id.), 985 (dukkha°), 1368, 1374 sq. (see Dhs trsl.2 231).

Bhummi2

Bhummi2 [old voc. of bhumma] a voc. of friendly address "my (dear) man" (lit. terrestrial) Vin II.304 (=piyavacanaŋ Bdhgh).

Bhuyya the regular P. representative of Sk. bhūyas (compar.); for which usually bhiyya (q. v.). Only in cpd. yebhuyyena (q. v.).

Bhuvi see bhū.

Bhusa1

Bhusa1 [cp. Vedic busa (nt.) & buśa (m.)] chaff, husks A I.241 (°āgāra chaff--house); Dh 252 (opuṇāti bhusaŋ to sift husks); Ud 78; Pv III.41; III.107; VvA 47 (tiṇa° litter).

Bhusa2

Bhusa2 (adj.) [cp. Vedic bhṛśa] strong, mighty, great Dh 339 (taṇhā=balavā DhA IV.48); J V.361 (daṇḍa= daḷha, balavā C.). -- nt. bhusaŋ (adv.) much, exceedingly, greatly, vehemently. In cpds. bhusaŋ° & bhusa°. -- S I.69; J III.441; IV.11; V.203 (bhusa--dassaneyya); VI.192; Vv 69; Pv 338; IV.77; Miln 346; SnA 107 ("verbum intensivum"); Sdhp 289.

[perhaps a legitimate form for Sk. bhaṣate (see P. bhasati), with u for a, so that the suggested correction of bhusati to bhasati (see under bhasati) is unfounded] to bark DA I.317 (bhusati; vv. ll. bhussati & bhūsati); DhA I.171, 172. -- See also bhasati & bhukka; -- pp. bhusita.

Bhusikā (f.) [fr. bhusa1] chaff A I.242; Vin II.181.

Bhusita [pp. of bhusati] barking J IV.182 (°sadda, barking, noise). See also bhasita.

Bhuseti [Denom. fr. bhusa2=*bhṛśayati; but not certain, may have to be read bhūseti, to endeavour, cp. Sk. bhūṣati] to make strong, to cause to grow (?) J V.218 (C. explns by "bhusaŋ karoti, vaḍḍheti" p. 224).

Bhū1

Bhū1 [fr. bhū] (adj.) being, (n.) creature, living being in pāṇa--bhū a living being (a breathing being) J V.79 (=pāṇa--bhūta C.).

Bhū2

Bhū2 (f.) [fr. bhū, otherwise bhūmi] the earth; loc. bhuvi according to Kaccāyana; otherwise bhuvi is aor. 3rd sg.; of bhū: see Pischel, Prk. Gr. § 516; Geiger, Pali Gr. § 865.

Bhūkuṭi (f.) [a different spelling of bhakuṭi, q. v. -- Cp. Sk. bhṛkuti & bhrukuṭi] frown, anger, superciliousness M I.125 (v. l. bhakuṭi & bhā°); J V.296.

Bhūja [cp. late Sk. bhūrja, with which related Lat. fraxinus ash, Ags. beorc=E. birch, Ger. birke] the Bhūrja tree, i. e. a kind of willow J V.195, 405 (in both places=ābhujī), 420.

Bhūta [pp. of bhavati, Vedic etc. bhūta] grown, become; born, produced; nature as the result of becoming. <-> The (exegetical) definition by Bdhgh of the word bhūta is interesting. He (at MA I.31) distinguishes the foll. 7 meanings of the term: (1) animate Nature as principle, or the vital aggregates (the 5 Khandhas), with ref. M I.260; (2) ghosts (amanussā) Sn 222; (3) inanimate Nature as principle, or the Elements (the 4 dhātus) S III.101 (mahābhūtā); (4) all that exists, physical existence in general (vijjamānaŋ) Vin IV.25 (bhūtaŋ); (5) what we should call a simple predicative use, is exemplified by a typical dogmatic example, viz. "kālaghaso bhūto," where bhūta is given as meaning khīṇāsava (Arahant) J II.260; (6) all beings

or specified existence, animal kingdom (sattā) D II.157; (7) the vegetable kingdom, plants, vegetation (rukkh'ādayo) Vin IV.34 (as bhūta--gāma). -- Meanings: 1. bhūtā & bhūtāni (pl.) beings, living beings, animate Nature Sn 35 (expld at Nd2 479 as 2 kinds, viz. tasā & thāvarā, movable & immovable; S. II.47 (K.S. II.36) mind and body as come--to--be; Dh 131 (bhūtāni), 405; M I.2 sq. (paṭhavī, āpo etc., bhūtā, devā, Pajāpatī etc.), 4; MA I.32. The pl. nt. bhūtāni is used as pl. to meaning 2; viz. inanimate Nature, elements, usually enumd under term mahā--bhūtāni. -- 2. (nt.) nature, creation, world M I.2 (bhūte bhūtato sañjānāti recognises the beings from nature, i. e. from the fact of being nature); DhsA 312 (°pasāda--lakkhaṇa, see Expos. 409). See cpds. °gāma, °pubba (?). -- 3. (nt. adj.) that which is, i. e. natural, genuine, true; nt. truth; neg. abhūta falsehood, lie Sn 397; PvA 34. See cpds. °bhāva, °vacana, °vāda. -- 4. a supernatural being, ghost, demon, Yakkha; pl. bhūtā guardian genii (of a city) J IV.245. See cpds. °vijja, °vejja. -- 5. (--°) pp. in predicative use (cp. on this meaning Bdhgh's meaning No. 5, above): (a) what has been or happened; viz. mātu--bhūtā having been his mother PvA 78; abhūtapubbaŋ bhūtaŋ what has never happened before happened (now) DA I.43 (in expln of abbhuta); -- (b) having become such & such, being like, acting as, being, quâsi (as it were), consisting of, e. g. andha° blind, as it were J VI.139; aru° consisting of wounds DhA III.109; udapāna° being a well, a well so to speak PvA 78; opāna° acting as a spring A IV.185; hetu° as reason, being the reason PvA 58; cp. cakkhu° having become an eye of wisdom. Sometimes bhūta in this use hardly needs to be translated at all.

--kāya body of truth DhA I.11. --gāma vegetation, as trees, plants, grass, etc. Under bhūtagāma Bdhgh understands the 5 bīja--jātāni (5 groups of plants springing from a germinative power: see bīja), viz. mūla--bījaŋ, khandha°, phala°, agga°, bīja°. Thus in C. on Vin IV.34 (the so--called bhūtagāma--sikkhāpada, quoted at DhA III.302 & SnA 3); cp. M III.34; J V.46; Miln 3, 244. --gāha possession by a demon Miln 168 (cp. Divy 235). --ṭṭhāna place of a ghost KhA 170. --pati (a) lord of beings J V.113 (of Inda); VI.362 (id.); Vv 641 (id.). (b) lord of ghosts, or Yakkhas J VI.269 (of Kuvera). --pubba (a) as adj. (--°) having formerly been so & so, as mātā bhūtapubbo satto, pitā etc., in untraced quotation at Vism 305; also at SnA 359 (Bhagavā kuṇāla--rājā bhūtapubbo). -- (b) as adv. (bhūtapubbaŋ) meaning: before all happening, before creation, at a very remote stage of the world, in old times, formerly Vin II.201; D I.92; II.167, 285, 337; M I.253; III.176; S I.216, 222, 227; IV.201; V.447; A IV.136=Vism 237; A IV.432; J I.394; DhA I.56. --bhavya past and future D I.18. --bhāva truthful character, neg. a° PvA 14. --vacana statement of reality or of the truth SnA 336. --vādin truthful, speaking the truth M I.180; D III.175; Pug 58; a° untruthful Dh 306; J II.416. --vikāra a natural blemish, fault of growth, deformity SnA 189 (opp. nibbikāra). --vijjā knowledge of demons, exorcism D I.9; Dh I.93, cp. Dial. I.17). --vejja a healer of harm caused by demons, an exorcist Vin IV.84; J II.215; III.511; Miln 23.

Bhūtatta (nt.) [abstr. fr. bhūta] the fact of having grown, become or being created (i. e. being creatures or part of creation) Vism 310 (in def. of bhūtā); MA I.32 (id.).

Bhūtanaka [cp. *Sk. bhūtṛna] a fragrant grass; Andropogon schœnanthus J VI.36 (=phanijjaka); Vism 543 (so v. l. for T. bhūtinaka).

Bhūtika (adj.) (--°) in cpd. cātummahā° belongs to the whole expression, viz. composed of the 4 great elements M I.515.

Bhūnaha [difficult to expln; is it an old misspelling for bhūta+gha? The latter of han?] a destroyer of beings Sn 664 (voc. bhūnahu, expld by SnA 479 as "bhūti--hanaka vuddhi--nāsaka"; vv. ll. bhūnahaṭa, bhūnahoṭa, bhūhata, all showing the difficulty of the archaic word); J V.266 (pl. bhūnahuno, expld by C. 272 as "isīnaŋ ativattāro attano vaḍḍhiyā hatattā bh."). Cp. M I.502 ("puritanical" suggested by Lord Chalmers).

Bhūma (--°) [=bhūmi] 1. (lit.) ground, country, district S III.5 (pacchā° the western district). -- 2. (fig.) ground, reason for, occasion; stage, step Sn 896 (avivāda° ground of harmony; according to SnA 557 Ep. of Nibbāna).

(adj.) (only --°) [from bhūma, or bhūmi] 1. having floors or stories (of buildings) as dve° pāsāda DhA I.414; pañca° pāsāda a palace with 5 stories J I.58, 89; satta° with 7 stories (pāsāda) DhA II.1, 260. The form °ika at DhA I.182 (dve° geha). <-> 2. belonging to a place or district, as jāti° from the land of (their) birth M I.147; pacchā° from the western country S IV.312 (brāhmaṇā). -- 3. being on a certain plane or in a certain state, as paritta° & mahā° Vbh 340 te° in 3 planes SnA 4 (of the 5 Khandhas), 510 (°vaṭṭa); DhA I.36 (kusala), 305 (°vaṭṭa); IV.69 (tebhūmaka--vaṭṭa--sankhātaŋ Māra--bandhanaŋ), 72 (dhammā); catu° in 4 planes DhsA 296 (kusala); DhA I.35 (citta). The form °ika at DhA I.288 (with ref. to citta).

Bhūmi (f.) [cp. Vedic bhūmi, Av. būmiš soil, ground, to bhū, as in bhavati, cp. Gr. fu/sis etc. See bhavati] 1. (lit.) ground, soil, earth Vin II.175; Sn 418 (yāna° carriage road); Pv I.1014÷; SnA 353 (heṭṭhā--bhūmiyaŋ under the earth); DhA I.414 (id., opp. upari--bhūmiyaŋ). -- 2. place, quarter, district, region M I.145 (jāti° district of one's birth); Sn 830 (vighāta°); Nd2 475 (danta°); DhA I.213 (āpāna°); PvA 80 (susāna°). --uyyāna° garden (--place or locality) Vv 6419; Pv II.129; J I.58. -- 3. (fig.) ground, plane, stage, level; state of consciousness, Vin. I.17; Vbh 322 sq.; Vism 126, 442 (with ref. to the 4 Paṭisambhidā, as sekha--bhūmi & asekha--bhūmi), 517 (paññā°--niddesa). Usually --°: indriya° Nett 192; dassana° plane of insight Nett 8, 14, 50; sukha° ground for happiness Dhs 984 (cp. DhsA 214). --bhūmi--ttaya the 3 stages, viz. kāmâvacara, rūpâvacara, lokuttara Vism 493. -- pl. bhūmiyo Ps II.205=Vism 384 (appld to the 4 jhānas); purisa° (aṭṭha p. bh. eight stages of the individual; viz. manda--bhūmi, khiḍḍā°, vīmaŋsana°, ujugata°, sekha°, samaṇa°, jina°, panna°, or as trsld by Rh. D. in Dial. I.72, under "eight stages of a prophet's existence"; babyhood, playtime, trial time, erect time, learning time, ascetic time, prophet time & prostrate time. Cp. the 10 decades of man's life, as given by Bdhgh at Vism 619). -- Bdhgh, when defining the 2 meanings of bhūmi as "mahā--paṭhavī" and as "cittuppāda" (rise of thought) had in view the distinction between its literal & figurative meaning. But this def. (at DhsA 214) is vague & only popular. -- An old loc. of bhūmi is bhumyā, e. g. J I.507; V.84. Another form of bhūmi at end of cpds. is bhūma (q. v.).

--kampa shaking of the ground, earthquake Miln 178. --gata "gone into the soil," i. e. hiding, stored away J I.375. --ghana thick soil SnA 149, cp. paṭhavi--ghana ibid. 146. --tala ground (--surface) PvA 186. --padesa place or region upon the earth J VI.95. --pappaṭaka outgrowths in the soil D III.87=Vism 418. --pothana beating the ground DhA I.171. --bhāga division of the earth, district J I.109; V.200; VvA 125; PvA 29, 154. --laddh'(uppanna) acquired on a certain stage of existence SnA 4. --saya lying or sleeping on the ground DhA II.61.

Bhūri1

Bhūri1 (f.) [cp. late Sk. bhūr] the earth; given as name for the earth (paṭhavi) at Ps II.197; see also def. at DhsA 147. Besides these only in 2 doubtful cpds., both resting on demonology, viz. bhūrikamma D I.12, expld as "practices to be observed by one living in a bhūrighara or earth--house" (?) DA I.97, but cp. Vedic bhūri--karman "much effecting"; and bhūrivijjā D I.9, expld as "knowledge of charms to be pronounced by one living in an earth--house" (?) DA I.93. See Dial. I.18, 25. The meaning of the terms is obscure; there may have been (as Kern rightly suggests: see Toev. s. v.) quite a diff. popular practice behind them, which was unknown to the later Commentator. Kern suggests that bhūri--vijjā might be a secret science to find gold (digging for it: science of hidden treasures), and °kamma might be "making gold" (alchemistic science). Perhaps the term bhumma--jāla is to be connected with these two.

Bhūri2

Bhūri2 (adj.) [cp. Vedic bhūri] wide, extensive, much, abundant, DhsA 147 (in def. of the term bhūri1, i. e. earth); otherwise only in cpds.: °pañña (adj.) of extensive wisdom, very wise S IV.205; Sn 346, 792, 1097, 1143; Pv III.55; Ps II.197 ("paṭhavī--samāya vitthatāya vipulāya paññāya samannāgato ti bhūripañño," with other definitions); Nd1 95 (same expln as under Ps II.197); Nd2 415 C. (id.). °paññāṇa (adj.) same as °pañña Sn 1136 ÷ (cp. Nd2 480). °medhasa (adj.) very intelligent S I.42, 174; III.143; A IV.449; Sn 1131, 1136; Th 1, 1266; Pv III.77.

Bhūrī (f.) [is it original? Cp. BSk. bhūri in same sense at Lal. V. 444, 541; MVastu III.332] knowledge, understanding, intelligence Dh 282, quoted at DhsA 76 (expld as termed so because it is as widespread as the earth; Dhs 16; DhA III.421; same expln at DhsA 148); J VI.415.

Bhūsana (nt.) [fr. bhūṣ] ornament, decoration Vism 10 (yatino--sīla--bhūsana--bhūsitā contrasted to rājāno muttāmaṇi--vibhūsitā).

Bhūsā (f.) [fr. bhūṣ] ornament, decoration, only in cpd. bhūsa-- (read bhūsā--)dassaneyya beautiful as an ornament Pv III.32.

Bhūseti [Caus. of bhūṣ, to be busy; in meaning "to adorn" etc. Expld at Dhtp. 315, 623 by "alankāra"] to adorn, embellish, beautify. Only in pp. bhūsita adorned with (--°) Pv II.952, 127; III.35; J VI.53. Cp. vi°.

Bheka [cp. Vedic bheka, onomat.] a frog Th 1, 310; J III.430; IV.247; VI.208.

Bhecchati is fut. of bhindati (q. v.).

Bhejja (adj.) [grd. of bhindati] to be split, only in neg. form abhejja not to be split or sundered Sn 255; J I.263; III.318; Pug 30; Miln 160, 199.

Bhejjanaka (adj.) [fr. bhejja] breakable; like bhejja only in neg. form abhejjanaka indestructible J I.393.

Bheṇḍi [perhaps identical with & only wrong spelling for bheṇḍu=kaṇḍu2] a kind of missile used as a weapon, arrow Vin III.77 (where enumd with asi, satti & laguḷa in expln of
upanikkhipana).

Bheṇḍu [with v. l. geṇḍu, of uncertain reading & meaning. Pischel, Prk. Gr. § 107 gives giṇḍu & remarks that this cannot be derived fr. kaṇḍuka (although kaṇḍu may be considered as gloss of bheṇḍu at Th 1, 164: see kaṇḍu2), but belongs with Prk. geṇḍui play & P. geṇḍuka and the originally Sk. words genduka, ginduka, geṇḍu, geṇḍuka to a root gid, giḍ, Prk. giṇḍai to play. Morris, J.P.T.S. 1884, 90 says: "I am inclined to read geṇḍu in all cases & to compare it with geḍuka & geṇḍuka a ball"] a ball, bead; also a ball--shaped ornament or turret, cupola Th 1, 164 (see kaṇḍu2) J I.386 (also °maya ball--shaped); III.184 (v. l. geṇḍu).

Bheṇḍuka1

Bheṇḍuka1 [in all probability misreading for geṇḍuka. The v. l. is found at all passages. Besides this occur the vv. ll. keṇḍuka (=kaṇḍuka?) & kuṇḍika] a ball for playing J IV.30, 256; V.196; VI.471; DhsA 116. See also geṇḍuka.

Bheṇḍuka2

Bheṇḍuka2 [fr. bheṇḍu, identical with bheṇḍuka1] a knob, cupola, round tower J I.2 (mahā--bh°--pamāṇa).

Bhettar [n. ag. fr. bhid] a breaker, divider A V.283.

Bheda [fr. bhid, cp. Ved. & Class. Sk. bheda in same meanings] 1. breaking, rending, breach, disunion, dissension Vism 64 sq. (contrasted with ānisaŋsa), 572 sq. (with ref. to upādāna & bhava); VbhA 185 (id.); Sdhp 66, 457, 463. --mithu° breaking of alliance D II.76; J IV.184; Kvu 314. --vacī° breaking of [the rule as to] speech Miln 231. --sangha° disunion in the Sangha Vin II.203. --sīla° breach of morality J V.163. -- abl. bhedā after the destruction or dissolution in phrase kāyassa bhedā param maraṇā, i. e. after the breaking up of the body & after death: see kāya I. e. & cp. D III.52, 146 sq., 258; Dh 140; Pug 51. -- 2. (--°) sort, kind, as adj. consisting of, like J II.438; VI.3 (kaṭuk' ādi°); DhA III.14 (kāya--sucarit'--ādi°--bhadra--kammāni); SnA 290 (Avīci--ādi--° niraya).
--kara causing division or dissension Vin II.7; III.173; V.93 (cp. Vin I.354 & Vin. Texts III.266 for the 18 errors in which the Sangha is brought into division by bhikkhus who are in the wrong); DhsA 29 (aṭṭhārasa bheda--kara--vatthūni the 18 causes of dissension).

Bhedaka (adj. n.) [fr. bheda] breaking, dividing, causing disunion; (m.) divider Vin II.205; J VI.382. -- nt. adv. bhedakaŋ, as in °nakha in such a way as to break a nail DA I.37.

Bhedana (nt.) [fr. bhid, as in Caus. bhedeti] 1. breaking (open), in puṭa° breaking of the seed--boxes (of the Pāṭali plant), idiomatic for "merchandise" Miln 1. See under puṭa. -- 2. (fig.) breach, division, destruction A IV.247; Dh 138; Bu II.7;

J I.467 (mittabhāva°).
--dhamma subject to destruction, fragile, perishable A IV.386; J I.146, 392; ThA 254. --saŋvattanika leading to division or dissension Vin III.173.

Bhedāpeti & Bhedeti are Causatives of bhindati are Causatives of bhindati (q. v.).

Bheraṇḍaka [cp. *Sk. bheruṇḍa] a jackal J V.270; the nom. probably formed after the acc. in phrase bheraṇḍakaŋ nadati to cry after the fashion of, or like a jackal A I.187.

Bherava (adj.) [fr. bhīru, cp. Epic Sk. bhairava] fearful, terrible, frightful Th 1, 189; Sn 959, 965, 984; Nd1 370, 467; J VI.520; Dpvs 17, 100; Pgdp 26, 31. --bahu° very terrible A III.52; stricken with terror J VI.587. -- (n) terror, combd with bhaya fear & dismay M I.17; A IV.291; V.132; Th 1, 367, 1059. --pahīna--bhayabherava having left behind (i. e. free from) fear & terror S III.83.
--rāva cry of terror Miln 254.

Bheri (f.) [cp. Epic Sk. bherī] a kettle--drum (of large size; DhsA 319 distinguishes 2 kinds: mahā° & paṭaha°) D I.79; A II.185; Vv 8110; J VI.465; DhA I.396; Sdhp 429. --issara° the drum of the ruler or lord J I.283; paṭaha° kettle--drum Dpvs 16, 14; DhsA 319; PvA 4; yāma° (--velāya) (at the time) when the drum sounds the watch J V.459. --bheriŋ vādeti to sound the drum J I.283. --bheriyo vādentā (pl.) beating (lit. making sound) the drums J II.110. bheriñ carāpeti to make the drum go round, i. e. to proclaim by beat of drum J V.41; VI.10.
--caraṇa the carrying round of the drum (in proclamations), in cpds. °magga the proclamation road DhA II.43; & °vīthi id. DhA II.45. --tala the head of the drum Vism 489 (in comparison); VbhA 80 (id.). --paṇava drum & tabor (in battle) A II.117. --vāda drum--sound, fig. for a loud voice PvA 89 (bherivādena akkosati rails like drum). --vādaka a drummer J I.283. --saññā sign of the drum DhA I.396. --sadda sound of the drum J I.283.

Bhesajja (nt.) [cp. Vedic bhaiṣajya=bheṣaja, fr. bhiṣaj; see also P. bhisakka] a remedy, medicament, medicine Vin I.278; D II.266; M I.30; SnA 154, 446; Sdhp 393. --bhesajjaŋ karoti to treat with a medicine DhA I.25; mūla--bhesajjāni the principal medicines Miln 43; pañca bhesajjāni the 5 remedies (allowed to bhikkhus) DhA I.5.
--kapālaka medicine bowl VbhA 361. --sikkhāpada the medicine precepts VbhA 69.

Bhesma (adj.) [cp. Vedic bhīṣma of which the regular P. form is bhiŋsa, of bhī; bhesma would correspond to a form *bhaiṣma] terrible, awful Vin II.203=It 86 ("bhesmā hi udadhī mahā," so read for Vin. bhasmā, with v. l. bhesmā, and for It tasmā, with v. l. BB bhesmā, misunderstood by ed. -- Bdhgh Vin II.325 on Vin. passage expls by bhayānaka); J V.266; VI.133 (v. l. bhasma).

Bho (indecl.) [voc. of bhavant, cp. Sk. bhoḥ which is the shortened voc. bhagoḥ of Vedic bhagavant; cp. as to form P. āvuso>Sk. āyuṣmaḥ of āyuṣmant] a familiar term of address (in speaking to equals or inferiors): sir, friend, you, my dear; pl. sirs D I.88, 90, 93, 111; M I.484; Sn 427, 457, 487; with voc. of noun: bho purisa my dear man J I.423; bho brahmaṇā oh ye brahmans J II.369. Double bho bho DhA IV.158.
--vādika=°vādin Nd1 249. --vādin a brahman, i. e. one who addresses others with the word "bho," implying some superiority of the speaker; name given to the brahman, as proud of his birth, in contrast to brāhmaṇa, the true brahman Sn 620; Dh 396; J VI.211, 214; DhA IV.158.

Bhokkhaŋ is fut. of bhuñjati (q. v.).

Bhokkhi at VbhA 424, in phrase sucikāmo bh. brāhmaṇo is a kind of Desider, formation fr. bhuj° (bhuñj), appearing as *bhukṣ=bhokkh (cp. bhokkhaŋ), with ending °in; meaning "wishing to eat." It corresponds to Sk. bhoktu--kāma. Cp. also n. ag. bhoktṛ of *bhukṣ, enjoyer, eater. P. bhokkhi might be Sk. bhoktrī, if it was not for the latter being f. The word is a curiosity.

Bhoga1

Bhoga1 [fr. bhuñj: see bhuñjati] 1. enjoyment A IV.392 (kāmaguṇesu bh.). -- 2. possession, wealth D III.77; Sn 301, 421; Dh 139, 355; Pug 30, 57; Sdhp 86, 228, 264. --appa° little or no possession Sn 114.
--khandha a mass of wealth, great possessions D II.86 (one of the 5 profits accruing from virtue). --gāma "village of revenue," a tributary village, i. e. a village which has to pay tribute or contributions (in food etc.) to the owner of its ground. The latter is called gāmabhojaka or gāmapati "landlord" J II.135. Cp. Fick, Sociale Gliederung 71, 112. --cāgin giving riches, liberal A III.128.. --pārijuñña loss of property or possessions VvA 101. --mada pride or conceit of wealth VbhA 466. --vāsin, as f. vāsinī "living in property," i. e. to be enjoyed or made use of occasionally, one of the 10 kinds of wives: a kept woman Vin III.139, 140; cp. M I.286.

Bhoga2

Bhoga2 [fr. bhuj to bend, cp. bhuja3 & Sk. bhoga id. Hālayudha 3, 20] the coil of a snake J III.58. See also nib°.

Bhogatā (--°) (f.) [abstr. fr. bhoga] condition of prosperity, having wealth or riches, in uḷāra° being very rich, M III.38.

Bhogavant (adj.) [fr. bhoga] one who has possessions or supplies, wealthy J V.399; Mhvs 10, 20; Sdhp 511.

Bhogika (--°) (adj.) [fr. bhoga] having wealth or power, in antara° an intermediate aristocrat Vin III.47.

Bhogin1

Bhogin1 (--°) (adj.--n.) [fr. bhoga] enjoying, owning, abounding in, partaking in or devoted to (e. g. to pleasure, kāma°) D II.80; III.124; S I.78; IV.331, 333; A III.289; V.177. -- m. owner, wealthy man M I.366.

Bhogin2

Bhogin2 (adj.) [fr. bhuj, see bhuja3] having coils, of a snake J III.57; VI.317.

Bhogiya is diaeretic form of Sk. bhogya=P. bhogga2 with which identical in meaning 2, similar also to bhogika.

Bhogga1

Bhogga1 (adj.) [fr. bhuj to bend, pp. corresp. to Sk. bhugna] bent, crooked M I.88; D II.22; A I.138; J III.395.

Bhogga2

Bhogga2 (adj.) [grd. of bhuñj to enjoy, thus=Sk. bhogya] 1. to be enjoyed or possessed, n. property, possession, in cpd. rāja° (of an elephant) to be possessed by a king, serviceable to a king, royal D I.87; A I.244, 284; II.113, 170; J II.370; DhA I.313 (royal possessions in general); DA I.245. Cp. BSk. rājabhogya MVastu I.287. See in detail under rāja--bhogga. --naggabhogga one who possesses nothing but nakedness, i. e. an ascetic J IV.160; V.75; VI.225. -- 2. (identical with bhogika & bhogiya & similar in meaning to bhojarājā) royal, of royal power, entitled to the throne, as a designation of "class" at Vin III.221 in sequence rājā rāja--bhoggā brāhmaṇā, etc., where it takes the place of the usual khattiya "royal noble."

Bhoja [lit. grd. of bhuñjati2, to be sorted out, to be raised from slavery; thus also meaning "dependence," "training," from bhuj, to which belongs bhujissa] one who is getting trained, dependent, a freed slave, villager, subject. Only in cpds. like bhojisiyaŋ [bhoja+isi+ ya=issariya] mastery over dependence, i. e. independence S I.44, 45; bhojājānīya a well--trained horse, a thoroughbred J I.178, 179; bhojaputta son of a villager J V.165; bhojarājā head of a village (--district) a subordinate king Sn 553=Th 1, 823. -- In the latter phrase however it may mean "wealthy" kings, or "titled" kings (khattiyā bh--r., who are next in power to and serve on a rājā cakkavatti). The phrase is best taken as one, viz. "the nobles, royal kings." It may be a term

for "vice--kings" or substitute--kings, or those who are successors of the king. The expln at SnA 453 takes the three words as three diff. terms and places bhojā= bhogiyā as a designation of a class or rank (=bhogga). Neumann in his trsln of Sn has "Königstämme, kühn and stolz," free but according to the sense. The phrase may in bhoja contain a local designation of the Bhoja princes (N. of a tribe), which was then taken as a special name for "king" (cp. Kaiser>Cæsar, or Gr. basileu/s). With the wording "khattiyā bhoja--rājāno anuyuttā bhavanti te" cp. M III.173: "paṭirājāno te rañño cakkavattissa anuyuttā bhavanti," and A V.22: "kuḍḍarājāno" in same phrase. -- Mrs. Rh. D. at Brethren, p. 311, trsls "nobles and wealthy lords."

Bhojan is ppr. of bhojeti, feeding J VI.207.

Bhojaka [fr. bhuj, bhojeti] 1. one who provides food, attendant at meals J V.413. -- 2. (is this from bhuñjati2 & bhujissa?) one who draws the benefit of something, owner, holder, in gāma° landholder, village headman (see Dial. I.108 n. & Fick, Sociale Gliederung 104 sq.) J I.199, 354, 483; II.135 (=gāmapati, gāmajeṭṭhaka); V.413; DhA I.69. Cp. bhojanaka.

Bhojana (nt.) [fr. bhuñjati] food, meal, nourishment in general J II.218; IV.103, 173; J I.178; IV.223; Sn 102, 128, 242, 366, 667; Dh 7, 70; Pug 21, 55; Miln 370; Vism 69, 106; Sdhp 52, 388, 407. Some similes with bhojana see J.P.T.S. 1907, 119. --tika° food allowed for a triad (of reasons) Vin II.196. dub° having little or bad food J II.368; DhA IV.8. paṇīta° choice & plentiful meals Vin IV.88. sabhojane kule in the family in which a bhikkhu has received food Vin IV.94. --bhojane mattaññu(tā) knowing proper measure in eating (& abstr.); eating within bounds, one of the 4 restricttions of moral life S II.218; A I.113 sq.; Nd1 483. <-> 5 bhojanāni or meals are given at Vin IV.75, viz. niccabhatta°, salākabhatta°, pakkhikaŋ, uposathikaŋ, pāṭipadikaŋ. -- As part of the regulations concerning food, hours of eating etc. in the Sangha there is a distinction ascribed to the Buddha between gaṇabhojanaŋ, parampara--bhojanaŋ, atirittabhojanaŋ, anatirittabhojanaŋ mentioned at Kvu II.552; see Vin IV.71, 77. All these ways of taking food are forbidden under ordinary circumstances, but allowed in the case of illness (gilāna--samaye), when robes are given to the Bhikkhus (cīvarasamaye) and several other occasions, as enumd at Vin IV.74. -- The distinction is made as follows: gaṇabhojanaŋ said when 4 bhikkhus are invited to partake together of one of the five foods; or food prepared as a joint meal Vin IV.74; cp. II.196; V.128, 135; paramparabhojanaŋ said when a bhikkhu, invited to partake of one of the 5 foods, first takes one and then another Vin IV.78; atirittabhojanaŋ is food left over from that provided for a sick person, or too great a quantity offered on one occasion to bhikkhus (in this case permitted to be eaten) Vin IV.82; anatirittabhojanaŋ is food that is not left over & is accepted & eaten by a bhikkhu without inquiry Vin IV.84.
--aggadāna gift of the best of food SnA 270. --atthika in need of food, hungry Pv II.929. --pariyantika restricting one's feeding Vism 69. --vikati at J V.292 is to be read as bhājana° (q. v.).

Bhojanaka =bhojaka, in °gāma owner or headman of the village J II.134.

[grd. of bhuj, Caus. bhojeti. Cp. bhuñjitabba] what may be eaten, eatable, food; fit or proper to eat. --bhojaniya: food Vin IV.92 (five foods: odana rice, kummāsa gruel, sattu meal, flour, maccha fish, maŋsa meat). Soft food, as distinguished from khādaniya hard food J I.90. See also khādaniya. bhojanīya: eatable S I.167, cp. pari°. bhojaneyya: fit to eat DA I.28; a° unfit to be eaten Sn 81; J V.15.

Bhojin (--°) (adj.) [fr. bhuj] feeding on, enjoying A III.43; M I.343; Sn 47; J II.150; Pug 55.

Bhojeti [Caus. of bhuñjati] to cause to eat, to feed, entertain, treat, regale Vin I.243; IV.71; J VI.577; DhA I.101.

Bhojja (adj.) [grd. of bhuñjati] to be eaten, eatable; khajja° what can be chewed & eaten DA I.85. °yāgu "eatable rice--gruel," i. e. soft gruel, prepared in a certain way Vin I.223, 224.

Bhojjha a good horse, a Sindh horse J I.180.

Bhoti f. of bhavant (q. v.) DhA III.194.

Bhottabba & Bhottuŋ are grd. & inf. of bhuñjati (q. v.); bhottabba to be eaten J V.252, 253; bhottuŋ to eat J II.14.

Bhobhukka [intens--redupl. of bhukk=bukk, to bark: see bhukka & cp. Sk. bukkati, bukkana] one making a barking sound, barker, i. e. dog J VI.345 (=bhunkaraṇa C.).

M.

--M-- euphonic consonant inserted between two vowels to avoid hiatus, as agga--m--agga the best of all Vin IV.232; anga--m--angāni limb by limb Vin III.119; Vv 382, etc. See also S III.254 (yena--m--idh'ekacco); Dh 34 (oka--mokata ubbhato); Sn 765 (aññatra--m--ariyehi); Nd1 269 (dvaye--m--eva); J I.29 (asīti--hattha--m--ubbedha, for hatth'ubbedha); III.387 (katattho--m--anubujjhati); V.72 (orena--m--āgama); VI.266 (pacchā--m--anutappati); SnA 309 (rāg'ādi--m--anekappakāraŋ). -- On wrong syllable division through Sandhi--m--, and thus origin of specific Pali forms see māsati.

Ma (--kāra) the letter or sound m J III.273 (sandhi--vasena vutta put in for the sake of euphony); V.375 (ma--kāro sandhikaro); KhA 155, 224; SnA 181, 383, 404.

Maŋsa (nt.) [cp. Vedic māŋsa, fr. Idg. *memsro--, as in Gr. mhro/s thigh, Lat. membrum limb ("member"); Goth. mims flesh; Oir mīr bite, bit (of flesh)] flesh, meat S II.97 (putta°); Dh 152; J III.184; Pug 55; Vism 258, 357 (in compar.); DhA I.375 (putta°); II.51 (alla° living flesh); VbhA 58, 61 (pilotika--paliveṭhita). Described and defined in detail as one of the 32 ākāras or constituents of the human body at Vism 252, 354; KhA 46; VbhA 235.
--ûpasecana sauce for meat J III.144=VI.24; DhA I.344. --kalyāṇa beauty of flesh, one of the 5 beauties of a girl (see kalyāṇa) J I.394; DhA I.387. --khādaka flesh--eater J VI.530. --cakkhu the bodily eye, one of the 5 kinds of the sense of sight (see cakkhu III) D III.219; Nd1 100, 354. --dhovanī odaka water for washing meat KhA 54. --piṇḍika a meat--ball, lump of flesh Vism 256. --puñja a heap of flesh Vism 361 (in comp.); VbhA 67. --pesi a piece of flesh or meat (see on simile J.P.T.S. 1907, 122) Vin II.25; III.105 (°ŋ vehāsaŋ gacchantiŋ addasaŋ); M I.143; A III.97; Miln 280; Vism 195, 252, 468; DhA I.164; VbhA 235; --lohita flesh & blood Dh 150.

Maŋsi (f.) [cp. Sk. māŋsī] a certain plant Nardostychus jatamansi J VI.535.

Maŋsika [fr. maŋsa; cp. *Sk. māŋsika] 1. a dealer in meat, meat--seller Miln 331. -- 2. in piṭṭhi° the °ka belongs to the whole cpd., thus: one who is a backbiter, a slanderer Sn 244 (=piṭṭhi--maŋsa--khādaka SnA 287). Similarly piṭṭhi--maŋsikatā (q. v.) Nd2 391.

Makaci [etym.?] a kind of cloth, material, fibre DhA III.68 (vākakhaṇḍa).
--pilotikā rough cloth (used for straining) J II.96; DhA II.155. Cp. makkhi--vāla. --vāka m. bark Vism 249 (+akkavāka); VbhA 232.

Makara [cp. Epic Sk. makara] a mythical fish or sea monster, Leviathan (cp. Zimmer, Altind. Leben 97) J II.442; III.188; Miln 131, 377; ThA 204. -- f. makarinī Miln 67.
--dantaka the tooth of a sword fish, used as a pin Vin II.113, cp. p. 315. -- as a design in painting or carving Vin II.117. 121, 152; IV.47. In these latter passages it occurs combd with latākamma & pañcapaṭṭhika (q. v.). The meaning is not quite clear.

Makaranda [cp. Class. Sk. makaranda] the nectar of a flower J VI.530.

Makasa [fr. Vedic maśaka viâ *masaka »makasa: see Geiger, P.Gr. § 472] mosquito Vin II.119; S I.52 (a° free from m.); A II.117; Sn 20; J I.246; Sdhp 50. See also cpd. ḍaŋsa°.
--kuṭikā mosquito net or curtain Vin II.119, 130. --vījanī mosquito fan Vin II.130.

Makuṭa (f.) [cp. BSk. makuṭa Divy 411] a crest Abhp 283 (kirīṭa+, i. e. adornment).

Makula [cp. Sk. makula] 1. a bud (Hardy in Index to VvA gives "Mimusops elengi" after BR) Th 2, 260; Vv 4526; J I.273; II.33; IV.333; V.207 (makuḷa), 416; Vism 230 (ḷ); 256 (paduma°); VvA 177 (kaṇavīra°), 194 (makuḷa), 197 (id.); VbhA 228, 239 (where Vism 256 has makulita, & KhA 53 mukulita). -- 2. a knob J I.31; II.90; Vism 253 (kandala°). -- 3. v. l. at Nd2 485 B for pakulla (=pakuṭa).

Makkaṭa [cp. Epic Sk. markaṭa] 1. a monkey J I.385; II.267; DhA II.22; VbhA 408 (°niddā, a m.'s sleep, said to be quickly changing); KhA 73 (in simile); SnA 522 (cp. Sn 791). Names of monkeys famous in Jātaka tales: Sālaka J II.268; Kālabāhu J III.98 sq.; on the monkey as a figure in similes see J.P.T.S. 1907, 119, to which add VbhA 228 & 259 (tālavana°), cp. Vism 245. -- 2. a spider: see °sutta.
--chāpaka the young of a monkey M I.385; J I.218. --sutta spider's thread J V.47; Vism 136 (in simile); DhA I.304.

Makkaṭaka [cp. Sk. markaṭaka; der. fr. markaṭa=makkaṭa] a spider (see on similes J.P.T.S. 1907, 119) Dh 347 (cp. DhA IV.58); J II.147 (=uṇṇanābhi); IV.484 (aptly called Uṇṇanābhi); V.47, 469; Miln 364, 407 (pantha° road spider, at both passages). --°sutta spider's thread Vism 285.

Makkaṭiya (nt.) [fr. makkhaṭa+ya] monkey grimace J II.448 (mukha°). The same as mukha--makkaṭika at J II.70.

Makkaṭī (f.) [of makkaṭa] a female monkey Vin III.33, 34; J I.385; DhA I.119.

Makkha1

Makkha1 [fr. mṛkṣ, lit. smearing over. Cp. BSk. mrakṣa Śikṣ 198. 8, in cpd. māna--mada--mrakṣa--paridāha etc.] hypocrisy; usually combd with paḷāsa (see also palāsa) M I.15; A I.95, 100, 299; IV.148, 456; V.39, 156, 209, 310, 361; It 3; Sn 56, 437, 631, 1132 (cp. Nd2 484= makkhāyanā makkhāyitattaŋ niṭṭhuriya--kammaŋ, i. e. hardness, mercilessness); Dh 150, 407; J V.141; Vbh 357, 380, 389; Pug 18, 22; Miln 289, 380; DhA III.118; VI.181.
--vinaya restraining fr. hypocrisy S II.282; A V.165 sq.

Makkha2

Makkha2 [probably=makkha1, but BSk. differentiates with mrakṣya Divy 622, trsl. Index "ill--feeling"? Böhtlingk--Roth have: mrakṣya "wohlgefühl"] anger, rage Vin I.25.

Makkhaṇa (nt.) [fr. mṛkṣ, cp. *Sk. mrakṣaṇa] smearing, oil J III.120; Miln 11 (tela°); Dhtp 538.

Makkhāyanā (f.) & Makkhāyitatta (nt.) [abstr. fr. makkha] the fact of concealment, hypocrisy: in exegesis of makkha at Nd2 484; Pug 18, 22.

Makkhikā (f.) [cp. Vedic makṣika & makṣikā] a fly M III.148; Nd1 484; J II.275 (nīla°); III.263 (pingala° gadfly), 402; SnA 33 (pingala°), 572 (id.); DhA IV.58; Sdhp 396, 529.

Makkhita [pp. of makkheti] smeared with (--°), soiled; anointed M I.364 (lohita°); J I.158 (madhu°); III.226 (piṭṭhi--maddena); V.71 (ruhira°); VI.391.

Makkhin (adj.) [fr. makkha] concealing, hypocritical; harsh, merciless; often combd with palāsin (e. g. at Vin II.89; J III.259) D III.45, 246. a° (+apalāsin) D III.47; A III.111; Sn 116; Pug 22.

Makkhi--vāla [cp. makaci--pilotikā] a cloth of hair for straining J II.97.

Makkheti [Caus. of mṛkṣ; Dhtp 538: makkhaṇa] to smear, paste, soil, anoint J III.225, 314; Pug 36; Miln 268; Vism 344; DhA II.65. -- Pass makkhīyati Miln 74. <-> Caus. II. makkhāpeti to cause to be anointed J I.486; DhA I.400. -- pp. makkhita.

Maga [another form of miga=Sk. mṛga, cp. Geiger, P.Gr. 124] 1. animal for hunting, deer, antelope M I.173 (in simile); S I.199 (id.); A I.70; II.23; Th 1, 958, 989; Sn 275, 763, 880; J V.267. -- 2. a stupid person J VI.206, 371.

Magga [cp. Epic Sk. mārga, fr. mṛg to track, trace] 1. a road (usually high road), way, foot--path Vism 708 (maggaŋ agata--pubba--purisa, simile of); VbhA 256 (tiyojana°, simile of a man travelling); DhA I.229. -- addhāna° high road Vin IV.62; M III.158; see under addhāna; antāra--magge on the road Miln 16; ujuka° a straight way S I.33; DhA I.18; ummagga (a) a conduit; (b) a devious way: see ummagga, to which add refs. J V.260; Th 2, 94; kummagga a wrong path: see kum°, to which add S IV.195; Th 1, 1174. passāva° & vacca° defecation & urination Vin III.127; visama° a bad road S I.48. -- 2. the road of moral & good living, the path of righteousness, with ref. to the moral standard (cp. the 10 commandments) & the way to salvation. The exegetic (edifying) etym. of magga in this meaning is "nibbān'atthikehi maggīyati (traced by those who are looking for N.), nibbānaŋ vā maggeti, kilese vā mārento gacchatī ti maggo" (VbhA 114). <-> Usually designated (a) the "ariya aṭṭhangika magga" or the "Noble Eightfold Path" (see aṭṭhangika). It is mentioned at many places, & forms the corner--stone of the Buddha's teaching as to the means of escaping "dukkha" or the ills of life. It consists of 8 constituents, viz. sammā--diṭṭhi, sammā--sankappa, °vācā, °kammanta, °ājīva, °vāyāma, °sati, °samādhi, or right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, right rapture. The 7 first constituents are at D II.216 & M III.71 enumd as requisites for sammā--samādhi. The name of this table of ethical injunctions is given as "maggam uttamaŋ" at Sn 1130, i. e. the Highest Path. See for ref. e. g. Vin III.93; IV.26; D II.353; III.102, 128, 284, 286; It 18; Nd1 292; Nd2 485; Vbh 104 sq. 235 sq., VbhA 114 sq. (its constituents in detail), 121, 216; Vism 509 sq. (where the 8 constituents are discussed). -- (b) as ariya magga: M III.72; Pug 17; DA I.176 sq., 225 sq., 233; VbhA 373 sq.; ThA 205. <-> (c) as pañcangika or the Path of 5 constituents (the above first 2 and last 3): Dhs 89; Vbh 110 sq., 237 sq. -- (d) other expressions of same import: dhamma° Miln 21; magga alone; S I.191 (Bhagavā maggassa uppādetā etc.)=M III.9=S III.66; Sn 429, 441, 724 sq., 1130; Dh 57, 273 sq., It 106; VbhA 53, 73. As the first condition & initial stage to the attainment of Arahantship (Nibbāna) it is often found in sequence of either magga--phala--nirodha (e. g. Vism 217, cp. Nd2 under dukkha II. p. 168), or magga, phala, nibbāna (e. g. Tikp. 155 sq., 158; VbhA 43, 316, 488). -- magga as entrance to Arahantship is the final stage in the recognition (ñāṇa, pariññā, paññā) of the truth of the causal chain, which realises the origin of "ill," the possibility of its removal & the "way" to the removal. These stages are described as dukkhe ñāṇaŋ, samudaye ñāṇaŋ nirodhe ñāṇaŋ and magge ñāṇaŋ at D III.227, Ps I.118. At the latter passage the foll. chapter (I.49) gives dukkha--nirodha gāminī paṭipadā as identical with magga. -- Note. On the term see Cpd. 41 sq., 66 sq., 175, 186; Dhs trsl.2 58, 299 sq., 362 sq.; Expos. 216, 354n. On passages with aṭṭhangika magga & others where magga is used in similes see Mrs. Rh. D. in J.P.T.S. 1907, pp. 119, 120. -- 3. Stage of righteousness, with ref. to the var. conditions of Arahantship divided into 4 stages, viz. sotāpatti--magga, sakadāgāmi°, anāgāmi°, arahatta°, or the stage of entering the stream (of salvation), that of returning once, that of the never--returner, that of Arahantship. -- At DhA I.110 magga--phala "the fruit of the Path" (i. e. the attainment of the foundation or first step of Arahantship) is identical with sotāpattiphala on p. 113 (a) in general: arahatta° S I.78; A III.391; DA I.224. -- (b) in particular as the 4 paths: Nd2 612 A; Vbh 322 sq., 328, 335; Vism 453, 672<-> 678; DhA IV.30; VbhA 301. -- 4. In the Tikapaṭṭhāna (under magga--paccaya--niddesa p. 52) 12 constituents of magga are enumd; viz. paññā, vitakka, sammāvācā, s--kammanta, s--ājīva, viriya, sati, samādhi, micchā--diṭṭhi, micchā--vācā, m--kammanta, m--ājīva.

--angāni the constituents of the Ariyan Path VbhA 120. --âmagga which is the (right) road and which is not M I.147; Vism ch. xx (°ssa kovida)=Sn 627; S III.108 (id.); DhA IV.169 (id.); A V.47 (°ssa ñāṇadassana); Dh 403. --udaka water found on the road Vism 338 (simile). --kilanta wearied by the road J I.129. --kusala one who is clever as regards the road, one who knows the road well S III.108; Nd1 171; VbhA 332 (in simile); KhA 70, 126. --kovida=°kusala Nd1 446. --kkhāyin (should be °akkhāyin) one who tells the (right) way M III.5; Nd1 33. --jina Conqueror of the paths Sn 84 sq. --jīvin who lives in the right path Sn 88. --jjhāyin reflecting over the Path Sn 85. --ñāṇa knowledge of the Path VbhA 416. --ññū knows the Path Nd1 446. --ṭṭhāna one who stands in the Path, attains the P. see Cpd. 23, 50. --ttaya the triad of the paths (i. e. the first 3 of the 4 Paths as given above under 3) DhA IV.109. --dūsin highway robber Sn 84. --desaka one who points out the way, a guide Sn 84; J IV.257; as °desika at DhA II.246. --desin=°desaka Sn 87. --dhamma the rule of the Path, i. e. righteous living Sn 763. --dhīra wise as regards the Path Nd1 45. --paṭipanna--1. one on the road, i. e. wandering, tramping DhA I.233. -- 2. one who

has entered the Path Pv IV.349. --parissaya danger of the road VvA 200. --bhāvanā cultivation of the Path (i. e. righteousness) Nd1 323. --mūḷha one who has lost the way VvA 332. --vaṇṇa praise of the Path DhA I.115. --vidū one who knows the Path Nd1 446. --sacca the truth concerning the Path VbhA 114, 124. --sira N. of a month DA I.241.

Maggana (nt.) & magganā (f.) [fr. magg] tracking, search for, covetousness Vism 29 (syn. for nijigiŋsanatā & gaveṭṭhi); Dhtp 298 (& gavesana).

Maggika [fr. magga] wayfarer, tramp DhA I.233.

Maggati & (spurious) mageti [Denom. fr. magga, cp. Sk. margayati. The Dhtp. gives both mag & magg in meaning "anvesana," i. e. tracking, following up; see Dhtp Nos. 21, 540, 541] to track, hunt for, trace out, follow, seek M I.334 (ppr. magayamana); S II 270 (pp. maggayamāna); Th 2, 384 (cp. ThA 255=pattheti); J V.102 (where T. reads maggheyya, which is expld by C. as vijjheyya to pierce, hurt, & which is doubtful in meaning, although Kern, Toev. s. v. defends it. The v. l. reads magg°. Same on p. 265 where one ought to read phasseyya in C. instead of passeyya. The form pp. magga (?) on p. 102 must belong to the same root); DhsA 162 (=gavesati). -- Caus. II. maggāpeti PvA 112. -- Pass. maggīyati VbhA 114.

Magghati see maggeti.

Maghavant [cp. Epic Sk. maghavā, on etym. see Walde, Lat. Wtb. s. v. Maia] N. of Indra, or another angel (devaputta) S I.221 (voc. maghavā; so read for mathavā), 229; Dh 30. Cp. māgha.

Maghā (f.) [cp. *Sk. maghā] N. of a nakkhatta, in cpd. °deva SnA 352 (cp. M II.74, n. 6, where spelling Makkādeva; we also find Makhadeva at Śatapatha--brāhmaṇa XIV. I. 1).

Mankati is given as root mank is given as root mank (aor. maki) at Dhtm 13, in meaning maṇḍana, i. e. adornment. It is meant to be an expln of mankato?

Mankato (adv.) [for Sk. mat--kṛte, Cp. E. Müller, P.Gr. 12] on my account, for me Miln 384.

Manku (adj.) [cp. Vedic manku; see on meaning Hardy in preface to Anguttara v. p. vi] staggering, confused, troubled, discontented Vin II.118; S V.74; Dh 249; Nd1 150; DhA III.41, 359 (with loc.). -- f. pl. mankū Vin I.93. --dummanku "staggering in a disagreeable manner," evil--minded A I.98; IV.97 (read line as "dummanku'yaŋ padusseti dhūm'aggamhi va pāvako" he, staggering badly, is spoilt like the fire on the crest of smoke); V.70; Vin II.196; III.21; IV.213; S II.218; Nett 50.
--bhāva discontent, moral weakness J IV.49; Miln 227; DhA III.359. --bhūta discontented, troubled, confused Vin II.19; D II.85; A I.186; Dh 263; J V.211; VI.362; DhA II.76; a° self--possessed A III.40; Miln 21, 339.

Mankuna (& °ṇa) [cp. late Sk. matkuṇa, see Geiger, P.Gr. § 63] an insect, bug or flea J I.10; III.423; Vism 109 (where kīla--mankula ought to be read as kīṭamankuna); DhA II.12.

Mangala (adj.) [cp. Vedic mangala. Expld by Dhtp 24 with root mang, i. e. lucky; see also mañju] auspicious, prosperous, lucky, festive Nd1 87, 88; KhA 118 sq.; SnA 273, 595; Sdhp 551. -- nt. mangalaŋ good omen, auspices, festivity Sn 258; Vin II.129; PvA 17. A curious popular etymology is put forth by Bdhgh at KhA 123, viz. "maŋ galanti imehi sattā ti" mangalāni. -- mangalaŋ karoti lit. to make an auspicious ceremony, i. e. to besprinkle with grains etc. for luck (see on this PvA 198), to get married DhA I.182; mangalaŋ vadati to bless one J IV.299; DhA I.115. Three (auspicious) wedding--ceremonies at DhA I.115 viz. abhiseka° consecration, geha--ppavesana° entering the house, vivāha° wedding. -- Certain other general signs of good luck or omina kat) e)coxh/n are given at J IV.72, 73 and KhA 118 sq. (see also mangalika). -- Several ceremonious festivities are mentioned at DhA II.87 with regard to the bringing up of a child, viz. nāma--karaṇa--mangala the ceremony of giving a name; āhāra--paribhoga° of taking solid food; kaṇṇa--vijjhana° of piercing the ears; dussa--gahaṇa° of taking up the robe: cūḷā--karaṇa° of making the top--knot. -- Cp. abhi°.
--usabha an auspicious bull SnA 323. --chaṇa a merry time, fair J II.48; DhA I.392. --kicca auspicious function, festivity

SnA 175, 323. --kiriyā festivity, wedding SnA 69; finding good omens J IV.72. --kolāhala the lucky, or most auspicious, foreboding, one of the 5 kolāhalas (q. v.) KhA 121. --pañha see mangalika. --divasa a lucky day J IV.210; DhA III.467. --vappa ploughing festival SnA 137. Cp. vappa--mangala. --sindhava state horse J I.59. --silāpaṭṭa auspicious slab (of stone) J I.59; VI.37; PvA 74. --supina lucky dream J VI.330. --hatthi state elephant Mhvs 35, 21; DhA I.389.

Mangalika (adj.) (--°) [fr. mangala] 1. one who is feasting in, one whose auspices are such & such; fond of; only in kotūhala° fond of excitement J I.372; Miln 94 (apagata°, without passion for excitement). -- 2. superstitious, looking out for lucky signs Vin II.129 (gihī), 140 (id.). At J IV.72, 73; three sets of people are exemplified, who believe in omina as either diṭṭhaŋ (seen) or sutaŋ (heard) or mutaŋ (sensed); they are called diṭṭha--mangalikā, suta° & muta° respectively. The same group is more explicitly dealt with in the Mangala--sutta KhA 118 sq. (cp. Nd1 89); diṭṭhamangalika pañha "a question concerning visible omina" J IV.73 (correct meaning given under diṭṭha1, vol. II.1561!), 390 (?). The Np. diṭṭha--mangalikā at J IV.376 sq.

Mangalya (nt.) [fr. mangala] auspiciousness, good luck, fortune Dhtp 24.

Mangura (adj.) [etym.? or=mangula? See J.R.A.S. 1903, 186 the corresponding passage to M I.246 in Lal. V. 320 has madgura.] golden; in cpd. °cchavi of golden colour, f. cchavī D I.193, 242; M I.246, 429; II.33; Vism 184.

Mangula (adj.) [cp. mangura] sallow; f. mangulī woman of sallow complexion S II.260=Vin III.107; Vin III.100.

Macca (adj.--n.) [orig. grd. of marati, mṛ corresponding to Sk. martya. A diaeretic form exists in P. mātiya (q. v.)] mortal; (m.) man, a mortal S I.55; Sn 249, 577, 580, 766; J III.154; IV.248; V.393; Dh 53, 141, 182; Vv 6312; Kvu 351. -- See also refs. under jāta.

Maccu [in form=Vedic mṛtyu, fr. mṛ; in meaning differentiated, the Ved.--Sk. meaning "death" only] the God of Death, the Buddhist Māra, or sometimes equivalent to Yama S I.156; Sn 357 (gen. maccuno), 581 (instr. maccunā), 587; Th 1, 411; Dh 21, 47, 128, 135, 150, 287; VbhA 100; SnA 397; DhA III.49; Sdhp 295, 304.
--tara one who crosses or overcomes death Sn 1119 (=maraṇaŋ tareyya Nd2 486). --dheyya the realm of Māra, the sphere of Death S I.4; adj. belonging to death or subject to death (=Māradheyya, maraṇadheyya Nd2 487b). -- Sn 358, 1104 (with expln "m. vuccanti kilesā ca khandhā ca abhisankhārā ca" Nd2 487a), 1146 (°pāra--maccudheyyassa pāraŋ vuccati amataŋ nibbānaŋ Nd2 487); Th 2, 10 (=maccu ettha dhīyati ThA 13); Dh 86; DhA II.161. --parāyaṇa surmounting death Sn 578; pareta id. Sn 579. --pāsa the sling or snare of Māra Sn 166; J V.367. --bhaya the fear of death Mhvs 32, 68. --maraṇa dying in death M I.49 (cp. C. on p. 532: maccu--maraṇan ti maccu--sankhātaŋ maraṇaŋ tena samuccheda--maraṇ'ādīni nisedheti. -- See also def. of maraṇa s.v.). --mukha the mouth of death Sn 776; Nd1 48. --rājā the king of death Sn 332, 1118 (=Maro pi Maccurājā maraṇaŋ pi Nd2 488); Dh 46, 170; KhA 83. --vasa the power of death 3 I.52: Sn 587, 1100 (where maccu is expld by maraṇa & Māra). --hāyin leaving death behind, victorious over death It 46=Sn 755; Th 1, 129.

Maccha [cp. Vedic matsya] fish A III.301; Sn 605, 777, 936; J I.210, 211; V.266 (in simile); VI.113 (phandanti macchā, on dry land); Pug 55; Sdhp 610. --maccha is given at Nd2 91 as syn. of ambucārin. --pūti° rotten fish M III.168; & in simile at It 68=J IV.435=VI.236 =KhA 127. Cp. J.P.T.S. 1906, 201. bahu° rich in fish J III.430. loṇa° salt fish Vism 28. rohita° the species Cyprinus rohita J II.433; III.333; DhA II.132. On maccha in simile see J.P.T.S. 1907, 121. Of names of fishes several are given in the Jātaka tales; viz.Ānanda (as the king of the fishes or a Leviathan) J I.207; II.352; V.462; Timanda & Timirapingala J V.462; Mitacintin J I.427; Bahucintin J I.427.
--maŋsa the flesh of fishes Sn 249. --bandha one who sets net to catch fish, a fisherman A III.301; Vism 379. --bhatta food for fishes, devoured by fishes J V.75. --vālaka a garment made in a particular fashion (forbidden to bhikkhus) Vin II.137. --sakalika "a bit of fish" (fish--bone?) in description of constitution of the finger nails at Vism 250=KhA 43=VbhA 233.

Macchara (adj.) [Vedic matsara & matsarin enjoyable; later period also "envious," cp. maccharin] niggardly, envious, selfish Pgdp II.49. --maccharaŋ (nt.) avarice, envy A IV.285; Sn 811, 862, 954 (vīta--macchara, adj.).

Maccharāyati [Demon. fr. macchariya] to be selfish, greedy or envious J VI.334; DhA II.45, 89.

Maccharāyanā (f.) & Maccharāyitatta (nt.) the condition of selfishness, both expressions in defn of macchariya at Dhs 1122; Pug 19, 23; DhsA 375.

Maccharin (adj.) [cp. Vedic matsarin, fr. mat+sṛ, i. e. "reflecting to me"] selfish, envious, greedy (cp. Dhs trsl.2 p. 320); A II.82; III.139, 258, 265; D III.45, 246; Dh 263; Sn 136, 663; Nd1 36; J I.345; V.391; Vv 5226; Pug 20; DhsA 394; DhA II.89; Sdhp 89, 97. -- a° unselfish D III.47; A IV.2; Sn 852, 860; It 102.

Macchariya & Macchera (nt.) [cp. Epic Sk. mātsarya] avarice, stinginess, selfishness, envy; one of the principal evil passions & the maịn cause of rebirth in the Petaloka. -- 1. macchariya: A I.95, 299; III.272; Dh III.44 (issā°), 289; Sn 863 (°yutta), 928; Pug 19, 23; Vbh 357, 389, 391. -- Five sorts of selfishness are mentioned: āvāsa°, kula°, lābha°, vaṇṇa°, dhamma° D III.234; Nd1 118, 227; A IV.456; Dhs 1122 (cp. Dhs tsrl.2 p. 276); Vism 683; DhsA 373, 374. Selfishness is one of the evil conditions which have to be renounced as habits of mind by force of intelligence A V.40, 209; Miln 289; PvA 87, 124. -- 2. macchera A I.105 (°mala), 281; Dh 242; It 18; Nd1 260; Sdhp 313, 510. At A II.58 and elsewhere the state called vigata--mala--macchera "with the stain of avarice vanished," is freq. mentioned as a feature of the blameless life and a preparation for Arahantship. -- Note. The (etym.) expln of macchariya at VbhA 513 is rather interesting: "idaŋ acchariyaŋ mayhaŋ eva hotu, mā aññassa acchariyaŋ hotū ti pavattattā macchariyan ti vuccati" (from the Purāṇas?).

Macchika [fr. maccha] a fish--catcher, fisherman A III.301; J V.270; VI.111; Miln 331.

Macchī (f.) [of maccha] a female fish J II.178.

Macchera see macchariya.

Majja (nt.) [fr. mad, cp. Vedic mada & madya] 1. intoxicant, intoxicating drink, wine, spirits Vin I.205; D III.62, 63; Sn 398 (+pāna=majjapāna); VvA 73 (=surā ca merayañ ca); Sdhp 267. -- 2. drinking place J IV.223 (=pān'āgāra).
--pa one who drinks strong drink, a drunkard A IV.261; Sn 400; Pv IV.176 (a°); ThA 38. --pāna drinking of intoxicating liquors Vv 158; VvA 73; Sdhp 87. --pāyaka=majjapa J II.192 (a°). --pāyin=°pāyaka Sdhp 88. --vikkaya sale of spirits J IV.115.

Majjati1 [majj to immerse, submerge, cp. Lat. mergo] is represented in Pali by mujjati, as found esp. in cpds. ummujjati & nimujjati.

Majjati2 [mṛj to clean, polish; connected with either Lat. mergo (cp. Gr. a)me/rgw) or Lat. mulgeo to wipe, stroke, milk (cp. Gr. a)me/lgw, Mir. mlich=milk etc.) -- Dhtp 71 gives root majj with meaning "saŋsuddhiyaŋ"] to wipe, polish, clean VvA 165. Cp. sam°. -- pp. majjita & maṭṭha.

Majjati3 [mad, Sk. mādyati; Vedic madati; see mada for etym.] to be intoxicated; to be exultant, to be immensely enjoyed or elated S I.73, 203; A IV.294; Sn 366 (Pot. majje=majjeyya SnA 364), 676 (id., T. reads na ca majje, SnA 482 reads na pamajje); J II.97; III.87 (majjeyya). aor. majji in cpd. pamajji Mhvs 17, 15. -- pp. matta.

Majjāra [cp. Epic Sk. mārjāra; dialectical] a cat Miln 23. -- f. majjārī (majjāri°) Vin I.186 (°camma cat's skin); DhA I.48; Pgdp 49.

Majjika [fr. majja] a dealer in strong drink. a tavernkeeper Miln 331.

Majjita [pp. of majjati2] cleaned, polished VvA 340 (suṭṭhu m. for sumaṭṭha Vv 8417). See also maṭṭha.

Majjha (adj.) [Vedic madhya, cp. Lat. medius, Gr. me/ssos, Goth. midjis=Ohg. mitti, E. middle] middle, viz. 1. of space:

of moderate height D I.243 (contrasted with ucca & nīca). -- 2. of time: of middle age Sn 216 (contrasted with dahara young & thera old). -- 3. often used adv. in loc. majjhe in the middle; i. e. (a) as prep. in between, among (--° or with gen.) Pv I.111, 114; J I.207 (sakuṇānaŋ); DhA I.182 (vasana--gāmassa); PvA 11 (parisā°). majjhe chetvā cutting in half J V.387. -- (b) in special dogmatic sense "in the present state of existence," contrasted with past & future existences (the latter combd as "ubho antā" at Sn 1040). The expln of majjhe in this sense is at Nd1 434: "majjhaŋ vuccati paccuppannā rūpā" etc. (similarly at Nd2 490). -- Sn 949 (in sequence pubbe majjhe pacchā), 1099 (id.); Dh 348 (pure majjhe pacchato; i. e. paccuppannesu khandhesu DhA IV.63). -- 4. (nt.) majjhaŋ the middle DhA I.184 (tassa uramajjhaŋ ghaŋsentī).

Majjhaka (adj.) (--°) [fr. majjha] lying or being in the midst of . . ., in pācīna--yava° (dakkhiṇa°, pacchima°, uttara°) nigama, a market--place lying in the midst of the eastern corn--fields (the southern etc.): designation of 4 nigamas situated near Mithilā J VI.330.

Majjhatta (adj.--n.) [for majjha--ṭṭha, which we find in Prk. as majjhattha: Pischel, Prk. Gr. § 214; majjha+ sthā] 1. (adj.) "standing in the middle," umpire, neutral, impartial, indifferent J I.300; II.359 (parama°, +upekkhā--pārāmī); VI.8; Miln 403; Vism 230; Mhvs 21, 14. -- 2. indifference, balance of mind, equanimity; almost synonymous with upekkhā: Vism 134, 296; VbhA 283 (°payogatā); DhA II.214 (°upekkhā); PvA 38 (so read for majjhattha). See also following. <-> Note. A similar term is found in BSk. as mṛdu--madhyā kṣānti "state of spiritual calm" Divy 271; see Yoga Sūtra II.34.

Majjhattatā (f.) [abstr. from prec.] impartiality, indifference, balance of mind Nd2 166 (in expln of upekkhā, with syn. passaddhatā); Vbh 230; Vism 134; VbhA 285 (satta° & sankhāra°), 317 (def.); DhsA 133.

Majjhantika [majjha+anta+ika] midday, noon; used either absolutely Vin IV.273; S IV.240; J V.213 (yāva upakaṭṭha --majjhantikā); V.291 (read majjhantik' âtikamm'āgami); Vism 236; Miln 3; or as apposition with kāla & samaya S I.7 (kāla); Pv IV.32 (id.); Nd2 977 (samaya); DA I.251 (id.).

Majjhāru [etym. doubtful] a certain kind of plant Vin I.196 (v. l. majjāru); doubtful whether designation (like Sk. mārjāra) of Plumbago rosea.

Majjhima (adj.) [Vedic madhyama, with sound change °ama>°ima after Geiger, P.Gr. 191, or after analogy with pacchima, with which often contrasted] 1. middle, medium, mediocre, secondary, moderate. -- Applied almost exclusively in contrast pairs with terms of more or less, in triplets like "small--medium--big," or "first--middle--last" (cp. majjha 3b); viz. (a) of degree: hīna--m--paṇīta D III.215 (tisso dhātuyo); Dhs 1205<-> 1027 (dhammā); Vism 11 (sīlaŋ); h. m. ukkaṭṭha Vism 308; omaka m. ukkaṭṭha Vin IV.243; khuddaka m. mahā Vism 100; lāmaka m. paṇīta (i. e. lokuttara) DhsA 45 (dhammā); paritta--m--uḷāra Sdhp 260. <-> (b) of time: paṭhame yāme majjhima° pacchima° J I.75; id. with vaye PvA 5. -- 2. (nt.) majjhimaŋ the waist, in cpd. su--majjhimā (f.) a woman with beautiful waist Q V.4.

Mañca [cp. Epic Sk. mañca stand, scaffolding, platform] a couch, bed Vin IV.39, 40 (where 4 kinds are mentioned, which also apply to the defn of pīṭha, viz. masāraka, bundikābaddha, kuḷīra--pādaka, āhacca--pādaka; same defn at VbhA 365); Sn 401; J III.423; DhA I.89 (°ŋ bandhati to tie a bed or two together), 130; IV.16; VbhA 20; VvA 291; PvA 93. -- heṭṭhā mañce underneath the bed J I.197 (as place where domestic pigs lie); II.419 (id.); II.275 (where a love--sick youth lies down in the park).
--atimañca bed upon bed, i. e. beds placed on top of each other serving as grand stands at a fair or festival J III.456; VI.277; DhA IV.59. --parāyaṇa ending in bed, kept in bed Pv II.25 (nīla°, fig. for being buried); DhA I.183 (with v. l. maccu°, just as likely, but see maccuparāyaṇa). --pīṭha couch and chair Vin II.270 sq.; A III.51; VvA 9, 220, 295. --vāna stuffing of a couch DhA I.234.

Mañcaka [fr. mañca] bed, couch, bedstead Vin I.271; S I.121=III.123; J I.91; III.423; Th 2, 115; Miln 10; DhA II.53.

Mañjari (f.) [cp. Epic & Class. Sk. mañjarī] a branching flower--stalk, a sprout J V.400, 416.

Mañjarikā (f.)=mañjari, Vin III.180.

Mañjarita (adj.) [fr. mañjari] with (full--grown) pedicles, i. e. in open flower Miln 308 (°patta in full bloom).

Mañjīra [cp. late Sk. mañjīra nt.] an anklet, foot--bangle Abhp 228.

Mañju (adj.) [cp. Class Sk. mañju, also mangala, cp. Gr. ma/gganon means of deceiving, Lat. mango a dealer making up his wares for sale. See further cognates at Walde, Lat. Wtb. s. v. mango] pleasant, charming, sweet, lovely (only with ref. to the voice) D II.211, 227 (one of the 8 characteristics of Brahmā's & the Buddha's voice: see bindu & aṭṭhanga); J II.150. -- (nt.) a sweet note J VI.591 (of the deer in the forest); VvA 219 (karavīka ruta°).
 --bhāṇaka sweet--voiced, speaking sweetly J II.150= DhA I.144; f. bhāṇikā J VI.418, 420. --bhāṇin id. J II.150.

Mañjuka (adj.) [mañju+ka] sweet voiced Vin I.249; J II.350; III.266; VI.412, 496.

Mañjūsaka (--rukkha) [fr. mañjūsa] N. of a celestial tree, famed for its fragrancy Vv 386; SnA 52, 66, 95, 98; VvA 175.

Mañjūsā (f.) [cp. Epic Sk. mañjūṣā] a casket; used for keeping important documents in J II.36 (suvaṇṇapaṭṭaŋ mañjūsāya nikkhipāpesi); IV.335 (suvaṇṇapaṭṭaŋ sāra--mañjūsāyaŋ ṭhapetvā kālam akāsi).

Mañjeṭṭha (adj.) [cp. *Sk. mañjiṣṭhā Indian madder] light (bright) red, crimson, usually enumd in set of 5 principal colours with nīla, pīta, lohitaka, odāta; e. g. at Vin I.25; S II.101 (f. mañjeṭṭhā); Vv 221 (Hardy in T. reads mañjaṭṭha, as twice at VvA 111, with vv. ll. °jiṭṭha & °jeṭṭha, cp. Corrections & Addns on p. 372); Miln 61.

Mañjeṭṭhaka (adj.) [fr. mañjeṭṭha, after lohita+ka] crimson, bright red, fig. shining Vv 391 (cp. defn at VvA 177: like the tree Vitex negundo, sindhavāra, or the colour of the Kaṇavīra--bud; same defn at DhsA 317, with Sinduvāra for Sindha°); usually in sequence nīla, pīta, mañjeṭṭhaka, lohitaka, odāta as the 5 fundamental colours: M I.509 (has °eṭṭhika in T. but v. l. °eṭṭhaka); J VI.185; Dhs 617. -- f. mañjeṭṭhikā a disease of sugar cane Vin II.256.

Mañjeṭṭhī (f.) [=Sk. mañjiṣṭhā] Bengal madder DA I.85.

Vedic manyate & manute, Av. mainyeite; Idg. *men, cp. Gr. me/nos mood, anger=Sk. manah mind; me/mona to think of, wish to, Lat. memini to think of, mens>mind, meneo; Goth. munan to think, muns opinion; Oisl. man, Ags. mon; Ohg. minna love, Ags, myne intention. Dhtp 427: man=ñāṇe, 524= bodhane] 1. to think, to be of opinion, to imagine, to deem Sn 199 (sīsaŋ . . . subhato naŋ maññati bālo), 588 (yena yena hi maññanti, tato taŋ hoti aññathā); J II.258 (maññāmi ciraŋ carissati: I imagine he will have to wander a long time). -- With (double) acc.: to take for, to consider as; na taŋ maññāmi mānusiŋ I deem you are not human Pv II.41; yassa dāni kālaŋ maññati for this now may he think it time (in a phrase of departure), let him do what he thinks fit, we wait the Buddha's pleasure, i. e. let it be time to go [so also BSk. manyate kālaŋ, e. g. Divy 50, 64 etc.] D I.189. <-> Esp. in phrase taŋ kiŋ maññasi (maññatha 2. pl.) what do you think of this? (the foll.), what is your opinion about this? D I.60; S III.104 & passim. -- Pot. 1st sg. maññeyyaŋ I should think PvA 40; 3rd sg. maññeyya S III.103, and maññe Sn 206. The short form 1st sg. maññe is used like an adv. as affirmative particle & is inserted without influencing the grammatical or syntactical construction of the sentence; meaning: methinks, for certain, surely, indeed, I guess, presumably. E. g. D I.137 (patapati m. paccatthike yasasā); S I.181 (m. 'haŋ); IV.289 (paveliyamānena m. kāyena); J II.275; Miln 21; Vism 90, 92 (mato me m. putto); DhA I.107; II.51; PvA 40 (m. goṇo samuṭṭhahe), 65 (tasmā m. sumuttā). --na maññe surely not DhA II.84; PvA 75 (n. m. puññavā rājā). -- 2. to know, to be convinced, to be sure Sn 840 (=jānāti Nd1 192), 1049, 1142; Nd2 491 (=jānāti); DhA I.29 (maññāmi tuvaŋ marissasi). -- 3. to imagine, to be proud (of), to be conceited, to boast Sn 382 (ppr. maññamāna), 806, 813, 855 (maññate); J III.530 (aor. maññi 'haŋ, perhaps maññe 'haŋ? C. explns by maññāmi). -- pp. mata. -- Note. Another Present form is munāti (q. v.), of which the pp. is muta.

Maññanā (f.) [fr. man] conceit Nd1 124 (taṇhā°, diṭṭhi°, māna°, kilesa° etc.); Dhs 1116 1233; Nett 24; Vism 265 (for mañcanā?).

Maññita (nt.) [pp. of maññati] illusion, imagination M I.486. Nine maññitāni (the same list is applied to the phanditāni, the papañcitāni & sankhatāni) at Vbh 390: asmi, ayam aham asmi, bhavissaŋ, na bhavissaŋ, rūpī bhavissaŋ, arūpī bh., saññī bh., asaññī bh., nevasaññī--nâsaññī--bh.

Maññitatta (nt.) [fr. maññita] self--conceit, pride Dhs 1116; DhsA 372.

Maṭaja (nt.) [doubtful] a certain weapon M I.281 (°ŋ nāma āvudhajātaŋ; Neumann trsls "Mordwaffe").

Maṭāhaka (adj.) [doubtful spelling & meaning] short (?) Vin II.138 (ati°=atikhuddaka C.).

Maṭṭa & Maṭṭha [pp. of mṛj, see majjati2] wiped, polished, clean, pure. -- (a) maṭṭa: D II.133 (yugaŋ maṭṭaŋ dhāraṇīyaŋ: "pair of robes of burnished cloth of gold and ready for wear" trsl.); Vism 258 (v. l. maṭṭha). Cp. sam.° -- (b) maṭṭha: Vv 8417 (su°); Miln 248; DhA I.25 (°kuṇḍalī having burnished earrings); VvA 6 (°vattha). Cp. vi°.
--sāṭaka a tunic of fine cloth J I.304; II.274; III.498; Vism 284 (ṭṭh).

Maṇi [cp. Vedic maṇi. The connection with Lat. monile (pendant), proposed by Fick & Grassmann, is doubted by Walde, Lat. Wtb. s. v. monile, where see other suggestions. For further characterisation of maṇi cp. Zimmer, Altindisches Leben pp. 53, 263] 1. a gem, jewel. At several places one may interpret as "crystal." <-> D I.7 (as ornament); Dh 161; J VI.265 (agghiya, precious). In simile at D I.76 (maṇi veḷuriyo). On maṇi in similes see J.P.T.S. 1907, 121. --udaka--pasādaka maṇi a precious stone (crystal?) having the property of making water clear Miln 35 (cp. below Vism 366 passage); cintā° a "thought--jewel," magic stone (crystal?) J III.504; VvA 32; cūḷā° a jewelled crest or diadem, the crown--jewel J V.441 sq.; jāti° a genuine precious stone J II.417; Vism 216 (in comparison); tārā° (--vitāna) (canopy) of jewelled stars Vism 76; nīla° a dark blue jewel J II.112; IV.140; DhA III.254. The passage "amaṇiŋ udakaŋ maṇiŋ katvā" at Vism 366 (+asuvaṇṇaŋ leḍḍuŋ suvaṇṇaŋ katvā) refers clearly to meaning "jewel" (that the water is without a jewel or crystal, but is made as clear as crystal; a conjuror's trick, cp. Miln 35). Whether meaning "waterpot" (as given at Abhp 1113 & found in der. maṇika) is referred to here, is not to be decided. -- 2. a crystal used as burning--glass Miln 54.
--kāra a jeweller Miln 331; DhA II.152. --kuṇḍala a jewelled earring, adj. wearing an (ear) ornament of jewels Vin II.156 (āmutta° adorned with . . .); Vv 208 (id.); 438 (id.); Pv II.951 (id.); Th I.187; Dh 345 (maṇi--kuṇḍalesu=manīsu ca kuṇḍalesu ca maṇicittesu vā kuṇḍalesu, i. e. with gem--studded earrings DhA IV.56). --kuṭṭima at VvA 188 is probably to be read as °kuṇḍala (v. l. °kundima). --khandha "jewelbulk," i. e. a tremendous jewel, large gem, functioning in tales almost like a magic jewel J III.187; V.37 (°vaṇṇaŋ udakaŋ water as clear as a large block of crystal), 183 (°pilandhana). --guhā a jewelled cave, cave of crystal J II.417 (where pigs live); SnA 66 (one of three, viz. suvaṇṇa--guhā, m.°, rajata°. At the entrance of it there grows the Mañjūsaka tree). --canda "the jewelled moon," i. e. with a crest like the (glittering) moon Vv 646 (=maṇi--maya--maṇḍalânuviddha--candamaṇḍala--sadisa maṇi VbA 277). --cchāyā reflection of a jewel J VI.345. --thūṇā, a jewelled pillar, adj. with jewelled pillars Vv 541, 671. --pabbata mountain of gems SnA 358. --pallanka a jewelled pallanquin DhA I.274. --bandha (place for) binding the jewel(led) bracelet, the wrist Vism 255=VbhA 238=KhA 50 (°aṭṭhi). --bhadda N. of one of 20 classes of people mentioned Miln 191; trsld by Rh. D. Miln trsl. I.266 by "tumblers." The term occurs also at Nd1 89 & 92. Cp. Sk. Maṇibhadra, N. of a brother of Kuvera & prince of the Yakṣas. --maya made of, consisting of, or caused by jewels Pv II.64; VvA 280; DhA I.29. --ratana a precious stone or mineral, which is a gem (jewel); i. e. maṇi as a kind of ratana, of which there are seven Vism 189 (in sim.); Miln 218. --rūpaka a jewelled image DhA I.370; --lakkhaṇa fortune--telling from jewels D I.9; SnA 564.
--vaṇṇa the colour or appearance of crystal; i. e. as clear as crystal (of water) J II.304 (pasanna+). --sappa a kind of poisonous snake (i. e. a mysterious, magic snake) DA I.197.

Maṇika [cp. Class. Sk. maṇika] a waterpot M II.39. Usually in cpd. udaka° Vin I.277; M I.354; S IV.316; A III.27; Miln 28; DhA I.79. Whether this is an original meaning of the word remains doubtful; the connection with maṇi jewel must have been prevalent at one time.

Maṇikā (f.) [f. of maṇika, adj. fr. maṇi] N. of a charm, the Jewel--charm, by means of which one can read other people's

minds D I.214 (m. iddhi--vijjā), cp. Dial. I.278, n. 3.).

Maṇila [cp. *Sk. maṇila dewlap?] a kind of tree Vism 313.

Maṇḍa [later Sk. maṇḍa, perhaps dial. from *mranda, cp. Sk. vi--mradati to soften. Attempts at etym. see Walde, Lat. Wtb. s. v. mollis. Cp. also mattikā] the top part, best part of milk or butter, etc. i. e. cream, scum; fig. essence of, the pick of, finest part of anything. parisā° the cream of a gathering, the pick of the congregation, excellent congregation A I.72 (or for °maṇḍala?); bodhi° essence of enlightenment, highest state of enlightenment; in later literature objectively "the best place of enlightenment, the Throne of Enlightenment or of the Buddha" (does it stand for °maṇḍala in this meaning?) J IV.233 (cp. puthavi--maṇḍa ibid. & puthavi--maṇḍala Sn 990); DhA I.86; II.69; IV.72. sappi° "cream of butter," the finest ghee (cp. AvŚ I.1513 sarpimaṇḍa) D I.201; A II.95; Pug 70; Miln 322. --maṇḍaŋ karoti to put into the best condition, to make pleasant SnA 81. --manda at DhsA 100 is to be read baddha (v. l. BB). Cp. Expos. 132n.
--khetta best soil, fertile ground Miln 255. --peyya to be drunk like cream, i. e. of the finest quality, first--class S II.20 (°ŋ idaŋ brahmacariyaŋ).

Maṇḍaka [fr. maṇḍa] 1. the cream of the milk, whey, in dadhi° whey S II.111. -- 2. the scum of stagnant water, i. e. anything that floats on the surface & dirties the water, water--weeds, moss etc. J II.304 (gloss sevāla).

Maṇḍana (nt.) [fr. maṇḍ] ornament, adornment, finery D I.5, 7; J VI.64; Pug 21, 58; Vbh 351; VbhA 477; Dhtm 13. See under mada.
--ânuyoga practice of ornamenting, fondness of finery Vin I.190. --jātika of an ornament (--loving) nature, fond of dressing D I.80=Vin II.255=M II.19, 32.

Maṇḍapa [cp. late Sk. maṇḍapa] a temporary shed or hall erected on special or festive occasions, an awning, tent Vin I.125; Vism 96, 300 (dhamma--savaṇa°), 339 sq. (in simile); DhA I.112; II.45; III.206 (°kāraka); PvA 74, 171, 194; VvA 173.

Maṇḍala [cp. Vedic maṇḍala] 1. circle D I.134 (paṭhavi°, cp. puthavi° Sn 990); Vism 143 (°ŋ karoti to draw a circle, in simile), 174 (tipu° & rajata° lead-- & silver circle, in kasiṇa practice); VvA 147 (of a fan=tālapattehi kata°--vījanī). -- 2. the disk of the sun or moon; suriya° VvA 224, 271 (divasa--kara°); canda° Vism 174; PvA 65. -- 3. a round, flat surface, e. g. jānu° the disk of the knee, i. e. the knee PvA 179; naḷāta° the (whole of the) forehead D I.106; Sn p. 108. -- 4. an enclosed part of space in which something happens, a circus ring; e. g. M I.446 (circus, race--ring); assa° horse--circus, raceground, Vism 308; āpāna° drinking circle, i. e. hall; kīḷa° play--circle, i. e. games J VI.332, 333; DhA III.146; keḷi° dice board (?) J I.379; gā° Th I.1143, cp. trs. ib. n. 3; go° ox--round Sn 301; jūta° dicing table J I.293; yuddha° fightingring Vism 190; ranga° play--house VvA 139; vāta° tornado J I.73. -- 5. anything comprised within certain limits or boundaries, a group J V.418 (chāpa° litter of young animals). -- 6. border as part of a bhikkhu's dress, hem, gusset Vin I.287; II.177.
--agga [cp. Sk. maṇḍal'āgra Halāyudha 2, 317 at Aufrecht p. 301] a circular sword or sabre Miln 339. --māla (sometimes māḷa) a circular hall with a peaked roof, a pavilion D I.2, 50 (ḷ); Miln 16 (ḷ); Sn p. 104; SnA 132 (Npl.); VvA 175.

Maṇḍalika (adj.--n.) [fr. maṇḍala, cp. maṇḍalaka--rājā "the king of a small country" Mvyut 94] a district officer, king's deputy Vin III.47 f. maṇḍalikā=maṇḍala 4, i. e. circus, ring, round, in assa° race court Vin III.6.

Maṇḍalin (adj.) [fr. maṇḍala] 1. circular Th 1, 863 (maṇḍali--pākāra). -- 2. having a disk, orbed (of the sun) S I.51=VvA 116.

Maṇḍita [pp. of maṇḍeti] adorned, embellished, dressed up Sdhp 244, 540. In cpd. °pasādhita beautifully adorned at J I.489; II.48; VI.219. -- Cp. abhi°.

Maṇḍūka [Vedic maṇḍūka] a frog Vv 512; J IV.247; V.307; VI.164; KhA 46; VvA 217, 218; Sdhp 292. f. mandūkī J I.341. -- Mandūka is the name of an angel (devaputta) at Vism 208.
--chāpī a young (female) frog J VI.192. --bhakkha eating frogs, frog eater (i. e. a snake) J III.16.

to adorn, related to Lat. mundus world, cp. in meaning Gr. ko/smos=ornament Dhtp 103 bhūsane, 566: bhūsāyaŋ] to adorn, embellish, beautify J III.138; DhA II.86. -- pp. maṇḍita.

Mata1

Mata1 [pp. of maññati] thought, understood, considered (as=--°), only late in use Vbh 2 (hīna° paṇīta°, doubtful reading); Sdhp 55; Mhvs 25, 55 (tassā matena according to her opinion); 25, 110 (pasu--samā matā, pl. considered like beasts). Cp. sam°. -- Note. Does mata--sāyika at Th 1, 501 (=Miln 367) belong under this mata? Then mata would have to be taken as nt. meaning "thought, thinking," but the phrase is not without objection both semantically & syntactically. Mrs. Rh. D. (Brethren, p. 240) trsls "nesting--place of thought."

Mata2

Mata2 [pp. of marati, mṛ] dead M I.88 (ekāha° dead one day); III.159 (matam eyya would go to die); Sn 200, 440; J V.480. Neg. amata see separate article. -- Note. mata at PvA 110 is to be corrected into cuta.
--kicca duty towards the dead, rites for the dead PvA 274.

Mataka [fr. mata2] dead, one who is dead DhA II.274.
--ākāra condition of one who is dead J I.164 (°ŋ dassati pretends to be dead). --bhatta a meal for the dead, food offered to the manes J IV.151; DhA I.326 (=petakicca p. 328); III.25.

Mati (f.) [Vedic mati, fr. man: cp. Av. maitiš, Lat. mens, mentem (cp. E. mental); Goth. ga--munds, gaminpi, Ohg. gi--munt, E. mind] mind, opinion, thought; thinking of, hankering after, love or wish for Vin III.138 (purisa° thought of a man); Mhvs 3, 42 (padīpa lamp of knowledge); 15, 214 (amala° pure--minded); PvA 151 (kāma+). --su° (adj.) wise, clever Mhvs 15, 214; opp. du° (adj.) foolish J III.83 (=duppañña C.); Pv I.82 (=nippañña PvA 40); Sdhp 292.

Matikata (adj.) [cp. Sk. matī--kṛta, fr. matya, nt., harrow =Lat. mateola, Ohg. medela plough] in su° wellharrowed (field) A I.229, 239 (khetta).

Matimant (adj.) [mati+mant] sensible, intelligent, wise, metri causâ as matīmā (fr. matimanto, pl.) at Sn 881 (=matimā paṇḍitā Nd1 289).

Matta1

Matta1 (--°) (adj.) [i. e. mattā used as adj.] "by measure," measured, as far as the measure goes, i. e. -- (1) consisting of, measuring (with numerals or similar expressions): appamatto kali Sn 659; pañcamattā sata 500 DA I.35; saṭṭhimatte saṭṭhimatte katvā SnA 510; māsamattaŋ PvA 55; ekādasa° ib. 20; dvādasa° 42; satta° 47; tiŋsamattehi bhikkhūhi saddhiŋ 53. -- (2) (negative) as much as, i. e. only, a mere, even as little as, the mere fact (of), not even (one), not any: aṇumattena pi puññena Sn 431; kaṭacchumattaŋ (not) even a spoonful Miln 8; ekapaṇṇa° PvA 115; citta °ŋ pi (not) even as much as one thought ib. 3; nāma° a mere name Miln 25; phandana °ŋ not even one throb J VI.7; phandita° the mere fact of . . . M II.24, bindu° only one drop PvA 100; rodita° M II.24. -- (3) (positive) as much as, so much, some, enough (of); vibhava° riches enough J V.40; kā pi assāsa--mattā laddhā found some relief? PvA 104 (may be=mattā f.). -- (4) like, just as what is called, one may say (often untranslateable): sita°--kāraṇā just because he smiled VvA 68; bhesajja--mattā pītā I have taken medicine D I.205 (=mattā f.?) okāsa --°ŋ (nt.) permission Sn p, 94; putta° like children A II.124; maraṇa° (almost) dead M I.86; attano nattumatte vandanto Dha IV.178. f. mattī (=mattin?) see mātu°. -- (5) as adv. (usually in oblique cases): even at, as soon as, because of, often with other particles, like api, eva, pi, yeva: vuttamatte eva as soon as said DhA I.330; cintitamatte at the mere thought DhA I.326; naŋ jātamattaŋ yeva as soon as he was born PvA 195; anumodana--mattena because of being pleased PvA 121; upanītamattam eva as soon as it was bought PvA 192; nimujjana--matte yeva as soon as she ducked her head under PvA 47. --na mattena . . . eva not only . . . but even PvA 18 (n. m. nipphalā, attano dānaphalassa bhāgino eva honti).

Matta2

Matta2 [pp. of madati] intoxicated (with), full of joy about (--°), proud of, conceited Sn 889 (mānena m.); J IV.4 (vedanā°, full of pain, perhaps better with v. l. °patta for °matta); VvA 158 (hatthi matto elephant in rut); DhA IV.24 (id.); PvA 47 (surā°), 86 (māna--mada°), 280 (bhoga--mada°).
 --kāsinī see matthak'āsinī.

Mattaka (adj.) [fr. matta1] 1. of the size of Sdhp 238 (pāṇi°). -- 2. only as much as, mere D I.12 (appa°, ora°, sīla°); J IV.228 (mana°); DhA IV.178 (pitumattakaŋ gahetvā).

Mattatta (nt.) [abstr. fr. matta] (the fact of) consisting of, or being only . . . PvA 199 (maŋsa--pesi°).

Mattā (f.) [Vedic mātrā, of mā] measure, quantity, right measure, moderation Sn 971 (mattaŋ so jaññā); Dh I.35 (mattā ti pamāṇaŋ vuccati). -- Abl. mattaso in °kārin doing in moderation, doing moderately Pug 37 (=pamānena padesa--mattam eva karontī ti). -- In cpds. shortened to matta°.
 --aṭṭhiya (mattaṭṭhiya=°atthika) desirous of moderation, moderate Th 1, 922. --ññu knowing the right measure, moderate, temperate (bhojane or bhojanamhi in eating) A II.40; Sn 338; Pug 25; Dh 8. Cp. jāgariyā. --ññutā moderation (in eating) D III.213; Nd1 483; Dh 185; Pug 25; Vbh 249, 360; Dhs 1348; DhA II.238. --sukha (metri causâ: mattā--sukha) measured happiness, i. e. small happiness Dh 290 (cp. DhA III.449).

Matti (--sambhava) [for *māti°=mātu°=*mātṛ, after pitti°=pitu°=*pitṛ] born (from a mother) Sn 620 (=mātari sambhūta SnA 466)=Dh 396 (=mātu santike udarasmiŋ sambhūta DhA IV.158).

Mattika (adj.) (°--) [fr. mattikā] made of clay, clay--; only in cpds.:
 --kuṇḍala clay earring S I.79 (v. l. mattikā°). --bhājana clay or earthenware vessel Sn 577; Vism 231 (in comparison); DhA I.130. --vāka clay fibre DhsA 321 (v. l. °takka, perhaps gloss=takku spindle, see takka1).

Mattikā (f.) [cp. Vedic mṛttikā, der. fr. Vedic mṛt (mṛd) soil, earth, clay; with P. maṇḍa, Sk, vimradati. Gr. bladaro/s soft, Osil. mylsna dust, Goth. mulda, Ags. molde (E. mould, mole=mouldwarp), to same root mṛd as in Sk. mṛdu=Lat. mollis soft, Gr. a)maldu/nw to weaken, Sk. mardati & mṛdnāti to crush, powder, Caus. mardayati; also in cognate °mḷd as appearing in Gr. me/ldw to melt=Ags meltan, Ohg. smëlzan] 1. clay J VI.372; Mhvs 29, 5 sq. --tamba° red clay DhA IV.106; PvA 191. mattikā pl. kinds of clay (used in cosmetics, like Fuller's
earth) J V.89 (nānā--cunṇāni+ mattikā; see also cuṇṇa). -- 2. loam, mud M III.94 (alla° fresh loam or mud); Vism 123 (aruṇa--vaṇṇā); KhA 59 (paṇḍu); VvA 65; PvA 216 (aruṇa--vaṇṇā).
 --thāla bowl of clay DhA IV.67. --piṇḍa a lump of clay or loam DA I.289; same trope at PvA 175.

(adj.) [fr. mātā, *mātreyya> *matteyya] reverential towards one's mother, motherloving D III.74; Pv II.718 (=mātu hita PvA 104; v. l. mett°). Spelling at D III.72 is metteyya. It is difficult to decide about correct spelling, as metteyya is no doubt influenced by the foll. petteyya, with which it is always combined.

(f.) [abstr. fr. matteyya] filial love towards one's mother; always combd with petteyyatā D III.145 (v. l. mett°); Nd2 294 (mett°), Dh 332; DhA IV.33.

Mattha [cp. Vedic masta(ka) skull, head, Vedic mastiṣka brains; perhaps to Lat. mentum chin, Cymr. mant jawbone; indirectly also to Lat. mons mountain] the head, etc. Only in cpd. mattha--lunga [cp. Sk. mastulunga] the brain Vin I.274; Sn 199; Kh III.; J I.493; KhA 60; Vism 260 (in detail) 264, 359; VbhA 63, 243, 249; DhA II.68; PvA 78, 80. -- See also matthaka.

Matthaka [cp. mattha] the head, fig. top, summit J III.206 =IV.4; IV.173, 457; V.478; DA I.226 (pabbata°); Pv IV.163;

DhA I.184. matthaka--matthakena (from end to end) J I,202; III.304. Loc. matthake as adv. (1) at the head DhA I.109; (2) at the distance of (--°) DhA I.367; (3) on top of (--°) J V.163 (vammīka°); Mhvs 23, 80 (sīsa°); Yugandhara° Miln 6; DhA II.3 (uddhana°).
--āsin sitting on top (of the mountain) J VI.497 (=pabbata--matthake nisinna C.; gloss matta--kāsin i. e. wildly in love, expld by kāma--mada--matta). The reading is not clear. --tela oil for the head KhA 64 (=muddhani tela Vism 262).

Mathati [Vedic math, manth to twirl, shake about, stir etc.; cp. Lat. mamphur part of the lathe=Ger. mandel ("mangle"), E. mandrel; Lith. mentùris churning stick, Gr. mo/qos tumult mo/qoura shaft of rudder. <-> The Dhtp (126) gives both roots (math & manth) and expls by "viḷolana," as does Dhtm (183) by "viḷoṭana"] to churn, to shake, disturb, upset. Only in Caus. matheti to agitate, crush, harass, upset (cittaŋ) S IV.210; Sn 50 (=tāseti hāpeti Nd2 492); Pv IV.71 (kammānaŋ vipāko mathaye manaŋ; C 264: abhibhaveyya); Miln 385 (vāyu pādape mathayati; . . . kilesā mathayitabbā). -- pp. mathita. See also abhimatthati (sic) & nimmatheti.

Mathana (adj. nt.) [fr. math] shaking up, crushing, harassing, confusing Miln 21 (+maddana); DhA I.312; PvA 265.

[pp. of matheti] 1. (churned) buttermilk Vin II.301 (amathita--kappa). -- 2. upset, mentally unbalanced state, disturbance of mind through passion, conceit, etc. M I.486 (maññita+). Neumann trsls "Vermutung" i. e. speculation, guessing (v. l. matth°).

Mada [Vedic mada, mad (see majjati), Idg. *mad, as in Av. mata intoxication, drink, mad, to get intoxicated orig. meaning "drip, be full of liquid or fat"; cp. Gr. mada/w dissolve, masto/s breast (mazo/s »Amazone), Lat. madeo to be wet, Ohg. mast fattening, Sk. meda grease, fat, Gr. me/zea; mesto/s full; Goth. mats eatables, Ags. mōs, Ohg. muos=gemüse, etc. Perhaps connected with *med in Lat. medeor to heal. For further relations see Walde, Lat. Wtb. s. v. madeo. -- The Dhtp (412) & Dhtm (642) explain mad by "ummāde" Dhtm 210 also by "muda, mada=santose"] 1. intoxication, sensual excess, in formula davāya madāya maṇḍanāya (for purposes of sport, excess, personal charm etc.) M I.355=A II.40= Nd1 496=Nd2 540=Pug 21=Dhs 1346, 1348. The commentator's explns bearing directly or indirectly on this passage distinguish several kinds of mada, viz. māna--mada & purisa--mada (at DhsA 403; Vism 293), or muṭṭhika--mall' ādayo viya madatthaŋ bala--mada--nimittaŋ porisa--mada--nimittañ cā ti vuttaŋ (at Vism 31). Sn 218 (mada--pamāda on which passage SnA 273 comments on mada with jāti--mad'ādi--bhedā madā). -- 2. (as mental state or habit) pride, conceit Miln 289 (māna, m., pamāda); Vbh 345 (where 27 such states are given, beginning with jāti°, gotta°, ārogya°, yobbana°, jīvita--mada), 350 (where mada is paraphrased by majjanā majjitattaŋ māno . . . uṇṇati . . . dhajo sampaggāho ketukamyatā cittassa: same formula, as concluding exegesis of māna at Nd2 505 & Dhs 1116); sometimes more def. characterised with phrase mada--matta elated with the pride or intoxication of . . . (--°). e. g. A I.147 (yobbana°, ārogya°, jīvita°); PvA 86 (māna°), 280 (bhoga°). -- The traditional exegesis distinguishes only 3 mada's, viz. ārogya- mada the pride of health, yobbana° of youth, jīvita° of life: D III.220; A I.146.
--nimmadana "disintoxication from intoxication," freedom from pride or conceit A II.34; Bu I.81; Vism 293.

Madana (nt.) [fr. mad] lit. making drunk, intoxication Nd2 540 C. (in formula davāya madāya madanāya, instead of maṇḍanāya: see under mada 1); in cpd. °yuta intoxicated, a name for the Yakkhas J I.204. <-> Cp. nimmadana.

Madanīya (adj. nt.) [orig. grd. of madati] 1. intoxicating D II.185 (sadda vaggu rajanīya kāmanīya m.). -- 2. intoxication VvA 73.

Madirā (f.) [of adj. Vedic madira intoxicating] intoxicating drink, spirit J V.425; DhsA 48.

Madda 1. [fr. mṛd, Sk. marda] crushing etc.; kneading, paste, in piṭṭha paste of flower Vin II.151; J III.226 (piṭṭhi°). -- 2. [dialectical, cp. Sk. madra] N. of a country & its inhabitants, in °raṭṭha SnA 68 sq.; °rājakula KhA 73.
--viṇā a sort of girdle Vin II.136.

Maddati [cp. Vedic mṛd to crush: see etym. under mattikā] 1. to tread on, trample on (acc.), crush J III.245, 372 (ppr. maddamāna); DhA II.66. -- 2. to defeat, destroy Sn 770 (=abhibhavati Nd1 12); Nd2 85 (madditvā=abhibhuyya); SnA 450;

Mhvs 1, 41. -- fig. to crush a heresy: vādaŋ m. Mhvs 36, 41. -- 3. to neglect (an advice), spurn J III.211 (ovādaŋ). -- 4. to mix up, knead, jumble together DhA II.155. -- 5. to thresh J I.215. -- 6. to break down, upset J I.500 (vatiŋ, a fence). -- 7. to draw together (a net) J I.208. -- Caus. I. maddeti to cause to be trampled on Mhvs 29. 4 (aor. maddayi). -- Caus. II. maddāpeti to cause to be threshed Vin II.180. -- pp. maddita. See also pari°.

Maddana (nt.) [cp. Epic Sk. mardana, fr. mṛd] 1. crushing, grinding, destroying J IV.26; Miln 21 (adj.,+mathana); Sdhp 449; Dhtp 156. -- 2. threshing Miln 360. -- See also nimmaddana, pamaddana, parimaddana.

Maddarī (f.) [?] a species of bird, in cpd. ambaka° A I.188.

Maddava (adj. nt.) [fr. mṛdu, cp. Epic Sk. mārdava] 1. mild, gentle, soft, suave Dhs 1340; Vbh 359; Miln 229 (cittaŋ mudukaŋ m. siniddhaŋ), 313 (mudu°), 361 (among the 30 best virtues, with siniddha & mudu). <-> 2. (fr. madda) as Np. name of a king, reigning in Sāgala, the capital of Madda. -- 3. withered Dh 377 (=milāta DhA IV.112). -- nt. maddavaŋ mildness, softness, gentleness Sn 250 (ajjava+), 292 (id.); J III.274 (as one of the 10 rāja--dhammā); V.347 (=mettacittaŋ); DhsA 151. See also sūkara°.

Maddavatā (f.) [abstr. fr. maddava] gentleness, softness, suavity Dhs 44, 1340; DhsA 151.

Maddālaka [etym.?] a kind of bird J VI.538.

Maddita [pp. of maddeti, see maddati] 1. kneaded, mixed, in su° Vism 124. -- 2. crushed, defeated, in su° Miln 284. -- Cp. pa°, pari°.

Maddin (adj.) [fr. mṛd, cp. Sk. mardin=mardana] crushing, destroying Sdhp 218. Cp. pamaddin.

Maddhita [of mṛdh] see pari°.

Madhu [cp. Vedic madhu, Gr. me/qu wine, Lith. medùs honey, midùs wine, Ohg. metu=Ger. met wine. Most likely to root *med to be full of juice: see under madati] honey J I.157 sq.; IV.117; Dh 69 (madhū vā read as madhuvā); Mhvs 5, 53; DhsA 330; DhA II.197 (alla° fresh honey). -- pl. madhūni Mhvs 5, 31. -- The Abhp (533) also gives "wine from the blossom of Bassia latifolia" as meaning. -- On madhu in similes see J.P.T.S. 1907, 121.
--atthika (madh°) at J III.493 is with v. l. to be read madhu--tthika (q. v. below). The proposal of Kern's (Toev. s. v.) to read madh'aṭṭhika "with sweet kernels" cannot be accepted. The C. explns rightly by "madhura--phalesu pakkhitta--madhu viya, madhura--phalo hutvā." --atthika (madhu°) desirous of honey, seeking honey J IV.205; Mhvs 5, 50. --āpaṇa (madhv°) honey shop Mhvs 5, 52. --āsava (madhv°) honey extract, wine from the flower of Bassia latifolia VvA 73 (as one of the 5 kinds of intoxicating liquors). --kara "honey--maker," bee J IV.265; Vism 136 (in simile); DhA I.374. --gaṇḍa honey--comb Mhvs 22, 42; 34, 52. --tthika [madhu+thika, which latter stands for thīya, fr. styā to congeal, drip; see thika, thīna, thīya and theva] dripping with honey, full of honey J III.493 (so read for madh--atthika); VI.529 (=madhuŋ paggharanto C.). Kern, Toev. s. v. unnecessarily reads as °atthika which he takes=°aṭṭhika. --da giving honey, liberal Mhvs 5, 60 (Asoka). --paṭala honey--comb J I.262; DhA I.59; III.323. --piṇḍikā a ball of honey (to eat), honey--food, a meal with honey Vin I.4; M I.114. --pīta having drunk honey, drunk with honey S I.212. --(b)bata "courting honey," a bee Dāvs III.65. --bindu a drop of honey Vism 531; VbhA 146 (°giddha, in comparison). --makkhitā smeared with honey J I.158. --madhuka dripping with honey, full of honey J VI.529. --mehika referring to a particular disease madhumeha ("honey--urine," diabetes?) Vin IV.8. --laṭṭhikā liquorice (no ref.?); cp. Laṭṭhi--madhukavana J I.68. --lāja sweet corn J IV.214, 281. --vāṇija honey seller Mhvs 5, 49. --ssava flowing with honey Pv II.911.

Madhuka (adj. n.) [fr. madhu] connected with honey. 1. (n.) the tree Bassia latifolia (lit. honey tree) Vin I.246; J V.324, 405; VI.529; Miln 165. -- 2. the fruit of that tree J IV.434. -- 3. (adj.) (--°) full of honey J VI.529 (madhu° containing honey). -- 4. connected with an intoxicating drink, given to the drink of (--°) J IV.117 (surā--meraya°).
--aṭṭhika the kernel (of the fruit) of Bassia latifolia Vism 353=KhA 43 (which latter reads madhukaphal'aṭṭhi; in the

description of the finger nails). --puppha the flower of Bassia latifolia from which honey is extracted for liquor Vin I.246 (°rasa liquorice juice); J I.430.

Madhukā (f.) [fr. madhuka] honey drink, sweet drink, liquor Mhvs 5, 52.

Madhura (adj.) [fr. madhu] 1. sweet Sn 50; J III.493; V.324; Pv II.67; PvA 119, 147. -- 2. of intoxicating sweetness, liquor--like, intoxicating J IV.117. -- 3. (nt.) sweetness, sweet drink Dh 363; J I.271 (catu° the 4 sweet drinks, used as cure after poison); Dhs 629; DhsA 320. -- 4. (nt.) flattery, praise SnA 287 (opp. avaṇṇa).
--rasa sweet (i. e. honey--) juice, sweet liquor DhA II.50; PvA 119. --ssara sweet--sounding VvA 57; PvA 151; Mhvs 5, 32.

Madhuraka (adj.) [fr. madhura, cp. similarly madhuka> madhu] full of sweet drink, intoxicated, in phrase madhuraka--jātokāyo viya "like an intoxicated body," i. e. without control, weak. The usual translation has been "become languid or weak" ("erschlafft" Ger.). Franke, Dīgha Übs. 202 (where more literature) translates: "Ich fūhlte mich schwach, wie ein zartes Pflänzchen, " hardly justifiable. -- D II.99; M I.334; S III.106, A III.69. The description refers to a state of swooning, like one in a condition of losing consciousness through intoxication. Rh. D. (Dial. II.107) translates "my body became weak as a creeper," hardly correct.
taken as noun also by Winternitz (Rel. gesch. Lesebuch 301): "wohl eine zarte Pflanze mit schwachen Stengel." F. L. Woodward follows me in discarding trsln "creeper" and assuming one like "intoxicated" (so also UdA, 246): see his note on S III.106 trsln (K.S. III.90).

Madhuratā (f.) [abstr. fr. madhura] sweetness J I.68.

Madhuratta (nt.) [abstr. fr. madhura] sweetness Mhvs 2, 13.

Manaŋ (adv.) [cp. Class. Sk. manāk, "a little (of something)" prob. derived from Vedic manā f. a. gold weight =Gr. mna_] "by a certain weight," i. e. a little, somewhat, almost, well--nigh, nearly. Combd with vata in exclamation: M II.123 (m. v. bho anassāma); DhA III.147 (m. v. therī nāsitā). Often in phrase man' amhi (with pp.). "I nearly was so & so," e. g. Vin I.109 (vuḷho); J I.405 (upakūḷito); III.435 (matā), 531 (mārāpito). Cp. BSk. manāsmi khāditā MVastu II.450.

Manatā (f.) [abstr. fr. mano] mentality DhsA 143 (in expln of attamanatā).

Manasa (adj.) [the --° form of mano, an enlarged form, for which usually either °mana or °mānasa] having a mind, with such & such a mind Sn 942 (nibbāna° "a nibbāna mind," one who is intent upon N., cp. expln at SnA 567); Pv I.66 (paduṭṭha--manasā f., maybe °mānasā; but PvA 34 explns "paduṭṭha--cittā paduṭṭhena vā manasā). See also adhimanasa under adhimana.

Manassa (nt.) [*manasyaŋ, abstr. der. fr. mana(s)] of a mind, only in cpds. do° & so° (q. v.).

Manāti [cp. Sk. mṛṇāti, mṛ2] to crush, destroy; only in Commentator's fanciful etymological analysis of veramaṇī at DhsA 218 (veraŋ manāti (sic.) vināsetī ti v.) and KhA 24 (veraŋ maṇātī ti v., veraŋ pajahati vinodeti etc.).

Manāpa (adj.) [cp. BSk. manāpa] pleasing, pleasant, charming Sn 22, 759; Dh 339 (°ssavana); VvA 71; PvA 3, 9. Often in combn piya manāpa, e. g. D II.19; III.167; J II.155; IV.132. -- Opp. a°, e. g. Pug 32.

Manāpika =manāpa, Vbh 380; Miln 362.

Manuja [manu+ja, i. e. sprung from Manu, cp. etym. of manussa s. v.] human being; man A IV.159; Sn 458, 661, 1043 sq.; Dh 306, 334. Nd2 496 (explns as "manussa" & "satta").
--âdhipa lord of men Mhvs 19, 32. --inda king of men, great king Sn 553; J VI.98.

Manuñña (adj.) [cp. Class. Sk. manojña] pleasing, delightful, beautiful Vv 8417 (=manorama VvA 340); J I.207; II.331; Pv II.122; IV.121; Miln 175, 398; VvA 11, 36; PvA 251; adv. °ŋ pleasantly, delightfully J IV.252. <-> Opp. a° unpleasant J VI.207.

Manute [Med. form of maññati] to think, discern, understand DhsA 123.

Manussa [fr. manus, cp. Vedic manuṣya. Connected etym. with Goth. manna=man] a human being, man. The popular etym. connects m. with Manu(s), the ancestor of men, e. g. KhA 123: "Manuno apaccā ti manussā, porāṇā pana bhaṇanti ‘mana--ussannatāya manussa’; te Jambudīpakā, Aparagoyānikā, Uttarakurukā, Pubbavidehakā ti catubbidhā." Similarly with the other view of connecting it with "mind" VvA 18: "manassa ussannatāya manussā" etc. Cp. also VvA 23, where manussa--nerayika, °peta, °tiracchāna are distinguished. -- Sn 75, 307, 333 sq., 611 sq.; Dh 85, 188, 197 sq., 321; Nd1 97 (as gati), 340, 484 (°phassa of Sn 964); Vism 312; VbhA 455 (var. clans); DhA I.364. --amanussa not human, a deva, a ghost, a spirit; in cpds. "haunted," ilke °kantāra J I.395, °ṭṭhāna Vv 843 (cp. VvA 334 where expld); °sadda DhA I.315. See also separately amanussa.
--attabhāva human existence PvA 71, 87, 122. --itthi a human woman PvA 48, 154. --inda lord of men S I.69; Mhvs 19, 33. --khādaka man eater, cannibal (usually appld to Yakkhas) VbhA 451. --deva (a) "god of men," i. e. king Pv II.811; (b) men & gods (?) VvA 321 (Hardy, in note takes it as "gods of men," i. e. brāhmaṇā). --dhamma condition of man, human state VvA 24. See also uttari--manussa dhamma. --bhūta as a human, in human form Pv I.112; II.112. --loka the world of men Sn 683.

Manussatta (nt.) [abstr. fr, manussa] human existence, state of men It 19; Vv 3416; SnA 48, 51; Sdhp 17 sq.

Manussika (adj.) [fr. manussa] see under a°.

Manesikā (f.) [mano+esikā2] "mind--searching," i. e. guessing the thoughts of others, mind--reading; a practice forbidden to bhikkhus D I.7 (=m. nāma manasā cintita--jānana--kīḷā DA I.86); Vin II.10.

(nt.) [Vedic manaḥ, see etym. under maññati] I. Declension. Like all other nouns of old s--stems mano has partly retained the s forms (cp. cetah>ceto) & partly follows the a--declension. The form mano is found throughout in cpds. as mano°, the other mana at the end of cpds. as °mana. From stem manas an adj. manasa is formed and the der. mānasa & manassa (--°). -- nom. mano freq.; & manaŋ Dh 96, acc. mano Sn 270, 388; SnA 11, and freq.; also manaŋ Sn 659=A II.3; V.171=Nett 132; Sn 678; Cp I.85; Vism 466; gen. dat. manaso Sn 470, 967; Dh 390 (manaso piya); Pv II.111 (manaso piya=manasā piya PvA 71); instr. manasā Sn 330, 365, 834 (m. cintayanto), 1030; M III.179; Dh 1; Pv II.97 (m. pi cetaye); also manena DhA I.42; DhsA 72; abl. manato S IV.65; DhA I.23; Vism 466; loc. manasmiŋ S IV.65; manamhi Vism 466; also mane DhA I.23, & manasi (see this in compn manasi karoti, below). -- II. Meaning: mind, thought D III.96, 102, 206, 226, 244, 269, 281; S I.16, 172; II.94; M III.55; A III.443; V.171; Sn 77, 424, 829, 873; Dh 116, 300; Sdhp 369. -- 1. Mano represents the intellectual functioning of consciousness, while viññāṇa represents the field of sense and sense--reaction ("perception"), and citta the subjective aspect of consciousness (cp. Mrs. Rh. D. Buddhist Psychology p. 19) -- The rendering with "mind" covers most of the connotation; sometimes it may be translated "thought." As "mind" it embodies the rational faculty of man, which, as the subjective side in our relation to the objective world, may be regarded as a special sense, acting on the world, a sense adapted to the rationality (reasonableness, dhamma) of the phenomena, as our eye is adapted to the visibility of the latter. Thus it ranges as the 6th sense in the classification of the senses and their respective spheres (the āyatanāni or relations of subject and object, the ajjhattikāni & the bāhirāni: see āyatana 3). These are: (1) cakkhu (eye) which deals with the sight of form (rūpa); (2) sota (ear) dealing with the hearing of sound (sadda); (3) ghāna (nose) with the smelling of smells (gandha); (4) jivhā (tongue), with the tasting of tastes (rasa); (5) kāya (touch), with the touching of tangible objects (phoṭṭhabba); (6) mano, with the sensing (viññāya) of rational objects or cognisables (dhamma). Thus it is the sensus communis (Mrs. Rh. D. Buddh. Psych. 140, 163) which recognises the world as a "mundus sensibilis" (dhamma). Both sides are an inseparable unity: the mind fits the world as the eye fits the light, or in other words: mano is the counterpart of dhammā, the subjective dh. Dhamma in this sense is the rationality or lawfulness of the Universe (see dhamma B. 1), Cosmic Order, Natural Law. It may even be taken quite generally as the "empirical. world" (as Geiger, e. g. interprets it in his Pali Dhamma p. 80--82, pointing out the

substitution of vatthu for dhamma at Kvu 126 sq. i. e. the material world), as the world of "things," of phenomena in general without specification as regards sound, sight, smell, etc. -- Dhamma as counterpart of mano is rather an abstract (pluralistic) representation of the world, i. e. the phenomena as such with a certain inherent rationality; manas is the receiver of these phenomena in their abstract meaning, it is the abstract sense, so to speak. Of course, to explain manas and its function one has to resort to terms of materiality, and thus it happens that the term vijānāti, used of manas, is also used of the 5th sense, that of touch (to which mano is closely related, cp. our E. expressions of touch as denoting rational, abstract processes: warm & cold used figuratively; to grasp anything; terror--stricken; deeply moved feeling »Lat. palpare to palpitate, etc.). We might say of the mind "sensing," that manas "senses" (as a refined sense of touch) the "sensibility" (dhamma) of the objects, or as Cpd. 183 expresses it "cognizable objects." See also kāya II.; and phassa. -- 2. In Buddhist Psychological Logic the concept mano is often more definitely circumscribed by the addition of the terms (man--)āyatana, (man--)indriya and (mano--)dhātu, which are practically all the same as mano (and its objective correspondent dhammā). Cp. also below No. 3. The additional terms try to give it the rank of a category of thought. On mano--dhātu and m--āyatana see also the discourse by S. Z. Aung. Cpd. 256--59, with Mrs. Rh. D.'s apt remarks on p. 259. -- The position of manas among the 6 āyatanas (or indriyas) is one of control over the other 5 (pure and simple senses). This is expressed e. g. at M I.295 (commented on at DhsA 72) and S V.217 (mano nesaŋ gocara--visayaŋ paccanubhoti: mano enjoys the function--spheres of the other senses; cp. Geiger, Dhamma 81; as in the Sānkhya: Garbe, Sānkhya Philosophie 252 sq.). Cp. Vin I.36; "ettha ca te mano na ramittha rūpesu saddesu atho rasesu." -- 3. As regards the relation of manas to citta, it may be stated, that citta is more substantial (as indicated by translation "heart"), more elemental as the seat of emotion, whereas manas is the finer element, a subtler feeling or thinking as such. See also citta2 I., and on rel. to viññāṇa & citta see citta2 IV. 2b. In the more popular opinion and general phraseology however manas is almost synonymous with citta as opposed to body, cittaŋ iti pi mano iti pi S II.94. So in the triad "thought (i. e. intention) speech and action" manas interchanges with citta: see kāya III. -- The formula runs kāyena vācāya manasā, e. g. M III.178 (sucaritaŋ caritvā); Dh 391 (natthi dukkaṭaŋ), cp. Dh 96; santaŋ tassa manaŋ, santā vācā ca kamma ca. Besides with citta: kāyena vācāya uda cetasā S I.93, 102; A I.63. rakkhitena k. vācāya cittena S II.231; IV.112. -- It is further combd with citta in the scholastic (popular) definition of manas, found in identical words at all Cy. passages: "mano" is "cittaŋ mano mānasaŋ hadayaŋ, paṇḍaraŋ, man--āyatanaŋ . . . mano--viññāna--dhātu" (mind sensibility). Thus e. g. at Nd1 3 (for mano), 176 (id.); Nd2 494 (which however leaves out cittaŋ in exegesis of Sn 1142, 1413, but has it in No. 495 in exegesis of Sn 1039); Dhs 6 (in defn of citta), 17 (of man'indriyaŋ), 65 (of man--āyatanaŋ), 68 (of mano--viññṇa--dhātu). <-> The close relation between the two appears further from their combn in the formula of the ādesanā--pāṭihāriyaŋ (wonder of manifestation, i. e. the discovery of other peoples'thoughts & intentions), viz. evam pi te mano ittham pi te mano iti pi te cittaŋ: "so & so is in your mind . . . so & so are your emotions"; D I.213= III.103=A I.170. -- At S I.53 both are mutually influenced in their state of unsteadiness and fear: niccaŋ utrastaŋ idaŋ cittaŋ (heart), niccaŋ ubbiggaŋ idaŋ mano (mind). The same relation (citta as instrument or manifestation of mano) is evident from J I.36, where the passage runs: sīho cittaŋ pasādesi. Satthā tassa manaŋ oloketva vyākāsi . . . At PvA 264 mano (of Pv IV.71) is expld by cittaŋ; pīti mano of Sn 766 (glad of heart) expld at SnA 512 by santuṭṭha--citto; nibbānamanaso of Sn 942 at SnA 567 by nibbāna--ninna--citto. In the phrase yathā--manena "from his heart," i. e. sincerely, voluntarily DhA I.42, mano clearly acts as citta. -- 4. Phrases: manaŋ uppādeti to make up one's mind, to resolve DhA II.140 (cp. citt'uppāda); manaŋ karoti: (a) to fix one's mind upon, to give thought to, find pleasure or to delight in (loc.) J IV.223 (rūpe na manaŋ kare=itthi--rūpe nimittaŋ na gaṇheyyāsi C. Cp. the similar & usual manasi--karoti in same sense); VI.45 (Pass. gīte karute mano); (b) to make up one's mind DhA II.87; manaŋ gaŋhāti to "take the mind," take the fancy, to please, to win approval J IV.132; DhA II.48. -- III. °mana: dhamm--uddhacca--viggahita° A II.157 (read °mano for °manā); sankiliṭṭha--manā narā Th 2, 344; atta° pleased; gedhita° greedy Pv II.82; dum° depressed in mind, sad or sick at heart D II.148; S I.103; Vin I.21; A II.59, 61, 198; Th 2, 484; J I.189; opp. sumana elated, joyful Pv II.948 (=somanassajāta PvA 132); pīti° glad or joyful of heart Sn 766 (expld by tuṭṭha--mano, haṭṭha--mano, attamano etc. at Nd1 3; by santuṭṭha--citto at SnA 512). -- IV. manasi--karoti (etc.) to fix the mind intently, to bear in mind, take to heart, ponder, think upon, consider, recognise. -- 1. (v.) pres. 1st pl. °karoma Vin I.103; imper. 2nd sg. °karohi, often in formula "suṇāhi sādhukaŋ m.--k." "harken and pay attention" D I.124, 157, 249; cp. M. I.7; A I.227; pl. 2nd °karotha A I.171; D I.214 (+vitakketha); Pot. °kareyyātha D I.90 (taŋ atthaŋ sādhukaŋ k.); ppr. °karonto DhsA 207; ger. °katvā A II.116 (aṭṭhikatvā+. . . ohitasoto suṇāti); Pv III.25 (a°=anāvajjetvā PvA 181); VvA 87, 92; PvA 62; grd. °kātabba Vism 244, 278; DhsA 205; aor. manas--âkāsi M II.61; 2nd pl. (Prohib.) (mā) manasâkattha D I.214; A I.171. Pass. manasi--karīyati Vism 284. -- 2. (n.) manasikāra attention, pondering, fixed thought (cp. Cpd. 12, 28, 40, 282) D III.104, 108 sq., 112, 227 (yoniso), 273 (ayoniso); M I.296; S II.3 (cetanā phasso m.); IV.297 (sabba--nimittānaŋ a° inattention to all

outward signs of allurement); Nd1 501 (ayoniso); Vbh 320, 325, 373 (yoniso), 425; Vism 241 (paṭikūla°); VbhA 148 (ayoniso), 248 sq. (as regards the 32 ākāras), 251 (paṭikkūla°), 255 (n'âtisīghato etc.), 270 (ayoniso), 500; DhA II.87 (paṭikkula°); DhsA 133. --sammā manasikāraŋ anvāya by careful pondering D I.13, 18÷. As adj. (thoughtful) at ThA 273. -- The defn of m. at Vism 466 runs as follows: "kiriyā--kāro, manamhi kāro m. purima--manato visadisaŋ manaŋ karotī ti pi m. Svāyaŋ: ārammaṇa--paṭipādako vīthi--paṭipādako javana--p.° ti ti--ppakāro." -- Cpds.: --kusalatā proficiency in attention D III.211; --kosalla id. VbhA 56 (in detail), 224, 226 sq.; Vism 241 (tenfold), 243 (id., viz. anupubbato, nâtisīghato, nâtisāṇikato etc.); PvA 63 (yoniso°); --vidhāna arrangement of attention VbhA 69, 71; --vidhi rule or form of attention Vism 278 (eightfold, viz. gaṇanā, anubandhanā, phusanā, ṭhapanā, sallakhaṇā, vivaṭṭanā, pārisuddhi, tesañ ca paṭipassanā ti). -- The composition form of manas is mano°, except before vowels, when man'takes its place (as man--āyatana VbhA 46 sq.).

--angaṇa (man°) sphere of ideation (Dhs. trsl. § 58) D III.243, 280 and passim. --āvajjana representative cognition: Cpd. 59. --indriya (man°) mind--faculty, category of mind, faculty of ideation (cp. Dhs. trs. § 17; Cpd. pp. 183, 184) D I.70 (with other senses cakkh--undriyaŋ etc.) III.226, and passim. --kamma work of the mind, mental action, associated with kāyakamma (bodily action) and vacī° (vocal action) A I.32, 104; Pug 41; Dhs 981 (where omitted in text). --java [cp. Vedic manojava] swift as thought Vv 6329; PvA 216 (assājāniya). --daṇḍa "mind--punishment" (?) corresponding to kāya° & vacī--daṇḍa, M I.372 sq. (Neumann, trsls "Streich in Gedanken"). --duccarita sin of the mind or thoughts Dh 233; Nd1 386; Pug 60. --dosa blemish of mind A I.112. --dvāra door of the mind, threshold of consciousness VbhA 41; DhsA 425, cp. Dhs. trsl. 3 (2p. 2); Cpd. 10. --dhātu element of apprehension, the ideational faculty (cp. Dhs. trsl. 129, 2p. 119, 120; and p. 2lxxxv sq.) Dhs 457 sq.; Vbh 14, 71, 87 sq., 144, 302; Vism 488; VbhA 80, 81, 239 (physiological foundation), 405; DhsA 263, 425; KhA 53. --padosa anger in mind, ill--will D III.72; M I.377; Sn 702; J IV.29; Dhs 1060 (cp. DhsA 367: manaŋ padussayamāno uppajjatī ti, i. e. to set one's heart at anger). --padosika (adj.) debauched in mind (by envy & ill--will), N. of a class of gods D I.20; VbhA 498, 519. Cp. Kirfel, Kosmographie, p. 193 & Kern (Toev. I.163), slightly different: from looking at each other too long. --pasāda tranquillity of the mind, devotional feeling (towards the Buddha) DhA I.28. --pubbangama directed by mind, dominated by thought (see pubba2) Dh 1, 2; cp. DhA I.21, 35. --bhāvanīya of right mind--culture, self--composed S III.1; M III.261; Vv 3413 (cp. VvA 152: mana--vaḍḍhanaka); Miln 129. Kern, Toev. I.163 trsls "to be kept in mind with honour." --mattaka, in phrase mana--mattakena (adv.) "by mere mind," consisting of mind only, i. e. memorial, as a matter of mind J IV.228. --maya made of mind, consisting of mind, i. e. formed by the magic power of the mind, magically formed, expld at Vism 405 as "adhiṭṭhāna--manena nimmitattā m."; at DA I.120 as "jhāna--manena nibbatta"; at DhA I.23 as "manato nipphanna"; at VvA 10 as "bāhirena paccayena vinā manasā va nibbatta." -- Dh 1, 2; J VI.265 (manomayaŋ sindhavaŋ abhiruyha); Sdhp 259; as quality of iddhi: Vism 379, 406. -- Sometimes a body of this matter can be created by great holiness or knowledge; human beings or gods may be endowed with this power D I.17 (+pītibhakkha, of the Ābhassaras), 34 (attā dibbo rūpī m. sabbanga--paccangī etc.), 77 (id.), 186 (id.); Vin II.185 (Koliya--putto kālaŋ kato aññataraŋ mano--mayaŋ kāyaŋ upapanno); M I.410 (devā rūpino m.); S IV.71; A I.24; III.122, 192; IV.235; V.60. --ratha desired object (lit. what pleases the mind), wish Vism 506 (°vighāta+icchā--vighāta); °ŋ pūreti to fulfil one's wish Mhvs 8, 27 (puṇṇa--sabbamanoratha). Manoratha--pūraṇī (f.) "the wish fulfiller" is the name of the Commentary on the Anguttara Nikāya. --rama pleasing to the mind, lovely, delightful Sn 50, 337, 1013; Dh 58; Pv II.958 (phoṭṭhabba), Mhvs 18, 48; VvA 340. --viññāṇa representative cognition, rationality Vism 489; VbhA 150 (22 fold); DhsA 304, cp. Dhs. trsl. 170 (2p. 157); --dhātu (element of) representative intellection, mind cognition, the 6th of the viññāṇadhātus or series of cognitional elements corresponding to and based on the 12 simple dhātus, which are the external & internal sense--relations (=āyatanāni) Dhs 58; Vbh 14, 71, 87, 89, 144, 176 and passim. See also above II. 3 and discussions at Dhs. trsl. 132 (2p. 122) &
introd. p. 53 sq.; Cpd. 1232, 184. --viññeyya to be comprehended by the mind (cp. Dialogues II.281n) D II.281; M III.55, 57; J IV.195. --vitakka a thought (of mind) S I.207=Sn 270 (mano is in C. on this passage expld as "kusala--citta" SnA 303). --sañcetan' āhāra "nutriment of representative cogitation" (Dhs. trsl. 31) S II.11, 13, 99; Dhs 72; Vism 341. --satta "with mind attached," N. of certain gods, among whom are reborn those who died with minds absorbed in some attachment M I.376. --samācāra conduct, observance, habit of thought or mind (associated with kāya° & vacī°) M II.114; III.45, 49. --silā (cp. Sk. manaḥ--śila) red arsenic, often used as a powder for dying and other purposes; the red colour is frequently found in later (Cy.) literature, e. g. J V.416 (+haritāla yellow ointment); Vism 485; DhA IV.113 (id. as cuṇṇa); ThA 70 (Ap. V.20); Mhvs 29, 12; SnA 59 (°piṇḍa in simile); DhA II.43 (°rasa); VvA 288 (°cuṇṇa--piñjara--vaṇṇa, of ripe mango fruit); PvA 274 (°vaṇṇāni ambaphalāni); --tala a flat rock, platform (=silātala) SnA 93, 104; as the platform on which the seat of the Buddha is placed & whence he sends forth the lion's roar: J II.219; VI.399; VvA 217; as a district of the Himavant: J VI.432; SnA 358. --hara charming, captivating, beautiful Mhvs 18, 49; N. of a special gem (the wishing gem?) Miln 118, 354.

Manta [cp. Vedic mantra, fr. mantray] orig. a divine saying or decision, hence a secret plan [cp. def. of mant at Dhtp 578 by "gutta--bhāsane"], counsel; hence magic charm, spell. In particular a secret religious code or doctrine, esp. the Brahmanic texts or the Vedas, regarded as such (i. e. as the code of a sect) by the Buddhists. -- 1. with ref. to the Vedas usually in the pl. mantā (the Scriptures, Hymns, Incantations): D I.96; M II.166 (brahme mante adhiyitvā; mante vāceti); Sn 249 (=devā SnA 291), 302 (mante ganthetvā, criticised by Bdhgh as brahmanic (: heretic) work in contrast with the ancient Vedas as follows: "vede bhinditvā dhammayutte porāṇa--mante nāsetvā adhamma--yutte kūṭa--mante ganthetvā" SnA 320), 1000 (with ref. to the 32 signs of a Mahāpurisa), 1018; Dh 241 (holy studies); J II.100; III.28 (maybe to be classed under 2), 537. -- Sometimes in sg.: mantaŋ parivattenti brahma--cintitaŋ Pv II.613 (=veda PvA 97)=Vv 6316 (=veda VvA 265); -- n. pl. also mantāni, meaning "Vedas": Miln 10. -- 2 (doubtful, perhaps as sub group to No. 3) holy scriptures in general, sacred text, secret doctrine S I.57 (mantā dhīra "firm in doctrine" K.S. thus taking mantā as instr.; it may better be taken as mantar); Sn 1042 (where Nd2 497 expls as paññā etc.); Mhvs 5, 109 (Buddha° the "mantra" of the B.), 147 (id.). -- 3. divine utterance, a word with supernatural power, a charm, spell, magic art, witchcraft Miln 11 (see about manta in the Jātakas: Fick, Sociale Gliederung 152, 153). At PvA 117 m. is combined with yoga and ascribed to the devas, while y. is referred to men. -- J I.200 (+paritta); III.511 (°ŋ karoti to utter a charm, cast a spell); DhA IV.227. There are several special charms mentioned at var. places of the Jātakas, e. g. one called Vedabbha, by means of which under a certain constellation one is able to produce a shower of gems from the air J I.253 (nakkhatta--yoge laddhe taŋ mantaŋ parivattetvā ākāse ulloki, tato ākāsato satta--ratana--vassaŋ vassati). Others are: paṭhavī--jaya m. (by means of which one conquers the earth) J II.243; sabba--rāva--jānana° (of knowing all sounds, of animals) III.415; nidhi--uddharana° (of finding secret treasures) III.116; catukaṇṇa° (four--cornered) VI.392, etc. -- 4. advice, counsel, plan, design Vin IV.308 (°ŋ saŋharati to foil a plan); J VI.438. -- 5. (adj.) (--°) parivattana° a charm that can be said, an effective charm J I.200; bahu° knowing many charms, very tricky DhA II.4; bhinna° one who has neglected an advice J VI.437, 438.

--ajjhāyaka one who studies the Mantras or Holy Scriptures (of the Brahmins) J I.167; DhA III.361 (tinnaŋ vedānaŋ pāragū m.--a. brāhmaṇo). --ajjhena study of the Vedas SnA 314. --pada=manta 1. D I.104 (=veda--sankhāta m. DA I.273. --pāraga one who masters the Vedas; in buddh. sense: one who excels in wisdom Sn 997. manta in this sense is by the Cys. always expld by paññā, e. g., Nd2 497 (as mantā f.); DhA IV.93 (id.), SnA 549 (mantāya pariggahetvā). --pāragū one who is accomplished in the Vedas Sn 251 (=vedapāragū SnA 293), 690 (=vedānaŋ pāragata SnA 488), 976. --bandhava one acquainted with the Mantras Sn 140 (=vedabandhū SnA 192); Nd1 11 (where Nd2 455 in same connection reads mitta° for manta°: see under bandhu). --bhāṇin reciter of the Holy Texts (or charms) Th II.281; fig. a clever speaker Sn 850 (but Nd1 219 reads manta°; see mantar) Dh 363 (cp. DhA IV.93; paññāya bhaṇana--sīla) Th 1, 2. --yuddka a weird fight, a bewitched battle Mhvs 25, 49 ("cunningly planned b." trsl. Geiger; "diplomatic stratagem," Turnour).

Mantanaka (adj.) [fr. mantanā] plotting J V.437.

Mantanā f. (& °ṇā) [fr. mant] counsel, consultation, deliberation, advice, command D I.104; A I.199; Vin V.164; J VI.437, 438; Miln 3 (ṇ); DA I.273.

Mantar [n. ag. of mant, cp. Sk. *mantṛ a thinker] a sage, seer, wise man, usually appositionally nom. mantā "as a sage," "like a thinker," a form which looks like a fem. and is mostly expld as such by the Commentaries. Mantā has also erroneously been taken as instr. of manta, or as a so--called ger. of manteti, in which latter two functions it has been expld at "jānitvā." The form has evidently puzzled the old commentators, as early as the Niddesa; through the Abhp (153, 979) it has come down at mantā "wisdom" to Childers. Kern, Toev. s. v. hesitates and only comes half near the truth. The Index to Pj. marks the word with? <-> S I.57 (+dhīra; trsln "firm in doctrine"); Sn 159 ("in truth," opp. to musā; SnA 204 explns m.=paññā; tāya paricchinditvā bhāsati), 916 (mantā asmī ti, expld at SnA 562 by "mantāya"), 1040=1042 (=Nd2 497 mantā vuccati paññā etc.); Vv 636 (expld as jānitvā paññāya paricchinditvā VvA 262). -- Besides this form we have a shortened manta (nom.) at Sn 455 (akiñcano+), which is expld at SnA 402 as mantā jānitvā. It is to be noted that for manta--bhāṇin at Sn 850 the Nd1 219 reads mantā and expls customarily by "mantāya pariggahetvā vācaŋ bhāsati."

Mantita [pp. of manteti] 1. considered Th 1, 9; Miln 91. -- 2. advised, given as counsel J VI.438; DA I.273.

Mantin (adj.--n.) [fr. manta] 1. (adj.) giving or observing counsel S I.236. -- 2. (n.) counsellor, minister J VI.437 (paṇḍita m.).

Manteti [cp. Vedic mantrayati; mant is given at Dhtp in meaning of gutta--bhāsana, i. e. "secret talk"] to pronounce in an important (because secret) manner (like a mantra), i. e. 1. to take counsel (with=instr. or saddhiŋ) D I.94, 104 (mantanaŋ manteyya to discuss) 122 (2nd pl. imper. mantavho, as compared with mantayavho J II.107 besides mantavho ibid. Cp. Geiger, P.Gr. § 126); II.87, 239; Vin IV.308 (mantesuŋ aor.; perhaps "plotted"); Sn p. 107 (=talk privately to); Sn 379; J I.144; VI.525 (mantayitvāna ger.); DA I.263 (imper. mantayatha); PvA 74 (aor. mantayiŋsu). -- 2. to consider, to think over, to be of opinion A I.199 (Pot. mantaye); Miln 91 (grd. mantayitabba & inf. mantayituŋ). -- 3. to announce, advise; pronounce, advise Sn 126; Pv IV.120 (=kathemi kittayāmi PvA 225); SnA 169. -- pp. mantita. -- Cp. ā°.

Mantha [fr. math] a churning stick, a sort of rice--cake (=satthu) Vin I.4, [cp. Vedic mantha "Rührtrank"= homeric kukew/n "Gerstenmehl in Milch verrührt," Zimmer, Altind. Leben 268].

Manda (adj.) [cp. late--Vedic & Epic manda] 1. slow, lazy, indolent; mostly with ref. to the intellectual faculties, therefore: dull, stupid, slow of grasp, ignorant, foolish M I.520 (+momuha); Sn 666, 820 (=momūha Nd1 153), 1051 (=mohā avidvā etc. Nd2 498); Dh 325 (=amanasikārā manda--pañña DhA IV.17); J IV.221; Pug 65, 69; KhA 53, 54. -- 2. slow, yielding little result, unprofitable (of udaka, water, with respect to fish; and gocara, feeding on fishes) J I.221. -- 3. [in this meaning probably=Vedic mandra "pleasant, pleasing," although Halāyudha gives mandākṣa as "bashful"] soft, tender (with ref. to eyes), lovely, in cpds. °akkhin having lovely (soft) eyes J III.190; and °locana id. Th 2, 375 (kinnari--manda°=manda--puthu--vilocana ThA 253); Pv I.115 (miga--manda°=migī viya mand' akkhī PvA 57); Vv 6411 (miga--m°=miga--cchāpikānaŋ viya mudu siniddha--diṭṭhi--nipāta). -- 4. In cpd. picu (or puci°) manda the Nimb tree, it means "tree" (?) see picu--manda & puci--manda. -- 5. In composition with bhū it assumes the form mandī°, e. g. mandībhūta slowed down, enfeebled, diminished J I.228; VbhA 157.
--valāhakā a class of fairies or demi--gods D II.259 ("fragile spirits of the clouds" trsl.).

Mandaka [?] according to Kern, Toev. s. v.=*mandra (of sound: deep, bass)+ka; a sort of drum J VI.580.

Mandatā (f.)=mandatta Sdhp 19.

Mandatta (nt.) [fr. manda] stupidity M I.520; Pug 69.

Mandākinī (f.) N. of one of the seven great lakes in the Himavant, enumd at A IV.101; J V.415; Vism 416; SnA 407; DA I.164. (Halāyudha 3, 51 gives m. as a name for the Ganges.)

Mandāmukhi (f.) [dialectical? reading a little doubtful] a coal--pan, a vessel for holding embers for the sake of heating Vin I.32 (=aggi--bhājana C.); VvA 147 (mandamukhī, stands for angara--kapalla p. 142 in expln of hattha--patāpaka Vv 3332).

Mandārava [cp. Sk. mandāra] the coral tree, Erythrina fulgens (considered also as one of the 5 celestial trees). The blossoms mentioned D II.137 fall from the next world. -- D II.137; Vv 222 (cp. VvA 111); J I.13, 39; Miln 13, 18 (dibbāni m.--pupphāni abhippavassiŋsu).

Mandālaka [etym.?] a water--plant (kind of lotus) J IV.539; VI.47, 279, 564.

Mandiya (nt.) [cp. Sk. māndya] 1. laziness, slackness S I.110. -- 2. dullness of mind, stupidity J III.38 (=manda--bhāva).

Mandira (nt.) [cp. late Sk. mandira] a house, edifice, palace Sn 996, 1012; J V.480; VI.269, 270; Dāvs II.67 (dhātu° shrine).

Mandī° see manda see manda 5.

Mama gen. dat. of pers. pron. ahaŋ (q. v.) used quasi independently (as substitute for our "self--") in phrase mama--y--idaŋ Sn 806 thought of "this is mine," cp. S I.14, i. e. egoism, belief in a real personal entity, expld at Nd1 124 by maññanā conceit, illusion. Also in var. phrases with kṛ in form mamaŋ°, viz. mamankāra etc. -- As adj. "self--like, selfish" only neg. amama unselfish Sn 220 (=mamatta--virahita SnA 276); Pv IV.134 (=mamankāra--virahita PvA 230); J IV.372; VI.259. See also amama, cp. māmaka.

Mamankāra [mamaŋ (=mama)+kāra, cp. ahaŋ+kāra] selfish attachment, self--interest, selfishness PvA 230. In canonic books only in combn with ahankāra & mān'ânusaya (belief in an ego and bias of conceit), e. g. at M III.18, 32; S III.80, 103, 136, 169; IV.41, 197, 202; A I.132 sq.; III.444. See also maminkāra.

Mamankāraṇa (nt.) [fr. mamaŋ+kṛ] treating with tenderness, solicitude, fondness J V.331.

Mamatta (nt.) [fr. mama] selfishness, self--love, egoism; conceit, pride in (--°), attachment to (--°). Sn 806, 871, 951; Th 1, 717; Nd1 49 (two: taṇhā & diṭṭhi°); Nd2 499 (id. but as masc.); SnA 276; DhsA 199; PvA 19.

Mamāyati [Denom. fr. mama, cp. Sk. mamāyate in same meaning (not with Böhtlingk & Roth: envy) at MBh XII.8051 and Aṣṭas Prajñā Pāramitā 254] to be attached to, to be fond of, to cherish, tend, foster, love M I.260; S III.190; Th 1, 1150; Sn 922 (mamāyetha); Nd1 125 (Bhagavantaŋ); J IV.359 (=piyāyati C.); Miln 73; VbhA 107 (mamāyatī ti mātā: in pop. etym. of mātā); DhA I.11; SnA 534; Mhvs 20, 4. -- pp. mamāyita.

Mamāyanā (f.)=mamatta (selfishness) J VI.259 (°taṇhārahita in expln of amama).

Mamāyita [pp. of mamāyati] cherished, beloved; as n. nt. attachment, fondness of, pride. -- (adj. or pp.) S II.94 (etaŋ ajjhositaŋ, m., parāmaṭṭhaŋ); Sn 119; DhA I.11. -- (nt.:) Sn 466, 777, 805, 950=Dh 367 (expld as: yassa "ahan" ti vā "maman" ti vā gāho n'atthi DhA IV.100); Sn 1056 (cp. Nd2 499).

Maminkaroti [mama(ŋ)+kṛ "to make one's own"] to be fond of, to cherish, tend, foster J V.330.

Maminkāra [for maman°, cp. Geiger, P.Gr. § 19] self--love, self--interest, egoism M I.486; III.32 (at both places also ahinkāra for ahankāra).

Mamma (nt.) [Vedic marman, fr. mṛd] soft spot of the body, a vital spot (in the Vedas chiefly between the ribs near the heart), joint. A popular etym. and expln of the word is given at Expos. 132n3 (on DhsA 100). -- J II.228; III.209; DhsA 396. --ghaṭṭana hitting a vital spot (of speech, i. e. backbiting. Cp. piṭṭhi--maŋsika) DhA IV.182. --chedaka breaking the joints (or ribs), violent (fig. of hard speech) DhA I.75; DhsA 100.

Mammana (adj.) [onomat. cp. babbhara. With Sk. marmara rustling to Lat. fremo to roar=Gr. bre/mw to thud, bronth/ thunder, Ger. brummen. Cp. also Sk. murmura=P. mummura & muramurā, Lat. murmur] stammering, stuttering Vin II.90 (one of the properties of bad or faulty speech, combd with dubbaca & eḷagalavāca).

Maya (adj.) (--° only) [Vedic maya] made of, consisting of. -- An interesting analysis (interesting for judging the views and sense of etymology of an ancient commentator) of maya is given by Dhammapāla at VvA 10, where he distinguishes 6 meanings of the word, viz. 1. asma--d--atthe, i. e. "myself" (as representing mayaŋ!). -- 2. paññatti "regulation" (same as 1. according to example given, but constructed syntectically quite diff. by Dhp.). -- 3. nibbatti "origin" (arising from, with example mano--maya "produced by mind"). -- 4. manomaya "spiritually" (same as 3). -- 5. vikār'atthe "alteration" (? more like product, consistency, substance), with example "sabbe--maṭṭikāmaya--kuṭikā." -- 6. pada--pūraṇa matte to make up a foot of the verse (or add a syllable for the sake of completeness, with example "dānamaya, sīlamaya" (=dana; sīla). -- 1. made

of: aṭṭhi° of bone Vin II.115; ayo° of iron Sn 669; Pv I.104; J IV.492; udum- bara° of Ud. wood Mhvs 23, 87; dāru° of wood, VvA 8; loha° of copper Sn 670; veḷuriya° of jewels Vv 21. -- 2. consisting in:
dāna° giving alms PvA 8, 9; dussa° clothes Vv 467; dhamma° righteousness S I.137. -- 3. (more as apposition, in the sense as given by Dhp. above under 6) something like, a likeness of, i. e. ingredient, substance, stuff; in āhāra° food--stuff, food J III.523; utu° something like a (change in) season Vism 395; sīla° character, having sīla as substance (or simply--consisting of) It 51 (dāna°, sīla°, bhāvanā°).

Mayaŋ [1st pl. of ahaŋ, for vayaŋ after mayā etc. See ahaŋ] we Vin II.270; Sn 31, 91, 167; Dh 6; KhA 210.

Mayūkha [Vedic mayūkha in diff. meaning, viz. a peg for fastening a weft etc., Zimmer Altind. Leben 254] a ray of light Abhp. 64; Dhp. A 426 (old citation, unverified).

Mayūra [Vedic mayūra] a peacock D III.201; S II.279; Th 1, 1113; J II.144, 150 (°gīva)=DhA I.144; J IV.211 (°nacca); V.304; VI.172, 272, 483; Vv 111, 358 (=sikhaṇḍin VvA 163); VvA 27 (°gīva--vaṇṇa); Sdhp 92. <-> The form mayūra occurs nearly always in the Gāthās and is the older form of the two m. and mora. The latter contracted form is found in Prose only and is often used to explain the old form, e, g. at VvA 57. See also mora.

Mara (adj.) [fr. mṛ] dying; only neg. amara not dying, immortal, in phrase ajarāmara free from decay & death Th II.512; Pv II.611. See also amara.

Maraṇa (nt.) [fr. mṛ] death, as ending this (visible) existence, physical death, in a narrower meaning than kālakiriyā; dying, in cpds. death. -- The customary stock definition of maraṇa runs; yaŋ tesaŋ tesaŋ sattānaŋ tamhā tamhā satta--nikāyā cuti cavanatā bhedo antaradhānaŋ, maccu maraṇaŋ kālakiriyā, khandhānaŋ bhedo, kaḷebarassa nikkhepo M I.49; Nd1 123, 124 (adds "jīvit'indriyass'upacchedo"). Cp. similar defns of birth and old age under jāti and jarā. -- S I.121; D III.52, 111 sq., 135 sq., 146 sq., 235, 258 sq.; Sn 32, 318, 426 sq., 575 sq., 742, 806; Nd2 254 (=maccu); Pug 60; Vbh 99 sq.; VbhA 100 (defn and exegesis in det., cp. Vism 502), 101 (var. kinds of, cp. Vism 229), 156 (lahuka), 157; DhA III.434; PvA 5, 18, 54, 64, 76, 96; Sdhp 292, 293. --kāla° timely death (opp. akāla°); khaṇika° sudden death Vism 229.
--anta having death as its end (of jīvita) Dh 148 (cp. DhA II.366: maraṇa--sankhāto antako). --ânussati mindfulness of death Vism 197, 230 sq. (under 8 aspects). --cetanā intention of death DhA I.20. --dhamma subject to death PvA 41. --pariyosana ending in death (of jīvita, life) DhA III.111, 170. --pāra "the other side of death," Np. at Nd1 154 (vv. ll. BB purāpuraŋ; SS parammukhaŋ). --bhaya the fear of death J I.203; VI.398; Vbh 367. --bhojana food given before death, the last meal J I.197; II.420. --mañca death--bed Vism 47, 549; °ka J IV.132. --mukha the mouth of d. PvA 97 (or should we read °dukkha?). --sati the thought (or mindfulness) of death, meditation on death SnA 54; DhA III.171; PvA 61, 66. --samaya the time of death VbhA 157--159 (in var. conditions as regards paṭisandhi).

=Idg. *mer, Vedic mriyate & marate; cp. Av. miryeite, Sk. marta=Gr. broto/s mortal, man; māra death; Goth. maurpr=Ags. mort=Ger. mord; Lith. miQti to die; Lat. morior to die, mors death. The root is identical with that of mṛṇāti to crush: see maṇāti, and mṛdnāti (mardati) same: see mattikā. -- The Dhtp (No. 245) defines mṛ by "pāṇa--cāge," i. e. giving up breathing] to die. -- pres. marati Mhvs v. spur. after 5, 27; 36, 83; Pot. mareyyaŋ J VI.498; 2nd mareyyāsi J III.276. ppr. maramāna Mhvs 36, 76. -- aor. amarā J III.389 (=mata C.; with gloss amari). --amari Mhvs 36, 96. -- Fut. marissati J III.214. -- ppr. (=fut.) marissaŋ J III.214 (for *mariṣyanta). -- Inf. marituŋ D II.330 (amaritu--kāma not willing to die); Vism 297 (id.); VvA 207 (positive); and marituye Th 2, 426. <-> The form miyyati (mīyati) see separately. -- Caus I. māreti to kill, murder Mhvs 37, 27; PvA 4. Pass. māriyati PvA 5 (ppr. māriyamāna); Sdhp 139 (read mār° for marīy°). -- Caus. II. mārāpeti to cause to be killed J III.178; Mhvs 37, 28. Cp. pamāreti.

Marica (nt.) [cp. scientific Sk. marica] black pepper Vin I.201 (allowed as medicine to the bhikkhus); Miln 63.
--gaccha the M.--shrub J V.12. --cuṇṇa powdered pepper, fine pepper J I.455.

Mariyādā (f.) [cp. Vedic maryādā; perhaps related to Lat. mare sea; s. Walde, Lat. Wtb. under mare] 1. boundary, limit, shore, embankment Vin III.50; A III.227 (brāhmaṇānaŋ); D III.92=Vism 419; J V.325; VI.536 (tīra°); Mhvs 34, 70; 36, 59

(vāpi°); Miln 416. -- 2. strictly defined relation, rule, control J II.215; Vism 15. -- adj. keeping to the lines (or boundaries), observing strict rules A III.227 (quoted SnA 318, 325). °bandha keeping in control Vin I.287. -- Cp. vimariyādi.

Marīci (f.) [Vedic marīci; cp. Gr. marmai/rw to shimmer, glitter, mai_ra dog star, a)maru/ssw sparkle; Lat. merus clear, pure; perhaps also mariyādā to be taken here] 1. a ray of light VvA 166. -- 2. a mirage J VI.209; Vism 496; VbhA 34, 85; often combd with māyā (q. v.), e. g. Nd2 680 AII; J II.330.
--kammaṭṭhāna the "mirage" station of exercise DhA III.165. --dhamma like a mirage, unsubstantial J VI.206; Dh 46; DhA I.337.

Marīcikā (f.)=marīci 2; S III.141; Vism 479 (in comp.); Dh 170 (=māyā DhA III.166).

Maru1

Maru1 [cp. Epic Sk. maru] a region destitute of water, a desert. Always combd with °kantāra: Nd1 155 (as Name); J I.107; VbhA 6; VvA 332; PvA 99, 112.

Maru2

Maru2 [Vedic marut, always in pl. marutaḥ, the gods of the thunder--storm] 1. pl. marū the genii, spirits of the air Sn 681, 688; Miln 278 (nāga--yakkha--nara--marū; perhaps in meaning 2); Mhvs 5, 27. -- 2. gods in general (°--) Mhvs 15, 211 (°gaṇā hosts of gods); 18, 68 (°narā gods and men). -- Cp. māruta & māluta.

Marumba [etym.?] a sort of (sweet--scented) earth or sand Vin II.121, 142, 153 (at these passages used for besprinkling a damp living--cell); IV.33 (pāsāṇā, sakkharā, kaṭhalā, marumbā, vālikā); Mhvs 29, 8; Dpvs 19, 2; Miln 197 (pāsāṇa, sakkhara, khara, m.).

Maruvā (f.) [cp. Sk. mūrvā, perhaps connected with Lat. malva] a species of hemp (Sanseveria roxburghiana) M I.429. At J II.115 we find reading marūdvā & marucavāka (C.), of uncertain meaning?

Mala (nt.) [Vedic mala, see etym. under malina. The Dhtm (395) only knows of one root mal or mall in meaning "dhāraṇa" supporting, thus thinking of māḷaka] anything impure, stain (lit. & fig.), dirt. In the Canon mostly fig. of impurities. On mala in similes see J.P.T.S., 1907, 122. -- S I.38 (itthi malaŋ brahmacariyassa), 43 (id.); A I.105 (issā°); Sn 378, 469, 962, 1132 (=rāgo malaŋ etc. Nd2 500); Nd1 15, 478 sq.; Dh 239 sq.; Vbh 368 (tīṇi malāni), 389 (nava purisa--malāni); Pv II.334 (macchera°); PvA 45 (id.), 80 (id.), 17 (citta°); Sdhp 220. -- Compar. malatara a greater stain A IV.195=Dh 243. -- See also māla.
--âbhibhū overcoming one's sordidness S I.18; J IV.64. --majjana "dirt wiper," a barber Vin IV.308 (kasāvaṭa m. nihīnajacca); J III.452; IV.365.

Malina (adj.) [fr. mal, *mel to make dirty, to which belongs mala. -- Cp. Lat. mulleus reddish, purple; Gr. me/las black, molu/nw to stain, me/ltos reddish; Lith. mulvas yellowish, mélynas blue; Ohg. māl stain] dirty, stained, impure, usually lit. -- J I.467; Miln 324; DhA I.233; VvA 156; PvA 226; VbhA 498.

Malinaka (adj.) [malina+ka] dirty; with ref. to loha, a kind of copper, in the group of copper belonging to Pisāca VbhA 63.

Malya (nt.) [for *mālya, fr. māla] flower, garland of flowers Vv 11 (--dhara); 21; J V.188 (puppha°), 420. <-> The reading at Pv III.33 (pahūta°, adj. having many rows of flowers) is mālya.

Malla [cp. Sk. malla, perhaps a local term, cp. Cānura] a wrestler Vin II.105 (°muṭṭhika) J IV.81 (two, named Cānura and

Muṭṭhika "fister"); Vism 31 (muṭṭhika+, i. e. boxing & wrestling as amusements: see mada 1). Perhaps as "porter" Bdhgh on CV V.29. 5 (see Vin II.319). At Miln 191 the mallā are mentioned as a group or company; their designation might here refer to the Mallas, a tribe, as other tribes are given at the same passage (e. g. Atoṇā, Pisācā). Cp. Bhallaka.
--gaṇa troop of professional wrestlers Miln 331. --muṭṭhika boxer Vin II.105. --yuddha wrestling contest Miln 232; DhA II.154; DA I.85. --yuddhaka a professional wrestler J IV.81.

Mallaka [cp. Sk. mallaka & mallika] 1. a bowl, a vessel (?) used in bathing Vin II.106 (mallakena nahāyati; or is it a kind of scrubber? Bdhgh's expln of this passage (CV v. I.4) on p. 315 is not quite clear; mallakaŋ nāma makara--dantike chinditvā mūllakamūla--saṇṭhānena kata--mallakaŋ vuccati; akata° danta achinditvā kataŋ). It may bear some ref. to malla on p. 105 (see malla) & to mallika--makula (see below mallikā). -- 2. a cup, drinking vessel A I.250 (udaka°). -- 3. a bowl J III.21 (kaŋsa°=taṭṭaka). -- 4. in kheḷa° a spittoon Vin I.48; II.175. -- Note. W. Printz in "Bhāsa's Prākrit." p. 45, compares Śaurasenī maḻḻaa, Hindī maḻḻ(a) "cup," maliyā "a small vessel (of wood or cocoanut--shell) for holding the oil used in unction," mālā "cocoanut--shell," and adds: probably a Dravidian word.

Mallikā (f.) [cp. Epic Sk. mallikā, Halāyudha 2, 51; Daṇḍin 2, 214] Arabian jasmine Dh 54 (tagara°); J I.62; III.291; V.420; Miln 333, 338; DhsA 14; KhA 44. mallika--makula opening bud of the jasmine Visni 251=VbhA 234 (°saṇṭhāna, in descr, of shape of the 4 canine teeth). -- See also mālikā.

Maḷorikā (f.) [prob. dialectical for māḷaka: cp. mallaka] a stand, (tripod) for a bowl, formed of sticks Vin II.124 (=daṇḍ'ādhāraka Bdhgh on p. 318).

Masa in line "āsadañ ca masañ jaṭaŋ" at J VI.328 is to be combd with ca, and read as camasañ, i. e. a ladle for sacrificing (C.: aggi--dahanaŋ).

to touch: only in cpd. āmasati. The root is expld at Dhtp 305 as "āmasana." Another root masu [mṛś?] is at Dhtm 444 given in meaning "macchera." Does this refer to Sk. mṛṣā (=P. micchā)? Cp. māsati, māsana etc.

Masāṇa (nt.) [etym.? prob. provincial & local] a coarse cloth of interwoven hemp and other materials D I.166; M I.308, 345; A I.241, 295; Pug 55. At all passages as a dress worn by certain ascetics.

Masāraka [fr. masāra?] a kind of couch (mañca) or longchair; enumd under the 4 kinds of mañcā at Vin IV.40. -- See also Vin II.149; IV.357 (where expld as: mañcapāde vijjhitvā tattha aṭṭaniyo pavesetvā kato: made by boring a hole into the feet of the bed & putting through a notched end); VvA 8, 9.

Masāragalla (m. & nt.) [cp. Sk. masāra emerald+galva crystal & musāragalva] a precious stone, cat's eye; also called kabara--maṇi (e. g. VvA 304). It occurs in stereotyped enumn of gems at Vin II.238 (where it is said to be found in the Ocean)=Miln 267; and at Miln 118, where it always stands next to lohitanka. The same combn (with lohit.) is found at Vv 363; 783=813; 8415.

[cp. Class. Sk. maṣi & masi] 1. the fine particles of ashes, in angara° charcoal--dust VvA 67=DhA III.309; (agginā) masiŋ karoti to reduce to powder (by fire), to burn to ashes, turn to dust S II.88=IV.197=A I.204= II.199. -- 2. soot J I.483 (ukkhali° soot on a pot).

Masūraka [connected with masāraka] a bolster J IV.87; VI.185.

Massu [Vedic śmaśru] the beard D II.42; Pug 55; J IV.159. --parūḷha° with long--grown beard DA I.263; bahala° thick--bearded J V.42.
--kamma beard--dressing J III.114; DhA I.253. --karaṇa shaving DhA I.253; DA I.137. --kutti [m.+ *kḷpti] beard--trimming J III.314 (C.=°kiriyā).

Massuka (adj.) [fr. massu] bearded; a° beardless (of a woman) J II.185.

Maha (m. & nt.) [fr. mah, see mahati & cp. Vedic nt. mahas] 1. worthiness, venerableness Miln 357. -- 2. a (religious) festival (in honour of a Saint, as an act of worship) Mhvs 33, 26 (vihārassa mahamhi, loc.); VvA 170 (thūpe ca mahe kate), 200 (id.). mahā° a great festival Mhvs 5, 94. bodhi° festival of the Bo tree J IV.229. vihāra° festival held on the building of a monastery J I.94; VvA 188. hatthi° a festival called the elephant f. J IV.95.

expld by Dhtp 331 as "pūjāyaŋ"] to honour, revere Vv 4711 (pot. med. 1 pl. mahemase, cp. Geiger, P.Gr. § 129; expld as "mahāmase pūjāmase" at VvA 203). Caus. mahāyati in same sense: ger. mahāyitvāna (poetical) J IV.236. -- Pass. mahīyati Vv 621 (=pūjīyati VvA 258); 6422 (ppr. mahīyamāna= pūjiyamāna VvA 282). pp. mahita.

Mahatta (nt.) [fr. mahat° cp. Sk. mahattva] greatness J V.331 (=seṭṭhatta C.); Vism 132, 232 sq.; VbhA 278 (Satthu°, jāti°, sabrahmacārī°); DA I.35; VvA 191.

Mahant (adj.) [Vedic mahant, which by Grassmann is taken as ppr. to mah, but in all probability the n is an original suffix. -- cp. Av. mazant, Sk. compar. mahīyān; Gr. me/gas (compar. mei/zwn), Lat. magnus, Goth. mikils=Ohg. mihhil=E. much] great, extensive, big; important, venerable. -- nom. mahā Sn 1008; Mhvs 22, 27. Shortened to maha in cpd. pitāmaha (following a-- decl.) (paternal) grandfather PvA 41; & mātāmaha (maternal) grandfather (q. v.). -- instr. mahatā Sn 1027. -- pl. nom. mahantā Sn 578 (opp. daharā). -- loc. mahati Miln 254. -- f. mahī -- 1. one of the 5 great rivers (Np.). -- 2. the earth. See separately. -- nt. mahantaŋ used as adv., meaning "very much, greatly" J V.170; DhA IV.232. Also in cpd. mahantabhāva greatness, loftiness, sublimity DhsA 44. -- Compar. mahantatara DhA II.63, and with dimin. suffix °ka J III.237. -- The regular paraphrase of mahā in the Niddesa is "agga, seṭṭha, visiṭṭha, pāmokkha, uttama, pavara," see Nd2 502.
Note on mahā & cpds. -- A. In certain cpds. the combn with mahā (mah°) has become so established & customary (often through politeness in using mahā° for the simple term), that the cpd. is felt as an inseparable unity and a sort of "antique" word, in which the 2nd part either does not occur any more by itself or only very rarely, as mah'aṇṇava, which is more freq. than aṇṇava; mah'âbhisakka, where abhisakka does not occur by itself; cp. mahânubhāva, mahiddhika, mahaggha; or is obscured in its derivation through constant use with mahā, like mahesī [mah+esī, or īsī], mahesakkha [mah+esakkha]; mahallaka [mah+*ariyaka]; mahāmatta. Cp. E. great--coat, Gr. a)rx° in a)rx--iatro/s=Ger. arzt. Only a limited selection of cpd.--words is given, consisting of more frequent or idiomatic terms. Practically any word may be enlarged & emphasized in meaning by prefixing mahā. Sometimes a mahā° lends to special events a standard (historical) significance, so changing the common word into a noun proper, e. g. Mah--âbhinikkhammana, Mahāpavāraṇa. -- B. Mahā occurs in cpds. in (a) an elided form mah before a & i; (b) shortened to maha° before g, d, p, b with doubling of these consonants; (c) in the regular form mahā°: usually before consonants, sometimes before vowels. This form is contracted with foll. i to e and foll. u to o. In the foll. list of cpds. we have arranged the material according to these bases.
mah°: --aggha very costly, precious Pug 34; Mhvs 27, 35; PvA 77, 87; Sdhp 18. --agghatā costliness, great value Pug 34, Sdhp 26. --aṇṇava the (great) ocean Mhvs 19, 17. --atthiya (for °atthika) of great importance or use, very useful, profitable J III.368. --andhakāra deep darkness Vism 417. --assāsin fully refreshed, very comfortable S I.81.
maha°: --ggata "become great," enlarged, extensive, fig. lofty, very great M I.263; II.122; A II.63, 184; III.18; VvA 155; J V.113; Dhs 1020 (trsln: "having a wider scope") Vbh 16, 24, 62, 74, 126, 270, 326; Tikp. 45; Vism 410, 430 sq. (°ārammaṇa); VbhA 154 (id.), 159 (°citta); DhsA 44. See on term Cpd. 4, 12, 55, 1014; [cp. BSk. mahadgata Divy 227]. --gghasa eating much, greedy, gluttonous A IV.92; P III.111 (=bahubhojana PvA 175); Miln 288; Dh 325 (cp. DhA IV.16). --ddhana having great riches (often combd with mahābhoga) Dh 123; J IV.15, 22. --pphala much fruit; adj. bearing much fruit, rich in result A IV.60, 237 sq.; Sn 191, 486; Dh 312, 356 sq. --bbala (a) a strong force, a great army Mhvs 10, 68 (v. l., T. has mahā--bala); (b) of great strength, mighty, powerful J III.114; Mhvs 23, 92; 25, 9. --bbhaya great fear, terror S I.37; Sn 753, 1032, 1092, ep. Nd2 501.
mahå°: --anas kitchen Mhvs 5, 27 (spurious stanza). --anasa kitchen J II.361; III.314; V.368; VI.349; DhA III.309; ThA 5. --anila a gale Mhvs 3, 42. --ānisaŋsa deserving great praise (see s. v.), [cp. BSk. mahānuśaŋsa MVastu III.221]. --ānubhāva majesty, adj. wonderful, splendid J I.194; J VI.331; Pv III.31; PvA 117, 136, 145, 272. --aparādhika very guilty J I.114. --abhinikkhamaṇa the great renunciation DhA I.85. --abhisakka [abhi+śak] very powerful Th 1, 1111. --amacca chief minister Mhvs 19, 12. --araha costly Mhvs 3, 21; 5, 75; 27, 39; PvA 77, 141, 160.

mahā°: --alasa great sloth DhA III.410. --avīci the great Purgatory Avīci, freq. --isi in poetry for mahesi at J V.321. --upaṭṭhāna great state room (of a king) SnA 84. --upāsikā a great female follower (of the Buddha) VvA 5. --karuṇā great compassion DhA I.106, 367. --kāya a great body Miln 16. --gaṇa a great crowd or community DhA I.154. --gaṇḍa a large tumour VbhA 104. --gedha great greed Sn 819; Nd1 151. --cāga great liberality, adj. munificent Mhvs 27, 47. As °paricāga at SnA 295 (=mahādāna). --jana a great crowd, collectively for "the people," a multitude PvA 6, 19, 78; Mhvs 3, 13. --taṇha (adj.) very thirsty J II.441. --tala "great surface," the large flat roof on the top of a palace (=upari--pāsāda--tala) J VI.40. --dāna (see under dāna) the great gift (to the bhikkhus) a special great offering of food & presents given by laymen to the Buddha & his followers as a meritorious deed, usually lasting for a week or more Mhvs 27, 46; PvA 111, 112. --dhana (having) great wealth PvA 3, 78. --naraka (a) great Hell, see naraka. --nāga a great elephant Dh 312; DhA IV.4. --nāma N. of a plant Vin I.185; II.267. --niddā deep sleep PvA 47. --nibbāna the great N. DhA IV.110. --niraya (a) great hell SnA 309, 480; PvA 52. See Niraya & cp. Kirfel, Kosmographie 199, 200. --nīla sapphire VvA 111. --pañña very wise D III.158; A III.244; Dh 352; DhA IV.71. --patha high road D I.102; Sn 139; Dh 58; Vism 235; DhA I.445. --paduma a great lotus J V.39; also a vast number & hence a name of a purgatory, cp. Divy 67; Kirfel, Kosmographie 205. --pitā grandfather PvA 107. --purisa a great man, a hero, a man born to greatness, a man destined by fate to be a Ruler or a Saviour of the World. A being thus favoured by fate possesses (32) marks (lakkhaṇāni) by which people recognise his vocation or prophesy his greatness. A detailed list of these 32 marks (which probably date back to mythological origin & were originally attributed to Devas) is found at D II.17, 19, passim. -- D III.287; Sn 1040 sq.; Dh 352; Miln 10; SnA 184, 187 sq., 223, 258, 357, 384 sq.; °lakkhaṇāni: D I.88, 105, 116; Sn 549, 1000 sq.; Vism 234; VvA 315; DhA II.41. --bhūta usually in pl. °bhūta(ni) (cattāro & cattā) the 4 great elements (see bhūta), being paṭhavī, āpo, tejo, vāyo, D I.76; Nd1 266; Vbh 13, 70 sq.; Vism 366 sq.; Tikp 39, 56 sq., 74 sq., 248 sq.; VbhA 42, 169, 253. -- See Cpd. 154, 268 sq., & cp. dhātu 1. --bhoga great wealth, adj. wealthy PvA 3, 78. --maccha a great fish, seamonster J I.483. --mati very wise, clever Mhvs 14, 22; 19, 84 (f. °ī); 33, 100 (pl. °ī). --matta [cp. Sk. mahāmātra] a king's chief minister, alias Prime Minister, "who was the highest Officer--of--State and real Head of the Executive" (Banerjea, Public Administration in Ancient India, 1916). His position is of such importance, that he even ranges as a rājā or king: Vin III.47 (rājā . . . akkhadassā mahāmattā ye vā pana chejjabhejjaŋ anusāsanti ete rājāno nāma). -- Note. An acc. sg. mahā--mattānaŋ we find at A I.154 (formed after the prec. rājānaŋ). -- Vin I.74 (where two ranks are given: senā--nāyakā m.--mattā the m. of defence, and vohārikā m.--m. those of law); D I.7; III.88; III.64 (here with Ep. khattiya); A I.154, 252, 279; III.128; Vin IV.224; Vism 121; VbhA 312 (in simile of two m.), 340; PvA 169. Cp. Fick. Sociale Gliederung 92, 99, 101. --muni great seer Sn 31. --megha a big cloud, thunder cloud M II.117; Sn 30; Vism 417. --yañña the great sacrifice D I.138 sq., 141 (cp. A II.207÷). --yasa great fame Vv 216; Mhys 5, 22. --ranga [cp. Sk. m.--rajana], safflower, used for dyeing Vin I.185 (sandals); II 267 (cloaks). --rājā great king, king, very freq.: see rājā. --rukkha a great tree Vism 413 (literally); Miln 254 (id.), otherwise the plant euphorbia tortilis (cp. Zimmer, Altind. Leben 129). --lātā (--pasādhana) a lady's parure called "great creeper" DhA I.392; VvA 165 (--pilandhana); same SnA 520. --vātapāna main window DhA IV.203. --vīṇā a great lute Vism 354; VbhA 58. --vīra (great) hero Sn 543, 562. --satta "the great being" or a Bodhisatta VvA 137 (v. l. SS. bodhisatta). [Cp. BSk. mahāsattva, e. g. Jtm 32]. --samudda the sea, the occean Mhvs 19, 18; Vism 403; SnA 30, 371; PvA 47. --sara a great lake; usually as satta--mahāsarā the 7 great lakes of the Himavant (see sara), enumd e. g. at Vism 416. --sāra (of) great sap, i. e. great wealth, adj. very rich J I.463 (°kula, perhaps to be read mahāsāla--kula). --sāla (adj.) having great halls, Ep. of rich people (especially brāhmaṇas) D I.136, 235; III.16, 20; J II.272 (°kula); IV.237 (id.), 325 (id.); V.227 (id.); Pug 56; VbhA 519; DhA III.193. --sāvaka [cp. BSk. mahāśrāvaka Divy 489] a great disciple Vism 98 (asīti °ā); DhA II.93. --senagutta title of a high official (Chancellor of the Exchequer?) J V.115; VI.2. --hatthi a large elephant M I.184 (°pada elephant's foot, as the largest of all animal feet), referred to as simile (°opama) at Vism 243, 347, 348.

mahi° [mah'i°]: --iccha full of desire, lustful, greedy A IV.229; Th 1, 898; It 91; J I.8; II.441. --icchatā arrogance, ostentatiousness A IV.280; VbhA 472. --iddhika [mahā+iddhi+ka] of great power, always combd with mah--ânubhāva to denote great influence, high position & majesty Vin I.31; II.193; III.101; D I.78, 180 (devatā), 213; S I.145 sq.; II.155, 274 sq., 284 sq.; IV.323; V.265, 271 sq., 288 sq.; A V.129; J VI.483 (said of the Ocean); PvA 6, 136, 145. --inda (ghosa) lit. the roar of the Great Indra, Indra here to be taken in his function as sky (rain) god, thus: the thunder of the rain--god Th 1, 1108. [Cp. BSk. māhendra in °bhavana "the abode of the Great Indra," and varṣa "the rain of the Gr. I." (here as rain--god), both at AvŚ I.210]. --issāsa [Sk. maheṣvāsa] great in the art of the bow, a great archer S I.185; DhA I.358.

mahe° [mahā+i]: --esakkha [mahā+īsa+khyaŋ; fr. īś] possessing great power or authority A II.204; III.244; Nd2 5032; Vism 419; Sdhp 511. The BSk. form is maheṣākhya evidently differing in its etymology. The P. etym. rests on the same grounds as esitatta in mahesi DhA IV.232. --esi [mahā+isi; Sk. maharṣi] a great Sage A II.26; Sn 208, 481, 646, 915, 1057,

1061; Th 1, 1132; 2, 149; Dh 422 (expld at DhA IV.232 as "mahantaŋ sīla--kkhandh'ādīnaŋ esitattā m." cp. the similar expln at Nd2 503); Nd1 343; Vism 505; VbhA 110; PvA 1. --esiyā=mahesī J VI.483. --esī [in P. to be taken as mah+iś, as f. to īsa, but in Sk. (Vedic) as f. of mahiṣa, buffalo] chief queen, king's first wife, king's consort; also the wife of a great personage J II.410; V.45; VI.425; Pug 56; Mhvs 2, 22 (pl. mahesiyo); VvA 184 (sixteen). Usually as agga--mahesī, e. g. J I.262; III.187, 393; V.88. --esitta state of chief consort, queenship J V.443; Pv II.1310; ThA 37; VvA 102. --eseyya=°esitta J V.91.
--maho [mahā+u, or+o]: --ogha the great flood (see ogha) Sn 4, 945; Dh 47, 287; DhA III.433. --odadhi the (great) ocean, the sea Sn 720, 1134; Miln 224; Mhvs 18, 8. --odara big belly J VI.358 (addressing a king's minister). --odika full of water, having much water; deep, full (of a river) Sn 319; J II.159; Miln 346. --oraga [m+uraga] a great snake J V.165.

Mahantatā (f.) [fr. mahant°] greatness DhA II.62. At M III.24 the spelling is mahattatā (tt misread for nt?), at M I.184 however mahantatta (nt.).

Mahallaka (adj. n.) [a distorted mah--ariyaka> ayyaka> allaka; cp. ayyaka] old, venerable, of great age; an old man D I.90 (opp. taruṇa), 94, 114, 247; Sn 313, 603; Nd2 261 (vuḍḍha m. andhagata etc.) J IV.482 (opp. dahara young); Vv 461 (=mahanto VvA 199); DhA I.7, 278; II.4, 55, 91; SnA 313. Compar. mahallakatara DhA II.18. -- f. mahallikā an old woman Miln 16; Mhvs 21, 27; VvA 105; PvA 149 (=addhagata). -- [The BSk. form is mahalla, e. g. Divy 329, 520.]

Mahikā (f.) [cp. *Sk. mahikā] fog, frost, cold (=himaŋ DhsA 317) Vin II.295=Miln 273; Sn 669; Miln 299; VvA 134 (fog). -- As mahiyā at A II.53.

Mahita [pp. of mahati or mahīyati] honoured, revered M II.110; Miln 278; Sdhp 276.

Mahanīya (adj.) [grd. of mahati] praiseworthy VvA 97.

Mahilā (f.) [*Sk. mahilā] woman, female Vin II.281 (°titthe at the women's bathing place); J I.188; Dpvs IX.4; ThA 271.

[cp. Vedic mahiṣa, an enlarged form of mahā; the P. etym. evidently to be connected with mahā+īś, because of mahīsa>mahiŋsa] a buffalo. --mahisa: D I.6 (°yuddha b.--fight), 9; J III.26 (vana° wild b.); Mhvs 25, 36 (T. māhisaŋ). --mahīsa J VI.110. --mahiŋsa Vism 191, & in Np. mahiŋsaka--maṇḍala the Andhra country J I.356, cp. Mahiŋsaka--raṭṭha VbhA 4; as Mahisa--maṇḍala at Mhvs 12, 29. -- Note. The P. pop. etym. is propounded by Bdhgh as "mahiyaŋ setī ti mahiso" (he lies on the ground, that is why he is a buffalo) DhsA 62.

Mahī (f.) [f. of mah, base of mahant, Vedic mahī] the earth (lit. Great One) Mhvs 5, 266; Sdhp 424, 472; loc. mahiyā Miln 128; mahiyaŋ DhsA 62. -- Note. As mahī is only found in very late P. literature, it must have been re--introduced from Sk. sources, and is note a direct correspondent of Vedic mahī.
--tala the ground (of the earth) Mhvs 5, 54. --dhara mountain Miln 343; Mhvs 14, 3; 28, 22 (v. l. mahin°). --pa king (of the earth) Mhvs 14, 22. --pati king Mhvs 5, 48; 33, 32. --pāla king Mhvs 4, 38; 5, 265. --ruha tree ("growing out of the earth") Mhvs 14, 18, 18, 19.

Mā (indecl.) [cp. Vedic mā, Gr. mh/] prohibition particle: not, do not, let us hope not, I wish that . . . not [cp. Lat. utinam & ne]. Constructed with various tenses, e. g. 1. with aor. (prohibitive tense): mā evaŋ akattha do not thus DhA I.7; mā abhaṇi speak not Pv I.33; mā cintayittha do not worry DhA I.12; mā parihāyi I hope he will not go short (or be deprived) of . . . M I.444; mā bhāyi fear not J II.159; mā mariŋsu I hope they will not die J III.55; mā (te) rucci may it not please (you), i. e. please do not Vin II.198; mā evaŋ ruccittha id. DhA I.13. -- 2. with imper.: mā gaccha J I.152; mā detha J III.275. mā ghāta do not kill: see māghāta. -- 3. with pot.: mā anuyuñjetha Dh 27; mā bhuñjetha let him not eat Mhvs 25, 113; mā vadetha J VI.364. <-> 4. with indic. pres.: mā paṭilabhati A V.194. -- A peculiar use is found in phrase ānemi mā ānemi shall I bring it or not? J VI.334. -- 5. mā=na (simple negation) in māsakkhimhā we could not Vin III.23.

--Mā [the short form of māsa, direct dern fr. mā: see mināti] see puṇṇa--mā.

Māgadha [fr. Magadha] scent--seller, (lit. "from Magadha") Pv II.937 (=gandhin PvA 127).

Māgadhaka (nt.) [māgadha+ka, lit. "from Magadha"] garlic Vin IV.259 (lasuṇaŋ nāma māgadhakaŋ vuccati).

Māgavika [guṇa-- form to *mṛga=P. miga; Sk. mārgavika] a deerstalker, huntsman A II.207; Pug 56; Miln 364, 412; PvA 207.

Māghāta (nt.) [lit. mā ghāta "kill not"] the injunction not to kill, non--killing order (with ref. to the killing of animals J III.428 (°bheri, the drum announcing this order); IV.115; VI.346 (uposatha°).

Māngalya (adj.) [fr. mangala] auspicious, fortunate, bringing about fulfilment of wishes J VI.179.

Māṇava [cp. Sk. māṇava] a youth, young man, esp. a young Brahmin Sn 1022, 1027, 1028; J IV.391 (brāhmaṇa°); DA I.36=satto pi coro pi taruṇo pi; DhA I.89. pl. māṇavā men Th 2, 112. -- The spelling mānava occurs at Sn 456, 589, & Pv I.87 (=men Th II.112; kumāra PvA 41).

Māṇavaka [fr. māṇava] a young man, youth a Brahmin Miln 101; in general: young, e. g. nāga° a young serpent J III.276; f. °ikā a Brahmin girl J I.290; Miln 101; nāga° a young female serpent J III.275; DhA III.232.

Mātanga [cp. Epic Sk. mātanga, dial.] an elephant Dh 329, 330 (here as Ep. of nāga); J III.389; VI.47; Vv 439; Miln 368. -- 2. a man of a low class [cp. BSk. mātangī Divy 397] SnA 185 sq. (as Np.).

Mātar (f.) [Vedic mātā, stem mātar°, Av. mātar--, Gr. mh/thr (Doric ma/thr) Lat. māter, Oir. māthir, Ohg. muoter, Ags. modor=mother; Cp. further Gr. mh/tra uterus, Lat. mātrix id., Sk. mātṛkā mother, grandmother, Ger. mieder corset. From Idg. *ma, onomat. part., cp. "mamma"] mother. -- Cases: nom. sg. mātā Sn 296; Dh 43; J IV.463; V.83; VI.117; Nd2 504 (def. as janikā); gen. mātu Th 1, 473; Vin I.17; J I.52; mātuyā J I.53;
Mhvs 10, 80; PvA 31; and mātāya J I.62; dat. mātu Mhvs 9, 19; acc. mātaraŋ Sn 60, 124; Dh 294; instr. mātarā Th 2, 212; loc. mātari Dh 284 -- pl. does not occur. In combn with pitā father, mātā always precedes the former, thus mātā--pitaro (pl.) "mother & father" (see below). --mātito (abl.--adv.) from the mother's side (cp. pitito) D I.113; A III.151; PvA 29. -- On mātā in simile see J.P.T.S. 1907, 122; cp. Vism 321 (simile of a mother's solicitude for her children). Similarly the pop. etym. of mātā is given, with "mamāyatī ti mātā" at VbhA 107. -- The 4 bases of m. in compn are: mātā°, māti°, mātu°, & matti°. -- 1. mātā°: --pitaro mother & father D III.66, 188 sq.; Sn 404; Miln 12. See also pitā. --pitika having mother & father DhA II.2. --pitiṭṭhāna place of m. & f. DhA II.95. --pettika having m. & f., of m. & f. Nd2 385 (nāma--gotta). --petti--bhāra supporting one's m. & f. S I.228; J I.202; VI.498. --maha maternal grandfather J IV.146; DhA I.346. -- 2. māti°: --devatā protector or guardian of one's mother J III.422 (gloss: mātu--devatā viya). --pakkha the mother's side DhA I.4 (+pitipakkha). --posaka supporting one's m. J III.422 (v. l. mātu°). -- 3. mātu°: --upaṭṭhāna (spelt mātupaṭṭh°) reverence towards one's m. DhA IV.14. --kucchi m's womb D II.12; Vism 560 (°gata); VbhA 96; DhA I.127. --gāma "genex feminarum," womanfolk, women (collectively cp. Ger, frauen--zimmer) A II.126; Vin IV.175; M I.448, 462; III.126; S IV.239 sq.; J I.201; III.90, 530. (pl. °gāmā p. 531); Pug 68; SnA 355; PvA 271; VvA 77. --ghāta & (usually) °ka a matricide (+pitu--ghātaka; see abhiṭhāna) Vin I.168, 320; Miln 310; Tikp 167 sq.; VbhA 425. --ghātikamma matricide Tikp. 281. --bhūta having been his mother PvA 78. --mattin (see matta1 4) whatever is a mother S IV.110 (°īsu mātucittaŋ upaṭṭhapeti foster the thought of mother towards whatever is a mother, where in sequence with bhaginī--mattin & dhītumattin). --hadaya a mother's heart PvA 63. -- 4. matti°: see matti--sambhava.

--Mātika (adj.) [fr. mātā, Sk. mātṛka] --mother; in mata° one whose mother is dead, lit. a "dead--mother--ed," J II.131; III.213. Also neg. amātika without a mother J V.251.

Mātikā (f.) [*Sk. mātṛkā] 1. a water course Vism 554 (°âtikkamaka); Mhvs 35, 96; 37, 50; SnA 500 (=sobbha); DhA II.141 (its purpose: "ito c'ito ca udakaŋ haritvā attano sassa--kammaŋ sampādenti"); VvA 301. -- 2. tabulation, register, tabulated summary, condensed contents, esp. of philosophical parts of the Canonical books in the Abhidhamma; used in

Vinaya in place of Abhidhamma Piṭaka; probably the original form of that (later) Piṭaka Vin I.119, 337; II.8 [cp. semantically in similar sense Lat. mātrix=E. matric, i. e. register. In BSk. mātrikā Divy 18, 333] A I.117 (Dhamma--dhara, Vinaya--dhara, Mātikā--dhara; here equivalent to Abhidhamma); Vism 312 (so pañcavasso hutvā dve mātikā paguṇaŋ katvā pavāretvā); SnA 15; KhA 37, 99, 117.
 --nikkhepa putting down of a summary, tabulation Vism 536, 540. The summary itself is sometimes called nikkhepa, e. g. the 4th part of the Atthasālinī (DhsA pp. 343--409) is called nikkhepa--kaṇḍa or chapter of the summary; similarly m.--nikkhepa vāra at Tikp. 11.

Mātiya (adj. n.) [the diæretic form of macca, used in verse, cp. Sk. martya & Vedic (poetical) martia] (a) mortal J VI.100 (C. macca; gloss māṇava).

Mātu° see mātā.

Mātuka (nt.) [cp. Sk. māṭṛka, fr. māṭṛ=mātar] "genetrix," matrix, origin, cause Th 1, 612.

Mātucchā (f.) [Sk. mātṛ--ṣvasā] mother's sister, maternal aunt Vin II.254, 256; J IV.390; Miln 240. -- putta aunt's son, male first cousin (from mother's sister's side) S II.281; Ud 24; DhA I.119. Cp. mātula--dhītā.

Mātula [cp. Epic Sk. mātula & semantically Lat. matruus, i. e. one who belongs to the mother] a mother's brother, an uncle J I.225; DhA I.15; PvA 58, 60.
 --dhītā (the complement of mātucchā--putta) uncle's daughter, female first cousin (from mother's brother's side) J II.119; DhA III.290; PvA 55.

Mātulaka =mātula DhA I.182.

Mātulānī (f.) [Sk. mātulānī, semantically cp. Lat. mater tera] a mother's brother's wife, an aunt J I.387; IV.184; PvA 55, 58.

Mātulunga (nt.) [cp. Class. Sk. mātulunga; dialectical?] a citron J III.319 (=mella; v. l. bella).

Mādisa (adj.) [Epic & Class. Sk. mādṛś & mādṛśa, maŋ+ dṛś] one like me Sn 482; Mhvs 5, 193; VvA 207; DhA I.284; PvA 76, 123.

Māna [late Vedic & Epic Sk. māna, fr. man, orig. meaning perhaps "high opinions" (i. e. No. 2); hence "pride" (No. 1). Def. of root see partly under māneti, partly under mināti] 1. pride, conceit, arrogance (cittassa uṇṇati Nd1 80; Vbh 350). Māna is one of the Saññojanas. It is one of the principal obstacles to Arahantship. A detailed analysis of māna in tenfold aspect is given at Nd1 80=Nd2 505; ending with defn "māno maññanā . . . ketukamyatā" etc. (cp. Vbh 350 & see under mada). On term see also Dhs § 1116; Dhs trsl. 298 (=2275) sq. -- D III.234; S I.4; Sn 132, 370; 469, 537, 786, 889, 943, Dh 74, 150, 407; Nd1 298; Pug 18; Vbh 345 sq., 353 sq., 383 (7 fold), 389 (9 fold); VbhA 486 sq. ("seyyo 'ham asmī ti" etc.); Tikp 166, 278; DhA III.118, 252; Sdhp 500, 539. --asmi° pride of self, as real egoism D III.273. -- 2. honour, respect J V.331 (+pūjā). Usually in cpd. bahumāna great respect Mhvs 20, 46; PvA 50. Also as māni° in compn with karoti: see mānikata. Cp. vi°, sam°
 --âtimāna pride & conceit, very great (self--) pride. or all kinds of conceit (see 10 fold māna at Nd1 80= Nd2 505) D III.86; Sn 245, 830, 862; Nd1 170, 257. --atthe at Th 1, 214 read mânatthe=mā anatthe. --ânusaya the predisposition or bad tendency of pride M I.486; D III.254, 282; Sn 342. Cp. mamankāra. --âbhisamaya full grasp (i. e. understanding) of pride (with sammā°) M I.122 (which Kern. Toev. s. v. interprets wrongly as "waanvoorstelling"); S IV.205 sq., 399; Sn 342 (=mānassa abhisamayo khayo vayo pahānaŋ SnA 344). --jātika proud by nature J I.88. --thaddha stubborn in pride, stiff--necked J I.88, 224. --da inspiring respect Mhvs 33, 82. --mada (--matta) (drunk with) the intoxicating draught of pride J II.259; PvA 86. --saññojana the fetter of pride or arrogance D III.254; Dhs 1116=1233. See under saññojana & cp. formulæ under mada 2. --satta cleaving to conceit Sn 473. --salla the sting or dart of pride Nd1 59 (one of the 7 sallāni, viz. rāga, dosa, moha etc., expld in detail on p. 413. See other series with similar terms & māna at Nd2 p. 237 s. v. rāga).

Māna2

Māna2 (nt.) [fr. mā: see mināti; Vedic māna has 2 meanings, viz. "measure," and "building" (cp. māpeti)] 1. measure Vin III.149 (abbhantarima inner, bāhirima outer); DA I.140. --°kūṭa cheating in measure, false measure Pug 58; PvA 278. -- 2. a certain measure, a Māna (cp. mānikā & manaŋ) J I.468 (aḍ̤ḍ̤ha° half a M., according to C. equal to 8 nāḷis).

Mānatta (nt.) [a doubtful word, prob. corrupted out of something else, maybe omānatta, if taken as der. fr. māna1. If however taken as belonging to māna2 as
an abstr. der., it might be expld as "measuring, taking measures," which suits the context better. The BSk. form is still more puzzling, viz. mānāpya "something pleasant": Mvyut § 265] a sort of penance, attached to the commission of a sanghādisesa offence DhsA 399 (+parivāsa). °ŋ deti to inflict penance on somebody Vin II.7 (+parivāsaŋ deti); IV.225. mānatt'âraha deserving penance Vin II.55, 162 (parivāsika+). See on term Vin. Texts II.397.

Mānana (nt.) & Mānanā (f.) [fr. māna1] paying honour or respect; reverence, respect S I.66; J II.138; Pug 19, 22; Miln 377 (with sakkāra, vandana, pūjana & apaciti); Dhs 1121; DhsA 373. -- Cp. vi°, sam°.

Mānava see Māṇava.

Mānavant (adj.) [fr. māna1] possessed of pride, full of conceit; neg. a° not proud Th 1, 1222.

Mānasa (nt.) [a secondary formation fr. manas=mano, already Vedic lit. "belonging to mind"] intention, purpose, mind (as active force), mental action. Almost equivalent to mano Dhs § 6. In later language mānasa is quite synonymous with hadaya. The word, used absolutely, is more a t. t. in philosophy than a living part of the language. It is more frequent as --° in adj. use, where its connection with mano is still more felt. Its absolute use probably originated from the latter use. -- DhsA 140 (=mano); Vbh 144 sq. (in definition of viññāṇa as cittaŋ, mano, mānasaŋ, hadayaŋ etc.: see mano II.3); DhA II.12 (paradāre mānasaŋ na bandhissāmi "shall have no intention towards another's wife," i. e. shall not desire another's wife); Mhvs 4, 6 (sabbesaŋ hita--mānasā with the intention of common welfare); 32, 56 (rañño hāsesi mānasaŋ gladdened the heart of the king). -- As adj. (--°): being of such & such a mind, having a . . . mind, with a . . . heart; like: ādīna° with his mind in danger S V.74 (+apatiṭṭhitacitta); uggata° lofty--minded VvA 217; pasanna° with settled (peaceful) mind Sn 402 and frequently; mūḷha° infatuated Mhvs 5, 239; rata° PvA 19; sañcodita° urged (in her heart) PvA 68; soka--santatta° with a heart burning with grief PvA 38.

Mānasāna (adj.) [fr. mānasa, secondary formation]= mānasa in adj. use Sn 63 (rakkhita°).

Mānassin (adj. n.) [prob. fr. manassin (*manasvin) under influence of māna. Cp. similar formation mānavant] proud Vin II.183 (expld by Bdhgh in a popular way as "mana--ssayino māna--nissitā"). The corresponding passage at J I.88 reads māna--jātikā māna--tthaddhā.

Mānikata [pp. of a verb māni--karoti, which stands for māna--karoti, and is substituted for mānita after analogy of purakkhata, of same meaning] lit. "held in high opinion," i. e. honoured, worshipped S II.119 (garukata m. pūjita).

Mānikā (f.) [cp. māna2 2] a weight, equal to 4 Doṇas SnA 476 (catudoṇaŋ mānikā). Cp. BSk. mānikā, e. g. Divy 293 sq.

Mānita [pp. of māneti] revered, honoured Ud 73 (sakkata m. pūjita apacita). -- A rather singular by--form is mānikata (q. v.).

Mānin (adj.) (--°) [fr. mana1] proud (of) Sn 282 (samaṇa°), 889 (paripuṇṇa°); Dh 63 (paṇ̤ḍ̤ita° proud of his cleverness, cp. DhA II.30); J I.454 (atireka°); III.357 (paṇ̤ḍ̤ita°); Sdhp 389, 417. -- f. māninī Mhvs 20, 4 (rūpa° proud of her beauty).

Mānusa (adj. n.) [cp. Vedic mānuṣa; fr. same base (manus) as manussa] 1. (adj.) human Sn 301 (bhoga); It 94 (kāmā dibbā ca mānusā); Pv II.921 (m. deha); 956 (id.). --amānusa divine Vv 356; Pv II.1220; ghostly (=superhuman) Pv IV.36; f. amānusī Pv III.7.9 -- 2. (n. m.) a human being, a man Mhvs 15, 64; f. mānusī a (human) woman J IV.231; Pv II.41. --amānusa a superhuman being Pv IV.157. -- pl. mānusā men Sn 361, 644; Pv II.117. As nt. in collective sense=mankind Pv II.113 (v. l. mānussaŋ; C.=manussaloka).

viz. 1. (adj.) human: A I.213 (sukhaŋ); Sn 524 (brahma--khettaŋ); Dh 417 (yogaŋ= m. kāyaŋ DhA IV.225); Vv 356; J I.138 (kāmā). -- f. manusikā Vism 407. -- 2. a human being, man Pv IV.157. Also nt. (collectively) pl. mānusakāni human beings, men DhA I.233.

Māneti [Caus. of man, cp. Sk. mānayati, Lat. moneo to admonish. Ger. mahnen, Ags. manian. The Dhtp 593 gives root as mān in meaning "pūjā"] to honour, revere, think highly of PvA 54 (aor. mānesuŋ,+garukariŋsu+pūjesuŋ). -- pp. mānita.

Māpaka (--°) (adj. n.) [fr. māpeti] one who measures, only in doṇa° (a minister) measuring the d. revenue (of rice) J II.367, 381; DhA IV.88; and in dhañña° measuring corn or grain J III.542 (°kamma, the process of . . .); Vism 278 (in comparison).

Māpeti [Caus. of mā, see mināti. The simplex mimīte has the meaning of "erect, build" already in Vedic Sk.] 1. to build, construct S II.106 (nagaraŋ); Mhvs 6, 35 (id.); Vv 8453; VvA 260. -- 2. to create, bring about, make or cause to appear by supernatural power (in folkoristic literature, cp. nimmināti in same sense) J II.111 (sarīraŋ nāvaŋ katvā māpesi transformed into a ship); IV.274; Mhvs 28, 31 (maggaŋ caused a road to appear). -- 3. to measure out (?), to declare (?), in a doubtful passage J IV.302, where a misreading is probable, as indicated by v. l. BB (samāpassiŋsu for T. tena amāpayiŋsu). Perhaps we should read tena--māsayiŋsu.

Māmaka (adj.) [fr. mama] lit. "mine," one who shows affection (not only for himself), making one's own, i.e. devoted to, loving Sn 806 (=Buddha°, Dhamma°, Sangha° Nd1 125; =mamāyamāna SnA 534), 927 (same expln at Nd1 382); Miln 184 (ahiŋsayaŋ paraŋ loke piyo hohisi māmako ti), -- Buddha° devoted to the B. J I.299; DhA I.206. f. °māmikā J III.182. <-> In voc. f. māmike at Th 2, 207 (cp. ThA 172) "mother," we may perhaps have an allusion to mā "mother" [cp. Sk. māma uncle, Lat. mamma mother, and mātā]. --amāmaka see sep.; this may also be taken as "not loving."

Māyā (f.) [cp. Vedic māyā. Suggestions as to etym. see Walde, Lat. Wtb. s. v. manticulor] 1. deceptive appearance, fraud, deceit, hypocrisy Sn 245, 328 (°kata deceit), 469, 537, 786, 941 (: māyā vuccati vañcanikā cariyā Nd1 422); Vbh 357, 361, 389; Miln 289; Vism 106 (+sātheyya, māna, pāpicchatā etc.), 479 (māyā viya viññāṇaŋ); VbhA 34 (in detail), 85, 493 (def.). Is not used in Pali Abhidhamma in a philosophical sense. <-> 2. mystic formula, magic, trick M I.381 (āvaṭṭanī m.). khattiya° the mystic formula of a kh. J VI.375; Miln 190; DhA I.166. In the sense of "illusion" often combd with marīci, e. g. at J II.330; V.367; Nd2 680A II. -- 3. jugglery, conjuring Miln 3. -- On māyā in similes see J.P.T.S. 1907, 122; on term in general Dhs trsl.2 255 ("illusion"); Expos. 333, 468n. -- As adj. in amāya (q. v.) & in bahu--māye rich in deceit SnA 351. -- Note. In the word maŋ at KhA 123 (in pop. etym. of man--gala) the ed. of the text sees an acc. of mā which he takes to be a contracted form of māyā (=iddhi).
--kāra a conjurer, magician S III.142; Vism 366 (in comparison); VbhA 196.

Māyāvin (adj.) [fr. māyā, cp. Vedic māyāvin] deceitful, hypocritical D III.45, 246; Sn 89, 116, 357; Pug 19, 23; PvA 13. See also amāyāvin.

Māyu [*Sk. māyu] bile, gall Abhp 281.

Māra [fr. mṛ, later Vedic, māra killing, destroying, bringing death, pestilence, cp. Lat. mors death, morbus illness, Lith. māras death, pestilence] death; usually personified as Np. Death, the Evil one, the Tempter (the Buddhist Devil or Principle of Destruction). Sometimes the term māra is applied to the whole of the worldly existence, or the realm of rebirth, as opposed to Nibbāna. Thus the defn of m. at Nd2 506 gives "kammâbhisankhāra--vasena paṭisandhiko khandha- māro, dhātu°,

āyatana°. -- Other general epithets of M (quasi twin--embodiments) are given with Kaṇha, Adhipati, Antaka, Namuci, Pamattabandhu at Nd1 489=Nd2 507; the two last ones also at Nd1 455. The usual standing epithet is pāpimā "the evil one," e. g. S I.103 sq. (the famous Māra--Saŋyutta: see Windisch, Māra & Buddha); Nd1 439; DhA IV.71 (Māravatthu) & freq. -- See e. g. Sn 32, 422, 429 sq., 1095, 1103; Dh 7, 40, 46, 57, 105, 175, 274; Nd1 475; Vism 79, 228, 376; KhA 105; SnA 37, 44 sq., 225, 350 sq., 386 sq.; Sdhp 318, 449, 609. Further refs. & details see under Proper Names.
 --âbhibhū overcoming M. or death Sn 545=571. --kāyika a class of gods Miln 285; KvuA 54. --dhītaro the daughters of M. SnA 544. --dheyya being under the sway of M.; the realm or kingdom of Māra A IV.228; Sn 764; Dh 34 (=kilesa--vaṭṭa DhA I.289). --bandhana the fetter of death Dh 37, 276, 350 (=tebhūmaka--vaṭṭasankhātaŋ DhA IV.69). --senā the army of M. Sn 561, 563; SnA 528.

Māraka (--°) [fr. māreti] one who kills or destroys, as manussa° man--killer J II.182; hatthi° elephant--killer DhA I.80. -- m. in phrase samāraka (where the --ka belongs to the whole cpd.) see under samāraka.

Māraṇa (nt.) [fr. Caus. māreti] killing, slaughter, death D II.128; Sdhp 295, 569.

Māratta (nt.) [*Māra--tvaŋ] state of, or existence as a Māra god, Māraship Vbh 337.

Mārāpita [pp. of mārāpeti] killed J II.417; III.531.

Mārāpitatta (nt.) [abstr. fr. mārāpita] being incited to kill DhA I.141.

Mārāpeti [Caus. II. of mṛ]: see marati. -- pp. mārāpita.

Mārita [pp. of māreti] killed S I.66; Vin III.72; J II.417 (aññehi m.--bhāvaŋ jānātha).

Mārisa (adj.) [perhaps identical with mādisa] only in voc. as respectful term of address, something like "Sir," pl. "Sirs." In sg. mārisa M I.327; A III.332; Sn 814, 1036, 1038, 1045 etc.; Nd1 140=Nd2 508 (here expld by same formula as āyasmā, viz. piya--vacanaŋ garu--vacanaŋ etc.); J V.140; Pv II.133; Mhvs 1, 27. -- pl. mārisā Sn 682; J I.47, 49; Vism 415; PvA 75. Explained by Buddhaghosa to mean niddukkha K.S. I.2 n.

Māruta [for the usual māluta] the wind S I.127; Mhbv 8.

Māretar [n. ag. to māreti] one who kills, slayer, destroyer S III.189.

Māreti [Caus. of mṛ] to kill: see under marati. -- pp. mārita.

[?] 1. mud [is it mis--spelling of mala?], in pakka--m°--kalala (boiling mud) J VI.400. Kern, Toev. s. v. believes to see the same word in phrase mālā--kacavara at J II.416 (but very doubtful). -- 2. perhaps= froth, dirty surface, in pheṇa° Miln 117 (cp. mālin 2), where it may however be māla ("wreaths of foam"). <-> 3. in asi° the interpretation given under asi (as "dirt" see above p. 88) has been changed into "sword--garland," thus taking it as mālā.

[fr. māla or māḷa] a circular (consecrated) enclosure, round, yard (cp. Geiger, Mhvs. trsl. 99: "m. is a space marked off and usually terraced, within which sacred functions were carried out. In the Mahāvihāra (Tiss'ārāma) at Anurādhapura there were 32 mālakas; Dpvs XIV.78; Mhvs 15, 192. The sacred Bodhi--tree e. g. was surrounded by a malaka"). -- The word is peculiar to the late (Jātaka--) literature, & is not found in the older texts. -- J I.449 (vikkama°); IV.306; V.49 (visāla°), 138 (id., spelling maḷaka); Mhvs 15, 36 (Mahā--mucala°); 16, 15; 32, 58 (sanghassa kamma°, encl. for ceremonial acts of the S., cp. 15, 29); DhA IV.115 (°sīmā); Vism 342 (vitakka°).

Mālatī (f.) [fr. mālā] the great--flowered jasmine Abhp 576. Cp. mālikā.

Mālā (f.) [cp. Epic Sk. mālā] garland, wreath, chaplet; collectively=flowers; fig. row, line Sn 401; Pug 56; Vism 265 (in simile); Pv II.316 (gandha, m., vilepana, as a "lady's" toilet outfit); II.49 (as one of the 8 or 10 standard gifts to a bhikkhu: see dāna, deyyadhamma & yañña); PvA 4=J III.59 (ratta--kaṇavera° a wreath of red K. flowers on his head: apparel of a criminal to be executed. Cp. ratta--māla--dhara wearing a red garland J III.179, an ensign of the executioner); PvA 51, 62. --asi °--kamma the sword--garland torture (so correct under asi!) J III.178; Dāvs III.35; dīpa° festoons of lamps Mhvs 5, 181; 34, 77 (°samujjota); nakkhatta° the garland of stars VvA 167; puppha° a garland or wreath of flowers Mhvs 5, 181. -- On mālā in similes see J.P.T.S. 1907, 123. In compn māla° sometimes stands for mālā°.
--kamma garland--work, garlands, festoons VvA 188. --kāra garland--maker, florist, gardener (cp. Fick, Sociale Gleiderung 38, 182) J V.292; Miln 331; DhA I.208, 334; VvA 170, 253 (°vīthi). --kita adorned with garlands, wreathed Vin I.208. --guṇa "garland--string," garlands, a cluster of garlands Dh 53 (=mālā--nikaṭi "makeup" garlands DhA I.419; i. e. a whole line of garlands made as "ekato--vaṇṭika--mālā" and "ubhato--v.--m.," one & two stalked g., cp. Vin III.180). mālā guṇaparikkhittā one adorned with a string of gs., i. e. a marriageable woman or a courtesan M I.286=A V.264. --guḷa a cluster of gs., a bouquet Vin III.139; SnA 224; VvA 32, 111 (v. l. guṇa). --cumbaṭaka a cushion of garlands, a chaplet of flowers DhA I.72. --dāma a wreath of flowers J II.104. --dhara wearing a wreath J III.179 (ratta°, see also above). --dhārin wearing a garland or wreath (on the head) Pv III.11 (kusuma°; v. l. BB °bhārin); PvA 169 (v. l. °bhārin); f. dhārinī Vv 323 (uppala°, of a Petī. See also bhārin). --puṭa a basket for flowers DhA III.212. --bhārin wearing a wreath (chaplet) [the reading changes between °bhārin & °dhārin; the BSk. prefers °dhārin, e. g. MVastu I.124 & °dhāra at Divy 218] J IV.60, 82; V.45; PvA 211 (v. l. °dhārin); f. °bhārinī J III.530; VvA 12; & bhārī Th 1, 459 (as v. l.; T. reads °dhārī). Cp. °dhārin. --vaccha [vaccha here= vṛkṣa] a small flowering tree or plant, an ornamental plant Vin II.12; III.179; Vism 172 (v. l. °gaccha); DhA II.109 (q. v. for expln: taruṇarukkha--puppha).

Mālika1

Mālika1 (nt.) [fr. mālā or mala?] name of a dice J VI.281.

Mālika2

Mālika2 [fr. mālā] a gardener, florist Abhp 507.

Mālikā (f.) [fr. mālā] double jasmine Dāvs 5, 49.

Mālin (adj.) [fr. mālā] 1. wearing a garland (or row) of flowers (etc.) Pv III.91 (=mālābhārin PvA 211); f. mālinī Vv 362 (nānā--ratana°); Mhvs 18, 30 (vividhadhaja° mahābodhi). -- 2. (perhaps to māla) bearing a stain of, muddy, in pheṇa° with a surface (or is it garland?) of scum Miln 260. -- 3. what does it mean in pañca°, said at J VI.497 of a wild animal? (C. not clear with expln "pañcangika--turiya--saddo viya").

Māluka (m. or f.?) [of uncertain origin] a kind of vessel, only in camma° leather bag (?) J VI.431 (where v. l. reads camma--pasibbakāhi vālukādīhi), 432 (gloss c.<-> pasibbaka).

Māluta [the proper Pali form for māruta, the a--stem form of maru2=Vedic marut or māruta] wind, air, breeze S IV.218; Th I.2; II.372; J I.167; IV.222; V.328; VI.189; Miln 319; Vism 172 (=vāyu); VvA 174, 178.
--īrita (contracted to māluterita) moved by the wind, fanned by the breeze Th 1, 754; II.372; Vv 4412=816; Pv II.123. See similar expressions under īrita.

Māluvā (f.) [cp. BSk. mālu] a (long) creeper M I.306; S I.207; A I.202 sq.; Sn 272; Dh 162, 334; J III.389; V.205, 215, 389; V.205, 215, 389; VI.528 (phandana°); DhA III.152; IV.43. -- On maluvā in similes see J.P.T.S. 1907, 123.

Mālūra [late Sk.] the tree Aegle marmelos Abhp 556.

Mālya see malya.

[Non--Aryan, cp. Tamil māḏam house, hall] a sort of pavilion, a hall D I.2 (maṇḍala°, same at Sn p. 104, which passage SnA 447 explns as "savitānaŋ maṇḍapaŋ"); Vin I.140 (aṭṭa, māla, pāsāda; expld at Vin III.201. In the same sequence of Vbh 251 expld at VbhA 366 as "bhojana--sālā--sadiso maṇḍala--māḷo; Vinay'aṭṭha--kathāyaŋ pana eka--kūṭasangahito caturassa--pāsādo ti vuttaŋ"); Miln 46, 47. -- Cp. mālaka.-- [The BSk. form is either māla, e. g. MVastu II.274, or māḏa, e. g. Mvyut 226, 43.]

Māḷaka [a Non--Aryan word, although the Dhtm 395 gives roots mal & mall in meaning "dhāraṇa" (see under mala). Cp. malorika] a stand, viz. for alms--bowl (patta°) Vin II.114, or for drinking vessel (pānīya°) J VI.85.

Māsa1

Māsa1 [cp. Vedic māsa, & mās; Gr. mh/n (Ionic mei/s); Av. māh (moon & month); Lat. mensis; Oir. mī; Goth. mēna=moon; Ohg. māno, mānōt month. Fr. *mē to measure: see mināti] a month, as the 12th part of the year. The 12 months are (beginning with what chronologically corresponds to our middle of March): Citta (Citra), Vesākha, Jeṭṭha, Āsāḷha, Sāvaṇa, Poṭṭhapāda, Assayuja, Kattika, Māgasira, Phussa, Māgha, Phagguna. As to the names cp. nakkhatta. Usually in acc., used adverbially; nom. rare, e. g. aḍḍha--māso half--month VvA 66; Āsāḷhi--māsa VvA 307 (=gimhānaŋ pacchima māsa); pl. dve māsā PvA 34 (read māse); cattāro gimhāna--māsā KhA 192 (of which the 1st is Citra, otherwise called Paṭhama--gimha "1st summer" and Bāla--vasanta "premature spring"). -- Instr. pl. catūhi māsehi Miln. 82; PvA I.1012. -- acc. pl. as adv.: dasamāse 10 months J I.52; bahu--māse PvA 135; also nt. chammāsāni 6 months S III.155. Freq. acc. sg. collectively: a period of . . ., e. g. temāsaŋ 3 months DhsA 15; PvA 20; catu° DA I.83; PvA 96; satta° PvA 20; dasa° PvA 63; aḍḍha° a fortnight Vin IV.117. -- On māsa (& f. māsī), as well as shortened form °ma see puṇṇa.
--puṇṇatā fullness or completion of the month DA I.140; --mattaŋ (adv.) for the duration of a month PvA 19.

Māsa2

Māsa2 [Vedic māṣa, Phaseolus indica, closely related to another species: mudga Phaseolus mungo] a bean (Phaseolus indica or radiata); usually combd with mugga, e. g. Vin III.64; Miln 267, 341; DA I.83. Also used as a weight (or measure?) in dhañña--māsa, which is said to be equal to 7 lice: VbhA 343. -- pl. māse Vv 806 (=māsa--sassāni VvA 310).
--odaka bean--water KhA 237. --khetta a field of beans VvA 808; VvA 308. --bīja bean--seed DhA III.212. --vana plantation J V.37 (+mugga°).

Māsa3

Māsa3 [identical with māsa2] a small coin (=māsaka) J II.425 (satta māsā=s. māsakā C.).

Māsaka [fr. māsa2+ka=māsa3] lit. a small bean, used as a standard of weight & value; hence a small coin of very low value. Of copper, wood & lac (DhsA 318; cp. KhA 37; jatu°, dāru°, loha°); the suvaṇṇa° (golden m.) at J IV.107 reminds of the "gold" in fairy tales. That its worth is next to nothing is seen from the descending progression of coins at DhA III.108=VvA 77, which, beginning with kahāpaṇa, aḍḍha--pāda, places māsaka & kāhaṇikā next to mudhā "gratis." It only "counts" when it amounts to 5 māsakas. -- Vin III.47, 67; IV.226 (pañca°); J I.112 (aḍḍha--māsakaŋ na agghati is worth nothing); IV.107; V.135 (first a rain of flowers, then of māsakas, then kahāpaṇas); DhA II.29 (pañca--m.--mattaŋ a sum of 5 m.); PvA 282 (m+aḍḍha° half--pennies & farthings, as children's pocket--money).

Māsakkhimhā at Vin III.23 is for mā asakkhimhā "we could not"; mā here stands for na.

[fr. mṛṣ, for massati etc.; see masati| touch, touching, etc. in sense of eating or taking in. So is probably to be read for āsati etc. in the foll. passages, where m precedes this ā in all cases. Otherwise we have to refer them to a root ās=as (to eat) and consider the m as partly euphonic. --dumapakkāni--māsita J II.446 (C. reads māsita & explns by asita, dhāta); visa--māsita Milo 302 (T. reads visamāsita) having taken in poison; visa--māsan--ûpatāpa (id.) Vism 166; tiṇa--māsin eating grass J

VI.354 (=tiṇakhādaka C.). -- A similar case where Sandhi--m-- has led to a wrong partition of syllables and has thus been lost through syncope may be P. eḷaka1, as compd with Sk. methi (cp. Prk. meḍ̤hi), pillar, post.

Māsalu [reading uncertain] only instr. māsalunā Miln 292, Trenckner says (note p. 428): "m. is otherwise unknown, it must mean a period shorter than 5 months. Cp. Sk. māsala." -- Rh. D. (trsl. II.148) translates "got in a month," following the Sinhalese gloss. <-> The period seems to be only a little shorter than 5 months; there may be a connection with catu in the word.

Māsācita [māsa1+ācita] filled by the (say 6 or more) month(s), i. e. heavy (alluding to the womb in advanced pregnancy), heaped full M I.332 (kucchi garu--garu viya māsācitaŋ maññe ti; Neumann trsls "wie ein Sack voll Bohnen," thus taking m.=māsa2, and ācita as "heap" which however is not justified). This passage has given rise to a gloss at Vbh 386, where māsācitaŋ maññe was added to kāyo garuko akammañño, in meaning "heavy, languid." The other enumns of the 8 kusīta--vatthūni (A IV.332; D III.255) do not give m. m. It may be that the resemblance between akam<-> mañño and maññe has played a part in reminding the Commentator of this phrase. The fact that Bdhgh comments on this passage in the VbhA (p. 510) shows, that the reading of Vbh 386 is a very old one. Bdhgh takes māsa in the sense of māsa2 & expls māsācita as "wet bean" (tinta māso), thus omitting expln of ācita. The passage at VbhA 510 runs: "ettha pana māsācitaŋ nāma tintamāso, yathā tintamāso garuko hoti, evaŋ garuko ti adhippāyo."

Māsika (adj.) [fr. māsa1] 1. of a month, i. e. a month old Miln 302. -- 2. of a month, i. e. consisting of months, so many months (old) (--°), as aḍ̤ḍ̤ha° at intervals of half a month D I.166; M I.238, 343; Pug 55; dve° two months old Pv I.67. -- 3. monthly, i. e. once a month Th 1, 283 (bhatta). -- Cp. māsiya.

Māsiya (adj.) [=māsika] consisting of months D II.327 (dvādasa° saŋvacchara the year of 12 months).

Miga [Vedic mṛga, to mṛj, cp. magga, meaning, when characterised by another attribute "wild animal" in general, animal of the forest; when uncharacterised usually antelope] 1. a wild animal, an animal in its natural state (see cpds.). -- 2. a deer, antelope, gazelle. Various kinds are mentioned at J V.416; two are given at Nd2 509, viz. eṇi (antelope) & sarabha (red deer): see under eṇi & sarabha. -- Sn 39, 72; J I.154; III.270 (called Nandiya); PvA 62, 157. On miga in similes see J.P.T.S. 1907, 123, where more refs. are given.
--âdhibhū king of beasts (i. e. the lion) Sn 684. --inda king of beasts (id.) Sdhp 593. --chāpaka young of a deer VvA 279. --dāya deer park J IV.430 (Maddakucchi); VvA 86 (Isipatana). --dhenu a hind J I.152; DhA III.148. --bhūta (having become) like a wild animal, M I.450 (°bhūtena cetasā). --mandalocana the soft eye of the deer Vv 6411; Pv I.115. See under manda. --rājā king of the beasts (the lion) D III.23 sq. --luddaka deer--hunter J I.372; III.49, 184; DhA II.82; VbhA 266 (in simile). --vadha deer--slaying J I.149. --vittaka, amateur of hunting J IV.267. --visāna a deer's horn Pug 56. --vīthi deer--road J I.372.

Migavā (f.) [=Sk. mṛgayā, cp. Geiger, P.Gr. § 461] hunt, hunting, deer--stalking PvA 154 (°padesa). Usually in devasikaŋ migavaŋ gacchati to go out for a day's hunting J IV.267; or as pp. ekadivasaŋ migavaŋ gata VvA 260; ekāhaŋ m. g. Mhvs 5, 154.

Migī (f.) [f. of miga, cp. Epic Sk. mṛgī] a doe Th 1, 109; J V.215; VI.549; DhA I.48.

Micchatta (nt.) [abstr. fr. micchā] item of wrong, wrongness. There are 8 items of wrong, viz. the 8 wrong qualities as enumd under (an--) ariya--magga (see micchā), forming the contrary to the sammatta or righteousness of the Ariyan Path. These 8 at D II.353; III.254; A II.221; IV.237; Vbh 387; Vism 683. Besides these there is a set of 10, consisting of the above 8 plus micchā--ñāṇa and °vimutti wrong knowledge & wrong emancipation: D III.290; Vbh 391; Vism 683 (where °ñāṇa & °viratti for vimutti). -- See further D III.217 (°niyata); Pug 22; Dhs 1028 (cp. Dhs. trsl. §1028); Vbh 145; Tikp. 32 (°niyata--citta), 325 (°tika), 354 (id.).

Micchā (adv.) [Sk. mithyā, cp. Vedic mithaḥ interchanging, separate, opposite, contrary (opp. saṃyak together: see

samma); mithū wrongly; see also mithu] wrongly, in a wrong way, wrong--, false Sn 438 (laddho yaso), 815 (paṭipajjati leads a wrong course of life, almost syn. with anariyaŋ. Illustrated by "pāṇaŋ hanati, adinnaŋ ādiyati, sandhiŋ chindati, nillopaŋ harati, ekāgārikaŋ karoti, paripanthe tiṭṭhati, paradāraŋ gacchati, musā bhaṇati" at Nd1 144); VbhA 513 (°ñāṇa, °vimutti). --micchā° often in same combns as sammā°, with which contrasted, e. g. with the 8 parts of (an--) ariya--magga, viz. °diṭṭhi (wrong) views (D III.52, 70 sq., 76, 111, 246, 269, 287, 290, Dh 167, 316 sq.; Pug 39; Vism 469 (def.) PvA 27, 42, 54, 67; cp. °ka one who holds wrong views D III.45, 48, 264; Vism 426); °sankappa aspiration (D III.254, 287, 290 sq., Dh 11); °vācā speech (ibid.); °kammanta conduct (ibid.); °ājīva living (D III.176 sq., 254, 290; A II.53, 240, 270, IV.82); °vāyāma effort (D III.254, 287, 290 sq.); °sati mindfulness (ibid.); °samādhi concentration (ibid.); see magga 2, and cp. the following:
--gahaṇa wrong conception, mistake J III.304. --cāra wrong behaviour Pug 39 (& adj. cārin); VbhA 383 (var. degrees). --paṭipadā wrong path (of life) Pug 49 (& adj.: °paṭipanna, living wrongly). --paṇihita (citta) wrongly directed mind Dh 42=Ud 39 [cp. BSk. mithyāpraṇidhāna Divy 14]. --patha wrong road, wrong course Vbh 145 (lit. & fig.; in exegesis of diṭṭhi, cp. Nd2 taṇhā III.; Dhs 381; DhsA 253).

Miñja (nt.) & miñjā (f.) [Vedic majjan (fr. majj?); on form see Geiger. P.Gr. § 91, & cp. Pischel, Prk. Gr. §§ 74, 101] marrow, pith, kernel Vin I.25 (in sequence chavi, camma, maŋsa, nahāru, aṭṭhi, miñjā); Vism 235 (id.); Kh III. (aṭṭhi°, f. cp. KhA 52, nt.); J IV.402 (tāla° pith of the palm); Mhvs 28. 28 (panasa°, f., kernels of the seeds of the jak--fruit).
--rāsi heap of marrow Vism 260 (=matthalunga).

Miñjaka =miñja, only in tela° inner kernels of tila--seed, made into a cake PvA 51. See doṇī2.

Mita [Vedic mita, pp. of mā, mināti, to measure; also in meaning "moderate, measured," cp. in same sense Gr. me/trios] measured, in measure D I.54 (doṇa° a doṇa measure full); Sn 300 (bhāgaso m. measured in harmonious proportions, i. e. stately); Pv I.1013 (id.); J III.541. --amita unlimited, without measure, boundless, in Ep. amit--ābha of boundless lustre Sdhp 255. Also N. of a Buddha.
--āhāra measured, i. e. limited food Sn 707. --bhāṇin speaking measuredly, i. e. in moderation Dh 227; J IV.252.

Mitta (m. nt.) [cp. Vedic mitra, m. & nt., friend; Av. mipro, friend] friend. Usually m., although nt. occurs in meaning "friend," in sg. (Nett 164) & pl. (Sn 185, 187); in meaning "friendship" at J VI.375 (=mittabhāva C.). The half--scientific, half--popular etym. of mitta, as given at VbhA 108, is "mettāyantī ti mittā, minantī ti vā m.; sabba--guyhesu anto pakkhipantī ti attho" (the latter: "they enclose in all that is hidden"). -- Two kinds of friends are distinguished at Nd2 510 (in exegesis of Sn 37 & 75), viz. āgārika° (a house-- or lay--friend) and anāgārika° (a homeless-- or clericalfriend). The former is possessed of all ordinary qualities of kindness and love, the latter of special virtues of mind & heart. -- A friend who acts as a sort of Mentor, or spiritual adviser, is called a kalyāṇa--mitta (see under kalyāṇa). -- Mitta is often combd with similar terms, devoting relationship or friendship, e. g. with amaccā colleagues and ñāti--sālohita° blood--relations, in ster. phrase at Vin II.126; A I.222; Sn p. 104; PvA 28; cp. ñāti--mittā relatives & friends Pv I.59; suhada ("dear heart") D III.187 (four types, cp. m. paṭirūpaka); suhajja one who is dear to one's heart PvA 191; sahāya companion PvA 86. The neut. form occurs for kind things D III.188; S I.37. -- Opp. sapatta enemy PvA 13; amitta a sham friend or enemy Sn 561 (=paccatthika SnA 455); D III.185. pāpa--mitta bad friend PvA 5. -- For refs. see e. g. Sn 58, 255, 296, 338; Dh 78, 375.
--âbhirādhin one who pleases his friends J IV.274 (=mittesu adubbhamāno C.) --ddu [cp. Sk. mitra--druha] one who injures or betrays his friends S I.225; Sn 244; J IV.260; also in foll. forms: °dubbha Pv II.93 (same passage at J IV.352; V.240; VI.310, 375); °dūbha J IV.352; VI.310; °dūbhin [cp. Sk. °drohin] J IV.257; V.97 (°kamma); VI.375; DhA II.23. --paṭirūpaka a false friend, one pretending to be a friend D III.185 (four types: añña--d--atthu--hara, vacī--parama, anuppiyabhāṇin, apāya--sahāya, i. e. one who takes anything, one who is a great talker, one who flatters, one who is a spendthrift companion.) --bandhava a relation in friendship, one who is one's relative as a friend Nd2 455 (where Nd1 11 has manta--bandhava). --bheda see mithu--bheda --vaṇṇa pretence of friendship, a sham friendship Pv IV.86 (=mitta--rūpa, m.--paṭirūpatā PvA 268).

Mittatā (f.) --(°) [abstr. fr. mitta] state of being a friend, friendship, in kalyāṇa° being a good friend, friendship as a helper (see kalyāṇa) D III.274; Vism 107.

Mitti (f.) [a by--form of metti] friendship J I.468 (=metti C.).

Mithu (adv.) [cp. Vedic mithū & P. micchā; mith, cp. mithaḥ alternately, Av. miqō wrongly; Goth. misso one another, missa--leiks different; Ger. E. prefix mis-- i. e.
wrongly: Ger. missetat wrong doing=misdeed; Lat. mūto to change, mutuus reciprocal; Goth. maipms present=Ags. mapum; mith in Vedic Sk. is "to be opposed to each other," whereas in Vedic mithuna the notion of "pair" prevails. See also methuna] opposite, reciprocally, contrary Sn 825, 882 (taken by Nd1 163 & 290, on both passages identically, as n. pl. of adj. instead of adv., & expld by "dve janā dve kalaha--kāraka" etc.).
--bheda [evidently in meaning of mitta--bheda "break of friendship," although mithu means "adversary," thus perhaps "breaking, so as to cause opposition"] breaking of alliance, enmity D II.76; J IV.184 (here with v. l. mitta°); Kvu 314.

Middha (nt.) [orig. pp. perhaps to Vedic mid (?) to be fat=medh, as DhsA 378 gives "medhatī ti middhaŋ." -- More likely however connected with Sk. methi (pillar=Lat. meta), cp. Prk. medhi. The meaning is more to the point too, viz. "stiff." Thus semantically identical with thīna. -- BSk. also middha, e. g. Divy 555] torpor, stupidity, sluggishness D I.71 (thīna°); Sn 437; A V.18; Dhs 1157; Miln 299, 412 (appa° not slothful, i. e. diligent, alert); Vism 450 (°rūpa; +rogarūpa, jātirūpa, etc., in def. of rūpa); DA I.211 (expld as cetasika gelañña: see on this passage Dhs trsl. §1155); Sdhp 459. -- See thīna.

Middhin (adj.) [fr. middha] torpid, drowsy, sluggish Dh 325 (=thīnamiddh'âbhibhūta DhA IV.16).

Midha [does it refer to mī2 as in mināti2, or to middha?] is given as root in meaning "hiŋsana," to hurt at Dhtm 536 (with var. v.v ll.), not sure.

Minana (nt.) [fr. mi to measure, fix, construct] measuring, surveying DA I.79; DhsA 123.

Mināti1

Mināti1 [roots (Vedic) mā & mi; pres. minūte & minoti; Idg. *me, cp. Sk. mātra measure, māna; Av. mā--, mitiḥ measure; Gr. ma/tion small measure, mh_tis counsel Lat.; metior, mensis, modus; Goth. mēla bushel; Ags. maed measure (cp. E. mete, meet= fitting); Lith. m&etilde;tas year. -- The Dhtm 726 gives mi in meaning "pamāṇa"] to measure VbhA 108 (see etym. of mitta); Pot. mine J V.468 (=mineyya C.); fut. minissati Sdhp 585. ger. minitvā Vism 72; grd. minitabba J V.90. -- Pass. mīyati: see anu°, -- pp. mita. -- Cp. anu°, abhi°, ni°, pa°, vi°. Caus. māpeti (q. v.).

Mināti2

Mināti2 [Vedic mināti, mī (or mi), to diminish; cp. Gr. minu/w diminish; Lat. minor=E. minor; Goth. mins (little), compar, minniza, superl. minnists=Ger. mindest. -- The Dhtp 502 gives mi with "hiŋsā," the Dhtm 725 with "hiŋsana." It applies the same interpretation to a root midh (Dhtm 536), which is probably abstracted fr. Pass. mīyati] to diminish; also: to hurt, injure. Very rare, only in some prep. combns. -- See also mīyati.

[corresponding to Vedic mriyate, fr. mr, viâ *mīryate>miyyati. See marati] to die. -- (a) miyyati: Sn 804; Nett 23. med. 3rd pl. miyyare Sn 575; pot. miyye J VI.498; ppr. miyyamāna M III.246; Vism 49; fut. miyyissati M III.246. -- (b) mīyati (influenced in form by jīyati & mīyati of mināti2): M III.168 (jāyati jīyati mīyati); J III.189; Dh 21; pot. mīyetha D II.63. ppr. mīyamāna S I.96. -- pp. mata.

Milakkha [cp. Ved. Sk. mleccha barbarian, root mlecch, onomat. after the strange sounds of a foreign tongue, cp. babbhara & mammana] a barbarian, foreigner, outcaste, hillman S V.466; J VI.207; DA I.176; SnA 236 (°mahātissa--thera Np.), 397 (°bhāsā foreign dialect). The word occurs also in form milakkhu (q. v.).

Milakkhu [the Prk. form (A--Māgadhī, cp. Pischel, Prk. Gr. 105, 233) for P. milakkha] a non--Aryan D III.264; Th 1, 965 (°rajana "of foreign dye" trsl.; Kern, Toev. s. v. translates "vermiljoen kleurig"). As milakkhuka at Vin III.28, where

Bdhgh expls by "Andha--Damil'ādi."

Milāca [by--form to milakkha, viâ *milaccha>*milacca> milāca: Geiger, P.Gr. 622; Kern, Toev. s. v.] a wild man of the woods, non--Aryan, barbarian J IV.291 (not with C.=janapadā), cp. luddā m. ibid., and milāca--puttā J V.165 (where C. also expls by bhojaputta, i. e. son of a villager).

Milāta [pp. of milāyati] faded, withered, dried up J I.479; V.473; Vism 254 (°sappa--piṭṭhi, where KhA 49 in same passage reads "milāta--dham(m)ani--piṭṭhi"); DhA I.335; IV.8 (sarīra), 112; SnA 69 (°mālā, in simile); Mhvs 22, 46 (a°); Sdhp 161.

Milātatā (f.) [abstr. fr. milāta] only neg. a° the (fact of) not being withered J V.156.

Milāyati [Vedic mlā, to become soft; ldg. *melā & *mlei, as in Gr. blac, blakeu/w to languish; Lat. flaccus withered (=flaccid); Lith. blakà weak spot; also Gr. blhxro/s weak. -- Dhtp 440: "milā=gatta--vimāne" (i. e. from the bent limbs); Dhtm 679 id.] to relax, languish, fade, wither S I.126; It 76; J I.329; V.90. -- Caus. milāpeti [Sk. mlāpayati] to make dry, to cause to wither J I.340 (sassaŋ); fig. to assuage, suppress, stifle J III.414 (taṇhaŋ). -- pp. milāta.

Millikā at PvA 144 in passage paŋsukūlaŋ dhovitv--âbhisiñcimillikañ ca katvā adāsi is to be read either as "abhisiñci cimillikañ ca k." or "abhisiñcitvā mudukañ ca k."

Miḷhakā at S II.228 is to be read mīḷhakā (q. v.).

Vedic miṣati, root given as misa at Dhtm 479, with expln "mīlane"] to wink (one's eyes): see ni°.

Missa (adj.) [orig. pp. of miś, cp. Vedic miśra. Sk. miśrayati, mekṣayati; Gr. mi/gnumi & mi/sgw; Lat. misceo, mixtus; Ags. miscian=mix; Ohg. miskan. -- Dhtp 631 "sammissa"] 1. mixed (with: --°); various Vin I.33 (kesa°, jatā° etc.=a mixture of, various); Th 1, 143; J III.95, 144 (udaka--paṇṇa° yāgu); Pv I.92 (missā kiṭakā). nt. missaŋ as adv. "in a mixed way" Vism 552=VbhA 161 (+dvidhā). -- 2. accompanied by (--°), having company or a retinue, a title of honour in names, also as polite address [cp. Sk. miśra & āraya miśra] J V.153 (voc. f. misse), 154 (f. missā). -- 3. missa° is changed to missī in compn with kṛ and bhū (like Sk.), thus in missī--bhāva (sexual) intercourse, lit. mixed state, union J II.330; IV.471; V.86; VbhA 107; and missī--bhūta mixed, coupled, united J V.86 (=hatthena hatthaŋ gahetvā kāya--missībhāvaŋ upagata C.). Cp. sam.°
--kesī (f.) "mixed hair," Ep. of a heavenly maiden or Apsaras Vv 6014 (expld at VvA 280 as "ratta--mālādīhi missita--kesavaṭṭī"). The m. missa--kesa occurs as a term for ascetics (with muṇḍa) at Vism 389.

Missaka (adj. n.) [fr. missa] 1. mixed, combined J II.8 (phalika° rajata--pabbata mountain of silver mixed with crystal); VbhA 16 (lokiya--lokuttara°); usually °--, like °āhāra mixed food DhA II.101; °uppāda mixed portents, a main chapter of the art of prognosticating (cp. Bṛhat--Saŋhitā ch. 86: miśrak'âdhyāya) Miln 178; °bhatta=°āhāra SnA 97; Mhbv 27. -- 2. (m.) an attendant, follower; f. missikā DhA I.211 (Sāmāvati°). <-> 3. (nt.) N. of a pleasure grove in heaven (lit. the grove of bodily union), one of the 3: Nandana, M., Phārusaka J VI.278; Vism 424. -- 4. (pl. missakā) a group of devas, mentioned at D II.260 in list of popular gods (cp. missa 2 and missakesī).

Missakatta (nt.) [abstr. fr. missaka] mixing, mixture, combination with (--°) Tikp 291.

Missana (nt.) [fr. misseti] mixing Dhtp 338.

Missita [pp. of misseti] mixed, intermingled Sn 243; J V.460; PvA 198 (dhañña sāsapa--tela°); VvA 280 (see under missa--kesī).

Misseti [Caus. of miś, Vedic miśrayati] 1. to mix Miln 126 (mayaŋ missayissāma); PvA 191 (palāse sālīhi saddhiŋ). -- 2. to bring together in cohabitation, to couple J V.154 (C.: kilesana misseti). -- pp. missita.

Mihati is given as root mih is given as root mih in 2 meanings at Dhtp, viz. (1) īsa--hasana (No. 328), i. e. a kind of laugh, for smi, as in mihita. (2) secana (No. 342).

Mihita (nt.) [pp. of smi; this is the inverted--diæretic (Pāli) form (smita>*hmita>*mhita>mihita) for the other (Sk.) form smita (q. v.). The Dhtp (328) puts root down as mih] a smile J III.419; V.452; VI.504. --mihita--pubba with smiles Th 1, 460 (spelt mhita°); J VI.221 (=sita C.). -- Cp. vimhaya, vimhāpaka, vimhita.

Mīyati see miyyati see miyyati (Pass. of marati).

given at Dhtp 267 & 614 with "nimīlane"] to wink, only in cpd. nimīlati to close the eyes (opp. um°).

Mīḷha [pp. of mih, Vedic mehati to excrete water, i. e. urine, only with ref. to the liquid; Sk. mīḍha=Lat. mictus, pp. of mingo, to urinate. Cp. Av. maēzaiti to urinate, mez urine; Gr. o)mixei_n & o)/mixma id.; Ags. mīgan to ur.; in Ohg. mist & Ags. miox the notion refers more to the solid excrement, as in Pāli. -- A related root *meigh to shed water is found in megha, cloud (watershedder), q. v. for further cognates] excrement M I.454 =III.236 (°sukhaŋ vile pleasure); A III.241, 242; Th 1, 1152; J II.11; VI.112; Vv 5211 (with ref. to the gūthaniraya); Pv III.45 (=gūtha PvA 194); DhA II.53 (°ŋ khādituŋ).
--kūpa pit of excr., cesspool Pgdp 22.

Mīḷhakā (f.) [fr. mīḷha; cp. BSk. mīḍha--ghaṭa] cesspool S II.228 (so read for T. piḷhakā; v. l. BB miḷhakā). See also piḷhakā. The trsl. (K.S. II.155) gives "dungbeetle."

Mukula [cp. Sk. mukula] a bud; see makula (where also see mukulita). -- Abhp 811, 1116.

Mukka [pp. of muc, Sk. mukta, for the usual P. mutta; cp. Prk. mukka, Pischel, Prk. Gr. § 566] only in um° & paṭi° (q. v.), and as v. l. at M III.61.

Mukkhaka at J I.441 should be read as mokkhaka, meaning "first, principal, foremost"; cp. mokkha2.

Mukha (nt.) [Vedic mukha, fr. Idg. *mu, onomat., cp. Lat. mu facere, Gr. muka/omai, Mhg. mūgen, Lat. mūgio to moo (of cows), to make the sound "moo"; Ohg. māwen to cry, muckazzen to talk softly; also Gr. mu_qos word, "myth"; Ohg. mūla=Ger. maul; Ags. mule snout, etc. Vedic mūka silent, dumb=Lat. mutus=E. mute] 1. the mouth Sn 608, 1022 (with ref. to the long tongue, pahūta--jivha, of the Buddha or Mahāpurisa); J II.7; DA I.287 (uttāna° clear mouthed, i. e. easy to understand, cp. D I.116); PvA 11, 12 (pūti°), 264 (mukhena). -- 2. the face J VI.218 (uṇṇaja m.); PvA 74, 75, 77; °ŋ karoti to make a face (i. e. grimace) Vism 343. --adho° face downward Vin II.78; opp. upari° (q. v.); assu° with tearful face Dh 67; PvA 39; see assu. --dum° (adj.) sad or unfriendly looking J II.393; VI.343; scurrilous J V.78; bhadra° brightfaced PvA 149; ruda° crying Pv I.112. -- 3. entrance, mouth (of a river) Mhvs 8, 12; āya° entrance (lit. opening), i. e. cause or means of income DA I.218; ukkā° the opening of a furnace, a goldsmith's smelting pot A I.257; Sn 686; J VI.217; 574. ubhato--mukha having 2 openings M I.57. sandhi° opening of the cleft PvA 4. Hence: -- 4. cause, ways, means, reason, by way of J III.55 by way of a gift (dānamukhe); IV.266 (bahūhi mukhehi). --apāya° cause of ruin or loss A II.166; IV.283. -- 5. front part, front, top, in īsā° of the carriage pole S I.224=J I.203. Hence: -- 6. the top of anything, front, head, best part; adj. topmost, foremost Sn 568 (aggihutta--mukhā yaññā), 569 (nakkhattānaŋ mukhaŋ cando; cp. Vin I.246); VbhA 332 (=uttamaŋ, mukha--bhūtaŋ vā). -- Der. adj. mokkha & pāmokkha (q. v.). Note. A poetical instr. sg. mukhasā is found at Pv I.23 & I.32, as if the nom. were mukho (s--stem). -- The abl. mukhā is used as adv. "in front of, before," in cpd. sam° & param°, e. g. PvA 13. See each sep.
--ādhāna (1) the bit of a bridle M I.446; (2) setting of the mouth, i. e. mouth--enclosure, rim of the m.; in m. siliṭṭhaŋ a well--connected, well--defined mouth--contour DhsA 15 (not with trsl. "opens lightly," but better with note "is well adjusted," see Expos. 19, where write °ādhāna for °ādāna). --āsiya (? cp. āsita1) to be eaten by the mouth DhsA 330 (mukhena asitabba). --ullokana looking into a person's face, i. e. cheerful, bright, perhaps also flattering DhA II.193 (as °olokana). --ullokika flattering (cp. above) Nd1 249 (puthu Satthārānaŋ m. puthujjana); PvA 219. --odaka water for rinsing the mouth Nd2 391=Miln 370; VvA 65; DhA II.19; IV.28. --ja born in (or from) the mouth, i. e. a tooth J VI.219. --tuṇḍa a beak VvA 227 [cp. BSk. mukhatuṇḍaka Divy 387]. --dugga one whose mouth is a difficult road, i. e. one who uses his mouth (speech) badly

Sn 664 (v. l. °dukkha). --dūsi blemishes of the face, a rash on the face DA I.223 (m.--dosa ibid.). --dvāra mouth opening PvA 180. --dhovana--ṭṭhāna place for rinsing the mouth, "lavatory" DhA II.184. --puñchana wiping one's mouth Vin I.297. --pūra filling the mouth, a mouthful, i. e. as much as to fill the mouth J VI.350. --pūraka mouth--filling Vism 106. --bheri a musical instrument, "mouth--drum," mouthorgan (?) Nd2 219 B; SnA 86. --makkaṭika a grimace (like that of a monkey) of the face J II.70, 448 (T. makkaṭiya). --vaṭṭi "opening--circumference," i. e. brim, edge, rim DhA II.5 (of the Lohakumbhi purgatory, cp. J III.43 lohakumbha--mukhavaṭṭi); DhA III.58 (of a gong). --vaṇṇa the features PvA 122, 124. --vikāra contortion of the mouth J II.448. --vikūṇa (=vikāra) grimace SnA 30. --sankocana distortion or contraction of the mouth, as a sign of displeasure DhA II.270; cp. mukha--sankoca Vism 26. --saññata controlling one's mouth (i. e. speech) Dh 363, cp. DhA IV.93.

Mukhara (adj.) [cp. Sk. mukhara; fr. mukha] garrulous, noisy, scurrilous S I.203; V.269; A I.70; III.199, 355; Th 1, 955; Sn 275; J III.103; DhA II.70 (ati°); PvA 11. -- opp. amukhara M I.470; Th 1, 926; Pug 35; Miln 414.

Mukharatā (f.) [fr. mukhara] talkativeness, garrulousness, noisiness DhA II.70.

Mugga [Vedic mudga, cp. Zimmer, Altind. Leben 240] a kind of kidney--bean, Phaseolus mungo, freq. combd with māsa2 (q. v.). On its size (larger than sāsapa, smaller than kalāya) see A V.170 & cp. kalāya. -- D II.293; M I.57 (+māsa); S I.150; J I.274, 429; III.55; VI.355 (°māsā); Miln 267, 341; SnA 283.
--sūpa bean--soup Vism 27. --sūpyatā "bean--soupcharacter," or as Vism trsl. 32 has it "bean--currytalk"; fig. denoting a faulty character, i. e. a man who behaves like bean--soup. The metaphor is not quite transparent; it is expld by Bdhgh as meaning a man speaking half--truths, as in a soup of beans some are only half--boiled. The expln is forced, & is stereotype, as well as is the combn in which it occurs. Its origin remains to be elucidated. Anyhow it refers to an unevenness in character, a flaw of character. The passage (with var. spellings) is always the foll.: cāṭukamyatā (pātu° Nd2; °kammatā Miln; pāṭu° Vbh) mugga--sūpyatā (°sūpatā Nd2; °suppatā Miln & KhA 236; °sūpatā and suppatā Vbh & VbhA 338; supyatā Vism) pāribhaṭṭatā (°bhatyatā Vism.; °bhaṭṭakatā Miln; °bhaṭyatā & °bbhaṭṭatā Vbh). At Nd2 391 it is used to explain sāvajja--bhogin, at Vism 17 & Vbh 246 anācāra; at Vbh 352 lapanā; at Miln 370 it is used generally (cp. Miln trsl. II.287). The C. expln of the Vbh passage, as given at (VbhA 483 &) Vism 17 runs as follows: "mugga--sūpa--samānāya sacc'âlikena jīvita kappanatāy'etaŋ adhivacanaŋ. Yathā hi muggasūpe paccante bahū muggā pākaŋ gacchanti, thokā na gacchanti, evam eva saccâlikena jīvitakappake puggale bahuŋ alikaŋ hoti, appakaŋ saccaŋ." The text at VbhA 483 is slightly different, although the sense is the same. Similarly at Vism 27.

Muggatiya (nt.?) [fr. mugga?] a plant, according to C. a species of bean J VI.536.

Muggara [cp. Sk. mudgara] a club, hammer, mallet J I.113; II.196, 382; V.47; VI.358; Miln 351; Vism 231; DhA I.126; II.21; PvA 4, 55 (ayo°), 56 (°pahāra), 66, 192. The word is specifically peculiar to the so--called Jātaka style.

Mucala occurs as simplex only in Np. Mahā--mucala--mālaka Mhvs 15, 36. It refers to the tree mucalinda, of which it may be a short form. On the other hand mucal--inda appears to the speaker of Pāli a cp. noun, viz. king of the mucala(s) (trees). Its (late?) Sk. correspondent is mucilinda, of which the P. form may be the regular representative (cp. Geiger P.Gr. § 34). -- 1. the tree Barringtonia acutangula (Nicula*, of which it may be a dialectical distortion: *Abhp 563 nicula>*mucula>*mucala) Vin I.3; J V.405 (°ketakā, Dvandva); VI.269 (id.). -- 2. N. of a nāga (serpent) king Vin I.3. -- 3. N. of a great lake J VI.534, 535.

an enlargement of Vedic mūr to get stiff (as in mūra stupid, dull, cp. Gr. mwro/s; Sk. mūrakha foolish). Used in 2 senses, viz. (a) to become stiff & (b) (Caus.) to harden, increase in tone, make louder. From (a) a fig. meaning is derived in the sense of to become dulled or stupid, viz. infatuated, possessed. <-> See also Lüders in K.Z. XLII.194 a. How far we are justified to connect Dhtp 216 mū & 503 mu ("bandhane") with this root is a different question. These 2 roots seem to be without connections. -- mūrch itself is at Dhtp 50 defined with "mohe"] 1. (spelt muccati) to become stiff, congeal, coagulate, curdle Dh 71; DhA II.67. -- 2. to become infatuated D III.43 (majjati+). -- 3. only in Caus. muccheti to make sound, to increase in tone J II.249 (vīṇaŋ); III.188 (id.). -- pp. mucchita.

Mucchanā (f.) [fr. mucchati 2] swelling or rising in tone, increase of sound J II.249 (vīṇaŋ uttama--mucchanāya mucchetvā vādesi).

Mucchañcikatā (°añji°) is probably the correct reading for puñcikatā. -- We find puñcikatā at Dhs 1136, 1230; Vbh 351, 361 (v. l. pucchañji°); DhsA 365; mucchañci° at Nd1 8 & Nd2 p. 152; pucchañji° at VbhA 477. The meaning is "agitation," as seen from expln of term at DhsA 365 ("wagging of a dog's tail," pucchaŋ cāleti), and VbhA 477 ("lābhan'âlābhanaka--ṭhāne vedhanā kampanā nīcavuttatā"). -- The etym. expln is difficult; we may take it as a (misunderstood) corruption of *mucch--angi--kata i. e. mucchā+anga+kṛ "being made stiff--of--limbs," or "swoon." Psychologically we may take "swoon" as the climax of agitation, almost like "hysterics." A similar case of a similar term of swooning being interpreted by Bdhgh as "wavering" (cal) is chambhitatta "paralysis," expld as "sakalasarīra calanaŋ" at DA I.50. -- The expression mucchañcikatā reminds us of the term kaṭukañcukatā.

Mucchā [fr. mūrch] 1. fainting, swoon PvA 174. -- 2. infatuation A II.10 (kāma°). Sn 328; Dhs 1059.

Mucchita [pp. of mucchati] 1. fainted, swooning, in a faint J I.243; DhA II.112; PvA 62, 174, 258. -- 2. distraught, infatuated S I.61, 204; A I.274; D III.46 (a°); It 92; J III.432; V.274 (C. for pagiddha & gadhita). <-> Cp. pa°.

Mujjati [The P. form of the Sk. majj] to sink, dive, be submerged Dhtp 70 (mujja=mujjana). Only in cpds. um° & ni°.

Muñcati [Vedic muñcati; muc, to release, loosen; with orig. meaning "strip off, get rid of," hence also "glide" as in Lith. mūkti to escape, Ags. smūgan to creep, Ger. schmiegen to rub against. See further connections in Walde, Lat. Wtb., s. v. emungo. The Dhtp 376 expls by mocane, Dhtm 609 id.; 631: moce; 765: pamocane] I. Forms. The 2 bases muñc° & mucc° are differentiated in such a way, that muñc° is the active base, and mucc° the passive. There are however cases where the active forms (muñc°) are used for the passive ones (mucc°), which may be due simply to a misspelling, ñc & cc being very similar. -- A. Active. pres. muñcati J I.375; IV.272; V.453; Vv 6418; pot. muñcetha Dh 389; imper. muñca Dh 348; ppr. muñcanto Sn 791; aor. muñci J V.289; Mhvs 19, 44; pl. muñciŋsu J IV.142; ger. muñciya Mhvs 25, 67; mutvā J I.375; & muñcitvā ibid.; PvA 43; inf. muñcituŋ D I.96. -- Caus. II. muñcāpeti D I.148. -- B. Passive. pres. muccati Sn 508; ppr. muccanto J I.118; imper, sg. muccassu Th 2, 2; pl. muccatha DhA II.92; pot. muñceyya Pv II.26; PvA 104; Dh 127; fut. muccissati J I.434 (where also muñcissati in same sense); DhA I.105; III.242; PvA 53, 105; also mokkhasi Vin I.21=S I.111; pl. mokkhanti Dh 37; aor. mucci(ŋsu) S III.132; IV.20; J II.66; inf. muccituŋ Th 1, 253; DhA I.297. -- Caus. moceti & mocāpeti (q. v.). -- pp. mutta. -- II. Meanings. 1. to release, deliver (from=abl.), set free (opp. bandhati) Sn 508 (sujjhati, m., bajjhati); S III.132 (cittāni mucciŋsu their hearts were cleansed), Th 2, 2 (muccassu); Dh 127 (pāpakammā, quoted at PvA 104); Pv II.26; PvA 53 (niray'ûpapattito muccissati), 105; DhA I.297 (dukkhā muccitu--kāma desirous of being delivered from unpleasantness; v. l. muñc°); II.92 (dukkhā). <-> 2. to send off, let loose, drop, give J IV.272 (saraŋ an arrow); Vism 313 (dhenu vacchakassa khīra--dhāraŋ m.); Mhvs 25, 63 (phalakaŋ). -- 3. to let out of the yoke, to unharness, set free D I.148 (satta usabhasatāni muñcāpeti); PvA 43 (yoggāni muñcitvā). <-> 4. to let go, emit, send forth (light) J V.289 (obhāsaŋ muñci); Mhvs 19, 44 (rasmiyo). -- 5. to send forth (sound); to utter, emit (words etc.) J I.375 (vācaŋ); Vv 6418 (mālā m. ghosaŋ=vissajjenti VvA 281). <-> 6. (from 4 & 5 in general) to undertake, to bestow, send forth, let loose on Dh 389: "na brāhmaṇassa pahareyya nâssa muñcetha brāhmaṇo," where DhA IV.148 supplements veran na muñcetha (i. e. kopaŋ na kareyya). In this case veraŋ muñcati would be the same as the usual veraŋ bandhati, thus opposite notions being used complementarily. The interpretation "give up" (enmity) instead of "undertake" is possible from a mere grammatical point of view. L. v. Sohroeder (Worte der Wahrheil) trsls "noch stürzt der Priester auf den Feind"! -- 7. to abandon, give up, leave behind Dh 348 (muñca, viz. taṇhaŋ DhA IV.63); J V.453 (peta--rāja--visayaŋ). -- 8. An idiomatic (late) use of the ger. muñciya (with acc.) is in the sense of an adv. (or prep.), meaning "except, besides," e. g. maŋ m. Mhvs 25, 67; imaŋ m. (besides this Mhvs 14, 17). -- Cp. pa°, paṭi°, vi°. Note. At Dh 71 muccati stands for muccheti (=Sk. mūrchati) to become stiff, coagulate, curdle; cp. DhA
II.67.

Muñcana & Muccana (nt.) [abstr. fr. muc] 1. release, being freed, deliverance J IV.478 (mucc°); °ākāra (muñc°)

means of deliverance (dukkhato from ill) DhA I.267; °kāla time of release (dukkhā from suffering) DhA II.11 (mucc°, v. l. muñc°). -- 2. letting loose, emitting, giving, bestowing VbhA 249 (speaking, shouting out; Vism reading p. 265 is to be corrected fr. mañcana!); PvA 132 (v. l. dāna).

Muñcanaka (adj.) [fr. muñcana] sending out or forth, emitting VvA 303 (pabhā°).

Muñja [Vedic muñja, cp. Zimmer, Altind. Leben 72] 1. a sort of grass (reed) Saccharum munja Roxb. Sn 440. °kesa having a dark mane (like m. grass) D II.174. °pādukā slipper made of m. grass DhA III.451. °maya made of m. grass Sn 28. -- The reed itself is called isīkā (q. v.). -- 2. a sort of fish J IV.70 (+rohita, taken as Dvandva by C.); VI.278 (id.).

Muṭa see mutoḷī. Otherwise occurring in Np. Muṭa--siva at Mhvs 11, 4.

Muṭṭha [pp. of mussati, mṛṣ] having forgotten, one who forgets; only in two cpds., viz. °sacca [der. fr. foll.: muṭṭha+sati+ya] forgetfulness, lit. forgotten--mindedness, usually combd with asampajañña, D III.213; A V.149; Pug 21; Dhs 1349 (where read: yā asati ananussati . . . adhāraṇatā pilāpanatā sammussanatā); Vbh 360, 373; Vism 21; DhA IV.85; & °sati(n) (adj.) "forgetful in mindfulness," i. e. forgetful, careless, bewildered [cp. BSk. amuṣitasmṛti Lal. V. 562, to all appearance (wrongly) derived from P. musati to rob, mus, muṣṇāti] D III.252, 282; S I.61 (+asampajāna); Pug 21, 35 (neither passage expld in PugA!); J III.488; VbhA 275. As °satika at Miln 79. -- Note. muṭṭhasati with var. (unsuccessful) etym. is discussed in detail also by Morris, J.P.T.S. 1884, pp. 92--94.

Muṭṭhi (f.) [Vedic muṣṭi, m. f. Does defn "muṭ=maddane" at Dhtm 125 refer to muṭṭhi?] the fist VvA 206. muṭṭhī katvā gaṇhāti to take by making a fist, i. e. clutch tightly, clenching one's fist J VI.331. --muṭṭhiŋ akāsi he made a fist (as sign) J VI.364. As --° often meaning "handful." --ācariya--muṭṭhi close--fistedness in teaching, keeping things back from the pupil D II.100; S V.153; J II.221, 250; VvA 138; SnA 180, 368. kuṇḍaka° handful of rice powder VvA 5; DhA I.425. taṇḍula° handful of rice PvA 131. tila° do. of tilaseeds J II.278. paŋsu° do. of soil J VI.405. ritta° an empty fist SnA 306=DhA IV.38 (°sadisa alluding to ignorance).
--yuddha fist--fight, boxing D I.6. --sammuñjanī "fistbroom" a short broom DhA II.184.

Muṭṭhika [fr. muṭṭhi] 1. a fist--fighter, wrestler, boxer Vin II.105 (malla°); J IV.81 (Np.); VI.277; Vism 31 (+malla). -- 2. a sort of hammer J V.45.

Muṇḍa (adj.) [cp. BSk. muṇḍa] bald, shaven; a shaven, (bald--headed) ascetic, either a samaṇa, or a bhikkhu or (f.) bhikkhunī S I.175 (m. sanghāṭi--pāruta); Vin IV.265 (f.); Sn p. 80 (=muṇḍita--sīsa SnA 402). --kaṇṇa° with cropped or shorn ears (appld to a dog) Pv II.1210, cp. muṇḍaka.
--pabbataka a bare mountain J I.303 (Hatthimatta); VvA 302 (v. l. for T. muṇḍika--pabbata). --vaṭṭin "shaven hireling" (?), a king's servant, probably porter Vin II.137. The expln given by Bdhgh on p. 319 (on CV. V. 29. 5) is twofold, viz. malla--kammakar'ādayo viya kacchaŋ banditvā nivāsenti; and muṇḍa--veṭṭhī (sic) ti yathā rañño kuhiñci gacchanto parikkhāra--bhaṇḍavahana--manussā ti adhippāyo. Maybe that reading veṭi is more correct. --sira shaven head DhA II.125.

Muṇḍaka =muṇḍa; cp. BSk. muṇḍaka Divy 13. -- Sn p. 80; Dh 264 (=sīsa--muṇḍana--matta DhA III.391, qualification of a shaveling); VvA 67 (°samaṇā, Dvandva). --aḍḍha° shaven over one half the head (sign of loss of freedom) Mhvs 6, 42. --kaṇṇa° "with blunt corners," N. of one of the 7 great lakes: see under kaṇṇa. --paṭisīsaka the chignon of a shaveling, in phrase: kāsāyaŋ nivāsetvā muṇḍaka--paṭisīsakaŋ sīse paṭimuñcitvā fastening the (imitation) top--knot of a shaveling to his head Miln 90; cp. J II.197 (paccekabuddha--vesaŋ gaṇhitvā paṭisīsakaŋ paṭimuñcitvā), similarly J V.49.

Muṇḍatta (nt.) [abstr. fr. muṇḍa] the fact of being shaven or shorn PvA 106.

Muṇḍana (nt.) [fr. muṇḍa] shaving, tonsure DhA III.391

Muṇḍika (--pabbata) bare (mountain), uncertain T. reading at VvA 302 for v. l. SS muṇḍa--pabbata (q. v.).

Muṇḍita [pp. of muṇḍeti] shaven SnA 402 (°sīsa).

Muṇḍiya [abstr. fr. muṇḍa] baldness, shaven condition (of ascetics & bhikkhus) M I.515; Sn 249; Kvu I.95; Sdhp 374.

Muṇḍeti [Denom. -- Caus. from muṇḍa] to shave Mhbv 103. -- pp. muṇḍita. -- The BSk. has only Caus. II. muṇḍāpayati, at Divy 261. Should Dhtp 106 "muṇḍ= khaṇḍha" be the defn of muṇḍati? -- At J III.368 we find muṇḍati for muṇḍeti (kuṇṭha--satthena muṇḍanto viya), which should prob. be read muṇḍento.

Muta [for mata, cp. Geiger. P.Gr. § 18] thought, supposed, imagined (i. e. received by other vaguer sense impressions than by sight & hearing) M I.3; Sn 714 (=phusan'arahaŋ SnA 498), 812; J V.398 (=anumata C.); Vbh 14, 429 sq. -- Often in set diṭṭha suta muta what is seen, heard & thought (? more likely "felt," cp. Nd2 298: diṭṭha=cakkhunā d., sutaŋ=sotena s., mutaŋ=ghānena ghāyitaŋ, jivhāya sāyitaŋ, kāyena phuṭṭaŋ, and viññātaŋ=manasā v.; so that from the interpretation it follows that d. s. m. v. refer to the action (perception) of the 6 senses, where muta covers the 3 of taste, smell & touch, and viññāta the function of the manas) S I.186 (K.S. I.237 note); IV.73; Th I.1216. Similarly the psychol. analysis of the senses at Dhs 961: rūp'āyatanaŋ diṭṭhaŋ; sadd--āyat. sutaŋ; gandh°, ras°, phoṭṭhabb° mutaŋ; sabbaŋ rūpaŋ manasā viññātaŋ. See on this passage Dhs trsl. § 961 note. In the same sense DhsA 388 (see Expositor, II.439). -- D III.232; Sn 790 (cp. Nd1 87 sq. in extenso) 793, 798, 812, 887, 901, 914, 1086, 1122. Thus quite a main tenet of the old (popular) psychology.
--mangalika one who prophesies from, or derives lucky auspices from impressions (of sense; as compd with diṭṭha--mangalika visible--omen--hunter, and suta--m. sound--augur) J IV.73 (where C. clearly expls by "touch"); KhA 119 (the same expln more in detail). --visuddhika of great purity, i. e. orthodox, successful, in matters of touch Nd1 89, 90. --suddhi purity in matter of touch Nd1 104, 105.

Muti (f.) [for mati, cp. muta] sense--perception, experience, understanding, intelligence Sn 864; Nd1 205 (on Sn 846=hearsay, what is thought); Vbh 325 (diṭṭhi, ruci, muti, where muti is expld at VbhA 412 as "mudatī ti muti"!) 328; Sdhp 221. Cp. sam°.

Mutinga [Sk. mṛdanga on d>t. cp. Geiger, P.Gr. § 23] a small drum, tabour D I.79; Vin I.15; S II.266 sq. (a famous mythological drum, called Ānaka; same also at J II.344); J IV.395 (bheri+); KhA 49. Spelling mudinga at S II.266; J IV.395; Vism 250; VbhA 232; VvA 210 (v. l. SS mutinga), 340 (id.).
--sadda sound of the drum J I.3 (one of the 10 sounds, hatthi°, assa° etc.).

Mutimant (adj.) [fr. muti] sensible, intelligent, wise Sn 539; as mutīmā at Sn 61, 321, 385; pl. 881; J IV.76 (as mutīmā & mutimā); Nd2 511=259. Cp. matimant.

Mutoḷī [?] a doubtful word occurring only in one stock phrase, viz. "ubhato--mukhā m. pūrā nānā--vihitassa dhaññassa" at M I.57 (vv. ll. putoḷi, mūṭolī)=III.90 (mūtoḷī)=D II.293 (T. mutoli, v. l. muṭoli; gloss K pūtolī). The Dial. II.330 trsl. "sample bag" (see note on this passage; with remark "spelling uncertain"). Neumann, Mittlere Sammlung I.101 trsls "Sack." <-> Kern, Toev. s. v. mutoḷī tries to connect it with BSk. moṭa (Hindi moṭh), bundle, which (with vv. ll. mūḍha, muṭa, mūṭa) occurs only in one stock phrase "bharaiḥ motaiḥ piṭakaiḥ" at Divy 5, 332, 501, 524. The more likely solution, however, is that mutoḷī is a distortion of puṭosā (puṭosa), which is found as v. l. to puṭaŋsa at all passages concerned (see puṭaŋsa). Thus the meaning is "bag, provision--bag." The BSk. moṭa (muṭa) remains to be elucidated. The same meaning "provision--bag" fits at Vism 328 in cpd. yāna°, where spelling is T. °paṭṭoli, v. l. BB °putoḷi, but which is clearly identical with our term. We should thus prefer to read yāna--puṭosi "carriage--bag for provisions."

Mutta1

Mutta1 [pp. of muñcati; Sk. mukta] 1. released, set free, freed; as --° free from Sn 687 (abbhā° free from the stain of a cloud); Dh 172 (id.), 382 (id.). -- Dh 344; Pv IV.134; PvA 65 (su°). -- 2. given up or out, emitted, sacrificed Vin III.97=IV.27 (catta,

vanta, m.) A III.50 (catta+). Cp. vi°. -- 3. unsystematised. Comp. 9, 137 (vīthi°).
--ācāra of loose habits D I.166=III.40=Pug 55 (where expld at PugA 231, as follows: vissatth'ācāro. Uccārakamm'ādīsu lokiya--kulaputt'ācārena virahito ṭhitako va uccāraŋ karoti passāvaŋ karoti khādati bhuñjati). --paṭibhāna of loose intelligence, or immoderate promptitude (opp. yutta°), quick--tempered Pug 42 (cp. PugA 223); SnA 110, 111; --saddha given up to faith Sn 1146 (=saddhâdhimutta Nd2 512). --sirā (pl.) with loose (i. e. confused) heads KhA 120=Vism 415.

Mutta2

Mutta2 (nt.) [cp. Vedic mūtra; Idg. *meud to be wet, as in Gr. mu/zw to suck, muda/w to be wet; Mhg. smuz (=Ger. schmutz), E. smut & mud, Oir. muad cloud (=Sk. mudira cloud); Av. muprem impurity, Mir. mūn urine; Gr. miai/nw to make dirty] urine Vin IV.266 (passāvo muttaŋ vuccati); Pv I.91 (gūthañ ca m.); PvA 43, 78. Enumd under the 32 constituents of the body (the dvattiŋs--ākāraŋ) at Kh III. (cp. KhA 68 in detail on mutta; do. Vism 264, 362; VbhA 68, 225, 248 sq.) =M III.90=D II.293 etc.
--ācāra see mutta1. --karaṇa "urine--making," i. e. pudendum muliebre, cunnus Vin IV.260. --karīsa urine & fæces, i. e. excrements Vin I.301; S III.85; A II.33; Sn 835; Nd1 181; J VI.111; Vism 259, 305, 342, 418 (origin of). --gata what has become urine DhsA 247 (gūtha°+). --vatthi the bladder Vism 345.

Muttaka (adj.) [mutta1+ka] only in cpd. antarā° one who is released in the meantime Vin II.167.

Muttakā (f.)=muttā; °maya made of pearls Mhvs 27, 33.

Muttatā (f.) [abstr. fr. mutta1] state of being liberated, freedom J V.480.

Muttā (f.) [cp. Sk. muktā] a pearl Vv 377 (°ācita); Pv II.75 (+veḷuriya); Mhvs 30, 66. Eight sorts of pearls are enumd at Mhvs. 11, 14, viz. haya--gaja--rath'āmalakā valay'anguli--veṭhakā kakudha--phala--pākatikā, i.e. horse--, elephant--, waggon--, myrobalan--, bracelet--, ring--, kakudha fruit--, and common pearls.
--āhāra a string or necklace of pearls J I.383; VI.489; DhA I.85; SnA 78 (simile); Vism 312. --jāla a string (net) of pearls J IV.120; Mhvs 27, 31; VvA 198. --dāma garland or wreath of p. Mhvs 30, 67 (so T. for v. l. °maya). --vali string of pearls VvA 169. --sikkā string of pearls VvA 244.

Mutti (f.) [fr. muc, cp. Sk. mukti] release, freedom, emancipation Sn 344 (muty--apekho); Nd1 88, 89 (+vimutti & parimutti); PvA 35, 46; Sdhp 492. -- Cp. vi°.

Muttika [fr. muttā] a pearl vendor, dealer in pearls Miln 262.

Mudati [for modati?] in exegetical expln of "muti" at VbhA 412: mudatī ti muti. See muti.

Mudayantī (f.) [cp. Sk. modayantī] a certain plant, perhaps Ptychotis ajowan J VI.536.

Mudā (f.) [fr. mud, see modati] joy, pleasure D II.214 (v. l. pamudā); Sdhp 306, 308.

Mudinga see mutinga.

Mudita [pp. of mud, modati] pleased, glad, satisfied, only in cpd. °mana (adj.) with gladdened heart, pleased in mind Sn 680 (+udagga); Vv 8315 (+pasanna--citta). Cp. pa°.

Muditā (f.) [abstr. fr. mudu, for the usual mudutā, which in P. is only used in ord. sense, whilst muditā is in pregnant sense. Its semantic relation to mudita (pp. of mud) has led to an etym. relation in the same sense in the opinion of P. Commentators and the feeling of the Buddhist teachers. That is why Childers also derivers it from mud, as does Bdhgh. -- BSk. after the Pali: muditā Divy 483] soft--heartedness, kindliness, sympathy. Often in triad mettā ("active love" SnA 128),

karuṇā ("preventive love," ibid.), muditā ("disinterested love": modanti vata bho sattā modanti sādhu sutthū ti ādinā mayena hita--sukh'âvippayogakāmatā muditā SnA 128); e. g. at D I.251; S V.118; A I.196 etc. (see karuṇā). -- Cp. also Sn 73; D III.50, 224, 248; Miln 332 (°saññā;+mettā°, karuṇā°); Vism 318 (where defined as "modanti tāya, taŋ--samangino, sayaŋ vā modati etc."); DhsA 192. See on term Dhs trsl. §251 (where equalled to sugxairosu/nh); Cpd. 24 (called sympathetic & appreciative), 97 (called "congratulatory & benevolent attitude"); Expos. 200 (interpretation here refers to mudutā DhsA 151 "plasticity").

Mudu (adj.) [Vedic mṛdu, fr. mṛd: see maddati; cp. Lat. mollis (fr. *molduis); Gr. a)maldu/nw to weaken, Cymr. blydd soft] soft, mild, weak, tender D II.17=III.143 (+taluṇa); A II.151 (pañcindriyāni mudūni, soft, blunt, weak: opp. tikkha); S II.268 (°taluṇa--hatthapādā); Sn 447 (=muduka SnA 393); Th 1, 460 (=loving); Pv I.92; Vism 64; PvA 46, 230. Compar. mudutara S V.201.
--indriya (mud°) weak, slow minded, of dull senses Ps I.121=II.195; Vism 87. --citta a tender heart PvA 54. --cittatā kind (soft) heartedness DhA I.234. --piṭṭhika having a soft (i. e. pliable) back Vin III.35. --bhūta supple, malleable D I.76 (+kammaniya); Pug 68. --maddava soft & tender (said of food taken by young women to preserve their good looks) DhsA 403. --hadaya tender--hearted DhA II.5.

Muduka (adj.) [fr. mudu]=mudu. -- 1. flexible, pliable, soft S II.221 (sanghāṭi); Vism 66 (giving in easily, cpd. with ukkaṭṭha & majjhima); KhA 49 (°aṭṭhikāni soft bones); Mhvs 25, 102 (sayana); bhūmi Miln 34. -- 2. soft, mild, gentle, kindly, tender--hearted J V.83 (m. hadaya), 155; Miln 229 (cittaŋ m.); SnA 84 (°jātika), 393; DhA I.249 (citta); PvA 243. -- 3. soft, weak, pampered, spoilt S II.268 (of the Licchavi princes). -- See also maddava, & cp. ati°.

Mudutā (f.) [cp. Sk. mṛdutā; abstr. fr. mudu. See also muditā] softness, impressibility, plasticity A I.9; D III.153 (trsln "loveliness"); Dhs 44 (+maddavatā); 1340 (id.); Vism 463 sq.; DhsA 151 (=mudubhāva); cp. Dhs. trsl. §1340.

Muddā (f.) [cp. (late?) Sk. mudrā] 1. a seal, stamp, impression; --rāja° the royal seal DhA I.21. Also with ref. to the State Seal at Miln 280, 281 in cpds. muddakāma (amacca) & mudda--paṭilābha. -- 2. the art of calculation mentioned as a noble craft (ukkaṭṭhaŋ sippaŋ) at Vin IV.7 (with gaṇanā & lekhā), as the first of the sippāni (with gaṇanā) at M I.85=Nd2 199. Further at Miln 3, 59, 78 sq., 178. Cp. BSk. mudrā in same sense (e. g. at Divy 3, 26, 58 in set lipyā, sankhyā, gaṇanā, m.). Bdhgh's expln of muddā D I.11 m.+gaṇanā (see DA I.95) as "hattha--muddā--gaṇanā" is doubtful; since at Miln 78 sq. muddā & gaṇanā are two quite diff. things. See also Franke, Dīgha trsl. p. 18, with note (he marks muddā "Finger--Rechnen" with?); and cp. Kern, Toev. I.166 s. v. muddā. The Dial. I.21 trsl. "counting on the fingers" (see Dial. I.21, 22 with literature & more refs.). --hattha° is signlanguage, gesture (lit. hand--arithmetic), a means of communicating (question & answer) by signs, as clearly evident fr. J VI.364 (hattha--muddāya naŋ pucchissāmi . . . muṭṭhiŋ akāsi, sā "ayaŋ me . . . pucchati" ti ñatvā hatthaŋ vikāsesi, so ñatvā . . .; he then asks by word of mouth). --hattha--muddaŋ karoti to make a sign, to beckon J III.528; cp. Vin V.163: na hatthavikāro kātabbo, na hattha--muddā dassetabbā.
--âdhikaraṇa the office of the keeper of the Privy Seal, Chancellorship Miln 281.

Muddika (adj. n.) [fr. muddā] one who practises muddā (i. e. knowledge of signs) D I.51 (in list of occupations, combd with gaṇaka & trsld Dial. I.68 by "accountant"; cp. Franke, Dīgha p. 53, "Finger--rechner"?) Vin IV.8 (m., gaṇaka, lekhaka); S IV.376 (gaṇaka, m., sankhāyaka).

Muddikā1

Muddikā1 (f.) [fr. muddā] a seal ring, signet--ring, fingerring J I.134; III.416; IV.439; DhA I.394; II.4 (a ring given by the king to the keeper of the city gates as a sign of authority, and withdrawn when the gates are closed at night); IV.222. anguli° finger--ring, signetring Vin II.106; J IV.498; V.467. -- Similarly as at DhA II.4 (muddikaŋ āharāpeti) muddikā is fig. used in meaning of "authority," command; in phrase muddikaŋ deti to give the order, to command Miln 379 (with ref. to the captain of a ship).

Muddikā2

Muddikā2 (f.) [fr. mudu, cp. *Sk. mṛdvīkā] a vine or bunch of grapes, grape, grape wine Vin I.246 (°pāna); J IV.529; DhA II.155.

Muddha1

Muddha1 [pp. of muh, for the usual mūḷha, corresp. to Sk. mugdha. Not=mṛddha (of mṛdh to neglect) which in P. is maddhita: see pari°; nor=mṛdhra disdained] infatuated, bewildered, foolish J V.436.
--dhātuka bewildered in one's nature, foolish(ly) J IV.391 (v. l. luddha°); DhA III.120 (v. l. danta° & mūḷa°).

Muddha2 & Muddhā

Muddha2 & Muddhā [Vedic mūrdhan, the P. word shows a mixture of a-- and n-- stem] the head; top, summit. <-> m. sg. muddhā Sn 983, 1026, & muddhaŋ Sn 989; acc muddhaŋ D I.95; Sn 987 sq., 1004, 1025; Dh 72 (=paññāy'etaŋ nāmaŋ DhA II.73); & muddhānaŋ M I.243; III.259=S IV.56; instr. muddhanā Mhvs 19, 30; loc. muddhani Sn 689, 987; M I.168; Vism 262; Mhvs 36, 66, in meaning "on the top of (a mountain)": Vin I.5 (here spelt pabbata--muddhini)=S I.137; J IV.265 (Yugandhara°); Pv II.961 (Naga°=Sineru° PvA 138); Vism 304 (vammika° on top of an ant--hill). -- Freq. in phrase muddhā (me, or no, or te) sattadhā phaleyya, as an oath or exclamn of desecration or warning: "(your) head shall split into 7 pieces," intrs. spelt both phal° & phāl° at J V.92 (te s. phal°); Miln 157; DhA I.17 (me . . . phāl°), 41 (te phalatu s.), 42 (ācariyassa m. s. phalissati); IV.125 (no . . . phāleyya); VvA 68 (me s. phal°). -- In compn muddha°.
--(n)aṭṭhi (muddhan--aṭṭhi) bone of the head KhA 51. --âdhipāta head--splitting, battering of the head Sn 988 sq., 1004, 1025; --âdhipātin head--splitting (adj.) Sn 1026. --âra head (top) spoke KhA 172. --âvasitta "head--anointed" a properly anointed or crowned king D III.60 sq., 69; Pug 56; Miln 234. --pāta=°âdhipāta.

Muddhatā (f.) [fr. muddha1] foolishness, stupidity, infatuation J V.433 (v. l. muṭhatā, muddatā).

Mudhā (adv.) [Class. Sk. mudhā] for nothing, gratis VvA 77.

Munana (nt.) [fr. munāti, almost equal to mona] fathoming, recognising, knowing; a C. word to explain "muni," used by Dhpāla at VvA 114 (mahā--isibhūtaŋ . . . mahanten'eva ñāṇena munanato paricchindanato mahā muniŋ), & 231 (anavasesassa ñeyyassa munanato muni).

Munāti [=manyate, prob. corresponding to Sk. med. manute, with inversion *munati and analogy formation after jānāti as munāti, may be in allusion to Sk. mṛṇāti of mṛ to crush, or also mā mināti to measure out or fathom. The Dhtm 589 gives as root mun in meaning "ñāṇa." The word is more a Com. word than anything else, formed from muni & in order to explain it] to be a wise man or muni, to think, ponder, to know Dh 269 (yo munāti ubho loke munī tena pavuccati), which is expld at DhA III.396 as follows: "yo puggalo . . . tulaŋ āropetvā minanto viya ime ajjhattikā khandhā ime bāhirā ti ādinā nayena ime ubho pi atthe mināti munī tena pavuccati." Note. The word occurs also in Māgadhī (Prk.) as muṇaï which as Pischel (Prk. Gr. § 489) remarks, is usually taken to man, but against this speaks its meaning "to know" & Pāli munāti. He compares maṇaï with Vedic mūta in kāma--mūta (driven by kāma; mūta=pp. of mū=mīv) and Sk. muni. Cp. animo movere.

Muni [cp. Vedic muni, originally one who has made the vow of silence. Cp. Chh. Up. VIII.5, 2; Pss. of the Br. 132 note. Connected with mūka: see under mukha. This etym. preferred by Aufrecht: Halāyudha p. 311. Another, as favoured by Pischel (see under munāti) is "inspired, moved by the spirit." Pāli explns (popular etym.) are given by Dhammapāla at VvA 114 & 231: see munana] a holy man, a sage, wise man. I. The term which was specialised in Brahmanism has acquired a general meaning in Buddhism & is applied by the Buddha to any man attaining perfection in self--restraint and insight. So the word is capable of many--sided application and occurs frequently in the oldest poetic anthologies, e. g. Sn 207--221 (the famous Muni--sutta, mentioned Divy 20, 35; SnA 518; expld SnA 254--277), 414, 462, 523 sq., 708 sq., 811 sq., 838, 844 sq., 912 sq., 946, 1074 & passim (see Pj. Index p. 749); Dh 49, 225, 268 sq., 423. -- Cp. general passages & explns at Pv II.113; II.133 (expld at PvA 163 by "attahitañ ca parahitañ ca munāti jānātī ti muni"); Miln 90 (munibhāva "munihood," meditation, self--denial, abrogation); DhA III.521 (munayo=moneyya--paṭipadāya maggaphalaŋ pattā asekha--munayo), 395 (here expld with ref. to

orig. meaning tuṇhībhāva "state of silence" =mona). -- II. The Com. & Abhidhamma literature have produced several schedules of muni--qualities, esp. based on the 3 fold division of character as revealed in action, speech & thought (kāya°, vacī°, mano°). Just as these 3 are in general exhibited in good or bad ways of living (°sucaritaŋ & °duccaritaŋ), they are applied to a deeper quality of saintship in kāya--moneyya, vacīmoneyya, mano--moneyya; or Muni--hood in action, speech & thought; and the muni himself is characterised as a kāya--muni, vacī° & mano°. Thus runs the long exegesis of muni at Nd2 514A=Nd1 57. Besides this the same chapter (514B) gives a division of 6 munis, viz. agāra--muni, anagāra° (the bhikkhus), sekha°, asekha° (the Arahants), pacceka° (the Paccekabuddhas), muni° (the Tathāgatas). -- The parallel passage to Nd2 514A at A I.273 gives a muni as kāya--muni, vācā° & ceto° (under the 3 moneyyāni).

Mummura [*Sk. murmura, lit. crackling, rustling; cp. Lat. murmur=E. murmur, Gr. mormu/rw to rustle, Ohg. murmurōn & murmulōn=Ger. murmeln; all to Idg. *mrem, to which SQ marmara: see P. mammara & cp. murumurā] crackling fire, hot ashes, burning chaff J II.134.

Muyhati [Vedic muhyati, muh; defn Dhtp 343: mucchāyaŋ; 460: vecitte; cp. moha & momuha] to get bewildered, to be infatuated, to become dull in one's senses, to be stupified. Just as rāga, dosa & moha form a set, so do the verbs rajjati, dussati, muyhati, e. g. Miln 386 (rajjasi rajjanīyesu, dussanīyesu dussasi, muyhase mohaniyesu). Otherwise rare as finite verb; only DhsA 254 (in defn of moha) & Sdhp 282, 605 (so read for mayhate). -- pp. mūḷha & muddha1.

Muyhana (nt.) [fr. muyhati] bewilderment, stupefaction, infatuation DA I.195 (rajjana--dussana--m.).

Muraja [cp. Epic. & Class. Sk. muraja, Prk. murava: Pischel, Prk. Gr. § 254] 1. a small drum, tambourine J V.390; Vv 353 (=bheri VvA 161); 8418 (=mudinga VvA 340); SnA 370. -- 2. a kind of girdle Vin II.136.

Murumurā (indecl.) [onomat. to sound root mṛ, see mammara & mummura] the grinding, crackling sound of the teeth when biting bones, "crack"; in phrase m. ti khādati to eat or bite up to bits J I.342; V.21 (of a Yakkhinī, eating a baby).

Murumurāpeti =murumurāyati J II.127; III.134; V.196 (°etvā khādati).

Murumurāyati [Denom. fr. murumurā] to munch, chew, bite up with a cracking sound J IV.491.

Muḷāla & Muḷālī (f.) [cp. Vedic mulālin. Zimmer, Altind Leben 70 mentions Bisa, Śāluka & Mulālin as edible roots of lotus kinds. -- Geiger, P.Gr. 12 & 43 puts muḷāla =Sk. mṛṇāla] the stalk of the lotus: muḷālī Vin I.215 (bhisa+); muḷāli J VI.530 (=muḷālaka C.); muḷālikā Vin I.215 (bhisa+); bhisa--muḷālaŋ (nt.) (collective cpd.) fibre & stalks Vin II.201=S II.269; IV.94; V.39; Vism 361; VbhA 66. --muḷāli--puppha a lotus Th 1, 1089.

Musati [in this connection=mṛṣ in an active sense, as quâsi Denom. fr. musā. Not to muṣ to steal, which is given at Dhtp 491 with "theyya"] to betray, beguile, bewilder, dazzle, in cakkhūni m. D II.183 (but trsln "destructive to the eyes"); musati 'va nayanaŋ Vv 353 (cp. VvA 161).

Musala (m. nt.) [cp. Vedic musala. The etym. is probably to be connected with mṛd (see maddati)] 1. a pestle (whilst udukkhala is "mortar," cp. J II.428 & see udukkhala) D I.166=Pug 55; DhA II.131 (+suppa). <-> 2. a club A II.241; VvA 121. -- 3. a crowbar J I.199; PvA 258 (°daṇḍa).

Musalaka (nt.) [fr. musala] a little pestle, a toy for little girls DhsA 321.

Musalika only in cpd. danta° (an ascetic) who uses his teeth as a pestle J IV.8 (an aggi--pakkaŋ khādati, eats food uncooked, only crushed by his teeth).

Musā (adv.) [Vedic mṛṣā, fr. mṛṣ, lit. "neglectfully"] falsely, wrongly; usually with verbs vadati, bhanati, bhāsati & brūti to speak falsely, to tell a lie. -- A I.149 (opp. saccaŋ); Sn 122, 158, 397, 400, 757, 883, 967, 1131; Nd1 291; Pv I.33; VvA 72

(=abhūtaŋ atacchaŋ); SnA 19; PvA 16, 152.
 --vāda lying, a falsehood, a lie D I.4, 25; III.68 sq.; 92 sq., 106, 170, 195, 232, 269; M I.414; Sn 129, 242 (cp. D II.174); Dh 246; Pug 57; Nd1 268; Vv 158; Pv I.68; VbhA 383 (var. degrees); PvA 16; Sdhp 65; explicitly at Nd1 152, 394; Nd2 515. Cp. mosavajja. --vādin speaking falsely, lying D I.138; III.15, 82; Dh 176; Pug 29, 38.

mṛṣyati; to which musā "wrongly," quite diff. in origin fr. micchā: mṛṣā>mithyā. Dhtm 437 defines by "sammose," i. e. forgetfulness] v. intrs.: to forget, to pass into oblivion, to become bewildered, to become careless D I.19 (sati m.); J V.369 (id.); Sn 815 (=nassati SnA 536;=parimussati, paribāhiro hoti Nd1 144). -- pp. muṭṭha. Cpp. pa°, pari°.

Muhutta (m. & nt.) [Vedic muhūrta, fr. muhur suddenly] a moment, a very short period of time, an inkling, as we should say "a second." -- Its duration may be seen from descending series of time--connotations at PvA 198 (under jātakamma, prophesy by astrologers at the birth of a child): rāsi, nakkhatta, tithi, m.; and from defn at Nd2 516 by "khaṇaŋ, layaŋ, vassaŋ, atthaŋ." <-> Usually in oblique cases: muhuttena in a short time, in a twinkling of an eye PvA 55; muhuttaŋ (acc.) a moment, even a second Sn 1138 (m. api); Dh 65 (id.), 106; PvA 43.

Muhuttika (adj.) [fr. muhutta] only for a moment; °ā (f.) a temporary wife, in enumn of several kinds of wives at Vin III.139 & VvA 73. Syn. tan--khaṇikā.

Mū is given as root as Dhtp 216 in meaning "bandhana."

Mūga (adj.) [Vedic mūka; see etym. under mukha] dumb Vin I.91 (andha, m., badhira); Sn 713; DhA II.102 (andha, m., badhira); SnA 51 (in simile); Sdhp 12. Freq. combd with eḷa, deaf (q. v.).

Mūla (nt.) [Vedic mūra & mūla. The root is given as mūl in 2 meanings, viz. lit. "rohane" Dhtm 859, and fig. "patiṭṭhāyaŋ" Dhtm 391] 1. (lit.) root A II.200= M I.233; DhA I.270; IV.200 (opp. patti); Vism 270 (rukkha°=rukkha--samīpaŋ); Pv II.96 (sa° with the root); PvA 43 (rukkhassa mūle at the foot of). -- 2. foot, bottom Vin II.269 (patta°); PvA 73 (pāda°), 76 (id.). rukkha° foot of a tree: see under rukkha for special meaning. -- 3. (appld) ground for, reason, cause, condition, defd as "hetu, nidāna, sambhava" etc. at Nd2 s. v.; Sn 14=369 (akusalā mūlā n. pl.=ākāra or patiṭṭhā SnA 23); Pv II.333 (sa° with its cause); Dukp 272, 297, 312, 320; Miln 12 (& khandha--yamaka, with ref. to the Yamaka). Very freq. in this sense as referring to the three lobha, dosa, moha as conditioning akusala (& absence of them=kusala), e. g. at D III.214, 275; A I.201; 203; Vbh 106 sq., 169, 361; Yam I.1; Vism 454; cp. Nd2 517; VbhA 382. -- 4. origin, source, foundation, root (fig.) Vin I.231=D II.91 (dukkhassa); Vin II.304; Sn 916, 968 (cp. Nd1 344, 490); Th 1, 1027 (brahmacariyassa); Dh 247, 337. Freq. in formula (may be taken to no. 1) [pahīna] ucchinna--mūla tālâvatthukata etc. with ref. to the origin of saŋsāra, e. g. at S II.62, 88; III.10, 27, 161, 193; IV.253, 292, 376. See Nd2 p. 205 s. v. pahīna, in extenso. -- 5. beginning, base, in mūladivasa the initial day DA I.311; also in phrase mūlakāraṇato right from the beginning VvA 132 (cp. BSk. mūlaŋ kramataś ca id. Divy 491). -- 6. "substance," foundation, i. e. worth, money, capital, price, remuneration Miln 334 (kamma°); DhA I.270 (?); PvA 273; Mhvs 27, 23. amūla unpaid Mhvs 30, 17 (kamma labour). --iṇa° borrowed capital D I.71.
 --kanda eatable tuber DhA III.130; IV.78 (mūlaka°). See also kanda. --kammaṭṭhāna fundamental k. or k. of causes SnA 54. --ghacca radically extirpated Dh 250, 263. --ṭṭha one who is the cause of something, an instigator Vin III.75. --dassāvin knowing the cause or reason Sn 1043, cp. Nd2 517. --phala (eatable) fruit, consisting of roots; roots as fruit Sn 239. --bandhana fundamental bond
(?) or set of causes (?) Sn 524 sq., 530 sq., cp. SnA 429--431. --bīja having seeds in roots, i. e. propagated by roots, one of the classes of plants enumd under bījagāma (q. v.). --rasa taste of roots, or juice made fr. roots VbhA 69; see under rasa.

Mūlaka (adj. nt.) [fr. mūla] 1. (adj.) (a) (--°) being caused by, having its reason through or from, conditioned by, originating in Vbh 390 (taṇhā° dhammā); Tikp. 233 sq., 252 sq., 288 sq. & passim; VbhA 200 sq., 207 sq. (sankhāra°, avijjā° etc. with ref. to the constituents of the Paṭicca--samuppāda); PvA 19. -- (b) having a certain worth, price, being paid so much, dear Mhvs 27, 23 (a °ŋ kammaŋ unpaid labour); DhA I.398 (nahāna--cuṇṇa °ŋ catu--paṇṇāsa--koṭi dhanaŋ, as price); II.154 (pattha--pattha--mūlakā bhikkhā); III.296 (kiŋ mūlakaŋ how dear?). -- 2. (nt.)=mūla, i. e. root, bulb, radish, only in cpd. mūlaka--kanda radish (--root) J IV.88, 491; DhA IV.78. -- See also pulaka.

Mūlika (adj. n.) [fr. mūla] 1. (m.) root--vendor Miln 331. -- 2. (adj. --°) belonging to the feet (pāda°), a footman, lackey J I.122, 438; II.300 sq. (N. of the king of Janasandha, Gāmaṇi--caṇḍa); III.417; V.128; VI.30. -- 3. in rukkha° one who lives at the foot of a tree: see under rukkha, where also °mūlikatta.

Mūḷha [Vedic mūḍha, pp. of muh; cp. also muddha1= Vedic mugdha] 1. gone astray, erring, having lost one's way (magga°) D I.85 ÷ (°ssa maggaŋ ācikkhati); Pv IV.148 (id. with pāvadati); PvA 112 (magga°). -- 2. confused, infatuated, blinded, erring, foolish D I.59; Pv IV.334 (sa°, better to be written sam°).
--gabbhā (f.) a woman whose "fœtus in utero" has gone astray, i. e. cannot be delivered properly, a woman difficult to be delivered J I.407=DhA IV.192; Miln 169; VbhA 96. --rūpa foolish Dh 268; DhA III.395.

Mūsika (m.) & mūsikā (f.) [Vedic mūṣikā, fr. mūṣ] a mouse D II.107=Pug 43 (f.); Vism 109 (m.), 252= KhA 46 (m.); Mhvs 5, 30 (m.); VbhA 235.
--cchinna (auguries from the marks on cloth (gnawed by mice) D I.9 (mūsikā°; DA I.92 mūsika°=undurakhāyitaŋ; cp. Dial. I.17). --darī a mouse--hole J I.462 (mūsikā°, so read for musikā°). --patha "Mouseroad" N. of a road Nd1 155, 415 (here mūsikā°). --potikā the young of a mouse J IV.188 (mūsika°). --vijjā mouse craft D I.9 (cp. DA I.93).

Mūsī (f.) [Venic mūṣ & mūḥ mouse or rat; cp. Lat. mūs Gr. mu_s, Ohg. mūs=E. mouse. Not to muṣ to steal, but to same root as Lat. moveo, to move] a mouse S II.270 (mudu° a tender, little m.).

Me is enclitic form of ahaŋ is enclitic form of ahaŋ in var. cases of the sg. See under ahaŋ.

Mekhalā (f.) [cp. Vedic mekhalā] a girdle J V.202, 294 (su°, adj.); VI.456; ThA 35; KhA 109; DhA I.39; PvA 46.

Mekhalikā (f.) [fr. mekhalā] a girdle Vin II.185 (ahi°, consisting of a snake).

Megha [Vedic megha; not to mih, mehati (see mīḷha), but to Idg. *meigh--, fog, rain; cp. Sk. miḥ mist; Av. maēga cloud; Gr. o)mi/xlh fog, Lith. mighá fog, Dutch miggelen to drizzle, also Ags. mist=Oicel mistr "mist"] a cloud Pv II.945; Vism 126; esp. a thundercloud, storm, S I.100 (thaneti), 154; Th I.307 (as kāḷa); It 66; J I.332 (pajjunna vuccati megha); DhA I.19; SnA 27 (°thanita--sadda). In this capacity often called mahā--megha, e. g. Sn 30; DhA I.165; KhA 21; PvA 132. -- On megha in similes see J.P.T.S. 1907, 124, 125.
--nātha having clouds as protectors (said with ref. to grass--eating animals) J IV.253. --maṇḍala cloud--circle, a circle of clouds SnA 27. --vaṇṇa cloud--coloured J V.321 (C. for megha--sannibha); °pāsāṇa a sort of ornamental building stone Mhvs 30, 59 (v. l., T. meda°; trsl. fat--coloured stones). See meda°.

Mecaka (adj.) [cp. Vedic mecaka] black, dark blue DhsA 13.

Mejjati [cp. Vedic midyati, to mid, see meda Dhtp 160, 413 & Dhtm 641 give mid with meaning "snehane"] to be fat, to be full of fat; fig. to be in love with or attracted by, to feel affection (this meaning only as a "petitio principii" to explain mettā) DhsA 192 (v. l. mijjati; =siniyhati).

Mejjha (adj.--nt.) [*medhya; fr. medha] 1. (adj.) [to medha1] fit for sacrifice, pure; neg. a° impure Sdhp 363. 2. (nt.) [to medha2 & medhāvin] in dum° foolishness Pug 21=Dhs 390 (expld at DhsA 254 by "yaŋ . . . citta--santānaŋ mejjhaŋ bhaveyya suci--vodānaŋ taŋ duṭṭhaŋ mejjhaŋ iminā ti dummejjhaŋ").

Meṇḍa [dial., cp. Prk. mĕṇṭha & miṇṭha: Pischel, Prk. Gr. § 293. The Dhtm (156) gives a root meṇḍ (meḍ) in meaning of "koṭilla," i. e. crookedness. The Ved. (Sk.) word for ram is meṣa] 1. a ram D I.9; J IV.250, 353 (°visāṇa--dhanu, a bow consisting of a ram's horn). --°patha Npl. "ram's road" Nd1 155=415. --°yuddha ram fight D I.6. -- 2. a groom, elephant--driver in cpd. hatthi° elephants'keeper J III.431; V.287; VI.489.

Meṇḍaka (adj.) [fr. meṇḍa] 1. made of ram(s) horn, said of a (very strong) bow J II.88 (°dhanu); V.128 (°singadhanu). -- 2. belonging to a ram, in meṇḍaka--pañha "question about the ram" Miln 90 alluding to the story of a ram in the Ummagga--jātaka (J VI.353--55), which is told in form of a question, so difficult & puzzling that nobody "from hell to heaven" (J VI.354) can answer it except the Bodhisatta. Cp. Trenckner's remark Miln 422.

Metta (adj. nt.) [cp. Vedic maitra "belonging to Mitra"; Epic Sk. maitra "friendly," fr. mitra] friendly, benevolent, kind as adj. at D III.191 (mettena kāya--kammena etc.), 245 (°ŋ vacī--kammaŋ); as nt. for mettā in cpds. of mettā (cp. mettaŋsa) and by itself at D I.227 (mettaŋ+cittaŋ), perhaps also at Sn 507.

Mettā (f.) [abstr. fr. mitra=mitta, cp. Vedic maitraŋ. According to Asl. 192 (cp. Expos. 258) derived fr. mid to love, to be fat: "mejjati mettā siniyhatī ti attho"] love, amity, sympathy, friendliness, active interest in others. There are var. defns & explns of mettā: the stereotype "metti mettāyanā mettāyitattaŋ mettā cetovimutti" Vbh 86=272; occurring as "metti mettāyanā mettāyitattaŋ anudā anudāyana anudāyitattaŋ hitesitā anukampā abyāpādo . . . kusalamūlaŋ" at Nd1 488 & Dhs 1056 (where T. mettaŋ for metti, but see Dhs trsl.2 253). By Bdhgh at SnA 128 expld in distinction fr. karuṇā (which is "ahita--dukkh--âpanayakāmatā") as "hita--sukh--ûpanaya--kāmatā," i. e. desire of bringing welfare & good to one's fellow--men. Cp. defn of mettā at Vism 317. -- Sn 73 (see Nd2 p. 232), 967; D III.247 sq., 279; Vism 111, 321 sq.; SnA 54; PvA 66 (khanti, m., anudaya); Sdhp 484, 487. <-> Phrases occurring frequently: mettā ceto--vimutti D I.251; S II.265; A IV.150; It 20; Vbh 86 and passim. mettā--sahagatena cetasā with a heart full of love D I.250; II.186; III.49 sq., 78, 223 sq.; S V.115; A I.183; II.129; IV.390; V.299, 344; expld in detail at Vism 308. mettaŋ karoti (loc.) to be friendly or sympathize with Mhvs 12, 23. -- In cpds. usually mettā°, but shortened to metta° in metta--cittaŋ kindly thought, a heart full of love D I.167; III.237; Sn 507; Pv II.1317; J VI.71; and metta--jhāna love--meditation, as expln of m.--citta at SnA 417; PvA 167. --aŋsa (mettaŋsa) sympathetic, showing love towards It 22 (v. l. °āsa); J IV.71 (=metta--koṭṭhāsa mettacitta C.).
--kammaṭṭhāna the k. of sympathy DhA IV.108. --bhāvanā cultivation or development of friendliness (towards all living beings) J I.176; III.45; Miln 199; Vism 295. --vihārin abiding in kindliness Dh 368; DhA IV.108; Nett 25; Vism 324; PvA 230.

Mettāyati [Denom. fr. mettā] to feel friendly, to show love, to be benevolent A IV.151; DhsA 194; VbhA 75. With loc. to show friendship or be affectionate towards J I.365; III.96; Dāvs III.34.

Mettāyanā (f.) & Mettāyitatta (nt.) [abstr. formations fr. mettā]: see defn of mettā.

Metti & Mettī (f.) [cp. Epic Sk. maitrī] love, friendship J III.79; V.208; VbhA 75. See also defn of mettā.

Metteyyattā (f.) is occasional spelling for matteyyatā (q. v.), in analogy to petteyyatā; e. g. Nd2 294.

Methuna (adj.--nt.) [fr. Vedic mithuna pair, der. fr. mithu. Cp. micchā] 1. (adj.) relating to sexual intercourse, sexual, usually with dhamma, sex intercourse, in phrase °ŋ dhammaŋ paṭisevati to cohabit Vin I.96; D II.133; Sn 291, 704; Nd1 139; Vism 418; SnA 536. -- (m.) an associate J VI.294 (na rājā hoti methuno). -- 2. (nt.) sexual intercourse [Vedic maithuna] D I.4; III.9, 88 sq., 133; Sn 400, 609, 814, 835=DhA I.202; Nd1 139, 145; Pug 67; Vism 51.

Methunaka [fr. methuna] 1. one concerned with (illicit) sexual intercourse, a fornicator Nd1 139 (in a wider sense). -- 2. an associate Vin III.66. -- 3. (nt.) coitus J II.360 (=methuna--dhamma C.).

Meda [Vedic medas (nt.) fr. mid, see etym. under mada] fat S I.124; Sn 196; J III.484 (ajakaraŋ medaŋ=ajakara--medaŋ C.); Kh III. (expld at Vism 262 as "thīnasineha" thick or coagulated fluid or gelatine); Vism 361; VbhA 66, 225, 245, 249.
--kathālika a cooking pot or saucepan for frying fat A IV.377 (in simile with kāya); DhA II.179 (similar); Vism 195 (in compar.). --gaṇṭhi (as medo--gaṇṭhi, Sk. influence!) an abscess of fat, fatty knot or tumour, mentioned as a disease at Miln 149. --vaṇṇa fatcoloured; in cpd. °pāsāna a stone of the (golden) colour of fat found in the Himālaya mountains Sn 447 (=medapiṇḍa--sadisa SnA 393); Mhvs 1, 39; 30, 57 sq., 96; 31, 121; see Geiger's note Mhvs (P.T.S. ed.) p. 355, who puts it beyond doubt, that meda° is the correct reading for the v. l. megha° at all places.

Medaka [meda+ka] in go° a precious stone of light--red (or golden) colour (cp. meda--vaṇṇa--pāsāṇa) VvA 111.

Medinī (f.) [of adj. medin, fr. meda fat, but cp. Vedic medin an associate or companion fr. mid in meaning to be friendly] the earth (also later Sk.) Mhvs 5, 185; 15, 47; Vism 125.

Medeti [Denom. fr. meda] to become fat M I.238.

Medha [Vedic medha, in aśva, go°, puruṣa° etc.] sacrifice only in assa° horse--sacrifice & purisa° human s. (q. v.). e.g. at A IV.151; Sn 303. -- Cp. mejjha.

[cp. Sk. methana abusive speech; Vedic methati fr. mith to scold] quarrel, strife Vin II.88 (°ka); Th 2, 344; Sn 893, 894 (=kalaha, bhaṇḍana, viggaha, vivāda Nd1 302, 303), 935 (T. °ka; Nd1 402 & 406 °ga. with v. l. SS °ka); Dh 6; J III.334 (°ka; C.=kalaha), 488 (°ga; C. °ka expln kalaha); DhA I.65.

Medhasa (adj.) [=Vedic medhas, as a--base] having wisdom or intelligence, wise, only in cpds. bhūri° of great wisdom Sn 1131; & su° [Ved. sumedhas] very wise Vv 222 (=sundara--pañña VvA 111); Pv III.77 (both combd as bhūri--su--medhasa, hardly correct; v. l. M. bhūrimedhasa PvA 205).

Medhā (f.) [Vedic medhā & medhas, perhaps to Gr. maq° in manqa/nw ("mathematics")] wisdom, intelligence, sagacity Nd1 s. v. (m. vuccati paññā); Pug 25; Dhs 16, DhsA 148; PvA 40 (=paññā). -- adj. sumedha wise, clever, intelligent Sn 177; opp. dum° stupid Pv I.82. --khīṇa--medha one whose intelligence has been impaired, stupefied J VI.295 (=khīṇa--pañña).

Medhāvitā (f.) [abstr. fr. medhāvin] cleverness, intelligence VvA 229.

Medhāvin (adj.) [medhā+in=*medhāyin>medhāvin; already Vedic, cp. medhasa] intelligent, wise, often combd with paṇḍita & bahussuta: D I.120; S IV.375; A IV.244; Vin IV.10, 13, 141; Sn 323 (acc. medhāvinaŋ +bahussutaŋ) 627, 1008 (Ep. of Mogharājā), 1125 (id.); Nd2 259 (s. v. jātimā, with var. other synonyms); Dh 36; J VI.294; Miln 21; DhA I.257; II.108; IV.169; VvA 131; PvA 41.

Medhi (f.) [Vedic methī pillar, post (to bind cattle to); BSk. medhi Divy 244; Prk. meḍhi Pischel Gr. § 221. See for etym. Walde, Lat. Wtb. s. v. meta] pillar, part of a stūpa [not in the Canon?].

Medhin (adj.--n.)=medha in adj. use; only in cpd. dummedhin (=dum--medha) foolish, ignorant Dh 26 (bālā dummedhino janā;=nippaññā DhA I.257).

Meraya (nt.) [Epic Sk. maireya, cp. Halāyudha 2, 175 (Aufrecht p. 314); prob. dial.] a sort of intoxicating liquor, spirits, rum, usually combd with surā. D I.146<-> 166; M I.238; Pug 55; Dh 247; J IV.117 (pupphāsav--ādi, i. e. made fr. flowers, cp. defn dhātakī--puṣpaguḍa--dhāny--āmla--sanskṛtaŋ by Mādhava, Halāy. p. 314). Five kinds are given by Dhpāla at VvA 73, viz. pupph--āsava, phal'āsava, madhv°, guḷ°, sambhārasaŋyutta.

Merita in bhayamerita in bhayamerita J IV.424=V.359 is to be read as bhaya--m--erita driven by fear; there is no need to change it with Kern, Toev. to perita.

Mella [dial. or uncertain reading?] citron (=mātulunga) J III.319 (gloss bella).

Mokkha1

Mokkha1 [late Vedic & Epic Sk. mokṣa, fr. muc, see muñcati. Dhtp 539 mokkha=mocana; Dhtm 751= moca] 1. (lit.) release, freedom from, in bandhanā m. D I.73=M I.276. -- 2. (fig.) release, deliverance, salvation Vbh 426 (jarā--maraṇa°

from old age & death); DhA I.4 (°magga+sagga--magga, the way to heaven & salvation), 89, 90 (°dhamma=salvation) Mhvs 5, 61. -- 3. (lit.) (act.) letting loose, emission, uttering (of speech) J I.375. -- 4. it may (& prob. ought to) be taken as adj. (=*mokṣya, grd. of Caus. of muc) at Sn 773 (añña°, either=1, as "deliverance for others," or=4, as "to be delivered by others." Bdhgh at SnA 516 gives both explns: aññe mocetuŋ (na) sakkonti, kāraṇa--vacanaŋ vā etaŋ: aññena mocetabbā (na) honti).

Mokkha2

Mokkha2 (adj.) [fr. mukha 6; Vṛddhi form=*maukhya] the headmost, first, foremost, in series aggo seṭṭho m. uttamo A II.95, where the customary tradition reads pāmokkha (see under mahā & cp. Nd2 502A).

Mokkhaka =mokkha2; thus we should read at J I.441 for mukkhaka.

Mokkhacika (m. or °ā f.) [see on attempt at etym. Morris in J.P.T.S. 1885, 49 who takes mokkha as fr. muc "tumbling" & cika="turning" fr. cak=cik. The word remains obscure, it must be a dialectical expression, distorted by popular analogy & taken perhaps
from a designation of a place where these feats or toys had their origin. More probable than Morris'etym. is an analysis of the word (if it is Aryan) as mokkha= mokkha2, in meaning "head, top," so that it may mean "head over," top--first" & we have to separate *mokkhac--ika the °ika representing °iya "in the manner of, like" & --ac being the adv. of direction as contained in Sk. prāñc=pra--añc.] tumbling, turning somersaults, an acrobatic feat; in list of forbidden amusements at D I.6 (cp. DA I.86; samparivattaka--kīḷanaŋ, i. e. playing with something that rolls along, continuously turning? The foll. sentence however seems to imply turning head over heels: "ākāse vā daṇḍaŋ gahetvā bhūmiyaŋ vā sīsaŋ ṭhapetvā heṭṭh--upariya (so read!) --bhāvena parivattana--kīḷanaŋ"; i. e. trapeze--performing. Cp. Dial. I.10 & Vin. Texts II.184). The list re--occurs at Vin II.10 (°āya: f.! kīḷanti); III.180; M I.266÷and A V.203 (with important v. l. mokkhaṭika, which would imply mokkha & ending tiya, and not °cika at all. The Cy. on this passage expls as: daṇḍakaŋ gahetvā heṭṭh--uppariya (sic. as DA I.86; correct to upariya?) --bhāvena parivattana--kīḷanaŋ). The word is found also at Vin I.275, where the boy of a Seṭṭhi in Bārāṇasī contracts injuries to his intestines by "mokkhacikāya kīḷanto," playing (with a) m. -- According to its use with kīḷati & in instr. mokkhacikena (Nd2 219) may be either a sort of game or an instrument (toy), with which children play.

Mokkhati see under muñcati.

Mogha (adj.) [the Vedic mogha for the later Sk. moha, which is the P. noun moha; fr. muh. BSk. mohapuruṣa e. g. at AvŚ II.177; MVastu III.440] empty, vain, useless, stupid, foolish D I.187 (opp. to sacca), 199; Sn 354; Dh 260 (°jiṇṇa grown old in vain; C. expls as tuccha--jiṇṇa DhA III.388); DhA I.110 (patthanā a futile wish); PvA 194. -- Opp. amogha S I.232; J VI.26; DhA II.34 (°ŋ tassa jīvitaŋ: not in vain).
--purisa a stupid or dense fellow Vin IV.126, 144.

Moca1

Moca1 [cp. *Sk. moca & mocā] the plantain or banana tree' Musa, sapientum Vin I.246 (°pāna drink made fr. M. s.; one of the 8 permitted drinks); J IV.181; V.405, 465.

Moca2

Moca2 [root--noun of moc, Caus. of muc] delivery, setting free Dhtm 631, 751, where Dhtp in same context reads mocana.

Mocana (nt.) [fr. moceti] 1. setting free, delivering DhA III.199 (parissayā°); Dhtp 376, 539; Dhtm 609. Cp. moca2. -- 2. letting loose, discharging, in assu° shedding tears PvA 18. Cp. vi°.

Mocaya (adj.) [quâsi grd. formation fr. moceti] to be freed, able to escape, in dum° difficult to obtain freedom J VI.234.

Mocāpana (nt.) [fr. Caus. II. mocāpeti] causing one's freedom, deliverance J VI.134.

Mocetar [M. ag. fr. moceti] one who sets free, a deliverer Nd1 32.

Moceti [Caus. of muñcati] 1. to deliver, set free, release, cause one's release or deliverance from (abl.). imper. praes. mocehi Pv II.16 (duggatiyā); PvA 12; aor. mocesi PvA 112 (dāsavyato); ger. mocetvā PvA 8, 77; inf. mocetuŋ PvA 45 (petalokato). -- 2. to discharge, emit (semen in coitu) Vin III.36, 39 (as Caus II.), 110. -- 3. to let loose, set into motion, stir: padaŋ m. to run J III.33. -- 4. to discharge, fulfil: paṭiññaŋ one's promise DhA I.93. -- 5. to unharness DhA I.67. -- 6. to detach S I.44. -- Caus. II. mocāpeti to cause to be freed, to give freedom, to let loose Vin IV.316 (opp. bandhāpeti).

Moṭa [BSk. moṭa, Prk. mrḍa: Pischel § 166, 238] see mutoḷī.

Motar [n. ag. fr. munāti, more likely direct der. fr. muta, pp. of man, q. v.] one who feels (or senses) that which can be felt (or sensed), in phrase "mutaŋ na maññati motabbaŋ (so read) na maññati motāraŋ" he does not identify what is sensed with that which is not sensed, nor with what is to be sensed (motabba) nor with him who senses A II.25; where motar & motabba correspond to sotar & sotabba & daṭṭhar & daṭṭhabba. The word does not occur in the similar passage M I.3.

Modaka [cp. Epic. Sk. modaka in meaning 1] 1. a sort of sweetmeat S I.148; A I.130; III.76; Pug 32; PvA 4. <-> 2. receptacle for a letter, an envelope, wrapper or such like J VI.385 (paṇṇaŋ °assa anto pakkhipitvā). May, however, be same ạs 1.

cp. Vedic moda joy Dhtp 146: tose] to rejoice, Qo enjoy oneself, to be happy A III.40; Sn 561; Pv I.54; II.121. -- pp. mudita (q. v.). For mohayamāna at DhA I.275 the better reading is modayamāna rejoicing, a ppr. med.

Modana (nt.) [fr. mud] satisfaction, rejoicing Sdhp 229. Cp. sam°.

Modanā (f.) [fr. mud] blending (?); Cy. expln at DhsA 143 of term āmodanā.

Modara : In modara at J V.54 (of elephant's teeth) Kern, Toev. s. v. sees a miswriting for medura (full of, beset with), which however does not occur in Pali. The C. expln is "samantato obhāsento," i. e. shining.

Mona (nt.) [fr. muni, equal to *maunya taken by Nd as root of moneyya] wisdom, character, self--possession Sn 540 (°patha=ñāṇa--patha SnA 435), 718, 723; Nd1 57; Nd2 514 A (=ñāṇa & paññā); Th 1, 168 (what is monissaŋ? fut. 1st sg. of ?).

Moneyya (nt.) [fr. muni, cp. Vedic moneya] state of a muni, muni--hood; good character, moral perfection. This is always represented as 3 fold, viz. kāya°, vacī°, mano° (see under muni), e. g. at D III.220; A I.273; Nd1 57; Nd2 514 A (where also used as adj.: moneyyā dhammā properties of a perfect character). Cp. also Sn 484, 698, 700 sq. On moneyya--kolāhala (forebodings of the highest wisdom) see the latter.

Momūha (adj.) [intens.--redupl. formation fr. moha & muh] dull, silly, stupid, infatuated, bewildered (cp. Cpd. 833) D I.27; A III.164 sq.; Sn 840, 841, 1120; Nd1 153 (=manda), 192; Nd2 521 (=avidvā etc.); Pug 65.

Momūhatta (nt.) [abstr. fr. momūha] silliness, foolishness, bewilderment of the mind M I.520; A III.119, 191, 219 (=mandatta); Pug 69.

Mora [the contracted, regular P. form of *Sk. mayūra, viâ *ma--ūra>mora. See also Geiger, P.Gr. § 27 & Pischel, Prk. Gr. § 166. -- Vedic only mayūrī f. pea--hen] a peacock J II.275 (°upasevin, see C. on this passage); VI.218, 497; PvA 142; DhA I.394. A peacock's tail (sometimes used as a fan) is denoted in var. terms in cpds., as mora--kalāpa DhA I.387; --piccha Vin I.186; --piñcha Vin II.130; --pīñja PvA 142, 176; VvA 147; --sikali (?) KhA 49; --hattha Vv 3344 (=mayūra--piñjehi kataŋ

makasa--vījaniŋ); Pv III.117. Perhaps also as morakkha "a peacock's eye" at VbhA 63 (morakkhaka loha, a kind of copper, grouped with pisācaloha). It is more likely however that morakkha is distorted fr. *mauryaka, patronymic of mura, a local (tribal) designation (cp. murala), then by pop. etym. connected with mora peacock. With this cp. Sk. moraka "a kind of steel" BR.

Moragu [cp. (scientific) Sk. mayūraka] a tender grass (Achyranthes aspera) Vin I.196.

Morinī (f.) [fr. mora] a peahen Miln 67.

Moli (m. & f.) [cp. Epic Sk. mauli, fr. mūla] a chignon; crest, turban J I.64; V.431; Mhvs 11, 28; DA I.136 (v. l. moḷi). Also found (as molin, adj.?) in Np. Yama--moli: see under yakkha 5.
 --galla (?) fat Vin I.85 (expld by thūla--sarīra; vv. ll. moḷi° & mukalla). --baddha one who has his hair tied into a top--knot 128, 243, 348.

Mosa (°--) (adj.--nt.) [the guṇa (compn) form of musā] belonging to or untruth, false--; only in cpds. --dhamma of a deceitful nature, false, A V.84 (kāma); Sn 739, 757; & --vajja [fr. musā--vāda] false--speaking, lie, untruth S I.169; Sn 819, 866, 943; Nd1 152, 265; Nd2 515; Vv 126.

Mosalla (adj.) [fr. musala] worthy of being slain (with clubs), punishable A II.241.

Moha [fr. muh, see muyhati; cp. Sk. moha & Vedic mogha] stupidity, dullness of mind & soul, delusion, bewilderment, infatuation D III.146, 175, 182, 214, 270; Vin IV.144, 145; Sn 56, 74, 160, 638, 847; Vbh 208, 341, 391, 402; Pug 16; Tikp 108, 122, 259. -- Defd as "dukkhe aññāṇaŋ etc., moha pamoha, sammoha, avijj'ogha etc.," by Nd2 99 & Vbh 362; as "muyhanti tena, sayaŋ vā muyhati, muyhana--mattaŋ eva vā tan ti moho" and "cittassa andha--bhāva--lakkhaṇo, aññāṇalakkhaṇo vā" at Vism 468. -- Often coupled with rāga & dosa as one of the 3 cardinal affects of citta, making a man unable to grasp the higher truths and to enter the Path: see under rāga (& Nd2 p. 237, s. v. rāga where the wide range of application of this set is to be seen). Cp. the 3 fires: rāg--aggi, dos--aggi, moh--aggi It 92; D III.217 also rāga--kkhaya, dosa°, moha° VbhA 31 sq. -- On combn with rāga, lobha & dosa see dosa2 and lobha. -- On term see also Dhs trsl. §§ 33, 362, 441; Cpd 16, 18, 41, 113, 146. -- See further D I.80 (samoha--cittaŋ); Nd1 15, 16 (with lobha & dosa); VvA 14; PvA 3. --amoha absence of bewilderment Vbh 210 (+alobha, adosa; as the 3 kusala--mūlāni: cp. mūla 3), 402 (id., as kusala--hetu). -- Cp. pa°, sam°.
 --antara (personal) quality of bewilderment (lit. having m. inside) Sn 478 (taken by C. as "cause of m.," i. e. °kāraṇa, °paccaya SnA 411; cp. antara= kāraṇa under antara I 2 b.). --ussada quality of dullness Nd1 72, 413. --kkhaya destruction of infatuation Vbh 73; VbhA 51. --carita one whose habit is infatuation Nett 90 (+rāgacarita & dosacarita). --tama the darkness of bewilderment MA 1. --dhamma anything that is bewildering or infatuating Sn 276. --pāruta covered or obstructed by delusion Pv IV.334. --magga being on the road of infatuation Sn 347. --salla the sting of bewilderment Nd1 59.

Mohatta (nt.) [abstr. fr. moha] infatuation, bewilderment A II.120; III.376.

Mohana (nt.) [fr. muh as Caus. formn] making dull or stupid, infatuation, enticement, allurement Sn 399, 772 (=mohanā vuccanti pañca kāmaguṇā Nd1 26). The Sk. meaning is also "sexual intercourse" (cp. Halāyudha p. 315), which may apply to the Sn passages SnA 517 (on Sn 772) expls "mohanaŋ vuccati kāmaguṇā, ettha hi deva--manussā muyhanti."

Mohanaka (adj.) [fr. mohana] leading astray, bewildering, leading into error Vin IV.144.

Mohaneyya & Mohanīya (adj.) [grd. formn fr. moha] leading to infatuation A II.120; III.110; J III.499.

Moheti [Caus. fr. muh, see muyhati & cp. moha] to deceive, to befool, to take in, surprise, delude, aor. 2nd sg. amohayi Sn 352; 3rd sg. amohayi S IV.158= It 58 (maccu--rājan; vv. ll. asamohayi & asamohari); reading somewhat doubtful, cp. similar context Sn 1076 with "sabbesu dhammesu samūhatesu" (v. l. samoha°). -- 3rd sg. (poet.) also amohayittha Sn 332 (mā vo pamatte viññāya maccurājā amohayittha vasānuge, cp. Sn ed. p. 58). -- On mohayamāna DhA I.275 see modati.

Y.

--Y-- combn consonant (sandhi), inserted (euphonically) between 2 vowels for the avoidance of hiatus. It has arisen purely phonetically from i as a sort of "gliding" or semi--vowel within a word, where the syllable division was in regular speech more openly felt than in the written language, e. g. pari--y--āpanna (Pāli) corresponds to Sk. pary--āpanna, similarly pari--y--osāna=Sk. paryosāna. Thus inserted after a before i or e: chay--imā disā D III.188; ta--y--idaŋ Sn 1077; Pv I.33; tava--y--idaŋ Sn 352; na--y--idaŋ S II.278; mama--y--idaŋ Sn 806; na--y--idha Sn 790; mā--y--idha Vin I.54; yassay--etādisī pajā D II.267 (v. l. ss for T yassa--s--etādisī); satiyā--y--etaŋ adhivacanaŋ M II.260; na--y--imassa Pv IV.12. -- After i before a: pāvisi--y--assamaŋ J V.405; khaṇi--y--asmani J III.433; yā--y--aññaŋ J I.429 (where C. expls: ya--kāro paṭisandhi--karo). -- Cp. yeva for eva. -- Note. At J VI.106 ya--y--ime jane is to be taken as ye ime jane; the spelling ay for e being found elsewhere as well. Cp. the following ta--y--ime jane.

Ya° [pron. rel. base; Vedic yaḥ=Gr. o(/s who; cp. Goth. jabai if, --ei rel. part. An amplification of the dem. pron. base *i--, *ei-- (cp. ayaŋ). See on detail Brugmann, "Die indogerm. Pronomina" in Ber. d. sächs. Ges. LX. 41 sq.] I. Forms. (See inflection also at Geiger, P.Gr. § 110.) The decl. is similar to that of ta°; among the more rarely found forms we only mention the foll.: sg. nom. m. yo with by--form (in hiatus) yv--, as yv'âyaŋ=yo ayaŋ M I.258; yv'âssa=yo assa M I.137. Notice the lengthening of the subsequent vowel. <-> An unsettled ya is to be found at J V.424 (Fausböll remarks "for yassā"?; perhaps to be combd with preceding pañcapatikā; C. on p. 427 expls ya--kāro nipātamatto)-- abl. yasmā in adv. use; yamhā Dh 392. -- loc. yamhi Dh 261, 372, 393. -- f. loc. yassaŋ A III.151 (see below). See further adv. use of cases (below II.5). -- At Pv II.16 yāhi is doubtful (perhaps imper.=yajahi, of yajati; C. leaves it unexpld).

Special mention must be made of the nt. n. acc. sg., where both yaŋ and yad are found. The (Vedic) form yad (Ved. yat) has been felt more like ya+expletive (Sandhi--) d, and is principally found in adv. use and certain archaic phrases, whereas yaŋ represents the usual (Pali) form (like tad and taŋ). See more under II. -- A Māgadhized form is ye (after se=taŋ), found at D II.278 (see Geiger § 1052 & 1102. Cp. Trenckner, Notes 75.). The expression ye--bhuyyena may belong under this category, if we explain it as yad+bhuyyena (bhuyyena equivalent to bhiyyoso). It would then correspond to seyyathā (=sad+yathā, cp. sayathā, sace, taŋyathā). See refs. under yebhuyyena. -- The expression yevāpanaka is an adj. formn from the phrase ye--vā--pana (=yaŋ vā pana "whatever else there is"), i. e. belonging to something of the same kind, i. e. corresponding, reciprocal, as far as concerned, respective. (See s. v.) -- In adv. use it often corresponds to E. as; see e. g. yad--icchakaŋ, yad--idaŋ (under II.2 b; II.4 b.).

II. Meaning: "which," in correspondence to a following demonstr. pron. (ta°); whichever (generalizing); nt. what, whatever. In immediate combn with the demonstr. pron. it is qualifying and specifying the person, thing or subject in discussion or question (see below 4).

1. Regular use as correl. pron., when ya° (+noun) is followed by ta° (+noun). Sometimes (in poetry) the reverse is the case, e. g. at It 84 where ta° (m. sa) is elliptically omitted: atthaŋ na jānāti yaŋ lobho sahate naraŋ "he does not know good, whom greed overcomes." -- Otherwise regular, e. g.: yassa jātarūparajataŋ kappati pañca pi tassa kāmaguṇā kappanti S IV.326. In a generalizing sense (cp. below II.3): yo vā so vā "der erste beste," some or other, whoever, any J IV.38; V.362; yaŋ vā taŋ vā karotu let her do whatever she likes VvA 208; yasmiŋ vā tasmiŋ vā on every occasion S I.160 na yo vā so vā yakkho not this or that yakkha i. e. not any (ordinary) kind of Yakkha (but Inda) DA I.264. -- The same use (ordinary correlative) applies to the nt. forms yaŋ & yad in correl. to taŋ and tad. (See sep. under II. 2.)

2. Use of nt. forms. -- (a) nt. yaŋ (a) as pronoun: S III.44 (yaŋ dukkhaŋ . . . tad anattā); It 78 (yañ c'aññaŋ whatever else); VbhA 54 (yaŋ labbhati yañ ca na labbhati taŋ sabbaŋ pucchitvā). See also under 3 a (yaŋ kiñci, yaŋ yaŋ). -- (b) as adj. adv.: yaŋmukha facing what, turned where (?) J V.475 (but C. reads & expls sammukha!); yaŋ--vipāka having what or which kind of fruit D II.209. yaŋ vā . . . yaŋ vā whether . . . or S II.179; yaŋ no . . . na tv'eva neither . . . nor S II.179--180. -- yaŋ with pot.: "so that," that (corresp. to Lat. ut consecutivum) S III.41 (yaŋ rūpe anatt'ânupassī vihareyya). J V.339 (n'esa dhammo yaŋ taŋ jahe that I should leave you). -- In the function of other conjunctions e. g. as temporal= when, since, after: J IV.319 (yaŋ maŋ Suruci--m--ānayi that, or since, S. married me). As conditional or causal =if, even if, because: Vin I.276 (yaŋ te sakkā . . . arogaŋ kātuŋ, taŋ karohi if it is possible . . . do it; or may be taken in sense of "in whatever way you can do it, do"); J III.206=IV.4 (yaŋ me sirasmiŋ ūhacca cakkaŋ bhamati matthake=because; C.: yena pāpena). -- (c) as adv. deictive "so," in combn with var. other (emphatic) particles as e. g. yaŋ nūna used in an exhortative sense "well, now"; or "rather, let me"; or "so

now," always in phrase yaŋ nūn'âhaŋ "now then let me" (do this or that) very freq., either with foll. pot., e. g. "y. n. âhaŋ araññaŋ paviseyyaŋ" DhA II.91. "y. n. â. katakammaŋ puccheyyaŋ" VvA 132; dasseyyaŋ VvA 138; pabbajjeyyaŋ M II.55; āneyyaŋ DhA I.46, vihareyyaŋ ibid. 56; etc. cp. J I.14, 150, 255; III.393; DhA I.91; PvA 5 (avassayo bhaveyyaŋ). -- Similarly yañ hi "well then, now then" (with Pot.) S II.210, 221 (taŋ vadeyya). Cp. yagghe. yañ ca & yañ ce [Sk. yac ca, or cet, ca here=ce see ca. & cp. sace=sa+ce] (rather) than that: yañ ca Th 2, 80; J I.210; yañce (with Pot.) S I.176; It 43; Th 1, 666. sangāme me mataŋ seyyo yañ ce jīve parājito (than that I live vanquished) Sn 440 (cp. the intricate expln at SnA 390); similarly J IV.495: me maraṇaŋ seyyo yañ ce jīve tayā vinā. -- (b) nt. yad: (a) as pron in regular relative use e. g. S III.44 (yad aniccaŋ taŋ dukkhaŋ); It 59 (yad eva diṭṭhaŋ tad ev'âhaŋ vadāmi). (b) as adv., e. g. yad--agge (loc.) from what on, i. e. from which time, since what time D I.152 (=mūladivasato paṭṭhāya yaŋ divasaŋ aggaŋ patvā DA I.311); Vv 8433 (=yato paṭṭhāya VvA 344). Also as yad--aggena (instr.) Vin II.257 (y. Mahāpajāpati--gotamiyā aṭṭha garudhammā paṭiggahitā tad eva sā upasampannā); VbhA 387. -- yad -- atthaŋ for what, why Th 2, 163. yad--atthiya as much as necessary, as required, sufficient, proper Th 1, 12; 1274 ("which, for the goal desirous, he led" trsl.; refers to brahmacariyaŋ). The same verse occurs at Sn 354. The latter passage is mentioned in P.D. under atthiya with meaning "on account of what" (cp. kim--atthiyaŋ S III.189). The Sn passage is not expld in SnA. -- yad--icchakaŋ whatever is pleasant, i. e. according to liking, as he pleases A III.28; Pug 11, 12; J I.141 (y. bhutta eaten heartily); Vism 154 (+yavadicchaka); VvA 341. Cp. yen'icchakaŋ below II. 5. -- yad--icchita see under yathā--icchita! -- yadidaŋ: see below II. 4 b.

3. Generalizing (or distributive) use of ya: There are two modes of generalization, viz. (a) by repeating ya°: yassa yass'eva sālassa mūle tiṭṭhasi, so so muñcati pupphāni; "at the foot of whichever tree you stand, he (in all cases concerned) sheds flowers" Vv 393; yaŋ yaŋ hi manaso piyaŋ "whatever is pleasant to the senses" Pv II.118; yaŋ yaŋ passati taŋ taŋ pucchati "whomsoever he sees, him he asks" J III.155; yassaŋ yassaŋ disāyaŋ viharati, sakasmiŋ yeva vijite viharati" in whichever region he lives, he lives in his own realm" A III.151; yo yo yaŋ yaŋ icchati tassa tassa adāsi "whatever anybody wished he gave to him" PvA 113; yaŋ yaŋ padesaŋ bhajati tattha tatth'eva assa lābhasakkāro nibbattati "whichever region he visits, there (in each) will he have success" DhA II.82. -- (b) by combination with ko--ci (cp. the identical Lat. qui--cun--que): yassa kassaci rāgo pahīno ayaŋ vuccati . . . "the lust of whosoever is abandoned he is called so & so" It 56. yāni kānici vatthūni . . . sabbāni tāni . . . It 19; ye keci ārabbha "with ref. to whosoever" PvA 17; yaŋ kiñci whatever Pv I.41.

4. Dependent & elliptic use of ya (with pron. demonstr.). This represents a sort of deictic (emphatic) use, with ref. to what is coming next or what forms the necessary compliment to what is just being said. Thus it introduces a general truth or definition, as we would say "just this, namely, i. e.," or Ger. "so wie, und zwar." -- (a) The usual combns are those of ya+sa (nt. taŋ) and of ya+ayaŋ (nt. idaŋ), but such with amu (nt. aduŋ) also occur: yaŋ aduŋ khettaŋ aggaŋ evam eva mayhaŋ bhikkhu--bhikkhuniyo "as there is one field which is the best, thus to me the bh. & bhikkhunīs" S IV.315. Cp. the foll.: ya+sa e. g. at M. I.366 (yo so puriso paṭhamaŋ rukkhaŋ ārūḷho sace so na khippam eva oroheyya "just that man, who climbed up the tree first, if he does not come down very quickly"); J II.159 (yena tena upāyena with every possible means); Pv I.91 (yā tā [so read for yā ca!] "just she over there; who as such, i. e. such as she is"); cp. also the foll.: yā sā sīmā . . . taŋ sīmaŋ Vin I.109; ye te dhammā ādikalyāṇā etc. . . . sātthaŋ brahmacariyaŋ abhivadanti tathā rūpā 'ssa dhammā honti . . . M III.11; yāni etāni yānāni (just) these DhA IV.6. --ya+ayaŋ e. g. at M I.258 (yv'āyaŋ vado vedeyyo tatra tatra . . . vipākaŋ paṭisaŋvedeti); It 35=93 (nibbāpenti moh'aggiŋ paññāya yā 'yaŋ nibbedha--gāminī: "as it is also penetrating, which as such, or in this quality, or as we know, is penetrating"); Vin IV.134 (ye 'me antarāyikā dhammā vuttā . . . te paṭisevato n'âlaŋ antarāyāya "just those which, or whichever"). Th 1, 124 (panko ti hi naŋ avedayuŋ yâyaŋ vandanapūjanā; here=yā ayaŋ); Dh 56 (appamatto ayaŋ gandho yâyaŋ tagara--candanī; here=yo ayaŋ); M II.220 (yaŋ idaŋ kammaŋ . . . taŋ). -- (b) nt. yadidaŋ lit. "as that," which is this (i. e. the following), may be translated by "viz.," that is, "i. e." in other words, so to speak, just this, "I mean"; e. g. kāmānaŋ etaŋ nissaraṇaŋ yad idaŋ nekkhammaŋ "there is an escape from the lusts, viz. lustlessness"; or: "this is the abandoning of lusts, in other words lustlessness" It 61; dve dānāni āmisa° dhamm°, etad aggaŋ imesaŋ yad idaŋ dhamma° "this is the best of them, I mean dh--d." It 98=100; supaṭipanno sāvaka--sangho, y. i. cattāri purisa--yugāni etc. M I.37. Instead of yadidaŋ we also find yāvañ c'idaŋ. See also examples given under yāvatā.

5. Cases used adverbially: Either locally or modally; with regards to the local adverbs it is to be remarked that their connotation is fluctuating, inasmuch as direction and place (where) are not always distinguished (cp. E. where both meanings=where & where--to), but must be guessed from the context. (a) instr. yena: (local) where (i. e. at which place) D I.71 (yena yena wherever), 220 (yattha yena yahiŋ=whence, where, whither; not with trsln Dial. I. 281: where, why, whence!), 238 (id.); yenatena where (he was) --there (he went) D I.88, 106, 112 & passim; cp. D II.85 (yena âvasath'âgāraŋ ten' upasankami); A II.33 (yena vā tena vā here & there or "hither & thither"). --(modal) Dh 326 (yen'icchakaŋ II. 2 b.); Pv I.112

(kiŋ akattha pāpaŋ yena pivātha lohitaŋ: so that).--loc. yahiŋ where (or whither) Vv 8429 (yahiŋ yahiŋ gacchati tahiŋ tahiŋ modati); & yasmiŋ: yasmiŋ vā tasmiŋ vā on every occasion S I.160. -- abl. yasmā (only modal) because A I.260; It 37 (corresp. to tasmā). On yasmā--t--iha see Geiger, P.Gr. 735.

Yakana (nt.) [fr. gen. yaknaḥ or sec. stem yakan-- of Vedic yakṛt; cp. Av. yākars; Gr. Qpar, Lat. jecur. In formation cp. P. chakana fr. Ved. śakṛt.] the liver Kh III.; M I.57, 421; D II.293; A V.109; Miln 26; Vism 257, 356; VbhA 60, 240. The old n--stem is to be seen in cpd. yaka--peḷa (q. v.).

Yaka--peḷa [see peḷa] the lump of the liver Sn 195 (=yakana--piṇḍa SnA 247)=J I.146. Dines Andersen suggests: "Could y.--p. possibly be an old error for sakapeḷa, cp. Sk. śaka--piṇḍa & śakṛt--piṇḍa?" Cp. paṭala (ref. Vism 257).

Ya--kāra [ya+kāra] 1. the letter (or sound) y: J I.430 (padasandhikara); III.433 (vyañjana -- sandhi -- vasena gahita). -- 2. the letter (or syllable) ya: J V.427 (nipāta--matta). It is referred to at Vin IV.7 as an ending implying ridiculing or insult, together with the ending °bha. The Cy. means words like dāsiya, gumbiya, bālya etc. where --ya either denotes descendency or property, or stands for --ka as diminutive (i. e. (disparaging) ending. The same applies to °bha. Here at Vin IV.7 this way of calling a person by means of adding --ya-- or --bha to his name (cp. E. --y in kid> kiddy etc.) is grouped with a series of other terms of insult (hīnā akkosā).

Yakkha [Vedic yakṣa, quick ray of light, but also "ghost"; fr. yaks to move quickly; perhaps: swift creatures, changing their abode quickly and at will. -- The customary (popular) etym. of Pali Commentators is y. as quâsi grd. of yaj, to sacrifice, thus: a being to whom a sacrifice (of expiation or propitiation) is given. See e. g. VvA 224: yajanti tattha baliŋ upaharantī ti yakkhā; or VvA 333: pūjanīya--bhavato yakkho ti vuccati. -- The term yakṣa as attendants of Kubera occurs already in the Upanishads.] 1. name of certain non--human beings, as spirits, ogres, dryads, ghosts, spooks. Their usual epithet and category of being is amanussa, i. e. not a human being (but not a sublime god either); a being half deified and of great power as regards influencing people (partly helping, partly hurting). They range in appearance immediately above the Petas; many "successful" or happy Petas are in fact Yakkhas (see also below). They correspond to our "genii" or fairies of the fairy--tales and show all their qualities. In many respects they correspond to the Vedic Piśācas, though different in many others, and of diff. origin. Historically they are remnants of an ancient demonology and of considerable folkloristic interest, as in them old animistic beliefs are incorporated and as they represent creatures of the wilds and forests, some of them based on ethnological features. See on term e. g. Dial. III.188; on their history and identity Stede, Gespenstergeschichten des Peta Vatthu chap. v.; pp. 39--44. -- They are sometimes called devatā: S I.205; or devaputtā: PvA 113, 139. A female Yakkha is called yakkhinī (q. v.).

2. Their usual capacity is one of kindness to men (cp. Ger. Rūbezahl). They are also interested in the spiritual welfare of those humans with whom they come into contact, and are something like "tutelary genii" or even "angels" (i. e. messengers from another world) who will save prospective sinners from doing evil (cp. Pv IV.1). They also act as guides in the "inferno": Pv IV.11, cp. IV.3. A somewhat dangerous "Mentor" is represented at D I.95, where the y. Vajirapāṇī threatens to slay Ambaṭṭha with an iron hammer, if he does not answer the Bhagavā. He is represented as hovering in the air; Bdhgh. (DA I.264) says on this: na yo vā so vā yakkho, Sakko devarājā ti veditabbo: it is to be understood not as this or that y., but as Sakka the king of devas. -- Whole cities stand under the protection of, or are inhabited by yakkhas; D II.147 (ākiṇṇa--yakkha full of y.; thus Āḷakamandā may here mean all kinds of supra--mundane beings), cp. Lankā (Ceylon) as inhabited by y.: Mhvs 7, 33. -- Often, however, they are cruel and dangerous. The female yakkhas seem on the whole more fearful and evilnatured than the male (see under yakkhinī). They eat flesh and blood: J IV.549; devour even men: D II.346; J II.15--17, or corpses: J I.265; mentioned under the 5 ādīnavā (dangers) at A III.256. A yakkha wants to kill Sāriputta: Ud 4.

3. Var. classes of y. are enumd at D II.256, 257; in a progressive order they rank between manussa and gandhabba at A II.38; they are mentioned with devas, rakkhasas, dānavas, gandhabbas, kinnaras and mah'oragas at J V.420. According to VvA 333 Sakka, the 4 great kings (lokapālā), the followers of Vessavaṇa (alias Yama, the yakkhas proper) and men (see below 7) go by the name of yakkha. -- Sakka, the king of the devas, is often named yakkha: J IV.4; DA I.264. Some are spirits of trees (rukkha--devatā): J III.309 345; Pv I.9; II.9; PvA 5; are also called bhumma--devā (earthly deities) PvA 45, 55. Their cult seems to originate primarily from the woods (thus in trees: Pv II.9; IV.3), and secondarily from the legends of sea--faring merchants (cp. the story of the flyingDutchman). To the latter origin point the original descriptions of a Vimāna or fairy--palace, which is due to a sort of mirage. These are usually found in or at the sea, or in the neighbourhood of silent lakes,

where the sense of hauntedness has given rise to the fear of demons or supernatural witchcraft. Cp. the entrances to a Vimāna by means of a dried--up river bed (Pv I.9; II.12) and the many descriptions of the Vimānas in the Lake--districts of the Himavant in Vv. (See Stede, Peta Vatthu trsln p. 104 sq.)

4. Their names too give us a clue as to their origin and function. These are taken from (a) their bodily appearance, which possesses many of the attributes of Petas, e. g. Khara "Rough--skin" or "Shaggy" Sn p. 48 (=khara--samphassaŋ cammaŋ SnA 302), also as Khara--loma "Rough--hair" Vism 208; Khara--dāṭhika "Rough--tooth" J I.31. Citta "Speckled" Mhvs 9, 22; 10, 4; also as Citta--rājā J II.372; Mhvs 10, 84. Silesa--loma "Sticky--hair" J I.273. Sūci--loma "Needlehair" Sn p. 47, 48; S I.207; Vism 208; SnA 302. --(b) places of inhabitance, attributes of their realm, animals and plants, e. g. Ajakalāpaka "Goat--bundle" Ud 1. Āḷavaka "Forest--dweller" J IV.180; VI.329; Mhvs 30, 84: Vism 208. Uppala "Lotus" DhA IV.209. Kakudha "K.--tree" (Terminalia arjuna) S I.54. Kumbhīra "Crocodile" J VI.272. Gumbiya either "One of a troop" (soldier of Yama) or "Thicket--er" (fr. gumba thicket) J III.200, 201. Disāmukha "Skyfacer" DhA IV.209. Yamamoli "Yamachignon" DhA IV.208. Vajira "Thunderbolt" DhA IV.209; alias Vajira--pāṇī D I.95, or Vajira--bāhu DhA IV.209. Sātāgira "Pleasant--mount" D II.256; Sn 153; J IV.314; VI.440. Serīsaka "Acacia--dweller" VvA 341 (the messenger of Vessavaṇa). -- (c) qualities of character, e. g. Adhamma
"Unrighteous" Miln 202 (formerly Devadatta). Katattha "Well--wisher" DhA IV.209. Dhamma "Righteous" Miln 202 (=Bodhisatta). Puṇṇaka "Full(--moon?)" J VI.255 sq. (a leader of soldiers, nephew of Vessavaṇa). Māra the "Tempter" Sn 449; S I.122; M I.338. Sakata "Waggon--load" (of riches) DhA IV.209 -- (d) embodiments of former persons, e. g. Janavasabha "Lord of men" D II.205. Dīgha M I.210. Naradeva J VI.383, 387. Paṇḍaka "Eunuch" Mhvs 12, 21. Sīvaka S I.241=Vin II.156. Serī "Self--willed" S I.57. -- Cp. the similar names of yakkhinīs.

5. They stand in a close relationship to and under the authority of Vessavaṇa (Kuvera), one of the 4 lokapālas. They are often the direct servants (messengers) of Yama himself, the Lord of the Underworld (and the Peta--realm especially). Cp. D II.257; III.194 sq.; J IV.492 (yakkhinī fetches water for Vessavaṇa); VI.255 sq. (Puṇṇaka, the nephew of V.); VvA 341 (Serīsaka, his messenger). In relation to Yama: dve yakkhā Yamassa dūtā Vv 522; cp. Np. Yamamolī DhA IV.208. -- In harmony with tradition they share the rôle of their master Kuvera as lord of riches (cp. Pv II.922) and are the keepers (and liberal spenders) of underground riches, hidden treasures etc., with which they delight men: see e. g. the frame story to Pv II.11 (PvA 145), and to IV.12 (PvA 274). They enjoy every kind of splendour & enjoyment, hence their attribute kāma--kāmin Pv I.33. Hence they possess supernatural powers, can transfer themselves to any place with their palaces and work miracles; a frequent attribute of theirs is mah'iddhika (Pv II.910; J VI.118). Their appearance is splendid, as a result of former merit: cp. Pv I.2; I.9; II.11; IV.317. At the same time they are possessed of odd qualities (as result of former demerit); they are shy, and afraid of palmyra leaf & iron: J IV.492; their eyes are red & do not wink: J V. 34; VI.336, 337. -- Their abode is their self--created palace (Vimāna), which is anywhere in the air, or in trees etc. (see under vimāna). Sometimes we find a communion of yakkhas grouped in a town, e. g. Āḷakamandā D II.147; Sirīsa--vatthu (in Ceylon) Mhvs 7, 32.

6. Their essential human character is evident also from their attitude towards the "Dhamma." In this respect many of them are "fallen angels" and take up the word of the Buddha, thus being converted and able to rise to a higher sphere of existence in saŋsāra. Cp. D III.194, 195; J II.17; VvA 333; Pv II.810 (where "yakkha" is expld by Dhpāla as "pet--attabhāvato cuto (so read for mato!) yakkho ataŋ jāto dev--attabhāvaŋ patto" PvA 110); SnA 301 (both Sūciloma & Khara converted). -- See in general also the foll. passages: Sn 153, 179, 273, 449; S I.206--15; A I.160; Vism 366 (in simile); Miln 23.

7. Exceptionally the term "yakkha" is used as a philosophical term denoting the "individual soul" [cp. similar Vedic meaning "das lebendige Ding" (B.R.) at several AV. passages]; hence probably the old phrase: ettāvatā yakkhassa suddhi (purification of heart) Sn 478, quoted VvA 333 (ettāvat'aggaŋ no vadanti h'eke yakkhassa sudhiŋ idha paṇḍitāse). Sn 875 (cp. Nd1 282: yakkha=satta, nara, puggala, manussa).

--ânubhāva the potency of a yakkha J I.240. --āviṭṭha possessed by a y. J VI.586. --iddhi (yakkh°) magic power of a y. PvA 117, 241. --gaṇa the multitude of ys. J VI.287. --gaha=following DhA III.362. --gāha "yakkha--grip," being seized by a y. S I.208; PvA 144. --ṭṭhāna the dwelling--place of a y. --dāsī "a female temple slave," or perhaps "possessed by a demon" (?) J VI.501 (v. l. BB devatā--paviṭṭhā cp. p. 586: yakkh'āviṭṭhā.) --nagara city of ys. J II.127 (=Sirīsavatthu); cp. pisāca--nagara. --pura id. Mhvs 7.32. --bhavana the realm or abode of the y. Nd1 448. --bhūta a yakkha--being, a ghost Pv III.52 (=pisāca--bhūta vā yakkha--bh. vā PvA 198); IV.135. --mahiddhi=°iddhi; Pv IV.154. --yoni the y.--world, realm of the y. SnA 301. --samāgama meeting of the y. PvA 55 (where also devaputtā join). --sūkara a y. in the form of a pig VbhA 494. --senā army of ys. D III.194; SnA 209. --senāpati chief--commander of the yakkha--army J IV.478; SnA 197.

Yakkhatta (nt.) [fr. yakkha] condition of a higher demon or yakkha D II.57; A II.39; PvA 117.

Yakkhinī (f.) [fr. yakkha, perhaps corresponding directly to Vedic yakṣiṇī, f. of yakṣin; adj. persecuting, taking vengeance, appld to Varuṇa at RV. VII.884] a female yakkha, a vampire. Their character is usually fierce & full of spite & vengeance, addicted to man-- & beastmurder (cp. yakkha 2). They are very much like Petīs in habits. With their names cp. those of the yakkhas, as enumd under yakkha 4. -- Vin III.37; IV.20 (where sexual intercourse with y. is forbidden to the bhikkhus); S I.209 (Piyankara--mātā); J I.240 (as a goat), 395 sq.; II.127; III.511; V.21 (eating a baby), 209 (eaten by a y.); VI.336 (desirous of eating a child); Vism 121 (singing), 382 (four: Piyankara--mātā, Uttaramātā, Phussa--mittā, Dhammaguttā), 665 (in simile); Mhvs 7, 11 (Kuvaṇṇā, i. e. bad--coloured); 10, 53 (Cetiyā); 12, 21 (Hāritā "Charming" or fr. harita "green" (?)); DhA I.47; II.35, 36 (a y. in the form of a cow, eating 4 people in successive births). Note. A by--form of yakkhinī is yakkhī.
  --bhāva the state of being a yakkhinī J I.240; II.128 (yakkhini°).

Yakkhī (f.) [direct formation fr. yakkha, like petī fr. peta; form older than yakkhinī (?)]=yakkhinī S I.11; Vin III.121; IV.20; J IV.492; Mhvs 7, 26.

Yagghe (indecl.) [similar in formation & meaning to tagghe (q. v.). It is yaŋ (yad)+gha, the latter in a Māgadhised form ghe, whereas taggha (=tad+gha) only occurs as such] hortative part, used in addressing a (superior) person in the voc., followed by Pot. of jānāti, either 2nd jāneyyāsi, or 3rd sg. jāneyya; to be trsld somewhat like "look here, don't you know," surely, you ought to know; now then; similarly to part. yaŋ nu, yaŋ nūna & yaŋ hi. The part. is found in the language of the Nikāyas only, thus indicating part of the oldest & original dialect. E. g.: y. bhante jāneyyāsi Vin I.237; yagghe deva jāneyyāsi yo te puriso dāso . . . so . . . pabbajito do you know, Oh king D I.60 (trsl.: "if it please your majesty, do you know . . ."; DA I.169 expls as "codan'at<11>the nipāto"); y. ayye jāneyyāsi M II.62; mahārāja j. M II.71; id. S I.101; y. bhavan jāneyya S I.180. -- The passage M II.157 is somewhat doubtful where we find y. with the ind. and in var. forms (see v. l.) of yagghi & taggha: "jānanti pana bhonto yagghe . . .," with reply "na jānāma yagghe . . ." Perhaps the reading taggha would be preferable.

cp. Vedic yajati, yajus, Yajur--veda. To Av. yazaitē to sacrifice, Gr. a(/zomai to revere, worship. On etym. cp. also Walde, Lat. Wtb. s. v. aestimo. -- The Dhtp (62) defines root by "deva--pūjā, sangati--karaṇa, dānesu," i. e. "said of deva--worship, of assembling, and of gifts." Similarly Dhtm 79] to sacrifice, to make an offering (yaññaŋ); to give alms or gifts -- In the P. literature it refers (with yañña, sacrifice) either (when critical) to the Brahmanic rites of sacrificing to the gods according to the rules initiated in the Vedas & Vedic literature; or (when dogmatical) to the giving of alms to the bhikkhu. In the latter sense it implies liberal donation of all the necessities of a bhikkhu (see enumd under yañña). The latter use is by far the more frequent. -- The construction is with the acc. of
the deity honoured and the instr. of the gift. -- Pres. yajati D I.139; A I.168; II.43, 44; Sn 505, 509; DA I.160. -- ppr. yajanto D I.52; M I.404; Miln 21; gen. pl. yajataŋ Sn 569 (=Vin I.246, where reading is jayataŋ). -- ppr. med. yajamāna D I.138 (mahayaññaŋ); Sn 506; S I.233; J VI.502, 505. -- imper. 3rd sg. yajatu DA I.297; med. yajataŋ D I.138 (=detu bhavaŋ DA I.300). 2nd sg. yajāhi J III.519; PvA 280, and perhaps at Pv II.16 (for T. yāhi). 2nd med. yajassu Sn 302, 506; J V.488 (yaññaŋ), 490 (id.) -- Pot. 1st sg. yajeyyaŋ D I.134; 3rd pl. yajeyyuŋ J VI.211, 215; 3rd sg. med. yajetha Dh 106 (māse māse sahassena yo y.=dānaŋ dadeyya DhA II.231), 108; It 98; A II.43; Sn 463. -- Fut. 2nd sg. yajissasi J III.515; 1st sg. yajissāmi J VI.527 (pantha--sakuṇaŋ tuyhaŋ maŋsena); 3rd pl. yajissanti J IV.184; 1st pl. yajissāma J VI.132. <-> aor. 1st sg. yajiŋ Th 1, 341; 3rd sg. ayajī It 102; yaji Miln 219, 221. -- inf. yajituŋ Miln 220; yiṭṭhuŋ D I.138 (yiṭṭhu--kāma wishing to sacrifice), and yaṭṭhuŋ in °kāma D II.244; Sn 461. -- ger. yajitvā D I.143; A II.44; Sn 509; J VI.137 (puttehi), 202; Pv II.956 (datvā+, i. e. spending liberally; cp. PvA 136); yajitvāna Sn 303, 979. -- grd. yajitabba J VI.133 (sabbacatukkena). -- pp. yajita & yiṭṭha.
-- Caus. I. yājeti; Caus. II. yajāpeti (q. v.).

Yajana (nt.) [late formation fr. yaj, yajati, for the earlier yañña] the act of sacrificing J III.518; VI.133; Cp. I. 72; Vism 224; PvA 135.

Yajanaka (adj.) [fr. yajana] one who sacrifices J VI.133.

Yajāpeti [Caus. II. of yajati] to cause a sacrifice to be held A I.168 (yajati+).

Yajita [pp. of yajati] sacrificed Miln 219; J IV.19.

Yajubbeda [fr. Vedic yajus the sacrificial formula,+veda] the Yajurveda, the 2nd of the Vedas, dealing with sacrifice Miln 178; DA I.247; SnA 447. As yajuveda at Dpvs V.62, where the 3 Vedas are enumd as iruveda, yaju° and sāma°.

Yañña [Vedic yajña, fr. yaj: see yajati. The metric reading in the Veda is sometimes yajana, which we are inclined to look upon as not being the source of the P. yajana] 1. a brahmanic sacrifice. -- 2. almsgiving, charity, a gift to the Sangha or a bhikkhu. The brahmanic ritual of Vedic times has been given a changed and deeper meaning. Buddhism has discarded the outward and cruel form and has widened its sphere by changing its participant, its object as well as the means and ways of "offering," so that the yañña now consists entirely in a worthy application of a worthy gift to a worthy applicant. Thus the direct and as it were self--understood definition of yañña is at Nd2 523 given with "yañño vuccati deyyadhammo," and as this the 14 constituents of the latter are enumd; consisting of the 4 paccayas, and of anna, pāna, vattha, yāna, mālā, gandhā, vilepana, seyya, avasatha, padīpeyya. Cp. Nd1 373. -- The term parikkhāra, which refers to the requisites of the bhikkhu as well (see DA I.204--207), is also used in the meaning of "accessory instrument" concerning the brahmanic sacrifice: see D I.129 sq., 137 sq. They are there given as 16 parikkhāras, as follows: (4) cattāro anumati--pakkhā viz. the 4 groups khattiyas, ministers, brahmans and householders, as colleagues by consent; (8) aṭṭhangāni of a king--sacrificer; (4) cattār'angāni of a purohita. <-> The term mahāyañña refers to the brahmanic ritual (so at M II.204; DhsA 145, cp. Expositor 193); its equivalent in Buddhist literature is mahādāna, for which yañña is also used at Pv II.950 (cp. PvA 134). <-> The Jātakas are full of passages referring to the ineffectiveness and cruelty of the Brahmanic sacrifice, e. g. J III.518 sq.; VI.211 sq., & cp. Fick, Sociale Gliederung, p. 146 sq. One special kind of sacrifice is the sabba--catukkayañña or the sacrifice of tetrads, where four of each kind of gifts, as elephants, horses, bulls, and even men were offered: J I.335; III.44, 45; PvA 280. The number 4 here has the meaning of evenness, completeness, or harmony, as we find it freq., in the notion of the square with ref. to Vimānas & lotus ponds (in J., Vv & Pv etc.); often also implying awfulness & magic, as attached e. g. to cross--roads. Cp. the Ep. of niraya (Purgatory) "catu--dvāra" (esp. at Pv I.10). See cpds. of catur. -- It may also refer to the 4 quarters of the sky, as belonging to the 4 Guardians of the World (lokapālā) who were specially worth offering to, as their influence was demonic (cp. Pv I.4).
The prevailing meaning of yañña in the Suttapiṭaka is that of "gift, oblation to the bhikkhu, almsgiving. " Cp. Sn 295, 461, 484, 1043. At Vv 3426 the epithets "su--dinna, su--huta, su--yiṭṭha" are attributed to dāna. -- The 3 constituents which occur under dāna & deyyadhamma as the gift, the giver and the recipient of the gift (i. e. the Sangha: cp. opening stanza Pv I1) are similarly enumd under yañña (or yaññapatha) as "ye yaññaŋ (viz. cīvaraŋ etc.) esanti" those who wish for a gift, "ye yaññaŋ abhisankharonti" those who get it ready, and "ye yaññaŋ denti" those who give it, at Nd2 70 (under appamatta). Similarly we find the threefold division of "yañña" (=cīvara etc.), "yaññayājaka" (=khattiyā, brāhmaṇā etc., including all 8 classes of men: see Nd2 p. 129 s. v. khattiya, quoted under janab), and "dakkhiṇeyya" (the recipient of the gift, viz. samaṇa--brāhmaṇā, kapaṇ'addhikā vanibbakā, yācakā) at Nd2 449b (under puthū). -- Cp. the foll. (mixed) passages: D I.97, 128--144 (brahmanic criticised); II.353, 354 (profitable and unprofitable, criticised); M I.82 (brahm.); S I.76, 160; II.42 sq., 63, 207; III.337; IV.41; A I.166; II.43 (nirārambhaŋ yaññaŋ upasankamanti arahanto, cp. DhsA 145); Sn 308 (brahm.), 568 (aggihutta--mukhā yaññā: the sacrifices to Agni are the best; brahm.); Th 1, 341; J I.83, 343; III.517 (°ŋ yajati; brahm.); IV.66; V.491, 492; VI.200 (yañña--kāraka--brāhmaṇa), 211 sq.; DA I.267; DhA II.6.
--âgâra a hall for sacrifices Pug 56 (=yañña--sālā PugA 233). --āvāṭa the sacrificial pit D I.142, 148; J I.335; III.45, 517; VI.215 (where reading yaññavāṭa, cp. yaññavāṭaka at Cp. I.72). It has been suggested by Kern, Toev, s. v., and it seems more to the sense, to read yañña--vāṭa for yañn'āvāṭa, i. e. enclosed place for sacrifice. Thus at all passages for °āvāṭa. --kāla a suitable (or the proper) time for sacrifice D I.137; Sn 458, 482; DA I.297. --upanīta one who has been brought to the sacrifice S I.168 (trsl. K.S. 211 not quite to the point: "the oblation is brought." Reading is uncertain; v. l. °opanīta which may be read as opavīta "wearing the sacrificial cord": see foll.). --opavīta (?) [see upavīta] in phrase yaññ'opavīta--kaṇṭhā "having the (sacrificial, i. e.) alms--cord wound round their necks" SnA 92 (v. l. BB yaññ--opacita--kammā). Cp. yañña--suttaka. --patha [cp. patha2] (way of) sacrificing, sacrifice Sn 1045; Nd2 524 (yañño y'eva vuccati yañña--patho); J VI.212, 215. --vaṇṇa praise of sacrifice J VI.200. --vidhāna the arrangement or celebration of a sacrifice J VI.202. --sampadā success of the sacrifice D I.128 sq. (in its threefold mode), 134, 143, 144; Sn 505, 509. --sāmin lord or giver of a sacrifice D I.143. --suttaka "sacrificial string," i. e. alms--cord (the sign of a mendicant) DhA II.59. Cp. above: °opavīta.

Yaññatā (f.) [abstr. fr. yañña] "sacrificiality," the function or ceremony of a sacrifice J VI.202 (=yañña--vidhāna C.).

Yaṭṭhi (f.) [cp. Vedic yaṣṭi. Another Pali form is laṭṭhi] 1. a staff, stick, pole M III.133 (tomara° goad); S I.115 (pācana° driving stick, goad); Miln 2; DhA III.140 (kattara° a mendicant's staff); PvA 241; VbhA 241 (yantacakka°); Mhvs 11, 10 (veḷu° a bamboo pole). <->
2. a stem, stalk (of a plant), cane in ucchu° sugarstick, sugar--cane DhA III.315 (=ucchu--khaṇḍika at Vv 3326); IV.199. -- 3. a measure of length (=7 ratanas) VbhA 343.
 --koṭi the end of the stick or staff DhA I.Q5. --madhukā ("cane--sweetness") liquorice Mhvs 32, 46. --luddaka "stick--hunter" at J IV.392 means a hunter with a lasso.

Yata [pp. of yam] held, checked, controlled, restrained, careful S II.15, 50; Sn 78, 220, 1079 (=yatta, paṭiyatta, gutta etc. Nd2 525); J VI.294 (C. appamatta; Kern, Toev. s. v. proposes reading yatta for yata Vism 201 (?). Esp. in two phrases: yat--atta (yata+attan) selfcontrolled, one whose heart is kept down D I.57 (cp. Dial. I.75); Sn 216, 490, 723; DA I.168. --yata--cārin living in self--restraint, living or behaving carefully Sn 971 (=yatta paṭiyatta gutta etc. Nd1 498); Miln 300 (+samāhita--citta, where Kern, Toev. s. v. proposes to read yatta--cārin for yata°). A similar passage at Th 1, 981 reads yathā--cārin (q. v. for further expln). <-> Cp. saŋyata & see also yatta.

Yatati1 [yat, given by Dhtp 121 in meaning "yatana," by Dhtm 175 as "paṭiyatana"] to exert oneself, strive, endeavour, to be cautious or careful; ppr. yataŋ It 120 (care, tiṭṭhe, acche etc.; Seidenstūcker trsls "gezügelt," thus taking it in meaning of yata). -- pp. yatta.

Yatati2

Yatati2 [unidentified, perhaps as expln of yati?] is given in meaning of "lead out" (?) at Dhtp 580 ("niyyātane") and Dhtm 813 (id.).

Yatana (nt.) [fr. yat, cp. Epic Sk. yatna] endeavour, undertaking J V.346 (C. expls samosaraṇa--ṭṭhāna?); Dhtp 121 (in expln of yatati1).

Yati [fr. yat, cp. Vedic yati leader, guide] a Buddhist monk Mhvs 5, 37 (racchāgataŋ yatiŋ); 25, 4; 30, 26 (mattikā--dāyakaŋ yatiŋ); 32, 32 (khīṇāsavassa yatino); Dāvs IV.33 (yatī); Vism 79 (vikampeti Mārassa hadayaŋ yatī); PvA 287 (instr. muni--vara--yatinā).

Yato (adv.) [the abl. case of ya°, used as conjunction, Cp. Vedic yataḥ wherefrom, by which, out of which] 1. (local) from where D I.240 (uggacchanti candima --suriyā; opp. yattha where). -- 2. (temporal) whence, since, when, from which time VvA 344 (yato paṭṭhāya). -- 3. (modal) from which, out of what cause, because, in as far as D I.36 sq. (yato . . . ettāvatā because . . . therefore); Sn p. 113 (id.) Dh 374, 390 (doubled=from whichever source). -- Freq. in two combns: yatvâdhi--karaṇaŋ (yato+adhikaraṇaŋ) because (lit. by reason of which; cp. kim--ādhikaraṇaŋ, see adhik.) D I.70; D I.113; M I.269; Dhs 1346; cp. similarly BSk. yato adhikaraṇaŋ MVastu III.52; and yato--nidānaŋ on account of which, from which (or what) reason, because M I.109; Sn 273, 869; Pv IV.161 (cp. PvA 242). -- Note. yaticchita at PvA 265 is to be read yadicchita.

Yatta [pp. of yatati1] strenuous, making an effort, watchful Nd2 525 (+paṭiyatta, in exegesis of yata); J IV.222 (+paṭiyatta); VI.294 (Kern's reading for yata; vv. ll. saŋyata & sata, thus warranting yata); Miln 373 (°payatta), 378 (id.=in keen effort). -- Note. Kern, Toev. s. v. would like to equal yatta=Sk. yatna effort.

Yattaka (adj.) [fr. yāvant, a late formation; cp. Trenckner, Notes, 80] however much, whatever, as many (in correlation with ta° or tattaka) J V.74 (=yāvant); Vism 184 (yattakaŋ ṭhānaŋ gaṇhāti . . . tattakaŋ . . .), 293 (yattakā=yāvatā); DA I.118 (yattaka . . . tattaka as long as); DhA II.50 (°ŋ kālaŋ as long), 128; VbhA 73 (yattakaŋ ṭhānaŋ . . . tattakaŋ), 391 (yattakāni kusala--cittāni . . . tesaŋ sabbesaŋ); VvA 175 (yattakāni . . . tāni as many . . . so many, i. e. whatever), 285 (yattakā āhuneyyā

nāma . . . tesu sabbesu . . .). -- instr. yattakena as adv. "because, on account of" DhA III.383, 393.

Yattha (adv.) [the regular P. form of Ved. yatra. See also P. yatra] rel. adv. of place "where," at which spot; occasionally "at which time," when; with verbs of motion="whereto." -- D I.240 (whither); Sn 79, 170 (here closely resembling yatra in meaning="so that"), 191, 313, 445, 995, 1037; Dh 87, 127 (yattha ṭhita, cp. PvA 104) 150, 171, 193, PvA 27. --yattha vā tattha vā wherever (or whenever) DhA IV.162; similarly yattha yattha wherever (he likes) A II.64. yattha kāmaŋ (cp. yathākāmaŋ in same meaning) where to one's liking, i. e. wherever Dh 35 (=yattha katthaci or yattha yattha icchati DhA I.295, 299), 326. Similarly we find yatth--icchakaŋ, almost identical (originally variant?) with yadicchakaŋ and yāvadicchakaŋ at Vism 154.

Yatra (adv.) [the (older?) reconstituted Sk. form of P. yattha, cp. Vedic yatra in which, where. The P. form is younger than the Vedic, as the P. meaning is doubtful for the V. period. It is merely a differentiation of forms to mark a special meaning in the sense of a causal conjunction, whereas yattha is adv. (of place or time) only] in which, where, since; only in phrase yatra hi nāma (in emphatic exclamations) with Fut.; "as indeed, inasmuch as, that" S II.255 (ñāṇabhūtā vata sāvakā y. h. n. savako ñassati etc.); J I.59 (dhir--atthu vata bho jātiyā y. h. n. jātassa jarā paññāyissati "woe to birth that old age is to be noticed in that which is born!"); Miln 13 (acchariyaŋ vata bho . . . y. h. n. me upajjhāyo ceto--parivitakkaŋ jānissati).

Yathā (adv.) [fr. ya°; Vedic yathā; cp. kathā, tathā] as, like, in relation to, after (the manner of). -- As prep. (with acc.): according (to some condition, norm or rule): yathā kāmaŋ (already Vedic) according to his desire, after his liking PvA 113, 136; y. kālaŋ in time, timely PvA 78; matiŋ to his own mind or intention Pv IV.167; ruciŋ to his satisfaction, amply, satisfactorily PvA 88, 126, 242; vibhavaŋ acc. to their wealth, i. e. plentifully PvA 53; sukhaŋ as they liked or pleased PvA 133. Sometimes with loc.: yathā padese "according to place," in the right place J III.391. Or instr.: y. sattiyā as much as you can DhA I.92; y. manena from his heart, sincerely, voluntarily DhA I.42. -- Also with ger. yathā haritvā according to his taking (or reward: see under cpd. °bhata) It 14 (y. h. nikkhipeyya, which Seidenstücker, not doing justice to context translates "so wie man etwas nimmt und dann wegwirft"). With foll. adj. expressing something like "as it were" and often untranslateable (see cpds.) -- As conjunction: "as if," or "so that": yathā mata like dead Dh 21; yathā na "in order that not": Vism 31 (y. sarīre ābādhaŋ na uppādeti, evaŋ tassa vinodan'atthaŋ); DhA I.311 (y. assa patitaṭṭhānaŋ na passāmi, tathā naŋ chaḍḍessāmi: so that I shall not see . . ., thus shall I throw him). -- As adv. just, as, so, even; in combn with other particles: yathā kathaŋ pana how so then, how is it then that S II.283 (cp. yathā tathaŋ under cpds.); yathā kiŋ viya somewhat like this Miln 91; yathā pana like as DhA I.158; yatha--r--iva (for yathā--iva) just as D I.90; yathā pi . . . evaŋ just as . . . so Dh 51--52. --yatha--yidaŋ (for yathā--idaŋ) positive: "as just this," "so that," "e. g.," "like," "i. e."; after negation "but" It 8, 9 (na aññaŋ . . . yathayidaŋ); Sn 1092 (tvañ ca me dīpam akkhāhi, yathayidaŋ n'âparaŋ siyā "so that there be no further ill"; cp. SnA 597). See also the enlarged forms seyyathā & seyyathīdaŋ. -- In correlation with tathā: the same . . . as, like . . . as, as . . . so; Pv I.123 (yath'āgato tathā--gato as he has come so has he gone). Often elliptically in direct juxtaposition: yathā tathā in whatever way, in such & such a manner; so and so, according to the occasion; also "correctly, truly, in reality" Sn 504 (tvaŋ h'ettha jānāsi y. t. idaŋ); PvA 199 (y. t. vyākāsi). See yathā-
tathaŋ under cpds. About phrase yathā taŋ see yathātaŋ. -- For further refs. on the use of yathā see Indexes to Saŋyutta (S VI.81 s. v. yathābhūtaŋ); Anguttara (A. VI.91 ibid.); Sutta--Nipāta (Index p. 751); & Dhammapada.

--ânudhammaŋ according to the rules (leading to enlightenment) Sn 963, cp. Nd1 481. --ânurūpa suitable, proper Mhvs 28, 42. --ânusiṭṭhaŋ in accordance with what has been taught DhA I.158. --âbhirantaŋ (adv. nt. of ppr.) to (their) heart's content, as much (or as long) as one likes Vin III.145; Sn 53; DhA I.385; VvA 181. --āraddha [=ālabdha] as much as was to be had, sufficient Vin III.160. --ârahaŋ (nt. adv.) as is fit or proper, seeming, fitful, appropriately, duly (cp. Cpd. 1111, 1182) S I.226; Sn 403; Pv II.923; PvA 78, 132 (yathā codanaŋ v. l. SS), 287; VvA 139. So to be read at all Pv & PvA passages for T. yathā rahaŋ. Very freq. in Mhvs. e. g. 3, 27; 5, 148; 7, 70; 14, 54; 20, 8; 22, 58. --âlankata dressed as he was, in full (state--) dress DhA III.79. --âvajjaŋ "as if to be blamed," i. e. (imitating) whatever is faulty, mimicry of deformities (as a forbidden pastime) D I.7 (=kāṇakuṇi--khañj'ādīnaŋ yaŋ yaŋ vajjaŋ taŋ taŋ payojetvā dassana--kīḷā DA I.86); Vin II.10. --icchitaŋ according to one's wish, as he liked, after his heart's content J I.27 (v. 188)=Bu II.179; is preferably to be read as yad--icchitaŋ at all PvA passages, e. g. PvA 3 (°ŋ dento), 110 (°ṭhāna whichever place I like), 265 (where T. has yat°). The ed. of Mhvs however reads yath° throughout; e. g. 7, 22; 22, 50. --odhi as far as the limit, final, utmost M I.37; J III.302. --odhika to (its or their) full extent, altogether, only in phrase yathodhikāni kāmāni Sn 60 (cp. Nd2 526); J III.381 (C. not quite to the point

with expln "attano odhivasena ṭhitāni," giving variant yatodhikāni, with expln "yato uparato odhi etesan ti yatodhikāni uparata--koṭṭhāsāni"); IV.487 (with better C. expln: "yena yena odhinā thitāni tena tena ṭhitān' eva jahissāmi, na kiñce avasissāmī ti attho"); V.392 (C.: "yathāṭhita--koṭṭhasāni"). --kamma<11>(ŋ) according to one's karma or action J I.57, 109; IV.1. Freq. in phrase yathā--kamm--ûpage satte (pajānāti) "(he recognises) the beings passing away (or undergoing future retribution) acc. to their deeds" D I.82; M I.482; II.21; III.178; S II.122; A IV.141, 178, 422; V.35; Sn 587; It 99; and yathā--kamm--ûpaga--ñāṇa "the knowledge of specific retribution" Vism 433 sq.; Tikp 321; VbhA 373 sq. (°catuttha). --kāmaŋ according to wish, at random (see above); ° --karaṇiya to be done or dealt with ad lib., i. e. a victim, prey S II.226; IV.91, 159; It 56. --kārin as he does It 122 (corresp. to tathāvādin). --kālaŋ according to time, in one time Mhvs 5, 180. --kkamaŋ acc. to order, in one order or succession Mhvs 4, 54; Sdhp 269. --cārin virtuous (for the usual yatacārin as indicated by C. expln yata kāyādīhi sanyati: see Brethren, p. 342!) Th 1, 981 (trsl. "Whoso according to his powers is virtuous"). --ṭhita so--being, such & such, as they are, as they were J V.392; VvA 256. --tathaŋ according to truth, true & real (corresponding to yathā tathā adv.: see above) It 122 (here as nom. sg.: as he is in one respect, so in the other, i. e. perfect); Sn 1127 (=yathā ācikkhitabbaŋ tathā ācikkhi Nd2 527); Th 1, 708 (diṭṭhe dhamme yathātathe: is reading correct? perhaps better as yathātathā, cp. trsln Brethren 292: "the truths are seen e'en as they really are"); Dpvs III.2 (so read for yathā--kathaŋ; v. l. has °tathaŋ); V.64 (pañhaŋ byākarohi yathātathaŋ). --dhamma (used as adj. & adv. °ŋ) "one according to the law," i. e. as the rule prescribes; nt. according to the rule put down. See Vin. Texts I.203; Geiger, Dhamma, p. 19, 67. <-> Vin I.135 (yo uddiseyya, yathā--dhammo kāretabbo), 168 (yo pavāreyya, y.--dhammo kāretabbo), 191 (yo māreyya y.--dh. k.); II.67 (ubho pi yathādhammaŋ kārāpetabbā), 132 (yo ajjhohareyya, y.--dhammo kāretabbo); IV.126 (yo jānaŋ (i. e. knowing) yathādhammaŋ nihat'âdhikaraṇaŋ punakammāya ukkoṭeyya, pācittiyan ti i. e. a dispute settled in proper form; with expln: y.--dhammaŋ nāma dhammena vinayena satthu sāsanena kataŋ), 144 (na tassa . . . mutti atthi yañ ca tattha āpattiŋ āpanno tañ ca yathādhammo kāretabbo, uttari c'assa moho āropetabbo). Cp. the foll. passages; as adj.: Vin I.205; II.132, 142, 263; M III.10; Miln 195; as adv.: with paṭikaroti (to atone, make amends) Vin I.173, 315; II.126; IV.19; D I.85; III.55; M III.247; S II.128, 205; A I.103, 238; II.146; IV.377; cp. yathādhammaŋ paṭigaṇhāti S I.239; A I.59, 103. At S III.171 yathādhammaŋ is used in the sense of "according to the truth, or reality," where yathā--bhūtaŋ takes its place; similarly at Th 1, 188. --dhota as if it were washed (so to speak), clean, unsoiled DhA I.196; cp. MVastu I.301 yathā--dhauta. --pasādhanaŋ according to a clear state of mind, to one's gratification Dh 249 (=attano pasād'ânurūpaŋ DhA III.359). --puggalaŋ according to the individual, individually Pv III.51 (read yathāpu°). --pūrita as full as could be, quite full J I.101. --phāsuka comfortable, pleasant DhA I.8. --balaŋ according to one's power or means DhA I.107 (v. l. °satti); Sdhp 97; Mhvs 5, 180. --buḍḍha see °vuḍḍha. --bhataŋ is an unexpld a(/pac legome/non, difficult of analysis because occurring in only one ster. phrase, viz. yathā bhataŋ nikkhitto evaŋ niraye (& sagge) at M I.71; S IV.325 (where T. has yathāhataŋ, v. l. bhataŋ); A I.8, 105, 292, 297; II.71, 83; It 12, 14, 26. We have analyzed it as y. bhataŋ in Corr. to pt. 3; vol. II.100 ("according to his upbringing"), but we should rather deviate from this expln because the P. usage in this case would prefer the nom. instead of the (adv.) acc. nt. It remains doubtful whether we should separate yathā or yath'ābhataŋ. Suggestions of a trsln are the foll. (1) "as soon as brought or taken" (see Dict. s. v. ābhata); (2) "as one has brought" (merit or demerit); thus taking ābhataŋ as irregular ger. of ā+bhar, trsln suggested by the reading āharitvā (yathâharitvā) in the complementary stanzas at It 12 & 14; (3) "according to merit or reward," after Kern's suggestion, Toev. s. v. to read yathā bhaṭaŋ, the difficulty being that bhaṭa is nowhere found as v. l. of bhata in this phrase; nor that bhaṭa occurs in the meaning of "reward." -- There is a strong likelihood of (ā)bhata resembling āhata (āhaṭa?) in meaning "as brought," on account of, cp. It context and reading at S IV.325; still the phrase remains not sufficiently cleared up. -- Seidenstücker's trsln has been referred to above (under haritvā) as unbefitting. -- The suspicion of yathābhataŋ being a veiled (corrupted) yathābhūtaŋ has presented itself to us before (see vol. I. under ābhata). The meaning may suggest something like the latter, in as far as "in truth," "surely" is not far off the point. Anyhow we shall have to settle on a meaning like "according to merit," without being able to elucidate the phrase in all its details. -- There is another yathābhataŋ in passage . . . ussavo hoti, yathābhataŋ lasuṇaŋ parikkhayaŋ agamāsi "the garlic diminished as soon as it was brought" Vin IV.258. Here ābhata stands in rel. to harāpeti (to have it fetched & brought) and is clearly pp. of ābharati. --bhucca as is the case, i. e. as one might expect, evident, real, in conformity with the truth D I.12; II.222; Miln 183, 351; Th 2, 159 (=yathābhūtaŋ ThA 142); PvA 30, 31 (°guṇā). --bhutta see bhutta. --bhūta(ŋ) in reality, in truth, really, definitely, absolutely; as ought to be, truthfully, in its real essence. Very freq. in var. combnns which see collected & classified as regards Saŋyutta & Anguttara--Nikāyas in Index vols to these texts. E. g. S IV.195 (vacanaŋ, Ep. of Nibbāna); V.440 (abhisamaya); Sn 194, 202, 653; Dh 203; PvA 215 (guṇa). yathābhūtaŋ pajānāti he knows as an absolute truth or in reality D I.83, 162; S IV.188; V.304 & passim; ditto yathābhūtaŋ jānāti passati Ps II.62. Similarly with noun: yathābhūta--ñāṇa absolute knowledge S V.144; Ps

II.63=Vism 605 (+sammādassana); Vism 438, 629, 695; VbhA 459 (=maggañāṇa); also as °ñāṇa--dassana in same meaning: A III.19, 200; IV.99, 336; V.2 sq., 311 sq.; Ps I.33, 43 sq.; II.11 sq.; Nett 29. --mano according to (his) mind Sn 829; Nd1 170 (expld as nom.=yathācitto, yathāsankappo, yathāviññāṇo). --ruciŋ according to pleasure or liking Mhvs 4, 43 (ruci T.; ruciŋ v. l.; thus generally in Mhvs.); 5, 230 (°ruci); 22, 58 (°ruci). --vādin as speaking, as he speaks (followed by tathā--kārin so doing) D II.224, 229; Sn 357; It 122. --vidhi(ŋ) duly, fitly Mhvs 10, 79. --vihita as appointed or arranged Mhvs 10, 93. --vuḍḍhaŋ according to seniority Vin II.221; Mhbv 90 (T. reads °buḍḍhaŋ). --vutta(ŋ) as is said, i. e. as mentioned, aforesaid, of this kind Mhvs 34, 57; PvA 45, 116 (°o puggalo). --saka(ŋ) each his own, according to his (or her) own, respective(ly) Vism 525; SnA 8, 9; VvA 7; Mhvs 5, 230 (here simply "their own"). --sata saintly (?), mindful Th 1, 981 (cp. yathā cārin & Brethren p. 342). --satti(ŋ) according to one's power S IV.348 (+yathābalaŋ); DhA I.107 (v. l. for °balaŋ); Sdhp 97. --satthaŋ according to the precepts, as law ordains M III.10 (perhaps an error for yathāsaddha?). --saddhaŋ acc. to faith, as is one's faith Dh 249. --santhatika accepting whatever seat is offered D I.167; A III.220; Pug 69; Th 1, 855 --°anga one of the 13 dhutangas Miln 342, 359; Vism 61, 78. --sukhaŋ according to ease, at ease, at will Th 1, 77; Dh 326.

Yathātaŋ (adv.) [yathā+taŋ] as it is, as, as if Vin III.5; S I.124; M I.253. The spelling in our books is yathā taŋ (in two words).

Yathāva (adj.) [der. fr. yathā, as yathā+vant, after analogy of yāvant, but following the a--decl., cp. Epic Sk. yathāvat] having the character of being in accordance with (the truth or the occasion), real, true, just It 44 (santaŋ paṇītaŋ yathāvaŋ, nt.); Th 1, 188, 422 (°āloka--dassana seeing the real light); Miln 171 (°lakkhaṇa true characteristics); Vism 588 (as yāthāvasarasa), 639 (id.). -- abl. yathāvato (also found as yāthāvato, probably more correctly, being felt as a der. fr. yathā) according to fitness, fitfully, duly, truly, sufficiently PvA 60 (so read for yathā vato), 128 (all MSS. yāthāvato!); ThA 256 (yā°; the expln given by Morris, J.P.T.S. 1889, 208 is not correct).

Yathāvaka (adj.) [fr. yathāva] being according to reality or sufficiency, essential, true, real, sufficient Th 1, 347; VbhA 409 (°vatthu, referring to the "māna"--division of the Khuddaka--vatthu Vbh 353 sq., cp. Nd2 505÷) Should we read yāthāvaka°?

etc., see ya° 4b.

Yadā (adv.) [Vedic yadā; old instr. of ya°] when Sn 200 (y. ca so mato seti), 681, 696 (here as yada, expld as yadā), 923; Dh 28, 69, 277 sq., 325, 384, 390; It 77 (y devo devakāyā cavati); PvA 54, 67. Cp. kadā & tadā.

Yadi (indecl.) [adv. formation, orig. loc., fr. ya°; cp. Vedic yadi] 1. as conjunction: if; constructed either with pres. indic., as: Sn 189; "yadi bodhiŋ pattuŋ icchasi" J I.24 (v. 167); "yadi dāyako dānaŋ deti . . . etaŋ bījaŋ hoti" PvA 8; or pot.; or with a participle, as: "yadi evaŋ sante" that being so, if this is so D I.61; "gahito yadi sīho te" if the lion is caught by you Mhvs 6, 27. -- With other particles, e. g. yādi āsanamattaŋ pi even if only a seat VvA 39; yadi . . . atha kasmā if . . . how then Miln 4. yadi evaŋ . . . (tu) even if . . . yet (but) PvA 63 (y. e. pitā na rodati, mātu nāma hadayaŋ mudukaŋ). -- yadi va "or" (cp. Vedic yadi vā "or be it that") Dh 195 (=yadi vā athavā DhA III.252). So yadi vā at J I.18 (v. 97: latā vā yadi vā rukkhā etc. Sn 119 (gāme vā yadi vârañ̃ñe). -- 2. as a strong particle of exhortation: yadi evaŋ if so, in that case, let it be that, alright, now then PvA 54 (y. e. yaŋ mayhaŋ desitaŋ ekassa bhikkhuno dehi), 217 (y. e. yāvadatthaŋ gaṇhāhi: take as much as you like).

Yanta (nt.) [Vedic yantra, a kind of n. ag. formation fr. yam to hold by means of a string or bridle, etc. Idg. *em & *i̯em, as in Lat. emo to take & red--imio.] a means for holding, contrivance, artifice, instrument, machine, mechanism; fig. instrumentality (as perhaps in, kamma° at Th passages). -- Referring to the machinery (outfit) of a ship (as oars, helm, etc.) J IV.163 (sabbayant'ûpapanna=piy'--ârittā etc. C.); Miln 379. To mechanism in general (mechanical force) J V.333 (°vegena=with the swiftness of machinery). To a sugar--mill Miln 166; usually as ucchu--yanta J I.25, 339 (°yante gaṇṭhikā), cp. ucchūnaŋ yanta DhA IV.199. --tela--yanta (--cakka) (the wheel of) an oil mill J I.25. --dāru--yanta a wooden machine (i. e. a mechanical man with hands & feet moved by pulling of strings) DA I.197; Vism 595 (quoted as simile). --kamma--yanta the machinery of Kamma Th 1, 419 (i. e. its instrumentality, not, as trsln "car"; cp. Brethren 217: "it breaks in pieces K's living car," evidently influenced by C. expln "attabhāva--yanta"), 574 (similarly: see discussed under yantita). Note. yantāni at Nd2

529 (on Sn 48 sanghaṭṭa--yantām) is expld as "dhuvarāni." The spelling & meaning of the latter is not clear. It must refer to bracelets. <-> Cp. SnA 96 valayāni.
--ākaḍḍhana pulling the machine Vism 258=VbhA 241. --cakkha--yaṭṭhi the stick of the wheel of a (sugar--) mill VbhA 60. --nāḷi a mechanical tube DhA III.215. --pāsāṇa an aerolite (?) J III.258 (read °pāsāṇo). --phalakāni the boards of a machine Vism 258. --yutta combined by machinery J VI.432. --sutta the string of a machine (or mill). Vism 258 (as °ka)=VbhA 241. --hatthi a mechanical (automatic) elephant DhA I.192 (of King Caṇḍa--pajjota; cp. the horse of Troy).

Yantaka (nt.) [fr. yanta] a bolt Vin II.148 (vihārā aguttā honti . . . anujānāmi yantakaŋ sūcikan ti), cp. Vin. Texts III.162; DA I.200 (kuñcikā+); DhA I.220 (yantakaŋ deti to put the bolt to, to lock up).

Yanti is 3rd pl. pres. of yā: see yāti. -- Note. At D II.269 we should combine yanti with preceding visamā & sambādhā, thus forming denom. verbs: visamāyanti "become uneven" and sambādhāyanti "become oppressed or tight." The trsln Dial II.305 gives just the opposite by reading incorrectly.

Yantita [pp. of yanteti] made to go, set into motion, impelled Th 1, 574: evâyaŋ vattati kāyo kamma--yantena yantito "impelled by the machinery of Karma"; trsln Brethren 261 not quite to the point "carried about on Karma's car." Kern, Toev. s, v. quite out of place with "fettered, held, restrained," in analogy to his trsln of yanta id. loc. with "fetter." He may have been misled by Dhtm defn of yant as "sankocana" (see yanteti).

Yanteti [denom. fr. yanta. Dhtm 809 gives a root yant in meaning of "sankocane," i. e. contraction] to set into motion, to make go, impel, hurl J I.418 (sakkharaŋ anguliyā yantetvā); pp. yantita.

Yannūna see ya° see ya° 2°.

Yapana see yāpana.

Yapeti see yāpeti.

Yabhati [one passage in Atharva Veda; cp. Gr. oi)/fw "futuo," Lat. ibex (see Walde, Lat. Wtb. s. v.)] to cohabit, futuere, only given as root yabh with defn "methune" at Dhtp 215 & Dhtm 308.

Yama1

Yama1 [fr. yam] restraint PvA 98 (+niyama).

Yama2

Yama2 [Vedic Yama] the ruler of the kingdom of the dead. See details in Dicty. of Names. In cpds. often in general sense of "death" or "manes," or "petā"; e. g. --dūta Death's messenger Sdhp 287; cp. Yamassa dūtā Vv 522 (see VvA 224), or deva--dūta A I.138 (see under dūta), alias
niraya--pāla A I.138 and passim. --purisa (a)=°dūta Dh 235 (cp. DhA III.335); VvA 223; (b) °purisā Yama--people, i. e. Petas Pv IV.3Q (cp. PvA 251). --loka the yama--world or world of the Petas Dh 44, 45; PvA 107 & freq. --visaya=°loka Pv II.82 & passim. --sādana Y's kingdom, or the realm of the dead J VI.267, 304; VI.457, 505.

Yama3

Yama3 (m. nt.) [Vedic yama=yama2; fr. yam in meaning "to combine," cp. Av. y&schwamacr;ma twin, Mir. emuin id.] (nt.) a pair, (m.) a twin Abhp 628. See der. yamaka.

Yamaka [fr. yama3] 1. (adj.) double, twin; only in foll. combns: °pāṭihāriya (& °hīra) the miracle of the double

appearances, a miracle performed by the Buddha in Sāvatthī to refute the heretical teachers (cp. Vin III.332, Samanta--pāsādika; and in detail DA I.57). It consisted in the appearance of phenomena of opposite character in pairs, as e. g. streaming forth of fire & water. (Cp. Mhvs trsln 120). The miracle was repeatedly performed by the Buddha & is often referred to, e. g. at Ps I.125 (°hīra); J I.77, 88, 193; Miln 106 (°hīraŋ), 349 (°hāriyaŋ); Mhvs 17, 44, 50; 30, 82; 31, 99; Dāvs I.50 (°hīraŋ); DhA III.213 (id.); SnA 36; Vism 390; PvA 137. --sālā the pair of Sal willows in between of which the Buddha passed away VvA 165; PvA 212. -- 2. (adj. or m.) a twin, twin child Mhvs 6, 9 (yamake duve puttaŋ ca dhītaraŋ janesi), 37 (soḷasakkhattuŋ yamake duve duve putte janayi); DhA I.353 (same, with vijāyi). -- 3. (nt.) a pair, couple, N. of one of the Abhidhamma canonical books, also called Yamaka--ppakaraṇa; Tikp 8. -- The Yamakasutta refers to the conversion of the bhikkhu Yamaka and is given at S III.109 sq.; mentioned at Vism 479 & VbhA 32. The phrase yamakato sammasana at Vism 626 may mean "in pairs" (like kalāpato "in a bundle" ibid.), or may refer to the Yamaka--sutta with its discussion of anicca, dukkha, anatta.

Yamataŋ at S I.14 (sa vītivatto yamataŋ sumedho) we should read (with Mrs. Rh. D.'s emendation K.S. p. 320) as yaŋ mataŋ (Cy.: maññanaŋ; trsl. "he rich in wisdom hath escaped beyond conceits and deemings of the errant mind").

given in meaning "uparame" i. e. cessation, quieting at Dhtp 226 & Dhtm 322, at the latter with additional "nāse." On etym. see Walde, Lat. Wtb. s. v. redimio and emo: cp. yanta] to restrain, suppress, to become tranquil; only in stanza Dh 6=Th I.275=J III.488 as 1st pl. med. yamāmase in imper. sense: "pare ca na vijānanti mayaŋ ettha yamāmase," which is expld both at DhA I.65, Th 1 A, & J III.489 in connection with yama,2 viz. "yamāmase: uparamāma nassāma satataŋ samitaŋ maccu--santikaŋ gacchāmā ti na jānanti," i. e. let us go continually into the presence of death. A little further at DhA I.66 the expln of it is "bha ṇḍ'<-> ādīnaŋ vuddhiyā vāyamāmā ti na vijānanti." The meaning is "to control oneself," cp. saŋyamāmase S I.209. Leop. v. Schroeder however trsls. "Und mancher Mann bedenket nicht: wir alle müssen sterben hier" (Worte der Wahrheit, p. 2.). -- yameyyātha at S I.217 is wrongly separated from the preceding vā, which ought to be read as vāyameyyātha (so K.S. I.281).

Yamala [fr. yama3] a pair Abhp 628. -- yamalī occurs in BSk. only as a kind of dress, at Divy 276; AvŚ I.265.

Yava [Vedic yava, corn; see Zimmer, Altind. Leben 239. Cp. Gr. zea/ spelt; Lith. javaī corn; Oir. eorna barley] corn (in general), barley (in particular) Vin IV.264; S IV.220; A IV.169.
--karaṇa the preparation of corn A IV.169. --kalāpī (or °inī) a sheaf of barley S IV.201. --kāraṇḍava chaff of corn (or barley) A IV.169. --kummāsa barley--gruel VvA 62. --khetta corn--field Vin IV.47, 266; VvA 294. --dūsin spoiling the corn A IV.169. --majjhaka lying in the midst of a corn--field, in pācīna° of the c.--f. on the E. side (+dakkhiṇa° S.; pacchima° W.; uttara° N.); names of 4 market--places near Mithilā J VI.330. --sūka the awn or beard of corn (barley) A I.8; S V.10, 48.

Yavaka (nt.) [yava+collect. ending °ka] in cpd. sāli° (whatever there is of) rice & corn (i. e. rice-- and cornfields C.) J IV.172. Cp. yāvaka.

Yavasa (nt.) [fr. yava; Vedic yavasa] grass, hay, fodder J I.338.

Yasavant (adj.) [cp. Vedic yaśasvat] famous, having renown A II.64 (dīghāyu+).

Yasassin (adj.) [Vedic yaśasvin] glorious, famous, renowned, having all endowments or comforts of life (as expld at Nd2 530: yasappatta, sakkata, lābhī etc.) D I.48 (ñāta+); A II.34; Sn 179, 298, 343, 1117; Pv I.41; III.117; III.35; III.108; Vv 159 (=kittimant parivāravant VvA 73); DA I.143; PvA 10; Sdhp 420. -- f. yasassinī shining, resplendent J V.64.

Yasassimant (adj.) [double adj. ending; yasas+vin+ mant] splendid, glorious, full of splendour J V.63 (pāvako yasassimā=teja--sampattiyā yassassinīhi accīhi yutto C.).

Yaso & Yasa (nt.) [Vedic yaśaḥ (nt.). The word follows the a° declension, but preserves & favours the instr. yasasā after the s° decl. (like mano, ceto etc,), e. g. at J I.134. -- In the nom. & acc. sg. both forms yaso & yasa(ŋ) occur; in cpds. the form yasa° is the usual; yaso as masc. is found at Sn 438] glory, fame, repute, success, high position. On term as used with ref.

to the brahmin see Fick, Sociale Gliederung 128, 129 <-> The prevailing idea of Dhammapāla is that yaso consists of a great retinue, & company of servants, followers etc. This idea is already to be found at D I.118=126 where y. is founded on parisā (cp. DA I.143 on D I.48; DA I.298: yasasā ti āṇā--ṭhapana--samatthatāya). See e. g. VvA 122 (yaso=parivāra); PvA 137 (yasasā= mahati parivāra--sampattiyā); cp. J I.134 (rājā mahantena yasena uppanaŋ gacchati). -- D I.137 (as quality of a king); III.260, 286; J IV.275 sq. (dibba y. as one of the 10 qualities of greatness, viz. divine duration of life, complexion, happiness, fame, power, and the 5 sense--objects rūpa, sadda, gandha, rasa, phoṭṭhabba. The same 10 are found at Pv II.958, 59); A I.15; II.32, 66, 188; III.31, 47 sq.; IV.95, 195 sq.; Dh 24, 303 (+bhoga); Th 1, 554; Nd1 147; Pv III.35 (=dev'iddhi PvA 189); Vv 291; J I.134; VI.468; Miln 291 (bhoga+); Vism 393; Sdhp 306, 518. -- yasaŋ deti to give credit J I.180. mahā--yaso great fame J I.46 (v. 266), cp. yas--agga the highest (of) fame J I.51, where coupled with lābh--agga the greatest gain. The latter combn is stereotype in the Niddesa (see e. g. Nd2 55), where the 4 worldly ideals are given in sequence lābha, yaso, pasaŋsā, sukha. -- With kitti we find yaso at Sn 817 (see defn & exegesis at Nd1 147). -- Opp. ayasa D III.260, 286; A II.188; IV.157 sq.
--dāyika giving (or a giver of) repute J VI.285. --mada pride of fame VbhA 467. --mahatta greatness of fame Vism 233. --lābha the gain of fame J III.516 (+dhanalābha).

Yahiŋ (adv.) [after kuhiŋ] where, wherever Mhvs 15, 209 (corresp. to yattha in v. 210).

Yāga [fr. yaj, *Sk. yāga, cp. yañña & yaja] 1. a (brahmanic) sacrifice, known otherwise as mahāyāga (or pl. °yāgā), and consisting of the 4: assamedha, purisamedha, sammāpāsa, vāja--peyya. Thus mentioned at S I.76 & Sn 303. -- 2. In Buddhistic sense: gift, alms<->
giving, charity; expense or expenditure of giving (almost syn. with cāga) A I.91 (here given in line with dāna & cāga, with distinction of āmisa° & dhamma°, i. e. the material sacrifice, as under 1, and the spiritual sacrifice or help); with the same contrast of ā° & dh.° at D III.155; It 98, 102; J V.57, 65; DhA I.27. -- J IV.66 (sahassena yāgaŋ yajanto); Miln 21 (dhamma°); VvA 155; PvA 135 (mahā°--saññita yañña), 136 (mahā°). -- suyiṭṭha yāga sampadā "well--given is the perfection of charity" ThA 40 (Ap. v. 7)=230 (id.).
--piṇḍa the sacrificial oblation consisting in a ball of meat or flour (cp. piṇḍa--pitṛ--yajña) J VI.522 (with v. l. yāgu°).

Yāgin (adj.) (--°) [fr. yāga] sacrificing, giving, spending S I.19=J IV.66 (sahassa° giving the worth of a thousand pieces).

Yāgu (f.) [cp. Vedic yavāgū; on form see Geiger, P.Gr. § 274] rice--gruel, rice--milk (to drink). See Vin. Texts II.89. <->
Vin I.46=II.223 (sace yāgu hoti, bhājanaŋ dhovitvā yāgu upanametabbā; yāguŋ pītassa udakaŋ datvā . . .), 51 (id.), 61 (id.), 84, 210 (Bhagavato udara--vāt--ābādho tekaṭulāya yāguyā dhuva--yāguŋ dātuŋ; i. e. a constant supply of rice--gruel), 339 (na mayaŋ iminā bhikkhunā saddhiŋ yāgupāne nisīdissāma); IV.311; A III.250 (ānisaŋsā: 5 good qualities: it is good for hunger, for thirst, allays wind, cleans the bladder, helps to digest any undigested food); J I.186; II.128 (for drink); PvA 12, 23, 274. -- Often combd (and eaten) with cakes (khajjaka) & other soft food (bhojja), e. g. yāgukhajjaka J I.270; III.20; DhA IV.20; Mhvs 14, 55 (°khajja--bhojja); 36, 100 (+khajja--bhojja).
--pāna a drink of rice--milk Vin I.84. --piṇḍa see yāga°. --bhājaka one who distributes the rice--gruel Vin II.176 (pañcah'angehi samannāgataŋ; together with cīvarabhājaka, phala--bhājaka & khajja--bhājaka); IV.38 (yāgu°, phala°, khajja°), 155 (id.); A III.275.

Yāca (nt.) [fr. yāc] anything asked for, donation, alms, begging J III.353; V.233, 234.
--yoga (y.+*yogga; perhaps yāja° the original. The variant yājayoga is old & well established: cp. Vism 224) accessible to begging, one ready to comply with another's request, devoted to liberality, open--handed. Freq. in ster. phrase mutta--cāga payata--pāṇī vossaggarata yāca--yoga dāna--saŋvibhāga--rata to denote great love of liberality, e. g. at A I.226; II.66; III.313. See also A III.53, 313=Vism 223, 224 (where expld as follows: yaŋ yaŋ pare yācanti tassa tassa dānato yācanayogo ti attho; yājayogo ti pi pāṭho; yājana--sankhātena yājena yutto ti attho); A IV.6, 266 sq., 271, 284; V.331, 336; Sn p. 87 (cp. expln SnA 414: "yācituŋ yutto, yo hi yācake disvā bhakuṭiŋ katvā pharusavacan'ādīni bhanati, so na yācayogo hoti" etc.); Sn 487, 488, 489, 509; J III.307 (expld in C. as "yaŋ yaŋ āgantukā yācanti tassa tassa yutto anucchaviko bhavitvā, sabbaŋ tehi yācita--yācitaŋ dadamāno ti attho"); IV.274 ("yācitabba--yuttaka" C.); VI.98 (=yācana--yuttaka or yañña--yuttaka; "ubhayath'âpi dāyakass'ev'etaŋ nāma" C.); Miln 215, 225. -- The form yājayoga at Sn 1046 (expld at Nd2 531 as "yāje yutta"); and mentioned at Vism 224 (see above). <-> On diff. meaning of yācayoga see Kern, Toev. s. v. with unidentified ref. Cp. also Mvyut. 140,

4.

Yācaka (adj. n.) [fr. yāca, cp. Epic & later Sk. yācaka] requesting, one who begs, a recipient of alms, a beggar J III.353; Pv II.938; PvA 78, 102 (=yācanaka); Sdhp 324, 331. Freq. in combn with similar terms of wayfaring people in phrase samaṇa--brāhmaṇa--kapaṇ' iddhika--vaṇibbaka--yācakā e. g. at D I.137; It 64. See single terms. -- yācaka at Sn 618 (as Fick, Soc.Gliederung 144 quotes yācaka) is to be read yājaka.

Yācati [Vedic yācati; yāc, with which cp. Lat. jocus (dial. juca "prayer"); Ohg. jehan to confess, etc.: see Walde, Lat. Wtb. s. v. jocus. -- Dhtp (38) only expls yāca= yācane] to beg, ask for, entreat Vin IV.129 (pabbajjaŋ); Sn 566, 980, 983; J III.49, 353; V.233, 404. -- aor. 3rd pl. yāciŋsu PvA 13, 20, 42; ayācisuŋ Mhvs 33, 76 (v. l. ayācayuŋ). -- inf. yācituŋ PvA 29, 120. -- ger. yāciya Sn 295; yācitvā M I.365; yācitvāna Mhvs 17, 58. <-> pp. yācita.

Yācana (dt.) [fr. yāc] begging, asking, entreaty J III.353; SnA 161 (inghā ti yācan'atthe nipāto) 551 (id.); PvA 113 (=sādhuka).
--jīvāna living by begging J III.353.

Yācanaka [cp. BSk. yācanaka Divy 470, 585]=yācaka A III.136 (ati°); Pv II.76; 916; 946; J III.49; DA I.298.

Yācanā (f.)=yācana; J III.354=Miln 230; J V.233, 404.

Yācita [pp. of yācati] begged, entreated, asked (for) A III.33; Dh 224; J III.307; PvA 39. -- Cp. yācitaka.

Yācitaka (adj.) [yācita+diminutive (disparaging) ending °ka] asked, begged, borrowed M I.365 (°ŋ bhogaŋ); J IV.358=VI.127 (°ŋ yānaŋ and °ŋ dhanaŋ, alluding to M I.365--366), with expln J IV.358: "yaŋ parena dinnattā labbhati taŋ yācita--sadisam eva hoti." -- (nt.) anything borrowed, borrowed goods: yācitak'ûpamā kāmā (in app'assādā kāmā passage) "the pleasures of the senses are like borrowed goods" Vin II.25=M I.130= A III.97=Th 2, 490=Nd2 71 (correct yācitan'); expld in detail at M I.365. -- See also DhA I.403 (ye y. gahetvā na paṭidenti); ThA 288 (kāmā=yācitaka--bhaṇḍasadisā tāvakālik'aṭṭhena).

Yāja [fr. yaj; cp. yāja & yājeti] sacrificing, giving alms, liberality (felt as synonymous with cāga, thus influenced by tyaj, cp. Sk. tyājana): see yācayoga; -- Nd2 531 (yāye yutta); Vism 224.

Yājaka (adj.) [fr. yaj in its Caus. form yājeti] sacrificing, one who sacrifices, a priest Sn 312, 313 (=yanna--yājino janā SnA 324), 618 (of a purohita; v. l. BB yācaka).

Yājana (nt)=yāja; Vism 224: see yācayoga.

Yājin (adj.) [fr. yāja] sacrificing SnA 324 (yañña°).

Yājetar [n. ag. to yājeti] one who superintends a sacrifice or causes it to be performed D I.143.

Yājeti [Caus. I. of yajati] to cause to sacrifice, to make a priest give an offering (to the gods or otherwise) J VI.211, 215; ppr. yājento M I.404; Pot. 2nd sg. yājeyya J III.515; 3rd pl. yājeyyuŋ J VI.215 (aññaŋ brāhmaṇaŋ); also yājayeyyuŋ J VI.211. -- ger. yājetvā D I.143.

Yāta [pp. of yāti] going, gone, proceeded; habit, custom; only in cpd. yāt'ânuyāyin going on according to what (or as it) has gone, i. e. following old habits J VI.309, 310; expld by C. as "pubba--kārinā yātassa puggalassa anuyāyī, paṭhamaŋ karonto yāti nāma pacchā karonto anuyāyati." The usual Sk. phrase is gat--ânugatika. Cp. yātrā, yānikata.

Yāti [Vedic yāti, or yā, which represents Idg *i̯ā, an amplified *ē as in eti (q. v.). Cp. Lat. janua door & the Np. Janus

(=January); Lith. jóti to ride, Mir. āth ford. -- The Dhtp 368 expls yā more in appld meaning as "papuṇane," cp. Dhtm 596: pāpuṇe] to go, go on, to proceed, to go away; -- pres. 1st yāmi Pv II.8Q (=gacchāmi PvA 107), Mhvs 10, 3; 2nd yāsi J I.291; Mhvs 10, 2 (kuhiŋ yāsi?); 3rd yāti Sn 720 (tuṇhī y. mahodadhi); Dh 29, 179, 294, 295; J VI.311; Mhvs 5, 47; DhA I.18; 1st pl. yāma Mhvs 6, 12 (kiŋ na y., v. l. kiŋ nu y.); 2nd yātha=imper.; 3rd yanti Sn 179, 578, 714; Dh 126, 175, 225 (see also note s. v. yanti); Pv II.916 (=gacchanti PvA 120). -- imper. 2nd sg. yāhi Pv II.16 (read yajāhi?); Mhvs 13, 15; 3rd sg. yātu Mhvs 29, 17; 2nd pl. yātha Mhvs 14, 29; DhA I.93. <->
ppr. yanto Mhvs 36, 60 (pacchā y. walking behind) gen. yantassa Mhvs 22, 57 (assavegena y.). -- inf. yātave Sn 834. -- Another formation fr. yā is yāyati (see Geiger, P.Gr. § 138), in an intensive meaning of "to drive, to move on quickly or by special means," e. g. in phrase yānena yāyati to drive in a carriage Vin I.191 (Pot. yāyeyya); II.276; Sn 654 (ppr.: rathass' āṇī va yāyato) 418 (ger.: yānabhūmiŋ yāyitvā yānā oruyha); J VI.125. As "march" at J VI.449. In special meaning "to drive," i. e. "to be driven or affected by" in expln of the ending of ppr. med kāma<-> yamāne Sn 767 (or kāma--yāna) at Nd1 4, viz. "taṇhāya yāyati niyyati vuyhati saŋhariyati." Cp. yāna as ending. -- pp. yāta. Caus. yapeti & yāpeti (q. v.). <-> See also anupari°, ā°, upa°, uy°, pa° (aor. pāyāsi) paccuy°, pari°; and anuyāyati.

Yātrā (f.) [fr. yā, Class. Sk. yātrā, a n. ag. formation like nettī, meaning something like "vehicle," that which keeps going] 1. travel, going on, proceeding, good habit (like yāta; cp. yātrā=anuvṛtti Halāyudha 5, 33) S I.33; S I.16=63 (trsln K.S., perhaps wrongly, "egress": it is more a question of going on through life!). Perhaps to be classed under foll. meaning as well. -- 2. going on, livelihood, support of life, maintenance in stock phrase occurring at many places of the Canon, viz. "purāṇaŋ vedanaŋ paṭihankhāmi, navañ ca vedanaŋ na uppādessāmi, yātrā ca me bhavissati etc." where DhsA 404 explains yātrā by yāpanā, as may be inferred also from context. Thus at M I.10 (where Neumann translates: "ein Fortkommen haben," i. e. progress), 355; S IV.104; A II.40; III.388; Nd1 496; Nd2 540 (correct devanaŋ into vedanaŋ!); Pug 25; Dhs 1348; Miln 367: all passages identical. The whole passage is expld in detail at Vism 31 sq. where yātrā is given with "cira--kāla--gamana--sankhātā yātrā," Bdhgh. thus taking it as "keeping going," or "continued subsistence" (longevity trsḷn). -- In one other passage yātrā is conjectured for sātrā, viz. at SnA 322 in reading y. --yāga for sātrā yāga, where meaning y. might be taken as "customary." The ed. compares Sk. yātsattra, a certain ceremony.

Yāthāva (adj.) [see yathāva. It is a combn of a guṇader. fr. yathā and an adj.--der. of °vant] sufficient (lit. "just as much"; i. e. such as it is), sufficiently founded, logical, consistent, exact, definite, true Nd2 275 (where tatha is expld by taccha, bhūta, yāthāva, aviparīta); DhsA 248 (where micchā--diṭṭhi is expld as incorrect or illogical view. -- yāthāvato (abl.) exactly, truly, consistently DA I.65; ThA 256; VvA 232. See also yathāvato. -- The nearest synonyms of yāthāva are aviparīta (i. e. definite) and yathābhūtaŋ. See also yathāva and yathāvaka.
--nāma having the name of exactitude PvA 231 (+aviparīta--nāma). --māna pride of sufficiency or consistency VbhA 487 sq. (and a°). --lakkhaṇa possessing the characteristic of definiteness or logic Miln 171; Nett 27 (where avijjā is called "sabba dhammayāthāva--asampaṭivedha--lakkhaṇā"). --vacana exact, logical or true speech Miln 214 (taccha--vacana, yāthāvav. , aviparīta--v.). --sarasa logical and with its essential (sa+rasa) properties Vism 588, 639.

Yādicchakaŋ at VvA 341 read as yadicchakaŋ at VvA 341 read as yadicchakaŋ (see ya°).

Yādisa (adj.) [Vedic yādṛś & yādṛsa, yad+dṛśa] which like, what like, whichever, how much; in neg. sentence: any, whatever little. -- Pv. II.119 (=yāva mahanto PvA 77). -- Often combd with kīdisa in meaning "any one, this or that, whoever," e. g. Vv 5014 (=yo vā so vā pacura--jano ti attho VvA 213). As adj.: yādisi (sic!=Sk. yādṛśī) --kīdisā jīvikā (no livelihood, whatever little) J VI.584 (v.728; Trenckner, Miln p. 423 gives v. 732!), expld by C as "yā vā sā vā, lāmakā ti attho"; yādisaŋ kīdisaŋ dānaŋ a gift of whatever kind Miln 278. So also with tādisa: yādisā vā tādisā vā (viz. kāmā) of whichever kind A III.5.

Yādisaka =yādisa; in correlation (generalising sense) yādisaka--tādisaka whatsoever . . . such, any whatsoever A IV.308; S V.96.

Yāna (nt.) [fr. yā, as in yāti. Cp. Vedic yāna and Lat. Janus] 1. going, proceeding J VI.415 (+ayāna, opposed to ṭhāna). -- 2. means of motion, carriage, vehicle. Different kinds of carriages are enumd at Nd1 145 (on Sn 816) with hatthi° (elephant--), go° (cow--), aja° (goat--), meṇḍaka° (ram--), oṭṭha° (camel--?), khara° (donkey--). Cp. Miln 276. -- yāna is one of the

requisites (carriage or other means of locomotion) of the bhikkhu & as such included in the deyya--dhamma or 14 gifts (see yañña & deyya--dh.). Thus mentioned with anna pāna vattha etc. at S I.94; A II.85; Pug 51. -- Cp. the defn & application of the term yāna as given below under yāna--sannidhi. -- See e. g. the foll. passages: Vin I.191 (bhikkhū yānena yāyanti . . . na bhikkhave yānena yāyitabbaŋ; yo yāyeyya etc.: here a "carriage" is expressly forbidden to the bhikkhu!), 231 (Ambapālī bhadrāni--bhadrāni yānāni yojāpetvā bhadraŋ yānaŋ abhirūhitvā . . .), 242 (same phrase with Meṇḍaka gahapati); D I.7, 89, 106; M I.366 (yānaŋ poroseyyaŋ pavara--maṇi--kuṇḍalaŋ, where vv. ll. on p. 561 read voropeyya and oropeyya, which Neumann (unwarrantedly) adopts in his trsln: Mittl. Sammlung2 1921, II.666; the C. accepts reading poroseyya with expln "puris--anucchavikaŋ yānaŋ"); Dh 323 (=hatthiyānādīni DhA IV.6); J III.525 sq.; V.59; VI.223 (=ratha); Kvu 599 (Erāvaṇo hatthināgo sahassa--yuttaŋ dibbaŋ yānaŋ; trsld as "the wondrous elephant E., the thousand--wise yoked celestial mount." trsl. p. 347 (lit. vehicle) Pv III.228 (=ratha or vayha etc. PvA 186); PvA 113. -- iddhi--yāna carriage of magic power Miln 276; deva° godly carriage Miln 276; applied to the 8 fold Aryan Path at Sn 139 (=devalokaŋ yāpetuŋ samatthatā . . . aṭṭha--samāpatti--yānaŋ SnA 184). Similarly of the Path: magg'aṭṭhangika--yāna (--yāyinī) Th 2, 389 (=aṭṭhangika--magga--sankhāta ariya--yāna ThA 257); and brahma--yāna dhamma--yāna "the very best & excellent carriage" as Ep. of magga S V.5, cp. J IV.100. Cp. the later terms mahā and hīna--yāna. See also yānikata.
--ugghata shaking or jolting of the carriage Vin II.276; DhA III.283. --gata having ascended the carriage D I.126. --puṭosā (°puṭolī) provision bag on a carriage (provision for the journey?) Vism 328 (so read for paṭṭoli). --bhūmi carriage--ground, i. e. the road as far as accessible to a carriage D I.89; Sn 418. --sannidhi storing up of carriages or means of locomotion D I.6 (with expln at DA I.82 as follows: yānaŋ nāma vayhaŋ ratho sakaṭaŋ sandamānikā patankī ti. Na pan'etaŋ pabbajitassa yānaŋ, upāhanā yānaŋ pana); Sn 924 (=anna--pāna--vattha--yāna--sannidhi Nd1 372). --sukha pleasures of riding and driving Kvu 209; cp. Kvu trsl. 127.

Yānaka (nt.) [fr. yāna] a (small) cart, carriage, waggon, vehicle J III.49 (°ŋ pūretvā, or a hunter's cart); IV.45; DhA I.325 (sukha°), 391 (pakati°, an ordinary waggon). --°ŋ pājeti to drive a cart J II.112, 143; III.51.
--upatthambha(na) waggon--prop KhA 44 (°ni v. l., see Appendix to Index Pj.); VbhA 234 (°nika; illustrating the shape of the teeth).

Yānika & Yāniya (adj.) (--°) [fr. yāna] 1. (lit.) leading to, conducive to, as °yāniya in deva° magga D I.215, & Brahma° magga the way leading to the Brahma--world D I.220. -- 2. (in appld meaning, cp. yānikata) °yānika one who has become used to, whose habit it is . . ., in vipassanā° & samatha° at Vism 588.

Yānikata [yāna+kata, with i for a in compn with kṛ, perhaps also in analogy with bahulī--kata] made a habit of, indulged in, acquired, mastered (cp. expln Ps I.172: "yattha yattha ākankhati tattha tattha vasippatto hoti balappatto etc."). The expression is to be com<->
pared with yatânuyāgin & yātrā, similarly to which it is used only in one stock phrase. It comes very near yātrā in meaning "that which keeps one going," i. e. an acquired & thoroughly mastered habit, an "altera natura." It is not quite to the point when Dial II.110 (following Childers?) translate as "to use as a vehicle." -- Occurring with identical phraseology, viz. bahulīkata yāni--kata vatthu--kata anuṭṭhita paricita susamāraddha in application to the 4 iddhipādā at D II.103; A IV.309; S V.260; Miln 140; to mettā at M III.97; S I.116; II.264; IV.200; V.259; A V.342; J II.61; Miln 198. Expld at Ps I.172, cp. II.122, 130.

Yānin (adj.) [fr. yāna] one who drives in a carriage J III.525=IV.223 (where read yānī va for yān iva). At the latter passage the C. somewhat obscurely expls as "sappi--tela--yānena gacchanto viya"; at III.526 the expln is simply "yānena gacchanto viya."

(nt.) [fr. yāpeti. Cp. Epic & Class. Sk. yāpana] keeping going, sustenance, feeding, nourishment, existence, living. Esp. in one standing combn respecting the feeding and keeping of the body "kāyassa ṭhitiyā yāpanāya etc." (for the maintenance of the body) in yātrā passage: see yātrā 2; in which it is expld at Vism 32 by "pavattiyā avicched'atthaŋ, cira--kāla--ṭṭhit'atthaŋ" i. e. for the preservation of life.-- Further at J I.66 (alam me ettakaŋ yāpanāya); V.387 (thokaŋ mama yāpana--mattaŋ eva); DhA IV.210 (yāpana--mattaŋ dhanaŋ); PvA 28. -- Used more freq. together with shortened form yapana; in standard phrase vutti pālana, yapana yāpana cāra (cp. yapeti) at Vism 145; DhsA 149, 167. Or similarly as f. with spelling yapanā & yāpanā: yapanā yāpanā iriyanā vattanā pālanā at Dhs 19, 82, 295, 380, 441, 716. At DhsA 404 yāpanā is used as syn. of yātrā.

Yāpanīya (adj.) [grd. formation fr. yāpeti] fit or sufficient for supporting one's life Vin I.59, 212, 253. -- Cp. BSk. yāpanīyatara a more healthy state Divy 110.

[Caus. of yāti] 1. (lit.) -- (a) in caus.<-> intensive as well as intrs. sense; in the latter also with short ă as yapeti and then combd with yāpeti, in stock phrase defining carati "to go," "to be" (or viharati) with synonyms iriyati vattati pāleti yapeti yāpeti at Nd2 237; Vbh 252; DhsA 167. Besides singly (yapeti) at DhsA 149. -- (b) to cause to go, to make someone go (to), to bring to, lead to (acc.) J VI.458 (sasenāvāhanaŋ yāpesi); SnA 184 (devalokaŋ yāpetuŋ samattha fit to bring one to the d--world). -- (c) to get on, move, to be active DhA I.10 (sarīre yāpente); IV.17 (iriyāpathena). -- 2. (fig.) to keep going (both trs. & intrs.), to keep up, esp. to keep oneself going or alive, to live by (instr.) [cp. BSk. yāpayati Divy 93, 150, 196, 292, 293, 471, 488, AvŚ I.209] D I.166 (ekissā dattiyā on only one alms); Pug 56; J II.204; III.67; IV.125; VI.532 (uñchena); Pv I.57 (ito dinnena yāpenti petā); I.117; III.28 (tava dinnena yāpessanti kurūrino); PvA 27, 29 (=attabhāvaŋ yāpeti=upajīvati).

Yāpya (adj.) [shortened grd.--formation for yāpanīya. *Sk. yāpya in slightly diff. meaning] 1. (lit.) fit for movement or locomotion: in °yāna sedan--chair, palanquin Abhp. 373. -- 2. (fig.) concerning the preservation of life, vital, in °rogin one who suffers from a vital disease, lit. a disease concerning the upkeep of the body Vism 33 (trsln Path of Purity 39: "patient of long--suffering," from a different point of view, viz. of time only, like Bdhgh.).

Yāma [fr. yam in both meanings of yamati & yama3] 1. restraint, only as cpd. cātu--yāma 4--fold restraint D I.57; III.48; S I.66; M I.377; Vism 416. Cp. Dial. I.751. -- 2. a watch of the night. There are 3 watches, given as paṭhama, majjhima & pacchima (first, middle & last) Nd1 377 sq.; or purima, m. & pacchima Nd2 631 (under sadā). -- A I.114; IV.168; Dh 157 (one of the 3; interpreted as the 3 vayas at DhA III.138); J I.243 (tīsu yāmesu ekasmiŋ yāme); Mhvs 21, 33; PvA 217, 280. -- 3. (usually pl. Yāmā devā) one who belongs to Yama or the ruler of the Underworld; a subject of Yama; the realm of Yama; -- pl. inhabitants of Yamaloka A I.210 (yāmā devā); SnA 244 (°bhavana the abode of the Y.); KhA 166 (Yāmato yāva Akaniṭṭhaŋ from the Underworld to the Highest Heaven); Vism 225 (Yāmā); VbhA 519 (Yāmā); VvA 246 (id.); ThA 169 (Y. devā).
--kālika of a restricted time, for a (relatively) short period (lit.) only for one watch of the night, but longer than yāva--kālika temporary. It is one of the three regulation--terms for specified food, viz. y.--k., sattāhakālika & yāvajīvika, or short period, of a week's duration, and life--long food Vin IV.83, 86, 176, 311; to which is added yāva--kālika, temporary at Vin I.251 (where mutual relations of the 4 are discussed). --gaṇḍika(ŋ) koṭṭeti to beat the block of restraint (?), i. e. exercise self--control (?) (or does it belong to yāma 3?) KhA 233.

Yāyati see yāti.

Yāyin (adj.) (--°) [fr. yā, see yāti] going, going on to; in yāna--yāyinī (f.) Th 2, 389 (maggaṭṭhangika° having ascended the carriage of the 8--fold Path; expld by "ariya--yāyena nibbāna--puraŋ yāyinī upagatā" ThA 257).

Yāva (adv.) [Vedic yāvat as nt. of yāvant used as adv. in meanings 1 & 2. The final t is lost in Pāli, but restored as d in certain combinations: see below 2. -- Cp. tāva & kīva]. 1 (as prep.) up to (a point), as far as, how far, so far that (cp. tāva I), both temporal and local, used either with absolute form of noun or adj. (base), or nom., or abl. or acc. -- (a) absolute: y. sahassa up to 1000. PvA 21; y. sattama up to the seventh D I.238. <-> (b) nom.: y. deva--bhava--sampatti up to the attainment of a deva existence PvA 167; y. satta divasā up to 7 days, as long as 7 days PvA 31. (c) with abl.: y. brahmalokā up to the highest heaven A III.17; y. mekhalā down to her girdle PvA 46; yāva āyu--pariyosānā up to the end of life PvA 200; y. ajjadivasā till the present day Mhvs 32, 23; y. kapp'âvasānā up to the end of the world Vism 688 (where SnA 5 in same passage reads acc. °âvasānaŋ); y. kāla--ppavedanā J I.118+DhA I.248; y. mukhasmā up to the brim Miln 238; yāva bhumm'âvalambare hang down to the ground Pv II.102. -- (d) with acc. y. Bodhimaṇḍaŋ as far as the Bodhimaṇḍa Mhvs 30, 88; y. tatiyakaŋ for the 3rd time (i. e. the last time; ascending scale!) D I.95; y. tatiyaŋ id. Vin IV.236 samanubhāsitabba); Sn 1116; J IV.126. -- Freq. in phrase yāva jīvaŋ (see under cpds.). Sattamāsaŋ cha pañca cattāro ti vatvā yāva temāsaŋ yāciŋsu "after having said 7, 6, 5, 4, months they begged down to 3 months" PvA 20. -- With startingpoint, local: pādatalato . . . yāvakesaggaŋ from the sole of the foot to the tip of the hair ("from tip to toe") DhA I.70; (in modal sense:) paṭhavī--kasiṇato

paṭṭhāya yāva odāta--kasiṇaŋ "from the one to the other" Vism 374. Similarly in correlation yāva--tāva (see tāva 1.) as far--so far, until--so long: y. rājā āgacchati tāva ubho ramissāma J IV.190; heṭṭhā pi yāva Avīci upari yāva Akaniṭṭha--bhavanaŋ, tāva addasa Vism 392; yāva naŋ ānemi tāva idh'eva tiṭṭha DhA III.194. -- 2. (as adv.) how, how much, to which or what extent, as great or as much (as) (cp. tāva II.2), usually in combn yāva mahā (mahantaŋ), e. g. yāva mahantaŋ how big PvA 77 (=yādisaŋ of Pv II.119); VvA 325=DhA I.29 (yāva mahantaŋ). Also in other combns, like yāva dukkhā nirayā how (or as) many painful purgatories Sn 678; yāva dukkhā tiracchānayoni M III.169; yāva pāpo ayaŋ Devadatto alakkhiko . . . "how very wicked is this D." Vin II.196 Further in combn with attha(ŋ), and eva, in which cases the final d is restored, or may be regarded as euphonic. Thus yāvad--atthaŋ as far as need be, as much as you like (with imper.) Pv IV.57 (khādassu y.); UbhA 504 (=yattakaŋ icchati
tattakaŋ); J V.338; PvA 217 (gaṇhāhi). Cp. Vin III.37 (yāvadatthaŋ katvā "pleasing herself"). -- As adj. sufficient, plenty M I.12 (paripuṇṇa . . . suhita y.); PvA 24 (=pahūta). yāvad--eva [cp. the similar tāva--d.--eva] "as much as it is (in extent)" i. e. with limitation as far as is necessary, up to (i. e. not further or more than), ever so much, as much as you like, at least; (then:) as far as, in short, altogether, indeed. -- The same idea as our defn is conveyed by Bdhgh's at SnA 503 (on Sn p. 140) "paricched' âvadhāraṇa--vacanaŋ," and at DhA II.73 "avadhiparicchedana": giving a limitation, or saying up to the limit. S II.276; Sn p. 140; Dh 72; and in stock phrase "n'eva davāya . . . yāvad eva imassa kāyassa ṭhitiyā . . ." ("in short"); see passages under yātrā. The expln of yāvad eva in this phrase as given at DhsA 403 runs: "āhār'āharaṇe payojanassa pariccheda--niyamadassanaŋ," of which the trsln Expos. II.512 is "so as to suffice signifies the limit of the result of taking food." Ṉeumann's trsln at M I.10 is "but only." -- Note. In the stock phrase of the Buddha's refusal to die until his teaching has been fully proclaimed (Mahāparinibbānasutta) "among gods and men" D II.106 (=114, 219; III.122; A IV.311) "yāva--deva--manussehi suppakāsitaŋ" (trsln Dial. II.113: "until, in a word, it shall have been well proclaimed among men") we are inclined to consider the reading yāva deva° as original and better than yāvad--eva, although Rhys Davids (Dial. II.236) is in favour of the latter being the original. Cf. K.S. II.75 n. The phrase seems to require yāva only as continuation of the preceding yāva's; moreover the spirit of the message is for the whole of the worlds Cp. BSk. yāvad--deva manusyebhaḥ Divy 201. It is not a restriction or special definition of meaning at this passage. But may it not be taken as a summing up= "in short"? It is left doubtful. If it is=yāva, then we should expect yāva na, as in the preceding sentence, if it is yāvad eva the meaning "not more than made known by men" seems out of place; in this case the meaning "at least" is preferable. A similar case of insertion of a euphonic consonant m (or is it the a-- stem nt in °ŋ instead of °t as in yāvat?) we find in the phrase yāvam pi at J V.508 (with Pot. tiṭṭheyya; see below 3; C. expln by yattakaŋ kālaŋ). -- The form yāvade (for yāvad eva) also occurs (like tāvade for tāvad eva) at M II.207. -- For yad--idaŋ we find yāvañ c'idaŋ at A III.34; M III.169. -- The latter form (yāvaŋ, as above J V.508) is better to be grouped directly under yāvant, where more & similar cases are given. -- 3. (as conj.) so long as, whilst, until (cp. tāva II.3, 4; III.); either with Fut. or Pot. or Prohibitive. E.g. 'S I.202 (ahu pure dhammapadesu chando y. virāgena samāgamimha; trsln "until I met with that Pure thing and Holy"); J VI.266 (y. āmantaye); PvA 4 (tāva ayyo āgametu yāva ayaŋ puriso . . . pānīyaŋ pivissati or: "you shall wait please, until he shall drink"). Neg. yāva . . . na not until, unless, as long as not D II.106 (na paribbāyissāmi . . . yāva . . . na bhavissati); S I.47 (y. na gādhaŋ labhati); Dh 69 (yattakaŋ kālaŋ na . . . DhA II.50).
--kālika (cp. tāva II.1) "as far as the time or occasion goes," occasional, temporary, at Vin I.251 in foll. context (cp. yāmakālika): "kappati . . . yāvakālikena, yāmakālikaŋ na kappati, kappati yāvakālikena sattāha kālikaŋ na k. etc. with foll. yāvajīvikaŋ & the same with kappati yāma--kālikena, sattāha--kālikenana k.; kappati satt°, yāvajīv, na k." The reply of the Buddha is: yāvakālikena yāmakālikaŋ tadahu paṭiggahitaŋ kāle kappati vikāle na kappati (same with sattāhakālikaŋ & yāvajīvikaŋ); followed by yāmakālikena . . . sattāhakālikaŋ & yāvajīvikaŋ; sattāhakālikena . . . jāvajīvikaŋ." --jivaŋ (adv.) for the length of one's life, life--long, all one's life, for life (--time) Vin I.80; II.197; III.23; It 78; Dh 64, 284; Vism 94; DhA I.45; PvA 76, 110 (=satataŋ). Cp. BSk. yāvajīva--sukhya AvŚ II.37. --tajjanī (--vinīta) led only as long as kept under a threat A I.285 (one of the 3 parisā's; so read with v.l. for T. yāvatajjhā°). --tatiyaka "as much as 3 times," name of the last 4 Sanghādisesa offences, because before the punishment is inflicted warning must have been given 3 times: see passage of Vin III.186 under yāva t--ihaŋ. --tihaŋ (read as yāvat--ihaŋ, the latter=aha2 day) as many days as . . .; in foll. passage: uddiṭṭhā . . . terasa sanghādisesā dhammā, nava patham--āpattikā cattāro yāvatatiyakā, yesaŋ bhikkhu aññataraŋ vā aññataraŋ vā āpajjitvā yāvatihaŋ jānaŋ paṭicchādeti tāvatihaŋ tena bhikkhunā akāmā parivatthabbaŋ (for as many days as he knowingly conceals his sin, for so many days . . .), parivuttha--parivāsena bhikkhunā uttariŋ chārattaŋ bhikkhumānattāya paṭipajjitabbaŋ. Vin III.186.

Yāvaka [=yavaka] a dish prepared of barley J VI.373 (=yavataṇḍ̤ula--bhatta C.).

Yāvataka (adj.) [fr. yāva, as tāvataka fr. tāva] as much as, as many as, as far as, whatever; usually in correl. with tāvataka e.g. Vin I.83 (yāvataka . . . t.); D II.18 (y. kāyo t. vyāmo); Nd2 2353 (y °ŋ ñeyyaŋ t °ŋ ñāṇaŋ); or similarly M I.397 (y. kathā--sallāpo . . . sabbaŋ taŋ . . .); PvA 103 (yāvatakā=yāvanto). <-> f. yāvatikā: yāvatikā gati tāvatikaŋ gantvā A I.112; y. nāgassa bhūmi as far as there was ground for the elephant D I.50; similarly: y. yānassa bh. as far as the carriage--road D I.89, 106, 108; y. ñāṇassa bh. Nett 25.

Yāvatā (indecl.) [abl. of yāvant in adv. use cp. tāvatā) as far as, like as, in comparison with, regarding, because Dh 258 (na tena paṇḍito hoti y. bahu bhāsati=yattakena kāraṇena DhA III.383), 259, 266 (similarly, C.= yattakena); Sn 759 (yāvat'atthī ti vuccati; expld at SnA 509 as "yāvatā ete cha ārammaṇā 'atthī' ti vuccanti, vacana--vyattayo veditabbo"); yāvatā ariyaŋ paramaŋ sīlaŋ, nâhaŋ tattha attano sama--samaŋ samanupassāmi kuto bhiyyo "compared with this sīla I do not see anyone quite equal to myself, much less greater." D I.74 yāvatā ariyaŋ āyatanaŋ yavatā vanippatho idaŋ agga--nagaraŋ bhavissati Pātaliputtaŋ puṭa--bhedanaŋ Vin I.229=Ud 88=D II.87 (concerning a most splendid site, and a condition for trade, this Pāṭ. will be the greatest town; trsln Dial. as far as Aryan people resort, as far as merchants travel . . .). yāvatā satt'āvāsā yāvatā bhavaggaŋ ete aggā ete saṭṭhā [read seṭṭhā] lokasmiŋ yad idam arahanto "as far as the abodes of beings, as far as heaven, these are the highest, these are the best, I mean the Arahants." S III.84. yāvatā dhammā sankhatā vā asankhatā vā virāgo . . . aggam akkhāyati, yad--idaŋ mada--nimmadano . . . A II.34=It 88; "of all the things definite or indefinite: passionlessness deserves the highest praise, I mean the disintoxication of pride etc." The expln at Vism 293 takes yāvatā (grammatically incorrectly) as n. pl.= yattakā. --yāvatā jagato gati as far as (like as) the course of the world It 120.

Yāvant (pron. rel.) [cp. Sk. yāvant; same formation as demonstr. pron. tāvant, of which the P. uses the adv. nt. tāva (t) form more frequently than the adj. tāvant. The only case so far ascertained where tāvant occurs as adj. is J V.72 (see below)] 1. yāvant as adj.: as many (as) Dh 337 (hāvant'ettha samāgatā as many as are assembled here); J V.72 (yāvanto uda--bindūni . . . tāvanto gaṇḍū jāyetha; C. on p. 74 expls by yattakāni; yāvatā pl. as many as Pv II.116; yāvanto Pv II.716 (=yāvatakā PvA 103); J V.370 (detha vatthāni . . . yavanto eva icchati as many as he wants). -- 2. yāvat (nt.) used adverbially. The examples and meanings given here are really to be combined with those given under yāva2 (yāvad°). It is hardly possible to dis<-> tinguish clearly between the 2 categories; the t may well have been reduced to d or been replaced by another sandhi consonant.
However, the specific Pāli use of yāva (like tāva) justifies a separate treatment of yāva in that form only. -- yāvat occurs only in combn with ca (where we may assume either a peculiar nt. form yāvaŋ: see yāva 2; or an assimilation of t to ñ before c. -- The form yāva mahantaŋ may originally have been a yāvaŋ m.) as yāvañ ca "and that," "i. e.," how much, however much, so great S I.149 (passa yāvañ ca te idaŋ aparaddhaŋ: see how great a mistake you have made in this); It 91, 92 (passa yāvañ ca ārakā & santike: see how far and near). yāvañ c'idaŋ stands for yad--idaŋ (see ya° 4) in peculiar use of restriction at M. III.169; S II.178; A III.34. -- 3. The nt. form yāvat further occurs in foll. cpds.: °āyukaŋ (better as yāvat° than yāvatā°) as long as life lasts, for a lifetime Mhvs 3, 41; VvA 196 (as adj. °āyukā dibba--sampatti); PvA 66, 73, 133; °icchakaŋ as much as is desired, according to one's wishes Pug 12, 25; Vism 154 (here spelt yāvad--icchakaŋ); °ihaŋ see under yāva (cpds.) -- instr. yavatā: see sep.

Yāvetadohi at M II.47 is an obscure expression. The reading is established; otherwise one might think of a corrupted yāv(a) etad ahosī(pi) or yāva--d--ev'--ahosi "was it really so?" or: "did you really have that thought?" Neumann, Mittl. Sammlung2 1921; II.381, trsls "gar so sehr drängt es dich" (are you in such a hurry?), and proposes reading (on p. 686, note) yāv' etado hi pi, leaving us wondering what etado might be. -- Could it be a distorted yāyetar (n. ag. of yāyeti, Caus. yā)?

Yiṭṭha [pp. of yajati with a petrified sandhi y.; Vedic iṣṭa] med.: having sacrificed D I.138 (mahā--yaññaŋ y. rājā). -- pass.: sacrificed, (nt.) sacrifice D I.55 (dinna, y. huta); expld at DA I.165 by "mahāyāga" Vbh 328, (id.); J I.83 (y.+huta); IV.19 (=yajita C.); V.49; VI.527. -- duyyiṭṭha not properly sacrificed, a sacrifice not according to rites J VI.522. In specific Buddhistic sense "given, offered as alms, spent as liberal gift" Vin I.36; J I.168=A II.44; M I.82. Dh 108 (yaŋ kiñci yiṭṭhaŋ va hutaŋ va; DhA II.234=yebhuyyena mangalakiriya--divasesu dinna--dānaŋ). -- suyiṭṭha well given or spent A II.44; ThA 40; Vv 3426 (in both senses; VvA 155 expls "mahā--yāga--vasena yiṭṭhaŋ").

Yidha in mā yidha in mā yidha at Vin I.54 is to be read mā--y--idha, the y being an euphonic consonant (see y.).

Yuga (nt.) [fr. yuj; Vedic yuga (to which also yoga)= Gr. zugo/n; Lat. jugum=Goth. juk; Ohg. juh; E. yoke; Lith. jungas] 1. the yoke of a plough (usually) or a carriage DhA I.24 (yugaŋ gīvaŋ bādhati presses on the neck); PvA 127 (ratha°); Sdhp 468 (of a carriage). Also at Sn 834 in phrase dhonena yugaŋ samāgamā which Bdhgh. (SnA 542) expls as "dhuta--kilesena buddhena saddhiŋ yugaggāhaŋ samāpanno," i. e. having attained mastery together with the pure Buddha. Neumann, Sn trsln not exactly: "weil abgeschüttelt ist das Joch" (but dhona means "pure"). See also below °nangala. -- 2. (what is yoked or fits under one yoke) a pair, couple; appld to objects, as --°: dussa° a pair of robes S V.71.; DhA IV.11; PvA 53; sāṭaka° id. J I.8, 9; PvA 46; vattha° id. J IV.172. -- tapassi° a pair of ascetics Vv 2210; dūta° a pair of messengers S IV.194; sāvaka° of disciples D II.4; S I.155; II.191; V.164; in general: purisa° (cattāri p.--yugāni) (4) pairs of men S IV.272 sq.=It 88; in verse at Vv 4421 and 533; expld at Vism 219 as follows: yugaḷa--vasena paṭhamamagga--ṭṭho phala--ṭṭho ti idam ekaŋ yugaḷan ti evaŋ cattāri purisa--yugaḷāni honti. Practically the same as "aṭṭha purisa--puggalā." Referring to "pairs of sins" (so the C.) in a somewhat doubtful passage at J I.374: sa mangala--dosa--vītivatto yuga--yog'âdhigato na jātum eti; where C. expls yugā as kilesā mentioned in pairs (like kodho ca upanāho, or makkho ca paḷāso), and yoga as the 4 yojanas or yogas (oghas?), viz. kāma°, bhava°, diṭṭhi°, avijjā°. -- Also used like an adj. num. in meaning "two," e. g. yugaŋ vā nāvaŋ two boats Dpvs I.76. -- 3. (connected by descent) generation, an age D I.113 (yāva sattamā pitāmahā--yugā "back through seven generations." Cp. DA I.281: āyuppamāṇa); KhA 141 (id.); J I.345 (purisa°). There are also 5 ages (or stages) in the [life of the] sāsana (see Brethren, p. 339): vimutti, samādhi, sīla, suta, dāna.

--anta (--vāta) (storm at) the end of an age (of men or the world), whirlwind J I.26. --ādhāna putting the yoke on, harnessing M I.446. --ggāha "holding the yoke," i. e. control, dominance, domineering, imperiousness; used as syn. for palāsa at Vbh 357=Pug 19 (so read for yuddha°), expld by sama--dhura--ggahaṇaŋ "taking the leadership altogether" at VbhA 492. See further Nd1 177; VvA 71 (yugaggāha--lakkhaṇo paḷāso); SnA 542; DhA III.57 (°kathā=sārambhakathā). --°ŋ ganhāti to take the lead, to play the usurper or lord J III.259 (C. for T. palāsin); DhA III.346. --ggāhin trying to outdo somebody else, domineering, imperious VvA 140. --cchidda the hole of a yoke Th 2, 500 (in famous simile of blind turtle). --nangala yoke and plough (so taken by Bdhgh. at SnA 135) Sn 77= S I.172 ("plough fitted with yoke" Mrs. Rh.D.). --nandha (with v. l. °naddha, e. g. at Ps II.92 sq.; KhA 27 in T.) putting a yoke on, yoking together; as adj. congruous, harmonious; as nt. congruity, association, common cause Ps II.98=Vism 682; Ps II.92 sq. (°vagga & °kathā); KhA 27 (nt.); Vism 149 (°dhammā things fitting under one yoke, integral parts, constituents). --mattaŋ (adv.) "only the distance of a plough," i. e. only a little (viz. the most necessary) distance ahead, with expressions of sight: pekkhati Sn 410 ("no more than a fathom's length" Rh.D. in Early Buddhism 32); pekkhin Miln 398; °dassāvin Vism 19 (okkhitta--cakkhu+) pekkhamāna SnA 116 (as expln of okkhittacakkhu). --sāṭaka (=s.--yuga) a pair of robes, two robes Dpvs VI.82.

Yugala & Yugaḷa (nt.) [Class. Sk. yugala; in relation to yuga the same as Lat. jugulum ("yoke--bone") to jugum. Cp. also Gr. zeu/glh yoking strap] a pair, couple J I.12 (yugaḷa--yugaḷa--bhūtā in pairs), 500 (bāhu°); VI.270 (thana° the 2 breasts); Vism 219; VbhA 51 (yugaḷato jointly, in pairs); the six "pairs of adaptabilities" or "words," Yog. 18--23, Mystic 30 sq.; cp. Dhs 40 sq. Also used as adj. (like yuga) in phrase yugalaŋ karoti to couple, join, unite Dpvs I.77; VvA 233.

Yugalaka (nt.) [fr. yugala] a pair Tikp 66; VbhA 73.

Yuja (adj.) (--°) [either a direct root--derivation fr. yuj, corresponding to Sk. yuj (or yuk, cp. Lat. con--jux "conjugal," Gr. o(mo/--zuc companion, su/--zuc=conjux; Goth. ga--juka companion); or a simplified form of the grd. *yujya>*yujja>yuja] yoked or to be yoked, applicable, to be studied, only in cpd. duyyuja hard to be mastered, difficult J V.368 (atthe yuñjati duyyuje he engages in a difficult matter; C. reads duyyuñja).

Yujjha (adj.) [grd. of yujjhati] to be fought; neg. a° not to be fought, invincible M II.24 (so read for ayojjha).

Yujjhati [cp. Vedic yudhyate, yudh, given in meaning "sampahāra" at Dhtp 415. -- Etymologically to Idg. *ieudh to shake, fr. which in var. meanings Lat. jubeo to command, juba horse's mane; Gr. u(smi/nh battle, Lith. jundù, jùdra whirlwind; cp. also Av. yaošti agility] to fight, make war. Rare in older literature; our refs. only from the Mahāvaŋsa; e. g. 22, 82 (fut. yujjhissāma, with instr.: Damiḷehi); 25, 23 (aor. ayujjhi); 25, 58 (ppr. yujjhamāna); 33, 41 (aor. yujjhi). To which add DhA II.154 (mallayuddhaŋ yujjhanto); III.259 (Ajātasattunā saddhiŋ yujjhanto). -- pp. yuddha. -- Caus. yodheti (q. v.).

Yujjhana (nt.) [fr. yujjhati] fighting, making war J III.6, 82.

Yujjhāpana (nt.) [fr. yujjhati Caus.] making somebody fight, inciting to war Miln 178.

Yuñjati [Vedic yunakti, yuñjati & yuñkte, yuj; cp. Gr. zeu/gnumi, Lat, jungo to unite, put together (pp. junctus=Sk. yukta, cp. E. junct--ion); Lith. jùngin. The Idg. root *i̯eug is an enlarged form of *i̯eu̯e "to unite," as in Sk. yanti, yuvati, pp. yuta; f. yuti, to which also Lat. jūs=P. yūsa. The Dhtp gives several (lit. & fig.) meanings of yuj, viz. "yoge" (No. 378), "samādhimhi" (399), "saŋgamane" (550)] (lit.) to yoke; (fig.) to join with (instr. or loc.), to engage in (loc.), to exert oneself, to endeavour. All our passages show the applied meaning, while the lit. meaning is only found in the Caus. yojeti. -- Often expld by and coupled with the syn. ghaṭati & vāyamati, e.g. at J IV.131; V.369; DhA IV.137. -- Forms: pres. yuñjati Dh 382; J V.369; 2nd pl. yuñjatha Th 2, 346 (kāmesu;=niyojetha ThA 241); ppr. yuñjanto J IV.131 (kammaṭṭhāne); imper. yuñja S I.52 (sāsane); ThA 12; med. imper. yuñjassu Th 2, 5. -- Pass. yujjati (in grammar or logic) is constructed or applied, fits (in), is meant KhA 168; SnA 148, 403, 456. -- Caus. I. yojeti & II. yojāpeti (q.v.). -- pp. yutta.

Yuta [pp. of yu, yauti to fasten but Dhtp 338: "missane"] fastened to (loc.), attracted by, bent on, engaged in D. I.57 (sabba--vārī°); Sn 842 (pesuṇeyye; Nd1 233 reads yutta in exegesis, do. at p. 234, with further expln āyutta, payutta etc.), 853 (atimāne); Dāvs V.18 (dhiti°). -- Note. yuta is doubtful in phrase tejasā--yuta in Niraya passage at A I.142=M III.183=Nd1 405=Nd2 304III=J V.266. The more likely reading is either tejas'āyuta (so BSk. M.Vastu 9), or tejasā yutta (so Nd2 & PvA 52), i. e. endowed with, furnished with, full of heat. -- We find a similar confusion between uyyuta & uyyutta.

Yutta [pp. of yuñjati; Vedic yukta, cp. Lat. junctus, Gr. zeukto/s, Lith. jùnktas] 1. (lit.) yoked, harnessed (to= loc.) Pv I.114 (catubbhi yutta ratha); Mhvs 35, 42 (goṇā rathe yattā); DhA I.24 (dhure yuttā balivaddā). -- 2. coupled; connected with; (appld) devoted to, applied to, given to, engaged in (--°, instr. or loc.) Sn 820 (methune), 863 (macchiriya°), 1144 (tena, cp. Nd2 532); It 93 (Buddha--sāsane); J VI.206 (yoga°). -- 3. furnished; fixed, prepared, in order, ready Sn 442 (Māra; =uyyutta SnA 392); PvA 53. -- 4. able, fit (to or for=inf.), suitable, sufficient Sn 826 (cp. Nd1 164); J V.219; DA I.141 (dassituŋ yutta=dassanīya); VvA 191 (=alaŋ); PvA 74. -- 5. proper, right PvA 159. -- 6. due to (--°, with a grd., apparently superfluous) J III.208 (āsankitabba°); cp. yuttaka. -- 7. (nt.) conjunction, i. e. of the moon with one or other constellation Vin II.217. -- ayutta not fit, not right, improper PvA 6 (perhaps delete), 64. -- suyutta well fit, right proper, opp. duyutta unbefitting, in phrase suyuttaŋ duyuttaŋ ācikkhati J I.296 (here perhaps for dur--utta?). du° also lit. "badly fixed, not in proper condition, in a bad state" at J IV.245 (of a gate).

--kāra acting properly PvA 66. --kārin acting rightly Miln 49. --paṭibhāṇa knowledge of fitness Pug 42 (cp. PugA 223). --payutta intent on etc. PvA 150. --rūpa one who is able or fit (to=inf.) J I.64. --vāha justified VvA 15.

Yuttaka (adj.) (--°) [fr. yutta] proper, fit (for); nt. what is proper, fitness: dhamma--yuttakaŋ katheti to speak righteous speech J IV.356. -- Usually combd with a grd., seemingly pleonastically (like yutta), e. g. kātabba° what had to be done PvA 81; DhA I.13 (as kattabba°); āpucchitabba° fit to be asked DhA I.6.

Yutti [cp. Vedic yukti connection, fr. yuj] "fitting," i. e. 1. application, use Miln 3 (opamma°). --2. fitness, vāda°, KVA 37; in instr. yuttiyā in accordance with Mhvs 10, 66 (vacana°); Sdhp 340 (sutti°); and abl. yuttito Sdhp 505. -- 3. (logical) fitness, right construction, correctness of meaning; one of the 16 categories (hārā), appld to the exposition of texts, enumd in the 1st section of the Netti; e. g. at Nett 1--3, 103; KhA 18; SnA 551, 552. Thus abl. yuttito by way of correctness or fitness (contrasted to suttato) VbhA 173=Vism 562; and yutti--vasena by means of correctness (of meaning) SnA 103 (contrasted to anussava). -- 4. trick, device, practice J VI.215.

--kata combined with; (nt.) union, alloy VvA 13.

Yuddha (nt.) [orig. pp. of yujjhati; cp. Vedic yuddha (pp.) and yudh (f.) the fight] war, battle, fight D I.6 (daṇḍa° fighting with sticks or weapons); J III.541 (id.); Sn 442 (dat. yuddhāya); J VI.222; Miln 245 (kilesa°, as pp.: one who fights sin); Mhvs 10, 45 (°atthaŋ for the sake of fighting); 10, 69 (yuddhāya in order to fight); 25, 52 (yuddhāy'āgata); 32, 12 (yuddhaŋ yujjhati); 32, 13 (maccu° fight with death); 33, 42; DhA II.154 (malla° fist--fight). -- The form yudhāya at Sn 831 is to be taken as

(archaic) dat. of Vedic yudh (f.), used in sense of an inf. & equal to yuddhāya. Nd1 172 expls as "yuddh'atthāya."
--kāla time for the battle Mhvs 10, 63. --ṭṭha engaged in war S I.100 (so read for °ttha). --maṇḍala fightingring, arena J IV.81; Vism 190; VbhA 356 (in comparison).

Yuddhaka [fr. yuddha, for the usual yodha (ka)] a fighter, in malla° fist--fighter, pugilist J IV.81.

Yudhikā (f.) [doubtful] N. of a tree J V.422 (for T. yodhi, which appears as yodhikā in C. reading). The legitimate reading is yūthikā (q. v.), as is also given in vv.ll.

Yuvan [Vedic yuvan; cp. Av. yavan=Lat. juvenis, Lith. jáunas young; Lat. juvencus "calf"; juventus youth; Goth. junda, Ohg. jugund & jung, E. young. -- The n.--stem is the usual, but later Pāli shows also decl. after a--stem, e. g. gen. yuvassa Mhvs 18, 28] a youth. -- nom. sg. yuvā D I.80=yobbanena samannāgata DA I.223; Sn 420; Dh 280 (=paṭhama--yobbane ṭhita DhA III.409); Pv III.71 (=taruṇa PvA 205). -- Cp. yava, yuvin & yobbana.

Yuvin (adj.--n.) [=yuvan with diff --adj. ending] young J IV.106, 222.

Yūtha (nt.) [Vedic yūtha] a flock, herd of animals Sn 53 (of elephants); J I.170 (monkeys), 280 (id.); SnA 322 (go°, of oxen).
--pa the leader of a herd Th 2, 437 (elephants). --pati same J III.174 (elephant); DhA I.81 (id.).

Yūthikā (f.) [cp. later Sk. yūthikā] a kind of jasmine, Jasminum auriculatum J VI.537; Miln 338. So is also to be read at J V.420 (for yodhi) & 422 (yodhikā & yudhikā). See also yodhikā.

Yūpa [Vedic yūpa] 1. a sacrificial post D I.141; A IV.41; J IV.302; VI.211; Miln 21 (dhamma°); SnA 321, 322; DA I.294. -- 2. a pāsāda, or palace Th 1, 163=J II.334.
--ussāpana the erection of the sacr. post DhsA 145 (cp. Miln 21).

Yūsa [Vedic yūṣan, later Sk. yūṣa; fr. base Idg. *i̯ūs, cp. Lat. jūs soup, Gr. zu/mh yeast, ferment, zwmo/s soup; Obulg. jucha=Ger. jauche manure; Swedish ōst cheese; an enlargement of base *i̯eu to mix, as in Sk. yu to mix: see yuta, to which further *i̯eu̯e, as in yuñjati] 1. juice Vin I.206 (akaṭa° natural juice); Mhvs 28, 26; VvA 185 (badara° of the jujube); Vism 195 (seda° sweaty fluid). -- 2. soup, broth. Four kinds of broths are enumd at M I.245, viz. mugga° bean soup, kulattha° of vetch (also at Vism 256), kaḷāya° (chick--) pea soup, hareṇuka° pea soup; Miln 63 (rañño sūdo yūsaŋ vā rasaŋ vā kareyya).

Yebhuyya (adj.) [ye=yad in Māgadhī form; thus yad bhūya=yad bhiyya "what is more or most(ly)"] abundant, numerous, most. Not found as adj. by itself, except in phrase yebhuyya--vasena mostly, as a rule ThA 51 and PvA 136, which is identical with the
usual instr. yebhuyyena occurring as adv. "as according to most," i. e. (1) almost all, altogether, practically (as in our phrase "practically dead"), mostly D I.105 (addasā dvattiŋsa lakkhanāṇi y. ṭhapetvā dve: all except two)=109; Vin III.29 sq.; J I.246 (gāmako y. andha--bāla--manussehi yeva ussanno the village was peopled by mostly foolish folk); V.335 (y. asīti--mahātherā, altogether). -- (2) as it happens (or happened), usually, occasionally, as a rule, ordinarily D I.17 (saŋvaṭṭamāne loke y. [as a rule] sattā Ābhassarasaŋvaṭṭanikā honti; expld by half allegorical, half popular etym. at DA I.110 as follows: "ye upari Brahma--lokesu vā Āruppesu vā nibbattanti, tadavasese sandhāya vuttaŋ"); D II.139: yebhuyyena dasasu loka--dhātusu devatā sannipatitā (as a rule); Sn p. 107 (=bahukāni SnA 451); Miln 6 (y. Himavantam eva gacchanti: usually); DA I.280 (ordinarily); VvA 234 (occasionally), 246 (pihita--dvāram eva hoti: usually); PvA 2 (Sattari tattha tattha viharante y. tāya tāya atth'uppattiyā), 46 (tassā kesa--sobhaŋ disvā taruṇa--janā y. tattha paṭibaddha--cittā adesuŋ invariably). -- na yebhuyyena not as a rule, usually not (at all): nâpi y. ruditena kāci attha--siddhi PvA 63.

Yebhuyyasikā (f.) [formation fr. yebhuyya like tassapāpiyya--sikā. Originally adj., with kiriyā to be understood] lit. "according to the majority," i. e. a vote of majority of the Chapter; name of one of the adhikaraṇa--samathas, or means of settling a dispute. -- Vin. II.84 (anujānāmi bh. adhikaraṇaŋ yebhuyyasikāya vūpasametuŋ), 93 (vivād'âdhikaraṇaŋ dvīhi

samathehi sammati: sammukhā--vinayena ca yebhuyyasiḳāya ca). As one of the 7 methods of settling a dispute mentioned at Vin IV.207=351 (the seven are: sammukhā--vinaya, sati--vinaya, amūḷha°, paṭiññā, yebhuyyasikā, tassa--pāpiyyasikā, tīṇ'avatthāraka). Expld in detail at M II.247: if the bhikkhus cannot settle a dispute in their abode, they have to go to a place where there are more bh., in order to come to a vote by majority. Cp. D III.254 (the seven enumd); A I.99; IV.144.

Yeva (indecl.) [=eva with accrudescent y from Sandhi. On form and relation between eva & yeva cp. Geiger, P.Gr. § 66, 1. See also eva 2. -- The same form in Prākrit: Pischel, Prk. Gr. § 336] emphatic particle, meaning "even, just, also"; occurring most frequently (for eva) after palatal sounds, as ŋ: Sn 580 (pekkhataŋ yeva), 822 (vivekaŋ); DhA II.20 (saddhiŋ); PvA 3 (tasmiŋ), 4 (imasmiŋ), 13 (tumhākaŋ); -- further after o: PvA 39 (apanīto yeva); -- after ā: Sn 1004 (manasā yeva); -- after i: S II.206 (vuddhi yeva); PvA 11 (ahosi); -- after e: J I.82 (vihāre yeva; pubbaṇhe y.); VbhA 135 (na kevalaŋ ete yeva, aññe pi "not only these, but also others"). Cp. Mhvs 22, 56; VvA 222; PvA 47.

(adj.) [not connected with yeva, but an adj. formation from phrase ye vā pana; ye here standing (as Māgadhism) for yaŋ: cp. yebhuyya] corresponding, reciprocal, respective, in corresponding proportion, as far as concerned; lit. "whatever else." The expression is peculiar to exegetical (logical) literature on the Abhidhamma. See e. g. DhsA 152 (yevāpanā, pl. and °kā); Vism 468, 271 sq.; VbhA 63, 70 sq.; cp. Dhs. trsl.1 p. 5 and introd. p. 56. -- Note. The expression occurring as phrase shows ye as nom. pl., e. g. Dhs 1, 58, 151--161 & passim: ye vā pana tasmiŋ samaye aññe pi dhammā; but cp. in § 1: yaŋ yaŋ vā pan'ārabbha, in same sense.

Yoga [Vedic yoga, see etym. under yuga & yuñjati. Usually m.; pl. nt. yogāni occurs at D II.274 in meaning "bonds"] lit. "yoking, or being yoked," i. e. connection, bond, means; fig. application, endeavour, device. -- 1. yoke, yoking (rare?) J VI.206 (meant here the yoke of the churning--sticks; cp. J VI.209). -- 2. con<-> nection with (--°), application to; (natural) relation (i. e. body, living connection), association; also conjunction (of stars). mānusaka yoga the relation to the world of men (the human body), opp. dibba yoga: S I.35=60; Sn 641; Dh 417; expld at DhA IV.225 as "kāya." <-> association with: D III.176; application: Vism 520 (+uppāda). yogato (abl.) from being connected with, by association with PvA 40 (bālya°), 98 (sammappadhāna°). -- pubba° connection with a former body, one's former action or life--history J V.476; VI.480; Miln 2. See pubbe1. -- aḍḍhayoga a "half--connected" building, i. e. a half--roofed monastery Vin I.239; Vism 34. -- nakkhatta° a conjunction of planets, peculiar constellation (in astrology) J I.82, 253 (dhana--vassāpanaka suitable for a shower of wealth); III.98; DhA I.174; DhsA 232 (in simile). -- 3. (fig.) bond, tie; attachment (to the world and its lusts), or what yokes to rebirth (Cpd. 1712). There are 4 yogas, which are identical with the 4 oghas viz. kāma°, bhava°, diṭṭhi°, avijjā°, or the bonds of craving, existence, false views, and ignorance; enumd in detail at A II.10; D III.230, 276; J I.374; cp. Ps I.129 (catūhi yogehi yutto lokasannivāso catu--yoga--yojito); VbhA 35. Mentioned or referred to at S V.59; Dhs 1059 (ogha+, in defn of taṇhā), cp, Dhs trsln 308; Nett 31 (with ogha), 114 (id.); as sabba-- (or sabbe) yogā at Th 2, 4; 76; S I.213; DhA III.233; severally at It 95 (bhava--yoga--yutta āgāmī hoti, +kāma°); ogha+yoga: Pug 21 (avijjā°); Vism 211, 684; cp. also D II.274 (pāpima--yogāni the ties of the Evil one); It 80 (yogā pamocenti bahujanaŋ). -- 4. application, endeavour, undertaking, effort DhA III.233, 234 (=samma--ppadhāna). yogaŋ karoti to make an effort, to strive after (dat.) S II.131; A II.93 (āsavānaŋ khayāya y. karaṇīya); Miln 35. yogaŋ āpajjati to show (earnest) endeavour, to be active S III.11 sq.; Vbh 356 (attanā). -- dhamma° one who is devoted to the Dhamma A III.355; yutta° (bent on, i. e.) earnest in endeavour J I.65; yāca° given to making offerings: see yāca. -- 5. pondering (over), concentration, devotion M I.472; Dh 209 (=yoniso manasikāra DhA III.275), 282 (same expln at DhA III.421); Miln 3; Vbh 324 (yoga--vihitesu kamm'& sipp'--āyatanesu; VbhA 410 expls: y. vuccati paññā; -- perhaps better to above 4?). -- 6. (magic) power, influence, device, scheme J VI.212 (yoga--yogena practice of spells etc. =tāya tāya yuttiyā C.); PvA 117 (combd with manta, ascribed to devas). -- 7. means, instrument, remedy J I.380 (vamana° an emetic); VI.74 (ekaŋ yogaŋ datvā; but we better read bhesajjaŋ tassa datvā for vatvā, and ekaŋ yogaŋ vatvā for datvā; taking yoga in meaning of "charm, incantation"); Miln 109 (yena yogena sattānaŋ guṇa--vaḍḍhi . . . tena hitaŋ upadahati).

--âtiga one who has conquered the yoke, i. e. bond of the body or rebirth It 61 (muni), 81 (id.). --âtigāmin= °âtiga; A II.12 (same as sabba--yoga--visaŋyutta). --âvacara "one at home in endeavour," or in spiritual (esp. jhāna--) exercises; one who practises "yoga"; an earnest student. The term is peculiar to the Abhidhamma literature. -- J I.303, 394, 400; III.241 (saŋsārasāgaraŋ taranto y.); Ps II.26; KvuA 32; Miln 33 sq., 43, 366, 378 sq.; Vism 245 (as hunter) 246 (as begging bhikkhu), 375 (iddhi--study), 587, 637, 666, 708; DhA II.12 (padhānaŋ padahanto y.); III.241 (°bhikkhu); DhsA 187 (ādhikammika), 246 (°kulayutta); VbhA 115, 220, 228 (as bhikkhu on alms--round), 229 (as hunter), 258, 331; KhA 74; SnA 20, 374.

--kkhema [already Vedic yoga--kṣema exertion & rest, acquisition & possession] rest from work or exertion, or fig. in scholastic interpretation "peace from bondage," i. e. perfect peace or "uttermost safety" (K.S. II.132); a freq. epithet of nibbāna [same in BSk.: yogakṣema, e. g. Divy 98, 123, 303, 498] M I.117 (°kāma), 349, 357, (anuttara); S I.173 (°adhivāhana); II.195 (anuttara), 226; III.112 (°kāma, neg.); IV.125; V.130 sq.; A I.50 (anuttara); II.40, 52 (a°), 87, 247; III.21, 294 sq., 353; D III.123, 125, 164 (°kāma); Vin II.205=It 11 (°ato dhaŋsati, whereas Vin °ā padhaŋsati); It 9, 27 (abhabbo °ssa adhigamāya); Th 2, 6; Sn 79 (°adhivāhana), 425; Dh 23 (anuttara,
cp. DhA I.231); Ps I.39; II.81; Vbh 247 (kulāni y--kh--kāmāni, which VbhA 341 expls: catūhi yogehi khemaŋ nibbhayaŋ icchanti); ThA 13. --kkhemin finding one's rest, peace, or salvation; emancipated, free, an Arahant S III.13 (accanta°); IV.85; A II.12; IV.310 (patta°); V.326 (accanta°); DhA III.233, 234 (=sabba--yoga--visaŋyutta); neg. a° not finding one's salvation A II.52 (in verse)=Ps II.80; It 50. --ññu knowing the (right) means Miln 169 sq. --bahula strong in exertion A III.432. --yutta (Mārassa) one who is tied in the bonds (of Māra) A II.52 (so read for °gutta; the verse also at Ps II.80, 81, and It 50).
--vibhāga dividing (division) of the relation (in grammar: to yoga 2) SnA 266.

Yoganīya (adj.) [fr. yoga; grd. formation] of the nature of trying, acting as a bond, fetter--ish Dhs 584; DhsA 49 (cp. Dhs. trsl. 301). The spelling is also yoganiya, cp. oghaniya.

Yogin (adj.--n.) [fr. yoga, cp. Class. Sk. yogin] 1. (--°) applying oneself (to), working (by means of), using Vism 70 (hattha° & patta° using the hand or the bowl; but trsln p. 80: "hand--ascetic" & "bowl--ascetic"). <-> 2. one who devotes himself to spiritual things, an earnest student, one who shows effort (in contemplation), a philosopher, wise man. The word does not occur in the four Nikāyas. In the older verses it is nearly synonymous with muni. The oldest ref. is Th 1, 947 (pubbake yogī "Saints of other days" Mrs. Rh. D.). Freq. in Miln, e. g. pp. 2, 356 (yogi--jana); at pp. 366, 393, 404, 417, 418 in old verses. Combd with yogâvacara Miln 366, 404. -- Further passages are Nett 3, 10, 61; Vism 2, 14, 66, 71 (in verse), 150, 320, 373, 509, 620, 651, 696; DhsA 195, 327.

Yogga1

Yogga1 (nt.) [Vedic yogya; a grd. formation fr. yoga in meaning of yoga 1] "what may be yoked," i. e. 1. a coach, carriage, waggon (usually large & covered, drawn by bullocks) J VI.31 sq. (paṭicchanna), 368 (mahā°); DhA II.151 (mahā° & paṭicchanna). -- 2. a draughtbullock, ox Vv 848; Pv II.936 (=ratha--yuga--vāhana PvA 127); J VI.221. yoggāni muñcati to unharness the oxen PvA 43, 100.

Yogga2

Yogga2 (nt. & adj.) [same as last, in meaning of yoga 7] 1. (nt.) a contrivance J IV.269 (yoggaŋ karoti, may be in meaning "training, practice" here: see yoggā); VvA 8 (gahaṇa°). -- 2. (adj.) fit for (=yutta), adapted to, suitable; either --° or with inf.: VvA 291; PvA 25 (here spelt yogya), 135 (bhojana°), 152 (kamma--vipāk' ânubhavana°), 154 (gamana° passable, v. l. yogya), 228 (anubhavana°).

Yoggā (f.) [Vedic and Epic Sk. yogyā; same as yogga2, fr. yoga] training, practice J II.165 (yoggaŋ karoti to practise); IV.269 (id.); DhA I.52 (lakkha--yoggaŋ karoti to practise shooting). -- adj. (--°) katayogga wellpractised, trained S I.62, 98 (neg.). Only at these passages, missing at the other daḷha--dhamma--passages, e. g. at S II.266; M I.82; A II.48.
--ācariya a groom, trainer S IV.176=M I.124; M III.97, 222; Th 1, 1140; J I.505.

Yojana (nt.) [Vedic yojana] 1. the yoke of a carriage J VI.38, 42 (=ratha--yuga). -- 2. a measure of length: as much as can be travelled with one yoke (of oxen), a distance of about 7 miles, which is given by Bdhgh. as equal to 4 gāvutas (DhA II.13). It occurs in descending scale of yojana--tigāvuta--usabha at DhA I.108. <-> Dh 60; J V.37 (yojana--yojana--vitthatā each a mile square); SnA 194. More favoured combns of yojana with numbers are the foll.: 1/2 (aḍḍha°): DA I.35; DhsA 142. -- 3: DhA II.41. -- 4: PvA 113. -- 5: VvA 33. -- 15: DhA I.17; J I.315; PvA 154. -- 18: J I.81, 348. -- 20: DhA IV.112 (20 X 110, of a wilderness). -- 25: VvA 236. -- 45: J I.147, 348; DhA I.367. -- 50: Vism 417. -- 100: D I.117; It 91; Pv I.1014. -- 500: J I.204. -- 1,000: J I.203. -- Cp. yojanika.

Yojanā (f.) [*Sk. yojanā, fr. yojeti] (grammatical) construction; exegesis, interpretation; meaning KhA 156, 218, 243; SnA 20, 90, 122 sq., 131 sq., 148, 166, 177, 248, 255, 313; PvA 45, 50, 69, 73, 139 (attha°), and passim in Commentaries.

Yojanika (adj.) [fr. yojana] a yojana in extent J I.92 (vihāra); Dpvs 17, 108 (ārāma); DhA I.274 (maṇipallanka).

Yojita [pp. of yojeti] yoked, tied, bound Ps I.129 (catuyoga° fettered by the four bonds); SnA 137 (yottehi y.).

Yojitaka (adj.) [fr. yojita] connected with, mixed; neg. a° not mixed (with poison), unadulterated J I.269.

Yojeti [Caus. of yuñjati] 1. to yoke, harness, tie, bind Pv II.936 (vāhana, the draught--bullock); Mhvs 35, 40 (yojayi aor.; v. l. for yojāpayi); PvA 74 (sindhave). <-> 2. to furnish (with), combine, unite, mix, apply J I.252 (suraŋ), 269 (id.); Mhvs 22, 4 (ambaŋ visena y. to poison a mango); 36, 71 (visaŋ phalesu poison the fruit). <-> 3. to prepare, provide, set in order, arrange, fix, fit up Mhvs 30, 39 (pāde upānāhi fitted the feet with slippers); dvāraŋ to put a door right, to fix it properly J I.201; IV. 245 (cp. yojāpeti). -- 4. to engage, incite, urge, commission, put up to, admonish Mhvs 17, 38 (manusse); 37, 9 (vihāraŋ nāsetuŋ y. incited to destroy the v.); PvA 69. -- 5. to construct, understand, interpret, take a meaning SnA 148 (yojetabba); PvA 98 (id.), 278 (id.). -- Caus. II. yojāpeti to cause some one to yoke etc.: D II.95 (yānāni, to harness); J I.150 (dvāraŋ, to set right); Mhvs 35, 40 (rathe, to harness). -- Pass. yojīyati to become yoked or harnessed J I.57 (nangalasahassaŋ y.). -- pp. yojita.

Yojjha in a° in a° M II.24 read yujjha (of yudh).

Yotta (nt.) [Vedic yoktra, cp. Lat. junctor, Gr. zeukth_res yoke--straps; Epic Sk. yoktṛ one who yokes] the tie of the yoke of a plough or cart S I.172=Sn 77; S IV.163, 282; J I.464; II.247 (camma°); IV.82; V.45 (cammay.--varatta), 47; Vism 269; DhA I.205; SnA 137. As dhura--yotta at J I.192; VI.253.

Yottaka (nt.) [yatta+ka] a tie, band, halter, rope J VI.252; Miln 53; Vism 254, 255; DhA III.208.

Yodha [cp. Vedic yodha; fr. yudh] a warrior, soldier, fighter, champion Vin I.73 (yodhā yuddh'âbhinandino . . . pabbajjaŋ yāciŋsu); J I.180; Miln 293.
--ājīva one who lives by battle or war, a soldier S IV.308=A III.94; A I.284; II.170, 202; III.89 sq. (five kinds); Sn 617, 652; Pug 65, 69. --hatthin a war elephant DhA I.168.

Yodhi =yodhikā J V.420.

Yodhikā (f.) [a var. reading of yūthikā (q. v.)] a special kind of jasmine Vv 354; J IV.440 (yoth°), 442; V.422; VvA 162 (as thalaja and a tree).

Yodhin [=yodha] a warrior; camma° a warrior in cuirass, a certain army grade D I.51; A IV.107.

Yodheti [Caus. of yujjhati] to attack, to fight against (acc.) Dh 40 (yodhetha=pahareyya DhA I.317); J V.183.

Yoni (f.) [Vedic yoni] 1. the womb. -- 2. origin, way of birth, place of birth, realm of existence; nature, matrix. There are four yonis or ways of being born or generation, viz. aṇḍaja oviparous creation, jalābuja viviparous, saŋsedaja moisture--sprung, opapātika spontaneous: M I.73; D III.230; Miln 146; Vism 552, 557 sq.; cp. VbhA 203 sq. -- Freq. in foll. combns: tiracchāna° the class of animals, the brute creation A I.37, 60; V.269; It 92; Pv IV.111; Vism 103, 427; PvA 27, 166; nāga° birth among the
Nāgas S III.240 sq. (in ref. to which the 4 kinds of birth, as mentioned above, are also applied); Vism 102 (niraya--nāga--yoni); pasu°=tiracchāna° Pv II.1312; pisāca° world of the Pisācas S I.209; peta° the realm of the Petas PvA 68 (cp. peta).
--kamma° K. as origin A III.186. -- yoni upaparikkhitabba (=kiŋjātikā etc.) S III.42. --ayoni unclean origin Th 1, 219. -- 3. thoroughness, knowledge, insight Nett 40. --ayoni superficiality in thought S I.203 ("muddled ways" Mrs. Rh. D.). --yoniso

(abl.) "down to its origin or foundation," i. e. thoroughly, orderly, wisely, properly, judiciously S I.203 ("in ordered governance" K.S. I.259); D I.118 (wisely); It 30 (āraddha āsavānaŋ khayāya); Pug 25; Vism 30, 132, 599; PpA 31. Opp. ayoniso disorderly improperly Pug 21; DhA I.327; PvA 113, 278. -- Esp. frequent in phrase yoniso manasikāra "fixing one's attention with a purpose or thoroughly," proper attention, "having thorough method in one's thought" (K.S. I.259) Ps I.85 sq.; It 9; J I.116; Miln 32; Nett 8, 40, 50, 127; Vism 132; PvA 63. See also manasikāra. -- Opp. ayoniso manasikāra disorderly or distracted attention D III.273; VbhA 148; ThA 79. In BSk. the same phrase: yoniśo manasikāraḥ Divy 488; AvŚ I.122; II.112 (Speyer: "the right & true insight, as the object of consideration really is"). See further on term Dial. III.218 ("systematized attention"); K.S. I.131; II.6 ("radical grasp").
--ja born from the womb Sn 620; Dh 396. --pamukha principal sort of birth D I.54; M I.517.

Yobbana (nf.) [cp. late Vedic & Epic Sk. yauvana, fr. yuvan] youth D I.115; A I.68; III.5, 66, 103; Dh 155, 156; Sn 98, 110, 218; Pv I.76; DhA III.409; PvA 3.
--mada pride of youth D III.220; A I.146; III.72; VbhA 466.

R.

--R-- the letter (or sound) r, used as euphonic consonant to avoid hiatus. The sandhi --r-- originates from the final r of nouns in °ir & °ur of the Vedic period. In Pali it is felt as euphonic consonant only, like other sandhi consonants (y for instance) which in the older language were part of the noun itself. Thus r even where it is legitimate in a word may interchange with other sandhi--consonants in the same word, as we find punam--eva and puna--d--eva besides the original puna--r--eva (=Vedic punar eva). At J I.403 we read "punar āgata," where the C. expls "puna āgata, ra--kāro sandhivasena vutto." Similarly: Sn 81 (vutti--r--esā), 214 (thambho--r.--iva), 625=Dh 401 (āragge--r--iva), 679 (ati--r--iva), 687 (sarada--r--iva), 1134 (haŋsa--r--iva); Vv 6422 (Vajir'āvudho--r--iva); Pv II.87 (puna--r--eva) II.116 (id.); PvA 77 (su--r--abhigandha). In the latter cause the r has no historical origin, as little as in the phrase dhir atthu (for *dhig--atthu) Sn 440; J I.59.

Raŋsi & Rasmi [Vedic raśmi. The form raŋsi is the proper Pali form, originating fr. raśmi through metathesis like amhi for asmi, tamhā for tasmā etc. Cp. Geiger P.Gr. § 502. The form rasmi is a Sanskritism and later] a rein, a ray. -- 1. In meaning "rein" only as rasmi, viz. at M I.124; Dh 222; J I.57; IV.149. -- 2. In meaning "ray" both raŋsi and rasmi: (a) raŋsi (in poetry) Sn 1016 (vīta°? perhaps pīta°? See note in P.T.S. ed.); Vv 535 (pl. raŋsī=rasmiyo VvA 236); 6327 (sahassa° having a thousand rays;=suriya VvA 268); Sdhp 124. Also in cpd. raŋsi--jāla a blaze of rays J I.89; PvA 154; VvA 12 (°sammujjala), 14 (id.), 166 (id.). -- (b) rasmi (in prose, late) DhA I.27 (°ŋ vissajjesi); DhsA 13 (nīla--rasmiyo); VvA 125 (candima--suriya°). Also in cpd. buddha--rasmi the ray of enlightenment, the halo around a Buddha, consisting of 6 colours (chabbaṇṇa) J I.444, 501 (°rasmiyo vissajjento); SnA 132; VvA 207, 234, 323; Mhbv 6, 15, 38.

Raŋsika (adj.) [raŋsi+ka] having rays, radiant, in sahassa° having 1000 rays Vv 645 (=suriya--maṇḍala viya VvA 277).

Raŋsimant (adj.) [fr. raŋsi] having rays, radiant; n. sg. raŋsimā the sun Vv 812 (=suriya VvA 314).

Rakkha (adj.) (--°) [fr. base rakkh] guarding or to be guarded; -- (a) act.: dhamma° guardian of righteousness or truth Miln 344. -- (b) pass.: in cpd. dū°, v. l. du° hard to guard DhA I.295. °kathā, s. l. rukkha--°, warding talk ThA 1, in Brethren, 185, cp. note 416.

Rakkhaka (adj. n.) [fr. rakkha] 1. guarding, protecting, watching, taking care PvA 7; f. °ikā (dāsī) DhA IV.103 (a servant watching the house). -- 2. observing, keeping J I.205 (sīla°). -- 3. a cultivator J II.110. -- 4. a sentry J I.332.

Rakkhati [Vedic raksati, rakṣ to Idg. *ark (cp. Lat. arceo etc.) in enlarged form *aleq=Gr. a)le/cw to protect (Alexander!); a)lkh/ strength; Ags. ealgian to protect, Goth. alhs=Ags. ealh temple. Cp. also base *areq in P. aggala. The Dhtp 18 expls rakkh by "pālana"] 1. to protect, shelter, save, preserve Sn 220; J IV.255 (maŋ rakkheyyātha); VI.589 (=pāleti); Pv II.943 (dhanaŋ); Miln 166 (rukkhaŋ), 280 (attānaŋ rakkheyya save himself); PvA 7. -- grd. rakkhiya to be protected Mhvs 33, 45. Neg. arakkhiya & arakkheyya (in meaning 3) see separately. -- Pass. ppr. rakkhiyamāna J I.140. -- 2. to observe,

guard, take care of, control (with ref. to cittaŋ the heart, and sīlaŋ good character or morals) It 67 (sīlaŋ); DhA I.295 (cittaŋ rakkha, equivalent with cittaŋ dama), 397 (ācāraŋ); J IV.255 (vācaŋ); VvA 59 (sīlāni rakkhi); PvA 66 (sīlaŋ rakkhatha, uposathaŋ karotha). -- 3. to keep (a) secret, to put away, to guard against (i. e. to keep away from) Sn 702 (mano--padosaŋ rakkheyya); Miln 170 (vacīduccaritaŋ rakkheyya). -- pp. rakkhita. See also parīpāleti & parirakkhati.

Rakkhana (nt.) [fr. rakkh] 1. keeping, protection, guarding Nett 41; Mhvs 35, 72 (rahassa°--atthāya so that he should keep the secret); PvA 7. -- 2. observance, keeping VvA 71 (uposatha--sīla°); PvA 102 (sīla°), 210 (uposatha°).

Rakkhanaka (adj.) [fr. rakkhana] observing, keeping; one who observes J I.228 (pañca--sīla°; so read for rakkhānaka).

Rakkhasa [cp. Vedic rakṣa, either fr. rakṣ to injure, or more likely fr. rakṣ to protect or ward off (see details at Macdonell, Vedic Mythology pp. 162--164)] a kind of harmful (nocturnal) demon, usually making the water its haunt and devouring men Th 1, 931; Sn 310 (Asura°); J I.127 (daka°=udaka°), 170 (id.); VI.469 (id.); DhA I.367 (°pariggahita--pokkharaṇī); III.74 (udaka°); Sdhp 189, 313, 366. -- f. rakkhasī J III.147 (r. pajā); Mhvs 12, 45 (rudda°, coming out of the ocean).

Rakkhā (f.) [verb--noun fr. rakkh] shelter, protection, care A II.73 (+parittā); Mhvs 25, 3; J I.140 (bahūhi rakkhāhi rakkhiyamāna); PvA 198 (°ŋ saŋvidahati). Often in combQ rakkhā+āvaraṇa (+gutti) shelter & defence, e. g. at Vin II.194; D I.61 (dhammikaŋ r.--v.<-> guttiŋ saŋvidaheyyāma); M II.101; J IV.292. -- Cp. gorakkhā. -- Note. rakkhā at J III.144 is an old misreading for rukkhā.

Rakkhita [pp. of rakkhati] guarded, protected, saved S IV.112 (rakkhitena kāyena, rakkhitāya vācāya etc.); A I.7 (cittaŋ r.); Sn 288 (dhamma°), 315 (gottā°); VvA 72 (mātu°, pitu° etc.); PvA 61, 130. -- Note. rakkhitaŋ karoti at Mhvs 28, 43 Childers trsls "take under protection," but Geiger reads rakkhike and trsls "appoint as watchers."
--atta one who guards his character S I.154; J I.412; SnA 324. --indriya guarding one's senses Sn 697. --mānasāna guarding one's mind Sn 63 (=gopitamānasāno--rakkhita--citto Nd2 535).

Ranga1

Ranga1 [fr. raj1, rajati, to be coloured or to have colour] colour, paint Miln 11 (°palibodha).
--kāra dyer Miln 331. --jāta colour M I.385; VbhA 331. --ratta dyed crimson Vin I.185=306.

Ranga2

Ranga2 [fr. raj2, irajyati, to straighten, order, direct etc.: see uju. The Dhtp (27) only gives one raj in meaning "gamana"] a stage, theatre, dancing place, playhouse Vv 331; J II.252. --rangaŋ karQtQ to play theatre DhA IV.62. --rangamajjha the stage, the theatre, usually in loc. °majjhe, on the stage, S IV.306; J IV.495; DhA III.79; same with °maṇḍale J II.253.

later Sk.] to arrange, prepare, compose. The root is defined at Dhtp 546 by "paṭiyattane" (with v. l. car), and given at No. 542 as v. l. of pac in meaning "vitthāre." -- pp. racita.

Racanā (f.) [fr. rac] 1. arrangement (of flowers in a garland) VvA 354. -- 2. composition (of a book) Sdhp 619.

Racita [pp. of racati] 1. arranged J V.157 (su° in C. for samocita; v. l. sucarita). -- 2. strung (of flowers) Mhvs 34, 54. -- Cp. vi°.

Racchā (f.) [Sk. rathyā. This the contracted form. The diaeretic forms are rathiyā & rathikā (q.v.)] a carriage road Vin II.194; III.151; IV.271 (=rathiyā); V.205 (raccha--gata); J I.425; V.335; VI.276 (in its relation to vīthi); Dāvs V.48; PvA 24 (koṇa°).

Rajaka [fr. rajati] a dyer (& "washerman" in the same function), more correctly "bleacher." See remarks of Kern's at Toev. II.45 on distinction of washerman & dyer. -- D I.51 (in list of occupations); Vin III.45; S II.101=III.152 (in simile; combd with cittakāra, here perhaps "painter"?); S III.131; J V.186; VbhA 331 (in simile).

Rajakkha (--°) (adj.) [rajo+ending ka, in combn *rajas--ka =rajakkha, like *puras--kata=purakkhata. The °ka belongs to the whole cpd.] only in combn with appa° and mahā° i. e. having little (or no) and much defilement (or blemish of character) M I.169; S I.137 (here further combd with °jātika; cp. BSk. alpa--rajaskajātīya MVastu III.322); Vin I.5 (id.); Ps I.121; II.33, 195; Nd1 358; Nd2 235 No. 3 p2; Vbh 341; Miln 263; Vism 205; VbhA 458.

Rajakkhatā (f.) [abstr. fr. rajakkha] is Kern's (problematic) proposed reading (Toev. s. v.) for rājakhāda at Sn 831 (rājakhādāya phuṭṭho), which is however unjustified, as the original reading is well--attested and expld in the Niddesa as such. The term as proposed would not occur by itself either (like rajakkha, only --°).

Rajata (nt.) [Vedic rajata; see etym. under rajati] silver D I.5 (expld at DA I.78 as a general name for all coins except gold: kahāpaṇas etc.); S I.92; Sn 962 (in simile; expld at Nd1 478 as jātarūpa), J V.50; 416 (hema° gold & silver); Vv 351 (°hema--jāla); DhA II.42 (°paṭṭa silver tablet or salver); IV.105 (°gabbha silver money box or cabinet for silver, alongside of kahāpaṇa--gabbha and suvaṇṇa°); VbhA 64 (expld as "kahāpaṇa"); PvA 95 (for rūpiya).

to shine, to be coloured or light (--red); to Idg. *areg to be bright, as in Lat. argus, Gr. a)rgh/s & a)rgo/s light; Sk. arjuna (see ajjuna); to which also rajati silver=Lat. argentum, Gr. a)/rguros; Gallic Argento--ratum (N. of Strassburg); Oir argat.] usually intrs. rajjati (q.v.). As rajitabba (grd.) in meaning "to be bleached" (dhovitabba+) only in meaning "bleach" (as compared with dhovati clean, & vijaṭeti to disentangle, smoothe) Vin III.235 (ppr. fr. pl. dhovantiyo rajantiyo etc.); J I.8 (rajitabba, grd.; dhovitabba+). -- Somehow it is difficult to distinguish between the meanings "bleach" and "dye" (cp. rajaka), in some combns with dhovati it clearly means "dye," as at Vin I.50 (forms: rajati, rajitabba, rajiyetha 3 sg. Pot. Med.); Vism 65 (forms: rajitvā, rajitabba, rajituŋ). -- Another grd. rajanīya in diff. meaning (see sep.). Caus. rajeti to paint, colour Th 1, 1155 (inf. rajetave: (see Geiger, P.Gr. § 204, 1. a). Caus. also rañjeti (see under rañjati). Med. Pass. rajjati (q. v.). -- Caus. II. rajāpeti to cause to be bleached Vin III.206 (dhovāpeyya rajāpeyya ākoṭāpeyya), 235 (dhovapeti r. vijaṭāpeti); J II.197 (ovaṭṭikaŋ sibbāpetvā rajāpetvā).

Rajana (nt.) [fr. raj] colouring, dye D I.110 (suddhaŋ vatthaŋ . . . sammadeva rajanaŋ paṭigaṇheyya); Vin I.50=53 II.227; Vin I.286 (6 dyes allowed to the bhikkhus: mūla°, khandha°, taca°, patta°, puppha°, phala°, or made of the root, the trunk, bark, leaf, flower, fruit of trees) Th 1, 965; S II.101 (here either as f. or adj.); J I.220 (washing?).
--kamma (the job of) dyeing J I.118; Vism 65. --pacana boiling the dye Vism 389 (cp. rajana--pakka Vin. Texts II.49). --bhājana dye--vessel Vin I.286. --sālā colouringworkshop, dyeing--hall Vism 65.

Rajani (f.) [fr. raj, cp. rajanīya 2] the night Dāvs I.39; Abhp 69; PvA 205.

Rajanīya (adj.) [grd. of rajati] of the nature of rajas, i. e. leading to lust, apt to rouse excitement, enticing, lustful. -- 1. As Ep. of rūpa (vedanā saññā etc.) S III.79; also at D I.152 sq. (dibbāni rupāni passāmi piya--rūpāni kām'ûpasaŋhitāni rajanīyāni; & the same with saddāni). In another formula (relating to the 5 kāmaguṇā): rūpā (saddā etc.) iṭṭhā kantā manāpā piyarūpā kām'ûpasaŋhitā rajanīyā D I.245; M I.85. The expln of this passage at DA I.311 is: r.=rāgajanaka. -- The expression rajanīyā dhammā "things (or thoughts) causing excitement" is contrasted with vimocaniyā dh. "that which leads to emancipation" at A II.196. The same takes the places of lobhanīyā dhammā in combn with dosanīyā & mohanīyā dh. at S IV.307; A II.120; III.169. Another pair is mentioned at Nett 18, viz. r. dhammā and pariyuṭṭhāniyā dh. <-> 2. In diff. connections it means simply "delightful, lovely" and is e. g. an Ep. of the night. So at Pv III.71, where the passage runs "yuvā rajanīye kāmaguṇehi sobhasi": youthful thou shinest with the qualities of enjoyment in the enjoyable (night), which at PvA 205 is expld in a twofold manner viz. first as "ramaṇīyehi rāguppatti--hetu--bhūtehi" (viz. kāmagunehi), referring to a v. l. rajanīyehi, and then as "rajanī ti vā rattīsu, ye ti nipātamattaŋ" and "virocasi rattiyaŋ." Thus rajanī is here taken directly as "night" (cp. Abhp 69). -- At Pv IV.62 the passage runs "pamattā rajaniyesu kām'assād'âbhinandhino" i. e. not heeding the enjoyment of the taste of craving at nights; here as m. & not f. -- The meaning "lovely" is appld to sounds at Th 1, 1233 (sarena rajanīyena); VvA 37 (r.

nigghosa).

Rajo (rajas) & Raja (nt.) [raj, see rajati & rañjati. Vedic rajaḥ meaning: (a) space, as region of mist & cloud, similar to antarīksa, (b) a kind of (shiny) metal (cp. rajata); see Zimmer, Altind. Leben 55]. A Forms. Both rajo & rajaŋ occur as noun & acc. sg., e. g. rajo at D II.19; Sn 207, 334; Dhs 617; rajaŋ at Sn 275; It 83; once (in verse) rajo occurs as m, viz. Sn 662. The other cases are formed from the a--stem only, e. g. rajassa Sn 406; pl. rajāni Sn 517, 974. In compn we find both forms, viz. (1) rajas either in visarga form rajah, as (a) rajo--, (b) raja-- and (c) rajā-- (stressed), or in s--form (d) rajas--; (2) raja--, appearing apostrophied as (e) raj--. B Meanings. (1) (lit.) dust, dirt; usually wet, staining dust D II.19 (tiṇa+); Sn 662=PvA 116 (sukhumo rajo paṭivātaŋ khitto); It 83; Dhs 617 (dhūmo+). adj. rāja°: in sa° & a° vāta Vin II.209; Vism 31. The meaning "pollen" [Sk. raja, m.] may be seen in "raja--missakaŋ rasaŋ" at DhA I.375. <-> 2. (fig.) stain, dirt, defilement, impurity. Thus taken conventionally by the P. commentators as the 3--fold blemish of man's character: rāga, dosa, moha, e. g. Nd1 505; SnA 255; DhA III.485; or as kilesa--raja at SnA 479. -- Sn 207 (niketā jāyate rajo), 334, 665 (rajaŋ ākirasi, metaph.), 974 (pañca rajāni loke, viz. the excitement caused by the 5 bāhirāni āyatanāni Nd1 505. Also in stanza rāgo rajo na ca pana reṇu vuccati (with dosa & moha the same) Nd1 505=Nd2 590 (slightly diff.)=J I.117=Vism 388, cp. Divy 491 with interesting variation. -- adj. raja° in two phrases apagata° VvA 236 & vigata° Nd1 505 ÷ free from defilement. -- On raja in similes see J.P.T.S. 1907, 126. Cp. vi°. -- C. Compounds. (a) rajo--: °jalla dust and (wet) dirt, muddy dirt D II.18; Vin III.70; J IV.322; V.241; Miln 133, 195, 258, 410; SnA 248, 291. --jallika living in dirty mud, designation of a class of ascetics M I.281; J I.390. --dhātu "dust--element" (doubtful trsln) D I.54, which DA I.163 explns as "raja--okiṇṇa--ṭṭhānāni," i. e. dusty places. Dial. trsl. "places where dust accumulates," Franke, Dīgha p. 57 as "Staubiges" but rightly sees a deeper, speculative meaning in the expression (Sānkhya doctrine of rajas?). --mala dust & dirt J I.24. --vajalla [this expression is difficult to explain. It may simply be a condensed phrase rajo 'va jalla, or a redupl. cpd. rajo+avajalla, which was spelt raj--ovajalla for ava° because of rajo, or represents a contamination of raj--avajalla and raj--ojalla, or it is a metric diaeresis of rajo--jalla] dust and dirt Dh 141 (=kaddama--limpan' ākārena sarīre sannicita--rajo DhA III.77). --haraṇa dirt--taking, cleaning; wet rag, floor--cloth, duster Vin II.291; A IV.376; J I.117; DhA I.245. -- (b) raja--: --reṇu dirt and dust J IV.362; --vaḍḍhana indulgence in or increase of defilement Th 2, 343 ("fleshly lusts" trsl.); ThA 240 (=rāga--raj'ādi--saŋvaḍḍhana). -- (c) rajā--: °patha dusty place, dustiness, dust--hole D I.62, 250; S II.219; DA I.180 (here taken metaphorically: rāga--raj' ādīnaŋ uṭṭhāna--ṭṭhānaŋ). -- (d) rajas--: °sira with dusty head Sn 980; J IV.184, 362, 371. See pankadanta. -- (e) raj--: --°agga a heap of dust, dirt J V.187 (=rajakkhandha C.); fig.=kilesa Pug 65, 68 (here perhaps nt. of a distorted rajakkha? So Kern, Toev. s. v.). --°upavāhana taking away the dust (or dirt) Sn 391, 392.

Rajja (nt.) [Sk. rājya, fr. rāj] kingship, royalty, kingdom, empire; reign, throne; (fig.) sovereignty A III.300 (°ŋ kāreti); Sn 114, 553 (°ŋ kāreti to reign); J I.57; 64 (ekarattena tīṇi rajjāni atikkamma; 3 kingdoms); III.170 (°ŋ amaccānaŋ niyyādetvā), 199 (dukkhaseyyaŋ api rajjaŋ pi kāraye); IV.96, 105, 393 (nava rajja new kingship, newly (or lately) crowned king); VI.4 (rajjato me sussitvā maraṇam eva seyyo: death by withering is better than kingship); VvA 314 (=J I.64 as above); PvA 73 sq.; Mhvs 10, 52 (rājā rajjaŋ akārayi). --cakkavatti° rule of a universal king DhA III.191; deva° reign amongst gods KhA 227; padesa° local sovereignty It 15; Kh VIII.12 (cp. KhA 227).
--siri--dāyikā (devatā) (goddess) giving success to the empire DhA II.17. --sīma border of the empire Vism 121.

Rajjati [cp. Sk. rajyati, raj or rañj, Med. of rajati] to be excited, attached to (loc.), to find pleasure in S IV.74 (na so rajjati rūpesu; =viratta--citta); Sn 160, 813 (contrasted with virajjati); Ps I.58, 77 sq., 130, 178; Nd1 138; Miln 386 (rajjasi rajanīyesu etc.: in combn with dosa & moha or derivations, representing rāga or lobha, cp. lobhanīya); VbhA 11. -- ppr. rajjamāna PvA 3; Pot. rajjeyya Miln 280 (kampeyya+); grd. rajjitabba Miln 386 (rajanīyesu r.; with dussanīyesu and muyhanīyesu; followed by kampitabba); fut. rajjissati DhsA 194; aor. arañji Vin I.36=J I.83 (na yiṭṭhe na hute arañjiŋ). -- pp. ratta.

Rajjana (nt.) [fr. rajjati] defilement DA I.195. Cp. muyhana.

Rajju (f.) [Vedic rajju, cp. Lat. restis rope, Lith. r&etilde;zgis wicker, basket] a cord, line, rope S II.128; Vin II.120, 148 (āviñchana°); Nd2 304; J I.464, 483 (fisherman's line); V.173; Mhvs 10, 61; DhA IV.54; VbhA 163; KhA 57; VvA 207; Sdhp 148, 153.
--kāra rope--maker Miln 331. --gāhaka "rope--holder," (king's) land--surveyor J II.367=DhA IV.88 (see Fick, Sociale

Gliederung 97).

Rajjuka [rajju+ka] 1. a rope, line J I.164 (bandhana°); ThA 257. -- 2.=rajjugāhaka, king's land surveyor J II.367.

see rajati & rajjati -- Dhtp 66 & 398 defines rañja=rāge] 1. to colour, dye J I.220. <-> 2. (=rajjati) to find delight in, to be excited Sn 424 (ettha me r. mano; v. l. BB rajjati). -- Caus. rañjeti to delight or make glad D III.93 (in etym. of rājā (q. v.). -- pp rañjita. -- Caus. II. rañjāpeti to cause to be coloured or dyed DhA IV.106 (v. l. raj°).

Rañjana (nt.) [fr. rañjati] delighting, finding pleasure, excitement DhsA 363 (rañjan'aṭṭhena rāgo; v. l. rajano°; perhaps better to be read rajjana°).

Rañjita [pp. of rañjeti] coloured, soiled, in raja° affected with stain, defiled J I.117. -- See also anu° & pari°.

Dhtp 86: "paribhāsane"] to yell, cry; shout (at), scold, revile: not found in the texts.

Raṭṭha (nt.) [Vedic rāṣṭra] reign, kingdom, empire; country, realm Sn 46 (expld at Nd2 536 as "raṭṭhañ ca janapadañ ca koṭṭhāgārañ ca . . . nagarañ ca"), 287, 444, 619; J IV 389 (°ŋ araṭṭhaŋ karoti); PvA 19 (°ŋ kāreti to reign, govern). Pabbata° mountain--kingdom SnA 26; Magadha° the kingdom of Magadha PvA 67.
--piṇḍa the countQy's alms--food (°ŋ bhuñjati) Dh 308 (saddhāya dinnaŋ); A I.10; S II.221; M III.127; Th 2, 110; It 43, 90.
--vāsin inhabitant of the realm, subject DhA III.481

Raṭṭhaka (adj.) [Sk. rāṣṭraka] belonging to the kingdom, royal, sovereign J IV.91 (senāvāhana). -- Cp. raṭṭhika.

Raṭṭhavant (adj.) [raṭṭha+vant] possessing a kingdom or kingship Pv II.611 (°nto khattiyā).

Raṭṭhika [fr. raṭṭha, cp. Sk. rāṣṭrika] 1. one belonging to a kingdom, subject in general, inhabitant J II.241 (brāhmaṇa gahapati--r.--do ārik'ādayo). -- 2. an official of the kingdom [op Sk. rāṣṭriya a pretender; also king's brother in--law] A III.76=300 (r. pettanika senāya senāpatika).

Raṇa [Vedic raṇa, both "enjoyment," and "battle." The Dhtp (115) only knows of ran as a sound--base saddatthā (=Sk. ran2 to tinkle)] Q fight, battle; only in Th 2, 360 (raṇaŋ karitvā kāmānaŋ): see discussed
below; also late at Mhvs 35, 69 (Subharājaŋ raṇe hantvā). -- 2. intoxication, desire, sin, fault. This meaning is the Buddhist development of Vedic raṇa= enjoyment. Various influences have played a part in determining the meaning & its expln in the scholastic terms of the dogmatists and exegetics. It is often expld as pāpa or rāga. The Ṭīkā on DhsA 50 (see Expos. 67) gives the foll. explns (late & speculative): (a)=reṇu, dust or mist of lust etc.; (b) fight, war (against the Paths); (c) pain, anguish & distress. -- The trsln (Expos. 67) takes raṇa as "cause of grief," or "harm," hence araṇa "harmless" and saraṇa "harmful" (the latter trsld as "concomitant with war" by Dhs. trsl. of Dhs 1294; and asaraṇa as opp. "not concomitant"; doubtful). At S I.148 (rūpe raṇaŋ disvā) it is almost syn. with raja. Bdhgh. expls this passage (see K.S. 320) as "rūpamhi jāti--jarā--bhanga--sankhātaŋ dosaŋ," trsln (K.S. 186): "discerning canker in visible objects material."
The term is not sufficiently cleared yet. At Th 2, 358 we read "(kāmā) appassādā raṇakarā sukkapakkha--visosanā," and v. 360 reads "raṇaŋ karitvā kāmānaŋ." ThA 244 expls v 358 by "rāg'ādi sambandhanato"; v. 360 by "kāmānaŋ raṇaŋ te ca mayā kātabbaŋ ariyamaggaŋ sampahāraŋ katvā." The first is evidently "grief," the second "fight," but the trsln (Sisters 145) gives "stirring strife" for v. 358, and "fight with worldly lusts" for v. 360; whereas Kern, Toev. s. v. raṇakara gives "causing sinful desire" as trsl.
The word araṇa (see araṇa2) was regarded as neg. of raṇa in both meanings (1 & 2); thus either "freedom fr. passion" or "not fighting." The trsln of DhsA 50 (Expos. 67) takes it in a slightly diff. sense as "harmless" (i. e. having no grievous causes) -- At M III.235 araṇa is a quâsi summing up of "adukkha an--upaghāta anupāyāsa etc.," and saraṇa of their positives. Here a meaning like "harmfulness" & "harmlessness" seems to be fitting. Other passages of araṇa see under araṇa.
--jaha (raṇañjaha) giving up desires or sin, leaving causes of harmfulness behind. The expression is old and stereotype. It has caused trouble among interpreters: Trenckner would like to read raṇañjaya "victorious in battle" (Notes 83). It is also BSk., e.

g. Lal. Vist. 50; AvŚ II.131 (see Speyer's note 3 on this page. He justifies trsln "pacifier, peace--maker"). At foll. passages: S I.52 (trsln "quitting corruption"); It 108 (Seidenstücker trsls: "dem Kampfgewühl entronnen"); Miln 21; Nett 54; Sdhp 493, 569.

Rata [pp. of ramati] delighting in (loc. or --°), intent on, devoted to S IV.117 (dhamme jhāne), 389 sq. (bhava° etc.); Sn 54 (sangaṇika°) 212, 250, 327, 330 (dhamme), 461 (yaññe), 737 (upasame); Mhvs. 1, 44 (mahākāruṇiko Satthā sabba--loka--hite rato); 32, 84 (rato puññe); PvA 3, 12, 19 (°mānasa).

Ratana1

Ratana1 (nt.) [cp. Vedic ratna, gift; the BSk. form is ratna (Divy 26) as well as ratana (AvŚ II.199)] 1. (lit.) a gem, jewel VvA 321 (not=ratana2, as Hardy in Index); PvA 53 (nānāvidhāni). -- The 7 ratanas are enumd under veḷuriya (Miln 267). They are (the precious minerals) suvaṇṇa, rajata, muttā, maṇi, veḷuriya, vajira, pavāḷa. (So at Abhp 490.) These 7 are said to be used in the outfit of a ship to give it more splendour: J II.112. The 7 (unspecified) are mentioned at Th 2, 487 (satta ratanāni vasseyya vuṭṭhimā "all seven kinds of gems"); and at DhA I.274, where it is said of a ratana--maṇḍapa that in it there were raised flags "sattaratana--mayā." On ratana in similes see J.P.T.S. 1909, 127. -- 2. (fig.) treasure, gem of (--°) Sn 836 (etādisaŋ r.=dibb'itthi--ratana SnA 544); Miln 262 (dussa° a very fine garment). -- Usually as a set of 7 valuables, belonging to the throne (the empire) of a (world--) king. Thus at D II.16 sq.; of Mahā--Sudassana D II.172 sq. They are enumd singly as follows: the wheel (cakka) D II.172 sq., the elephant (hatthi, called Uposatha) D II.174, 187, 197; the horse (assa, Valāhaka) ibid.; the gem (maṇi) D II.175, 187; the woman (itthi) ibid.; the treasurer (gahapati) D II.176, 188; the adviser (pariṇāyaka) ibid. The same 7 are enumd at D I.89; Sn p. 106; DA I.250; also at J IV.232, where their origins (homes) are given as: cakka° out of Cakkadaha; hatthi from the Uposatha--race; assa° from the clan of Valāhassarāja, maṇi° from Vepulla, and the last 3 without specification. See also remarks on gahapati. Kern, Toev. s. v. ratana suspects the latter to be originally "major domus" (cp. his attributes as "wealthy" at MVastu I.108). As to the exact meaning of pariṇāyaka he is doubtful, which mythical tradition has obscured. -- The 7 (moral) ratanas at S II.217 & III.83 are probably the same as are given in detail at Miln 336, viz. the 5: sīla°, samādhi°, paññā°, vimutti°, vimutti--ñāṇadassana (also given under the collective name sīla--kkhandha or dhamma--kkhandha), to which are added the 2: paṭisambhidā° & bojjhanga°. These 7 are probably meant at PvA 66, where it is said that Sakka "endowed their house with the 7 jewels" (sattar.--bharitaŋ katvā). -- Very frequent is a Triad of Gems (ratana--ttaya), consisting of Dhamma, Sangha, Buddha, or the Doctrine, the Church and the Buddha [cp. BSk. ratna--traya Divy 481], e. g. Mhvs 5, 81; VbhA 284; VvA 123; PvA 1, 49, 141.
--ākara a pearl--mine, a mine of precious metals Th 1, 1049; J II.414; VI.459; Dpvs I.18. --kūṭa a jewelled top DhA I.159. --paliveṭhana a wrapper for a gem or jewel Pug 34. --vara the best of gems Sn 683 (=vararatana--bhūta SnA 486). --sutta the Suttanta of the (3) Treasures (viz. Dhamma, Sangha, Buddha), representing Sutta Nipāta II.1 (P.T.S. ed. pp. 39--42), mentioned as a parittā at Vism 414 (with 4 others) and at Miln 150 (with 5 others), cp. KhA 63; SnA 201.

Ratana2

Ratana2 [most likely=Sk. aratni: see ratani] a linear measure (which Abhp p. 23 gives as equal to 12 angula, or 7 ratanas=1 yaṭṭhi: see Kirfel, Kosmographie, p. 335. The same is given by Bdhgh. at VbhA 343: dve vidatthiyo ratanaŋ; satta r. yaṭṭhi) J V.36 (vīsaŋr--sataŋ); VI.401 (°mattaŋ); VvA 321 (so given by Hardy in Index as "measure of length," but to be taken as ratana1, as indicated clearly by context & C.); Miln 282 (satta--patiṭṭhito aṭṭha--ratan'ubbedho nava--ratan' āyāma--pariṇāho pāsādiko dassanīyo Uposatho nāgarājā: alluding to ratana1 2!).

Ratanaka (--°) (adj.) [ratana+ka, the ending belonging to the whole cpd.] characteristic of a gem, or a king's treasure; in phrase aniggata--ratanake "When the treasure has not gone out" Vin IV.160, where the chief queen is meant with "treasure."

Ratani [Sk. aratni "elbow" with apocope and diaeresis; given at Halāyudha 2, 381 as "a cubit, or measure from the elbow to the tip of the little finger." The form ratni also occurs in Sk. The etym. is fr. Idg. *ole (to bend), cp. Av. arəpna elbow; Sk. arāla bent; of which enlarged bases *olen in Lat. ulna, ond *oleq in Lat. lacertus, Sk. lakutaḥ=P. laguḷa. See cognates in Walde, Lat. Wtb. s. v. lacertus] a cubit Miln 85 (aṭṭha rataniyo).

Ratanika (adj.) [fr. ratana] a ratana in length J I.7 (aḍḍha°); Miln 312 (aṭṭha°).

Rati (f.) [Classic Sk. rati, fr. ram] love, attachment, pleasure, liking for (loc.), fondness of S I.133 (°ŋ paccanubhavati), 207; III.256; Sn 41 (=anukkhaṇṭhit' adhivacanaŋ Nd2 537), 59 (id.), 270, 642, 956 (=nekkhamma--rati paviveka°, upasama° Nd1 457); J III.277 (kilesa°); DhA IV.225; PvA 77. --arati dislike, aversion S I.7, 54, 128, 180, 197; V.64; Sn 270 (+rati), 642 (id.); Dh 418 (rati+); Th 2, 339; DhsA 193; PvA 64; Sdhp 476. --ratiŋ
karoti to delight in, to make love Vism 195 (purisā itthīsu).

Ratin (adj.) (--°) [fr. rati] fond of, devoted to, keen on, fostering; f. ratinī J IV.320 (ahiŋsā°).

Ratta1

Ratta1 [pp. of rañjati, cp. Sk. rakta] 1. dyed, coloured M I.36 (dūratta--vaṇṇa difficult to dye or badly dyed; MA 167 reads duratta and expls as durañjita--vaṇṇa; opp. suratta ibid.); Sn 287 (nānā--rattehi vatthehi); Vism 415 (°vattha--nivattha, as sign of mourning); DhA IV.226 (°vattha). -- 2. red. This is used of a high red colour, more like crimson. Sometimes it comes near a meaning like "shiny, shining, glittering" (as in ratta--suvaṇṇa the glittering gold), cp. etym. & meaning of rajati and rajana. It may also be taken as "bleached" in ratta--kambala. In ratta--phalika (crystal) it approaches the meaning of "white," as also in expln of puṇḍarīka at J V.216 with ratta--paduma "white lotus." -- It is most commonly found in foll. combns at foll. passages: Miln 191 (°lohita--candana); Vism 172 (°kambala), 174 (°koraṇḍaka), 191 (°paṭākā); J I.394 (pavāla--ratta--kambala); III.30 (°puppha--dāma); V.37 (°sālivana), 216 (°paduma); 372 (°suvaṇṇa); DhA I.393 (id.), 248 (°kambala); IV.189 (°candanarukkha red--sandal tree); SnA 125 (where paduma is given as "ratta--set'ādivasena"); VvA 4 (°dupaṭṭa), 65 (°suvaṇṇa), 177 (°phalika); PvA 4 (°virala--mālā; garland of red flowers for the convict to be executed, cp. Fick, Sociale Gliederung 104), 157 (°paduma), 191 (°sāli); Mhvs 30, 36 (°kambala); 36, 82 (rattāni akkhīni bloodshot eyes). With the latter cp. cpd. rattakkha "with red eyes" (fr. crying) at PvA 39 (v. l. BB.), and Np. rattakkhin "Red--eye" (Ep. of a Yakkha). <-> 3. (fig.) excited, infatuated, impassioned S IV.339; Sn 795 (virāga°); It 92 (maccā rattā); Miln 220. Also in combn ratta duṭṭha mūḷha: see Nd2 s. v. chanda; cp. bhava--rāga--ratta.

Ratta2

Ratta2 (nt.) & (poet.) rattā (f.) [Epic Sk. rātra; Vedic rātra only in cpd. aho--rātraŋ. Semantically an abstr. formation in collect. meaning "the space of a night's time," hence "interval of time" in general. Otherwise rātri: see under ratti] (rarely) night; (usually) time in general. Occurs only --°, with expressions giving a definite time. Independently (besides cpds. mentioned below) only at one (doubtful) passage, viz. Sn 1071, where BB MSS. read rattam--ahā for rattaŋ aho, which corresponds to the Vedic phrase aho--rātraŋ (=P. ahorattaŋ). The P.T.S. ed. reads nattaŋ; SnA 593 reads nattaŋ, but expls as rattin--divaŋ, whereas Nd2 538 reads rattaŋ & expls: "rattaŋ vuccati ratti, ahā (sic lege!) ti divaso, rattiñ ca divañ ca." -- Otherwise only in foll. adv. expressions (meaning either "time" or "night"): instr. eka--rattena in one night J I.64; satta° after one week (lit. a seven--night) Sn 570. -- acc. sg. cira--rattaŋ a long time Sn 665; dīgha° id. [cp. BSk. dīrgha--rātraŋ freq.] Sn 22; M I.445; aḍḍha° at "halfnight," i. e. midnight A III.407; pubba--ratt'âpararattaŋ one night after the other (lit. the last one and the next) DhA IV.129. -- acc. pl. cira rattāni a long time J V.268. -- loc. in var. forms, viz. vassa--ratte in the rainy season J V.38 (Kern, Toev. s. v. gives wrongly III.37, 143; aḍḍha--ratte at midnight PvA 152; aḍḍha<-> rattāyaŋ at midnight Vv 8116 (=aḍḍharattiyaŋ VvA 315); divā ca ratto ca day & night Vv 315 (=rattiyaŋ VvA 130); cira--rattāya a long time J V.267; Pv I.94.
--andhakāra the dark of night, nightly darkness Vin IV.268 (oggate suriye); M I.448. --ûparata abstaining from food at night D I.5 (cp. DA I.77). --ññu of long standing, recognised D I.48 (in phrase: r. cira--pabbajito addhagato etc.; expld at DA I.143 as "pabbajjato paṭṭhāya atikkantā bahū rattiyo jānātī ti r."); A II.27 (here the pl. rattaññā, as if fr. sg. ratta--ñña); Sn p. 92 (therā r. cira--pabbajitā; the expln at SnA 423 is rather fanciful with the choice of either=ratana--ññu, i. e. knowing the gem of Nibbāna, or=bahu--ratti--vidū, i. e. knowing many nights); ThA 141. A f. abstr. °ññutā "recognition" is found at M I.445 (spelt rataññūtā, but v. l. °utā). --samaye (loc., adv.) at the time of (night) J I.63 (aḍḍha--ratta° at midnight), 264 (id.); IV.74 (vassa° in the rainy season); PvA 216 (aḍḍha°).

Ratti (f.) [Vedic rātrī & later Sk. rātri. -- Idg *lādh as in Gr. lh/qw=Lat. lateo to hide; Sk rāhu dark demon; also Gr. *lhtw/

(=Lat. Latona) Goddess of night; Mhg. luoder insidiousness; cp. further Gr. lanqa/nw to be hidden, lh/qh oblivion (E. lethargy). -- The by--form of ratti is ratta2] night D I.47 (dosinā). gen. sg. ratyā (for *rattiyā) Th 1, 517; Sn 710 (vivasane=ratti--samatikkame SnA 496); J VI.491. abl. sg. rattiyā in phrases abhikkantāya r. at the waning of night D II.220; Vin I.26; S I.16; M I.143; & pabhātāya r. when night grew light, i. e. dawn J I.81, 500. instr. pl. rattīsu Vin I.288 (hemantikāsu r.). A loc. ratyā (for *rātryām) and a nom. pl. ratyo (for *rātryaḥ) is given by Geiger, P.Gr. § 583. -- Very often combd with and opp. to diva in foll. combns: rattin--diva [cp. BSk. rātrindiva=Gr. nuxqh/meron, AvŚ I.274, 278; II.176; Divy 124] a day & a night (something like our "24 hours"), in phrase dasa rattindivā a decade of n. & d. (i. e. a 10--day week) A V.85 sq.; adverbially satta--rattin--divaŋ a week DhA I.108. As adv. in acc. sg.: rattin--divaŋ night and day A III.57; Sn 507, 1142; It 93; J I.30; or rattiñ ca divañ ca Nd2 538, or rattiŋ opposed to adv. divā by night--by day M I.143; PvA 43. -- Other cases as adv.: acc. eka rattiŋ one night J I.62; Pv II.97; PvA 42; taŋ rattiŋ that night Mhvs 4, 38; imaŋ r. this night M I.143; yañ car. . . . yañ car. . . . etasmiŋ antare in between yon night and yon night It 121; rattiŋ at night Miln 42; rattiŋ rattiŋ night after night Mhvs 30, 16. -- gen. rattiyā ca divasassa ca by n. & by day S II.95. -- loc. rattiyañ by night VvA 130, 315 (aḍḍha° at midnight); PvA 22; and ratto in phrase divā ca ratto ca Sn 223; Th 2, 312; Dh 296; Vv 315; 8432; S I.33.
 --khaya the wane of night J I.19. --cāra (sabba°) allnight wandering S I.201 (trsl. "festival"). --cheda interruption of the probationary period (t. t.) Vin II.34 (three such: sahavāsa, vippavāsa, anārocanā). --dhūmāyanā smouldering at night Vism 107 (v. l. dhūp°), combd with divā--pajjalanā, cp. M I.143: ayaŋ vammīko rattiŋ dhūmāyati divā pajjalati. --pariyanta limitation of the probationary period (t. t.) Vin II.59. --bhāga night--time J III.43 (°bhāge); Miln 18 (°bhāgena). --bhojana eating at night M I.473; DA I.77. --samaya night--time, only in loc. aḍḍha--ratti--samaye at midnight VvA 255; PvA 155.

Ratha1

Ratha1 [Vedic ratha, Av. rapa, Lat. rota wheel, rotundus ("rotund" & round), Oir. roth=Ohg rad wheel, Lith. rãtas id.] a two--wheeled carriage, chariot (for riding, driving or fighting S I.33 (ethically); A IV.191 (horse & cart; diff. parts of a ratha); M I.396; Sn 300, 654; Vism 593 (in its compn of akkha, cakka, pañjara, īsā etc.); J III.239 (passaddha° carriage slowing up); Th 2, 229 (caturassaŋ rathaŋ, i. e. a Vimāna); Mhvs 35, 42 (goṇā rathe yuttā); VvA 78 (500), 104, 267 (=Vimāna), PvA 74. --assatarī° a chariot drawn by a she--mule Vv 208=438; Pv I.111; J VI.355. -- Phussa--ratha state carriage J III.238; VI.30 sq. See under ph. -- On ratha in similes see J.P.T.S. 1907, 127.
 --atthara (rathatthara) a rug for a chariot D I.7; Vin I.192; II.163. --anīka array of chariots Vin IV.108. --īsā carriage pole A IV.191. --ûpatthara chariot or carriage cover D I.103; DA I.273. --esabha (ratha+ ṛṣabha, Sk. rathārṣabha) lord of charioteers. Ratha here in meaning of "charioteer"; Childers sees rathin in this cpd.; Trenckner, Notes 59, suggests distortion from rathe śubha. Dhpāla at PvA 163 clearly under<-> stands it as ratha--=charioteer explaining "rathesu usabha--sadiso mahā--ratho ti attho"; as does Bdhgh. at SnA 321 (on Sn
303): "mahā--rathesu khattiyesu akampiy'aṭṭhena usabha--sadiso." -- Sn 303--308, 552; Pv II.131; Mhvs 5, 246; 15, 11; 29, 12. --kāra carriagebuilder, chariot--maker, considered as a class of very low social standing, rebirth in which is a punishment (cp. Fick, Sociale Gliederung 56, 207, 209 sq.) S I.93; Vin IV.9 (as term of abuse, enumd with other low grades: caṇḍāla veṇa nesāda r. pukkusa), 12 (°jāti); M II.152, 183 f.; as kārin at Pv III.113 (expld as cammakārin PvA 175). As Npl. name of one of the 7 Great Lakes in the Himālaya (Rathakāradaha), e. g. at Vism 416; SnA 407. --cakka wheel of a chariot or carriage Vism 238 (in simile, concerning its circumference); PvA 65. --pañjara the body (lit. "cage" or "frame") of a carriage Vv 831 (=rath'ûpattha VvA 326); J II.172; IV.60; DhA I.28. --yuga a chariot yoke J VI.42. --reṇu "chariot--dust," a very minute quantity (as a measure), a mite. Childers compares Sk. trasareṇu a mote of dust, atom. It is said to consist of 36 tajjāri's, and 36 ratha--reṇu's are equal to one likkhā: VbhA 343. --vinīta "led by a chariot," a chariot--drive (Neumann, "Eilpost"), name of the 24th Suttanta of Majjhima (M I.145 sq.), quoted at Vism 93, 671 and SnA 446. --sālā chariot shed DhA III.121.

Ratha2

Ratha2 [fr. ram, cp. Sk. ratha] pleasure, joy, delight: see mano°.

Rathaka1

Rathaka1 (nt.) [fr. ratha, cp. Sk. rathaka m.] a little carriage, a toy cart D I.6 (cp. DA I.86: khuddakarathaŋ); Vin II.10;

III.180; M I.226; Miln 229.

Rathaka2

Rathaka2 (adj.) [ratha+ka] having a chariot, neg. a° without a chariot J VI.515.

Rathika [fr. ratha] fighter fr. a chariot, charioteer M I.397 (saññāto kusalo rathassa anga--paccangānaŋ); D I.51 (in list of var. occupations, cp. DA I.156); J VI.15 (+patti--kārika), 463 (id.).

Rathikā & Rathiyā (f.) [Vedic rathya belonging to the chariot, later Sk. rathyā road. See also racchā] a carriage--road. -- (a) rathikā: Vin II.268; Vism 60; PvA 4, 67. -- (b) rathiyā: D I.83; Vin I.237, 344; M II.108; III.163; S I.201; II.128; IV.344. In compn rathiya°, e. g. rathiya--coḷa "street--rag" Vism 62 (expld as rathikāya chaḍḍita--coḷaka).

Rada at ThA 257 in cpd. "sannivesa--visiṭṭha--rada--visesayutta" is not quite clear ("splitting"?).

see etym. at Walde, Lat. Wtb. s. v. rado ("rase"). Given in meaning "vilekhana" at Dhtp 159 & Dhtm 220. Besides this it is given at Dhtm 224 in meaning "bhakkhana"] to scratch Dhtp 159; cp. rada & radana tooth Abhp 261.

Randha1

Randha1 [for Sk. raddha, pp. of randhati 2] cooked J V.505; VI.24; Miln 107.

Randha2

Randha2 [Sk. randhra, fr. randhati 1; the P. form viâ *randdha: see Geiger, P.Gr. § 581] opening, cleft, open spot; flaw, defect, weak spot A IV.25; Sn 255, 826 randhamesin looking for somebody's weak spot; cp. Nd1 165 ("virandham° aparandham° khalitam° gaḷitam° vivaram--esī ti"); J II.53; III.192; SnA 393 (+vivara); DhA III.376, 377 (°gavesita).

Randhaka (--°) (adj.) [fr. randhati 2] one who cooks, cooking, a cook J IV.431 (bhatta°).

or randh, differentiated in Pāli to 2 meanings & 2 verbs according to Dhtm: "hiŋsāyaŋ" (148), and "pāke" (827). In the former sense given as raṇḍ, in the latter randh. The root is freq. in the Vedas, in meaning 1. It belongs perhaps to Ags. rendan to rend: see Walde, Lat. Wtb. s, v. lumbus] to be or make subject to, (intrs.) to be in one's power; (trs.) to harass, oppress, vex, hurt (mostly Caus. randheti=Sk. randhayati). Only in Imper. randhehi J I.332, and in Prohib. mā randhayi J V.121, and pl. mā randhayuŋ Dh 248 (=mā randhantu mā mathantu DhA III.357). See also randha2. -- 2. to cook (cp. Sk. randhi & randhana) Miln 107 (bhojanaŋ randheyya). -- pp. randha1.

to chatter, whisper Dhtp 187 ("vacane"); Dhtm 266 ("akkose"). See also lapati.

which see for etym. Cp. also Lat rabies. -- Dhtp 205 expls rabh (correctly) by ārambha & Dhtm 301 by rābhassa] wild, terrible, violent D I.91, expld by "bahu--bhāṇin" at DA I.256. There are several vv. ll. at this passage.

Rama (--°) (adj.) [fr. ram] delighting, enjoyable; only in cpd. dū° (=duḥ) difficult to enjoy, not fit for pleasures; as nt. absence of enjoyment Dh 87=S V.24; and mano° gladdening the mind (q. v.).

Ramaṇa (adj.) [fr. ramati; cp. Sk. ramaṇa] pleasing, charming, delightful DhA II.202 (°ṭṭhāna).

Ramaṇaka (adj.)=ramaṇa J III.207.

(adj.) [grd. of ramati] delightful, pleasing, charming, pleasant, beautiful D I.47 (°ṇīyā dosinā ratti, cp. DA I.141); Sn 1013;

Mhvs 15, 69 (ṇ); PvA 42, 51 (expln for rucira). As ramaṇeyya at S I.233. Cp. rāmaṇeyya(ka).

defd by Dhtp 2Q4 & Dhtm 318 by "kīḷāyaŋ"] 1. to enjoy oneself, to delight in; to sport, find amusement in (loc.) S I.179; Vin 197 (ariyo na r. pāpe); Sn 985 (jhāne); Dh 79 (ariya--ppavedite dhamme sadā r. paṇḍ̣ito); subj. 1st pl. ramāmase Th 2, 370 (cp. Geiger, P.Gr. 126); med. 1st sg. rame J V.363; imper. rama Pv II.1220 (r. deva mayā saha; better with v. l. as ramma); -- fut. ramissati PvA 153. -- ger. ramma Pv II.1220 (v. l. for rama). grd. ramma & ramanīya (q. v.). -- pp. rata. -- Caus. I. rameti to give pleasure to, to please, to fondle Th 1, 13; J V.204; VI.3 (pp. ramayamāna); Miln 313. -- pp. ramita (q. v.). <-> Caus. II. ramāpeti to enjoy oneself J VI.114.

Ramita [pp. of rameti] having enjoyed, enjoying, taking delight in, amusing oneself with (loc. or saha) Sn 709 (vanante r. siyā); Dh 305 (id.=abhirata DhA III.472); Pv II.1221 ('mhi tayā saha).

to hang down. Both forms are given with meaning "avasaŋsane" at Dhtp 198 and Dhtm 283.

Rambhā (f.) [Sk. rambhā] a plantain or banana tree Abhp 589.

Ramma (adj.) [grd. of ramati] enjoyable, charming, beautiful Sn 305; ThA 71 (v. 30); Mhvs 1, 73; 14, 47; Sdhp 248, 512.

Rammaka (adj.) [Sk ramyaka] N. of the month Chaitra J V.63.

Raya [fr. ri, riṇāti to let loose or flow, which is taken as ray at Dhtp 234, defd as "gamana," and at Dhtm 336 as "gati." The root ri itself is given at Dhtm 351 in meaning "santati," i. e. continuation. -- On etym. cp. Vedic retaḥ; Lat. rivus river=Gall, Rēnos "Rhine." See Walde, Lat. Wtb. s. v. rivus] speed, lit. current Abhp 40. See rava1.

Rava1

Rava1 [for raya, with v. for y as freq. in Pāli, Dhtm 352: ru "gate"] speed, exceeding swiftness, galloping, in combn with dava running at Vin II.101; IV.4; M I.446
(better reading here dav'atthe rav'atthe for dhāve ravatthe, cp. vv. ll. on p. 567 & Neumann, Mittl. Sammlg. II.672 n. 49). Note. At the Vin passages it refers to speaking & making blunders by over--hurrying oneself in speaking. -- The Dhtm (No. 871) gives rava as a synonym of rasa (with assāda & sneha). It is not clear what the connection is between those two meanings.

Rava2

Rava2 [fr. ru, cp. Vedic rava] loud sound, roar, shout, cry; any noise uttered by animals J II.110; III.277; DhA I.232 (sabba--rava--ññu knowing all sounds of animals); Miln 357 (kāruñña°). See also rāva & ruta.

Ravaka =rava, in go° a cow's bellowing M I.225.

Ravaṇa (adj.--nt.) [fr. ravati] roaring, howling, singing, only in cpd. °ghaṭa a certain kind of pitcher, where meaning of ravaṇa is uncertain. Only at identical passages (in illustration) Vism 264=362=KhA 68 (reading peḷā--ghaṭa, but see App. p. 870 ravaṇa°)= VbhA 68 (where v. l. yavana°, with?).

: Idg. *re & *reu, cp. Lat. ravus "raw, hoarse," raucus, rūmor "rumour"; Gr. w)ruo/mai to shout, w)rudo/n roaring, etc.; Dhtp 240: ru "sadde"] to shout, cry, make a (loud) noise Miln 254. -- aor. ravi J I.162 (baddha--rāvaŋ ravi); II.110; III.102; PvA 100; arāvi Mhvs 10, 69 (mahā--rāvaŋ); and aravi Mhvs 32, 79. <-> pp. ravita & ruta. -- Cp. abhi°, vi°.

Ravi [cp. Sk. ravi] the sun J II.375 (taruṇa°--vaṇṇaratha).
--inda "king of the sun," N. of the lotus Dāvs III.37. --haŋsa "sun--swan," N. of a bird J VI.539.

Ravita [pp. of ravati] shouted, cried, uttered Miln 178 (sakuṇa--ruta°).

Rasa1

Rasa1 [Vedic rasa; with Lat. ros "dew," Lith. rasā id., and Av Ranhā N. of a river, to Idg. *eres to flow, as in Sk. arṣati, Gr. a)/yorros (to r(e/w); also Sk. ṛṣabha: see usabha1. -- Dhtp 325 defines as "assādane" 629 as "assāda--snehanesu"; Dhtm 451 as "assāde." -- The decl. is usually as regular a--stem, but a secondary instr. fr. an s--stem is to be found in rasasā by taste A II.63; J III.328] that which is connected with the sense of taste. The defn given at Vism 447 is as follows: "jivhā--paṭihanana--lakkhaṇo raso, jivhā--viññāṇassa visaya--bhāvo raso, tass'eva gocara--paccupaṭṭhāno, mūla--raso khandha--raso ti ādinā nayena anekavidho," i. e. rasa is physiologically & psychologically peculiar to the tongue (sense--object & sense--perception), and also consists as a manifold object in extractions from roots, trunk etc. (see next). -- The conventional encyclopædic defn of rasa at Nd1 240; Nd2 540, Dhs 629 gives taste according to: (a) the 6--fold objective source as mūla--rasa, khandha°, taca°, patta°, puppha°, phala°, or taste (i. e. juice, liquid) of root, trunk, bark, leaf, flower & fruit; and -- (b) the 12--fold subjective (physiological) sense--perception as ambila, madhura, tittika, kaṭuka loṇika, khārika, lambila (Miln 56: ambila), kasāva; sādu, asādu, sīta, uṇha, or sour, sweet, bitter, pungent, salt, alkaline, sour, astringent; pleasant, unpleasant, cold & hot. Miln 56 has the foll.: ambila, lavaṇa, tittaka, kaṭuka, kasāya, madhura. -- 1. juice [as applied in the Veda to the Soma juice], e.g. in the foll. combns: ucchu° of sugar cane, extract of sugar, cane syrup Vin I.246; VvA 180; patta° & puppha° of leaf & flower Vin I.246; madhura° of honey PvA 119. -- 2. taste as (objective) quality, the sense--object of taste (cp. above defns). In the list of the āyatanas, or senses with their complementary sense--objects (sentient and sensed) rasa occupies the 4th place, following upon gandha. It is stated that one tastes (or "senses") taste with the tongue (no reference to palate): jivhāya rasaŋ sāyitvā (or viññeyya). See also āyatana 3 and rūpa. -- M III.55 (jivhā--viññeyya r.), 267; D III.244, 250; Sn 387; Dhs 609; PvA 50 (vaṇṇagandha--rasa--sampanna bhojana: see below 5). -- 3. sense of taste, as quality & personal accomplishment. Thus in the list of senses marking superiority (the 10 ādhipateyyas or ṭhāṇas), similar to rasa as special distinction of the Mahāpurisa (see cpd. ras--agga) S IV.275 =Pv II.958; A IV.242. -- 4. object or act of enjoyment, sensual stimulus, material enjoyment, pleasure (usually in pl.) Sn 65 (rasesu gedha, see materialistic exegesis at Nd2 540), 854 (rase na anugijjhati; perhaps better rasesu, as SnA); A III.237 (puriso agga°--parititto: perhaps to No. 2). -- 5. flavour and its substance (or substratum), e. g. soup VvA 243 (kakkaṭaka° crabsoup), cp. S V.149, where 8 soup flavours are given (ambila, tittaka, kaṭuka, madhura, khārika, akhārika, loṇika, aloṇika); Pv II.115 (aneka--rasa--vyañjana "with exceptionally flavoured sauce"); J V.459, 465. gorasa "flavour of cow, i. e. produce of cow: see under go. Also metaphorically: "flavour, relish, pleasure": Sn 257 (pariveka°, dhamma--pīṭi°, cp. SnA 299 "assād' aṭṭhena" i. e. tastiness); PvA 287 (vimutti° relish of salvation). So also as attha°, dhamma°, vimutti° Ps II.89. -- 6. (in grammar & style) essential property, elegance, brightness; in dramatic art "sentiment" (flavour) (see Childers s. v. naṭya--rasa) Miln 340 (with opamma and lakkhaṇa: perhaps to No. 7); PvA 122 (°rasa as ending in Np. Angīrasa, expld as jutiyā adhivacanaŋ, " i. e. brightness, excellency). -- 7. at t. t. in philosophy "essential property" (Expos. 84), combd with lakkhaṇa etc. (cp. Cpd. 13, 213), either kicca° function or sampatti° property DhsA 63, 249; Vism 8, 448; Miln 148. -- 8. fine substance, semi--solid semiliquid substance, extract, delicacy, fineness, dust. Thus in paṭhavī° "essence of earth," humus S I.134 (trsln "taste of earth," rather abstract); or rasapaṭhavī earth as dust or in great fineness, "primitive earth" (before taking solid shape) D III.86 sq. (trsl. "savoury earth," not quite clear), opp. to bhūmipappaṭaka; Vism 418; pabbata--rasa mountain extract, rock--substance J III.55; suvaṇṇa° gold dust J I.93. <-> 9. (adj. --°) tasting Vv 1611 (Amatarasā f.=nibbānarasāvinī VvA 85).

--agga finest quality (of taste), only in further compn with °aggita (ras--agga--s--aggita) most delicate sense trsln Dial.) D III.167, and °aggin (ras--agga--s--aggin, cp. MVastu II.306: rasa--ras'âgrin) of the best quality (of taste, cp. above 2), said of the Mahāpurisa D II.18= III.144 (cp. trsln Dial. II.15 "his taste is supremely acute"). The phrase & its wording are still a little doubtful. Childers gives etym. of rasaggas--aggin as rasa--ggas--aggin, ggas representing gras to swallow (not otherwise found in Pāli!), and expls the BSk. ras'âgrin as a distortion of the P. form. --añjana a sort of ointment (among 5 kinds), "vitriol" (Rh. D.) Vin I.203. --âda enjoying the objects of taste M III.168. --āyatana the sphere of taste D III.243, 290; Dhs 629, 653, 1195 (insert after gandha°, see Dhs. trsl. 319). --ārammaṇa object of taste Dhs 12, 147, 157. --āsā craving for tastes Dhs 1059. --garuka bent on enjoyment SnA 107. --taṇhā thirst for taste, lust of sensual enjoyment D III.244, 280; J V.293; Dhs 1059; DhA IV.196. --saññā perception of tastes D III.244 (where also °sañcetanā). --haraṇī (f.) [ph. °haraṇiyo, in compn haraṇi°] taste--conductor, taste--receiver; the salivary canals of the mouth or the nerves of sensation; these are in later literature given as numbering 7000, e. g. at J V.293 (khobhetvā phari); DhA I.134 (anuphari); KhA 51 (only as 7!); SnA 107 (paṭhama--kabaḷe

mukhe pakkhitta--matte satta rasa--haraṇi--sahassāni amaten' eva phutāni ahesuŋ). Older passages are: Vin II.137; D III.167 (referring to the Mahāpurisa: "sampajjasā r--haranī susaṇṭhitā," trsln: erect taste--bearers planted well [in throat]).

Rasa2

Rasa2 (--°) is a dial. form of °dasa ten, and occurs in Classic Pāli only in the numerals for 13 (terasa), 15 (paṇṇa--rasa, pannarasa), 17 (sattarasa) & 18 (aṭṭhārasa, late). The Prk. has gone further: see Pischel, Prk. Gr. § 245.

Rasaka [fr. rasa, cp. Classic Sk. rasaka] a cook J V.460, 461, 507.

to shout, howl J II.407 (vv. ll. rayati, vasati; C. expls as "nadati")=IV.346 (v. l. sarati).

Rasatta (nt.) [fr. rasa] taste, sweetness SnA 299.

Rasavatī (f.) [rasa+vant] "possessing flavours" i. e. a kitchen Vin I.140.

Rasāvin (adj. [fr. rasa] tasting VvA 85 (nibbāna°).

Rasīyati [Pass.--Demon.--formation fr. rasa] to find taste or satisfaction in (gen.), to delight in, to be pleased A IV.387 (bhāsitassa), 388 (C.: tussati, see p. 470).

Rasmi see raŋsi.

Rassa (adj.) [cp. Sk. hrasva: Geiger, P.Gr. § 492. The Prk. forms are rahassa & hassa: Pischel § 354] short (opp. dīgha) D I.193 (dīghā vā r. vā majjhimā ti vā), 223 (in contrast with d.); Sn 633; Dh 409; J I.356; Dhs 617; Vism 272 (def.); DhA IV.184. -- Cp. ati°.
--ādesa reduction of the determination (here of vowel in ending) J III.489. --sarīra (adj.) dwarfish, stunted J I.356.

Rassatta (nt.) [fr. rassa] shortness, reduction (of vowel) DhsA 149.

defd at Dhtp 339 & 632 by "cāga," giving up, also at Dhtm 490 by "cāgasmiŋ," 876 by cāga and gata] to leave, desert: see pp. rahita & der. rahas, rahassa.

Rahada [Vedic hrada, with diæresis & metathesis *harada >rahada; the other metathetic form of the same hrada is *draha>daha] a (deep) pond, a lake D I.50 (°ŋ iva vippasannaŋ udānaŋ); S I.169=183 (dhammo rahado sīla--tittho); Sn 721=Miln 414 (rahado pūro va paṇḍito); It 92 (rahado va nivāto), 114 (r. sa--ummi sāvaṭṭo sagaho); DhA II.152. -- As udaka° at D I.74, 84; A III.25 (ubbhid--odako); Pug 47. -- On r. in similes see J.P.T.S. 1907, 127.

Rahas & Raho (nt.) [Vedic rahas. The Pāli word is restricted to the forms raho and rahā° (=*rahaḥ); a loc. rahasi is mentioned by Childers, but not found in the Canon. -- To rahati] lonely place, solitude, loneliness; secrecy, privacy. -- 1. raho: occurring only as adv. "secretly, lonely, in secret," either absolutely, e. g. S I.46; Sn 388; Pv II.716 (opp. āvi openly); IV.140 (raho nisinna); Vism 201 (na raho karoti pāpāni: arahaŋ tena vuccati); or in cpds. e. g. °gata being in private, being alone D I.134 (+paṭisallīna); Sn p. 60. See also under paṭisallīna; °gama "secret convention, secret intercourse," fig. a secret adviser J VI.369 (after Kern, not found!); °vāda secret talk M III.230. See also anu°. -- 2. rahā°, only in cpd. rahā--bhāva secrecy, in defn of arahant at DA I.146=Vism 201 (rahābhāvena ten'esa arahan ti). See also der. rāha--seyyaka. Note. Hardy's reading yathā rahaŋ at Pv II.923 & PvA 78 is not correct, it should be yath'ârahaŋ (cp. similarly pūj--âraha). In the same sense we would preferably read agg'āsan'ādi--arahānaŋ "of those who merit the first seat etc." at J I.217, although all MSS. have aggāsanādi--rahānaŋ, thus postulating a form raha=araha.

Rahassa (adj. nt.) [Sk. rahasya] secret, private; nt. secrecy, secret Mhvs 35, 64 (vatvā rahassaŋ); instr. rahassena (as adv.)

secretly Mhvs 36, 80; acc. rahassaŋ id. Pv IV. 165.
--kathā secret speech, whispered words J I.411; II.6.

Rahassaka (adj.) [fr. rahassa] secret Miln 91 (guyhaŋ na kātabbaŋ na rahassakaŋ).

Rahāyati [Denom. fr. rahas; not corresponding to Sk. rahayati, C. of rahati to cause to leave] to be lonely, to wish to be alone M II.119.

Rahita [pp. of rah] 1. lonely, forsaken Th 2, 373 (gantum icchasi rahitaŋ bhiŋsanakaŋ mahāvanaŋ). -- 2. deprived of, without (--°) J III.369 (buddhiyā rahitā sattā); DA I.36 (avaṇṇa°); PvA 63 (bhoga°), 67 (ācāra°), 77 (gandha°). Note. samantarahita is to be divided as sam--antarahita.

Rāga [cp. Sk. rāga, fr. raj: see rajati] 1. colour, hue; colouring, dye Vin II.107 (anga° "rougeing" the body: bhikkhū angarāgaŋ karonti); ThA 78; SnA 315 (nānāvidha°). -- 2 (as t. t. in philosophy & ethics) excitement, passion; seldom by itself, mostly in combn with dosa, & moha, as the three fundamental blemishes of character: passion or lust (uncontrolled excitement), ill--will (anger) and infatuation (bewilderment): see dosa2 & moha; cp. sarāga. -- These three again appear in manifold combns with similar terms, all giving var. shades of the "craving for existence" or "lust of life" (taṇhā etc.), or all that which is an obstacle to nibbāna. Therefore the giving up of rāga is one of the steps towards attaining the desired goal of emancipation (vimutti). -- Some of the combns are e. g. the 3 (r. d. m.)+kilesa; +kodha; very often fourfold r. d. m. with māna, these again with diṭṭhi: see in full Nd2 s. v. rāga (p. 237), cp. below ussada. -- Of the many passages illustrating the contrast rāga>nibbāna the foll. may be mentioned: chandarāga vinodanaŋ nibbānapadaŋ accutaŋ Sn 1086; yo rāgakkhayo (etc.): idaŋ vuccati amataŋ S V.8; yo rāgakkhayo (etc.): idaŋ vuccati nibbānaŋ S IV.251; ye 'dha pajahanti kāmarāgaŋ bhavararāganu--sayañ ca pahāya . . . parinibbāna--gatā Vv 5324; kusalo jahati pāpakaŋ . . . rāga dosa--mohakkhayā parinibbuto Ud 85. -- Personified, Rāga (v. l. Ragā), Taṇhā & Arati are called the "daughters of Māra" (Māradhītā): Sn 835; DhA III.199; Nd1 181. -- For further detail of meaning & application see e. g. -- (1) with dosa & moha: D I.79, 156; III.107, 108, 132; S I.184; IV.139, 195, 250, 305; V.84, 357 sq.; M II.138 (rasa° the excitement of taste); A I.52, 156 sq., 230 sq.; II.256; III.169, 451 sq.; IV.144; It 56, 57; Vism 421; VbhA 268, 269 (sa° & vīta°). -- (2) in other connection: D III.70, 74, 146, 175, 217, 234 (arūpa°), 249 (cittaŋ pariyādāya tiṭṭhati); S II.231=271 (cittaŋ anuddhaŋseti); III.10; IV.72, 329; V.74 (na rāgaŋ jāneti etc.); A II.149 (tibba--rāga--jātiko rāgajaŋ dukkhaŋ paṭisaŋvedeti); III.233, 371 (kāmesu vīta°); IV.423 (dhamma°); Sn 2, 74, 139, 270=S I.207 (+dosa); Sn 361, 493, 764, 974, 1046; Dh 349 (tibba°= bahala--rāga DhA IV.68); Ps I.80 sq.; II.37 (rūpa°), 95 (id.); Vbh 145 sq. (=taṇhā), 368 (=kiñcana), 390; Tikp 155, 167; DA I.116. -- Opp. virāga.
--aggi the fire of passion D III.217; S IV.19; It 92 (r. dahati macce ratte kāmesu mucchite; +dosaggi & mohaggi); J I.61 (°imhi nibbute nibbutaŋ nāma hoti). --ânusaya latent bias of passion (for=dat.) S IV.205 (the 3 anusayas: rāga°, paṭigha°, avijjā°); It 80 (yo subhāya dhātuyā rāgo so padūyati). --ussada conceit of lust, one of the 7 ussadas (r. d. m., māna, diṭṭhi, kilesa, kamma) Nd1 72. --kkhaya the decay (waning) of p. S III.51, 160: IV.142, 250, 261; V.8, 16, 25; VbhA 51 sq. --carita one whose habit is passion, of passionate behaviour Miln 92; Vism 105 sq. (in det.), 114 (+dosa°, moha°), 193; KhA 54 (colour of the blood of his heart, cp. Vism 409) --ṭṭhānīya founded on passion A I.264; AA 32. --patha way of lust, lustfulness, passion, sensuality S IV.70; Sn 370, 476 (with expln "rāgo pi hi duggatīnaŋ pathattā rāgapatho ti vuccati" SnA 410). --rati passionate or lustful delight DhA III.112; --ratta
affected with passion S I.136; Sn 795 (as °rāgin, cp. Nd1 100=kāma--guṇesu ratta).

Rāgin (--°) [fr. rāga] one who shows passion for, possessed of lust, affected with passion Sn 795 (cp. Nd1 100); S I.136; Vism 193, 194 (with var. characterisations).

Rājaka (adj.) (--°) [rāja+ka, the ending belonging to the whole cpd.] characteristic of the king, king--; in cpds. arājaka without a king J VI.39 (raṭṭhe); sarājaka including the king Tikp 26; f. sarājikā Vin I.209 (parisā). Also in phrase anikkhanta--rājake (loc. abs.) when the king has not gone out Vin IV.160.

Rājañña [fr. rājā, cp, Vedic rājanya] "royalty"; a high courtier, a khattiya (=rājabhogga, cp. Fick, Sociale Gliederung 100) D I.103 (Pasenadi rājā . . . uggehi vā rājaniyehi vā kañcid eva mantanaŋ manteyya); DA I.273 (=anabhisittā kumārā, i. e.

uncrowned princes); Miln 234; VvA 297 (Pāyāsi r.).

Rājatā (f.) [abstr. fr. rājā] state of being a king, kingship, sovereignty J I.119 (anuttara--dhamma° being a most righteous king).

cp. rajati & rañjati] to shine VvA 134 (=vijjotati). Cp. vi°.

[cp. Vedic rājā, n--stem. To root *reg, as in Lat. rego (to lead, di--rect, cp. in meaning Gr. h(gemw/n): see etym. under uju. Cp. Oir. rī king, Gallic Catu--rīx battle king, Goth reiks=Ohg. rīhhi=rich or Ger. reich. Besides we have *reig in Ags. r&amacremacr;cean= reach; Ger. reichen. -- The Dhtp only knows of one root rāj in meaning "ditti" i. e. splendour] king, a ruling potentate. The defn at Vin III.222 is "yo koci rajjaŋ kāreti." The fanciful etym. at D III.93= Vism 419 is "dhammena pare rañjetī ti rājā" i. e. he gladdens others with his righteousness. -- At the latter passage the origin of kingly government is given as the third stage in the constitution of a people, the 2 preceding being mahā--sammata (general consent) and khattiya (the land--aristocrats). -- Cases. We find 3 systems of cases for the original Sk. forms, viz. the contracted, the diæretic and (in the pl.) a new formation with --ū--. Thus gen. & dat. sg. rañño [Sk. rājñaḥ] Vin III.107; IV.157; J II.378; III.5; Vv 744; and rājino Sn 299, 415; Th 2, 463; J IV.495; Mhvs 2, 14; instr. sg. raññā Vin III.43; J V.444; DhA I.164; PvA 22; VbhA 106; and rājinā [Sk. rajña] Mhvs 6, 2; acc. sg. rājānaŋ Vin IV.157; loc. raññe PvA 76; voc. rāja Sn 422, 423. pl. nom. rājāno A I.68; gen. dat. raññaŋ [Sk. rājñaŋ] D II.87; Mhvs 18, 32; and rājūnaŋ Vin I.228; Ud 11; J II.104; III.487; SnA 484; PvA 101, 133; instr. raññāhi A I.279 rājūhi Ud 41; M II.120; J I.179; III.45; Mhvs 5, 80; 8, 21; and rājubhi D II.258. Cp. Geiger, P.Gr. § 921. -- 1. rājā is a term of sovereignship. The term rājā as used in Buddhist India does not admit of a uniform interpretation and translation. It is primarily an appellative (or title) of a khattiya, and often the two are used promiscuously. Besides, it has a far wider sphere of meaning than we convey by any trsln like "king" or even "sovereign," or "prince." We find it used as a designation of "king" in the sense of an elected or successory (crowned) monarch, but also in the meaning of a distinguished nobleman, or a local chieftain, or a prince with var. attributes characterizing his position according to special functions. From this we get the foll. scheme: (a) [based on mythological views: the king as representing the deity, cp. deva= king. Note that rājā never takes the place of deva in the meaning king, but that mahārāja is used in voc. equivalent to deva] a world--king, over--lord, a so--called cakkavatti rājā. This is an office (as "Universal King") peculiar to the Mahāpurisa or the (mythol.) "Great Man," who may become either the Saviour of men in the religious sense, a Sammā--sambuddha, or a just Ruler of the earth in the worldly sense, a King of Righteousness. These are the 2 gatis of such a being, as described at var. places of the Canon (e. g. Sn p. 106; Sn 1002, 1003; D III.142; A I.76). His power is absolute, and is described in the standard phrase "c. dhammiko dhamma--rājā cāturanto vijitāvī janapadatthāvariya--ppatto satta--ratana--samannāgato," e. g. D III.59. Dhammapāla gives the dignity of a C. as the first "human sovereign powers" (PvA 117). <-> The four iddhi's of a C. are given (quite crudely) at M III.176: he is beautiful, lives longer than others, is of a healthier constitution than others, he is beloved by the brahmins and householders. Other qualities: how his remains should be treated=D II.141; deserves a thūpa D II.142 sq.; his four qualities D II.145 (the 4 assemblies of khattiyas, brāhmaṇas, gahapatis & samaṇas are pleased with him). See under cakkavatti & ratana. -- In a similar sense the term dhamma--rājā is used as Ep. of the Buddha Sn 554 (rāj'âham asmi dh--.r. anuttaro); J I.262; and a reflection of the higher sphere is seen in the title of politeness (only used in voc.) mahārāja, e. g. Sn 416 (addressed to Bimbisāra) PvA 22 (id.); J VI.515. -- (b) [in a larger constitutional state] the crowned (muddhâvasitta) monarch (i. e. khattiya) as the head of the principality or kingdom. The defn of this (general) rājā at Nd2 542 is significant of the idea of a king prevalent in early Buddhist times. It is: "khattiyo muddh'âbhisitto vijita--sangāmo nihata--paccāmitto laddh'adhippāyo paripuṇṇa--koṭṭhāgāro," i. e. "a crowned noble, victorious in battle, slaying his foes, fulfilling his desires, having his storehouses full." This king is "the top of men" (mukhaŋ manussānaŋ) Vin I.246=Sn 568. Cp. D I.7; Sn 46 (raṭṭhaŋ vijitam pahāya); J V.448 and passim. See also below 3. 4 & 6. -- In similes: see J.P.T.S. 1907, 128; & cp. Vism 152 (r. va saddh'antagato), 336 (wishing to become an artisan). Here belongs the title of the king of the devas (Sakka) "deva--rājā," e. g. DhA III.269, 441; PvA 62. -- (c) [in an oligarchic sense] member of a kula of khattiyas, e. g. the kumāras of the Sakiyans and Koliyans are all called rājāno of the rājakulānaŋ in J. V.413 sq., or at least the heads of those kulas. Cp. B. Ind. p. 19. -- (d) [in a smaller, autocratic state] a chieftain, prince, ruler; usually (collectively) as a group: rājāno, thus indicating their lesser importance, e. g. A V.22 (kuḍḍa--rājāno rañño cakkavattissa anuyuttā bhavanti: so read for anuyantā); Sn 553 (bhoja° similar to rāja--bhoggā or bhogiyā as given at SnA 453); A II.74 sq. (dhammikā & a°); J IV.495. Similarly at Vin I.228 we find the division into the 3 ranks: mahesakkhā rājāno, majjhimā r., nīcā r. Here also belongs the designation of the 4

lokapālā (or Guardians of the World) at cattāro mahā--rājāno, the mahā° being added for sake of politeness (cp. Note A on mahā), e. g. A IV.242. See also paṭirājā & cp. below 4 c. -- (e) A wider range of meaning is attached to several sub--divisions (with rājā or without): officials and men who occasionally take the place of the king (royal functionaries), but are by public opinion considered almost equal to the king. Here belongs the defn of what is termed "rājāno" (pl. like d) at Vin III.47, viz. rājā, padesa--rājā, maṇḍalikā, antarabhogikā, akkhadassā, mahāmattā, ye vā pana chejjabhejjaŋ anusāsanti (i. e. those who have juridical power). See also below 4 b, and °putta, °bhogga [& other cpds.]. -- 2. It would fill a separate book, if we were to give a full monograph of kingship in and after the Buddha's time; we therefore content ourselves with a few principal remarks. The office of king was hereditary: kula--santakaŋ rajjaŋ J I.395; II.116; IV.124; but we sometimes read of a king being elected with great pomp: J I.470; PvA 74. He had the political and military power in his hand, also the jurisdiction, although in this he is often represented by the mahāmatta, the active head of the state. His 10 duties are mentioned at several places (see below under °dhammā). Others are mentioned e. g. at D I.135, where it is said he gives food

and seed--corn to the farmer, capital to the trader, wages to the people in government service. His qualifications are 8 fold (see D I.137): well--born ("gentleman," khattiya), handsome, wealthy, powerful (with his army), a believer, learned, clever, intelligent. <-> His wealth is proverbial and is characterized in a stock phrase, which is also used of other ranks, like seṭṭhi's & brāhmaṇa's, viz. "aḍḍha mahaddhana mahābhoga pahūta--jātarūpa--rajata pahūta--vitt'ûpakaraṇa pahūtadhana--dhañña paripuṇṇa--kosa--koṭṭhāgāra," e. g. D I.134. For a late description of a king's quality and distinction see Miln 226, 227. -- His disciplinary authority is emphasized; he spares no tortures in punishing adversaries or malefactors, esp. the cora (see below 4 c). A summary example of these punishments inflicted on criminals is the long passage illustrating dukkha (bodily pain) at Nd2 304III; cp. M III.163 (here also on a cora). -- 3. The king (rājā or khattiya) in the popular opinion, as reflected in language, heads several lists, which have often been taken as enumerating "castes," but which are simply inclusive statements of var. prominent ranks as playing a rôle in the social life of the state, and which were formulated according to diff. occasions. Thus some show a more political, some a more religious aspect. E. g. khattiya amacca brāhmaṇa gahapati D I.136; rājā brāhmaṇa gahapatika A I.68, where another formula has khattiya br. g. A I.66; J I.217; and the foll. with an intermediate "rank" (something like "royalty," "the royal household") between the king and the brahmins: rājā rājaputtā brāhmaṇā gahapatikā negama--jānapadā A II.74 sq.; rājāno rāja--mahāmattā khattiyā br., gah., titthiyā D III.44 (trsln Dialogues too weak "rājas & their officials"); rājā rājabhogga br., gah. Vin III.221. -- 4. Var. aspects illustrating the position of the king in relation to other prominent groups of the court or populace: (a) rājā & khattiya. All kings were khattiyas. The kh. is a noble kat)e)coxh/n (cp. Gr. h(gemw/n) as seen fr. defn jāti--khattiya at SnA 453 and var. contexts. Already in the Rig Veda the kṣatriya is a person belonging to a royal family (RV X.109, 3), and rājanya is an Ep. of kṣatriya (see Zimmer, Altindisches Leben 213). --rājā khattiyo muddhâvassito "a crowned king" D I.69; III.61 sq.; Vin IV.160; A I.106 sq.; II.207 (contrasted with brāhmaṇa mahāsāla); III.299 (if lazy, he is not liked by the people); M III.172 sq. (how he becomes a cakkavatti through the appearance of the cakka--ratana). -- Without muddhâvasitta: rājāno khattiyā Dh 294=Nett 165. Cp. khattiyā bhoja--rājāno the khattiyas, the (noble or lesser?) kings (as followers of the cakkavatti) Sn 553 (see bhoja). At J VI.515. rājāno corresponds directly to khattiyā on p. 517 (saṭṭhisahassa°); cp. expression khattiya--kula J I.217 as equivalent to rāja--kula. (b) rājā & mahāmatta. The latter occupies the position of "Premier," but is a rank equal to the king, hence often called rājā himself: Vin III.47 where styled "akkhadassa mahāmatta." Otherwise he is always termed rāja--mahāmatta "royal minister," or "H.R.H. the Premier," e. g. Vin I.172; A I.279; Vin I.228 (also as Magadha--mahāmatta), and called himself a khattiya D III.44. -- (c) rājā & cora. A prominent figure in the affairs of State is the "robber--chief" (mahā--cora). The contrast--pair rajāno (so always pl.) & cora is very frequent, and in this connection we have to think of rājāno as either smaller kings, knights or royals (royalists), i. e. officers of the kings or "the king's Guards." Thus at J III.34 the C. expln as rāja--purisā. It is here used as a term of warning or frightening "get up, robber, so that the kings (alias 'policeman') won't catch you": uṭṭhehi cora mā taŋ gahesuŋ rāj āno. Other passages are e. g.: D I.7 (rāja--kathā & corakathā)=Vin I.188; M III.163 (rājāno coraŋ āgucāriŋ gahetvā); A I.68, 154; It 89 (rāj'âbhinīta+cor°); & in sequence rājāno corā dhuttā (as being dangerous to the bhikkhus) at Vin I.150, 161. -- 5. On the question of kingship in Ancient India see Zimmer, Altind. Leben pp. 162--175, 212 sq.; Macdonell & Keith, Vedic Index II.210 sq.; Fick, Soc. Gl. 63--90; Foy, Die Königl. Gewalt nach den altind. Rechtsbüchern (Leipzig 1895); Rh. Davids, Buddhist India pp. 1--16; Hopkins, E. W., The social and military position of the ruling caste in A. I. in J.A.O.S. 13, 179 sq.; Banerjea, Public Administration in A. I. 1916, pp. 63--93. -- 6. Kings mentioned by name [a very limited & casual list only, for detailed refs. see Dict'y of Names]: Ajātasattu; Udena (DhA I.185); Okkāka; Dīghī (of Kosala; Vin I.342); Parantapa (of Kosambī; DhA I.164;) Pasenadi (of Kosala; D I.87, 103; Vin IV.112, 157); Bimbisāra (of Magadha; Vin IV.116 sq.; Sn 419); Bhaddiya; etc. -- 7. (fig.) king as sign of distinction ("princeps"), as the lion is called rājā migānaŋ Sn 72; Vism 650; the

Himavant is pabbata--rājā A I.152; III.44; and Gotama's horse Kaṇthaka is called assa--rājā J I.62=VvA 314. -- Note. The compn form of rājā is rāja°.

--âgāra a king's (garden-- or pleasure--) house D I.7 (°ka); DA I.42. --anga royal mark, characteristic or qualification; king's property Vin I.219 (rājangaŋ hatthī: the elephants belong to the king), cp. A I.244: assājāniyo rañño angan t'eva sankhaŋ gacchati is called king's property. --angana royal court PvA 74. --āṇatti king's permission Tikp 26 (in simile). --āṇā (1) the king's command J III.180; cp. PvA 217 "rañño āṇā"; (2) the king's fine or punishment, i. e. a punishment inflicted by the king (cp. Fick, Soc. Gl. 74), synonymous with rāja--daṇḍa: J I.369, 433 (rājāṇaŋ karoti to inflict); II.197; III.18, 232, 351; IV.42; VI.18; PvA 242. --ânubhāva king's power, majesty, authority, pomp J IV.247; PvA 279. --antepura the royal harem A V.81, 82 (the 10 risks which a bhikkhu is running when visiting it for alms). --âbhinīta brought by a king It 89 (+corâbhinīta). --âbhirājā "king of kings" Sn 553; DhsA 20. --âmacca royal minister J V.444 (°majjhe). --āyatana N. of a tree: "Kingstead tree," the royal tree (as residence of a king of fairies), Buchanania latifolia Vin I.3 sq. (where MVastu III.303 reads kṣīrikā, i. e. milk--giving tree); J I.80; IV.361 sq.; DhsA 35; VbhA 433 (°cetiya). --iddhi royal power PvA 279. --isi a royal seer, a king who gives up his throne & becomes an ascetic (cp. Sk. rājarṣi, freq. in Mhbhārata & Rāmā yana) Th 1, 1127 (read rāja--d--isi); It 21 (rājīsayo, with var vv. ll. not quite the same meaning); J VI.116, 124, 127, 518; DhA IV.29. Kern, Toev. s. v. proposes reading rājīsi. --upaṭṭhāna attendance on the king, royal audience Vin I.269; J I.269, 349; III.119, 299; IV.63. --ûpabhoga fit for use by the king Miln 252. --uyyāna royal garden or pleasure ground J III.143; Mhvs 15, 2. --orodhā a lady from the king's harem, a royal concubine Vin IV.261. --kakudha--bhaṇḍa an ensign of royalty (5: khagga, chatta, uṇhīsa, pādukā, vālavījanī) DhA I.356. See under kakudha. --kathā talk about kings (as tiracchānakathā in disgrace), combd with corakathā (see above 4 c) D I.7; III.36, 54; Vin I.188. --kammika a royal official, one employed by the king J I.439; IV.169. --kuṭumba the king's property J I.439. --kuṇḍa a "crook of a king" DhA III.56. --kumāra a (royal) prince (cp. khattiya--kumāra) Vin I.269; J III.122; VbhA 196 (in comparison). --kumbhakāra a "royal potter," i. e. a potter being "purveyor to the king" J V.290. --kula the king's court or palace A I.128; II.205; Vin IV.265; J II.301; DhA II.44, 46; III.124. --khādāya puṭṭha at Sn 831 is according to Kern, Toev. to be read as rajakkhatāya ph. (fr. rajakkha). The old Niddesa, however, reads °khādāya & explns the word (Nd1 171) by rājabhojanīyena, i. e. the king's food, which is alright without being changed. --guṇa "virtue of a king" M I.446 (trick of a circus horse; +rāja--vaŋsa). --daṇḍa punishment ordered by the king PvA 216, 217. --dāya a royal gift D I.127; DA I.246. --dūta king's messenger Sn 411, 412; in meaning of "message," i. e. calling somebody to court, summons at J II.101, 305. --dhamma "king's rule," i. e. rule of governing, norm of kingship; usually given as a set of 10, which are enumd at J III.274 as "dāna, sīla, pariccāga, ajjava, maddava, tapo, akkodha, avihiŋsā, khanti, avirodhana," i. e. alms--giving, morality, liberality, straightness, gentleness, self--restriction, non--anger, non--hurtfulness, forbearance non--opposition. These are referred to as dasa rājadhammā at J I.260, 399; II.400; III.320; V.119, 378; usually in phrase "dasa rāja--dhamme akopetvā dhammena rajjan kāresi": he ruled in righteousness, not shaking the tenfold code of the king. Another set of 3 are mentioned at J V.112, viz. "vitathaŋ kodhaŋ hāsaŋ nivāraye" (expld as giving up musāvāda, kodha & adhamma--hāsa). --dhānī a royal city (usually combd with gāma & nigama) A I.159; II.33; III.108; Vin III.89; J V.453; Pv 1318. --dhītā king's daughter, princess J I.207; PvA 74. --nivesana the king's abode, i. e. palace DhA IV.92. --parisā royal assembly Vin II.296. --pīla (?) DhA I.323. --putta lit. "king's son," prince, one belonging to the royal clan (cp. similarly kulaputta), one of royal descent, Rājput Sn 455; Miln 331; VbhA 312, 319 (in simile); PvA 20. f. °puttī princess J IV.108; V.94. --purisa "king's man," only in pl. °purisā the men of the king, those in the king's service (as soldiers, body--guard, policeman etc.) J III.34; VbhA 80 (°ânubandha--corā), 109. --porisa (m. & nt.) servant of the king, collectively: king's service, those who devote themselves to Govt. service D I.135; M I.85=Nd2 199; A IV.281, 286. See also porisa. --bali royal tax J I.354. --bhaṭa king's hireling or soldier Vin I.74, 88; SnA 38 (in simile) --bhaya fear of the king('s punishment) Vism 121. --bhāga the king's share J II.378. --bhogga 1. royal, in the service of the king, in foll. phrases: rāja--bhoggaŋ raññā dinnaŋ rāja--dāyaŋ brahma--deyyaŋ D I.87, of a flourishing place. Dial. I.108 trsls "with power over it as if he were king," and expls with: "where the king has proprietary rights." The C. rather unmeaningly expls as "rāja--laddha" (DA I.245). The BSk. has a curious version of this phrase: "rājñā--agni- dattena brahmadeyyaŋ dattaŋ" (given by the king in the place of agni?) Divy 620. -- Further at Vin III.221 in sequence rājā r--bhogga, brāhmaṇa, gahapatika, where the C. expls (on p. 222) as "yo koci rañño bhatta--vetan'āhāro." (We should be inclined to take this as No. 2.) -- Thirdly, in stock phrase "rājâraha rājabhogga rañño angan t'eva sankhaŋ gacchati," i. e. worthy of a king, imperial, he justifies the royal qualification, said of a thoroughbred horse at A I.244= II.113; of a soldier (yodh'ājīva) at A I.284; of an elephant at J II.370 (where it is expld as "rāja paribhoga"). Also as "royal possessions" in general at DhA I.312. 13. -- Fick, Soc. Gl. 99 does not help much, he takes it as "king's official." -- 2. royal, of royal power, one entitled to the throne. Either as bhogga, bhogiya (SnA 453) or (khattiyā)

bhoja--rājāno (Sn 553). Thus at Vin III.221, where it takes the place of the usual khattiya "royal noble" & Sn 553, where it is combd (as bhoja rājano) with khattiyā. See also bhoja & cp. (antara) bhogika and rājañña. --mahāmatta king's prime minister (see above 4 b, to which add:) D III.44; A I.154, 252, 279; III.128; VbhA 312 (simile of 2), 340. --mālakāra royal gardener J V.292. --muddā the royal seal DhA I.21. --muddikā id. SnA 577. --ratha the king's chariot DhA III.122. --rukkha "royal tree," Cathartocarpus fistula VvA 43. --vara the best king, famous king Vv 321 (=Sakka VvA 134). --vallabha the king's favourite, or overseer Mhvs 37, 10; VbhA 501 (in simile). --vibhūti royal splendour or dignity PvA 216, 279. --haŋsa "royal swan," a sort of swan or flamingo Vism 650 (suvaṇṇa°, in simile).

Rāji1

Rāji1 [cp. Sk. rāji] a streak, line, row Sn p. 107 (nīla--vana° =dark line of trees, expld as nīla--vana rukkha--panti SnA 451); Vv 644 (nabhyo sata--rāji--cittita "coloured with 100 streaks"; VvA=lekhā); 646 (veḷuriya°); pabbata° a mountain range J II.417; dīgha° (adj.) of long lineage PvA 68; dvangula° a band 2 inches broad Dāvs V.49; roma° a row of hair (on the body) J V.430.

Rāji2

Rāji2 [fr. rāga?] dissension, quarrel, in phrase sangha° (+sanghabheda) Vin II.203 (quoted at VbhA 428); IV.217.

Rājikā (f.) [cp. Sk. rājikā] a certain (gold) weight (a seedcorn of Sinapis ramosa) Th 1, 97=862 (kaŋsa sata° 100 mustard seeds in weight, i. e. very costly); J VI.510 (kaŋse sovaṇṇe satarājike).

Rājita : see vi°.

Rājin (adj.) [fr. rāji] having streaks or stripes, in uddhagga° having prominent stripes (of a lion) J IV.345.

Rājimant (adj.) [fr. rāji1] having streaks or stripes; f. rājimatī shining, radiant Vv 321 (v. l. rājāputti), expld at VvA 134 as follows: "rājati vijjotatī ti rājī: rājī ti matā paññātā rājimatī" (thus connecting °mant with man).

Rājula [cp. Sk. rājila] a certain reptile Abhp 651.

Rāti [Sk. rā to give, bestow; given at Dhtp 369 & Dhtm 597 in meaning "ādāne," with doublet lā] to take up: no refs.

Rādheti1

Rādheti1 [Caus. of rādh to succeed, rādhyate. The root is given at Dhtp 420 & Dhtm 656 in meaning "saŋsiddhiyaŋ," i. e. of success. See etym. at Walde, Lat. Wtb. s. v. reor.] to please: see cpds. abhi° apa°, ā°, vi°.

Rādheti2 [rādh? Given at Dhtp 424 & Dhtm 656 in meaning "hiŋsāyaŋ," i. e. of hurting] no refs.

Rāma [fr. ram; cp. Vedic rāma] pleasure, sport, amusement; °kara having pleasure, sporting, making love J V.448.

Rāmaṇeyyaka (adj. nt.) [orig. grd. of rāmeti, ram, cp. Sk. rāmaṇīya. On e for ī see Geiger, P.Gr. § 10] pleasant, agreeable, lovely A I.35, 37; Dh 98 (=ramaṇīya DhA III.195); nt. delightfulness, lovely scenery M I.365 (four seen in a dream: ārāma°, vana°, bhūmi° pokkharaṇī°).

Rāva [fr. ravati, cp. rava] crying, howling; shout, noise J I.162 (baddha° the cry of one who is caught); IV.415 (id.); VI.475 (of the cries of animals, known to an expert); Miln 254 (bherava--rāvaŋ abhiravati); Mhvs 10, 69 (mahā--rāvaŋ arāvi).

Rāsi [Vedic ␣rāśi] 1. heap, quantity, mass It 17; usually --°, e. g. angāra° heap of cinders J I.107; kaṇikārapuppha° of k.

flowers VvA 65; kahāpaṇa° of money PvA 162, tila° of seeds VvA 54; dhañña° of corn A IV.163, 170; etc. --rāsiŋ karoti to make a heap, to pile up Mhvs 29, 28; VvA 157. -- 2. (store of) wealth, riches; in °agga--dāna gift of the best treasures (of one's property), one of the 5 "donations of the best," viz. khett°, rās°, koṭṭh°, kumbhi°, bhojan°: SnA 270. See also °vaḍ̤ḍhaka -- 3. a sign of the Zodiac (the 12, as given at Abhp 61 are: mesa, usabha, methuna, kakkata, sīha, kaññā, tulā, vicchikā, dhanu, makara, kumbha, mīna; or the ram, bull, twins, crab, lion, virgin, balance, scorpion bow, capricorn, waterpot, fish) PvA 198. -- 4. (fig.) at t. t. in logic: group, aggregate, category, congery; freq. in Abhidhamma--literature, where 3 "accumulations" are spoken of, viz. micchatta--niyato rāsi, sammatta--niyato r., anivato r. or "wrong doing entailing immutable evil results, that of well--doing entailing immutable good results, and that of everything not so determined" (Dialogues III.210); D III.217; Kvu 611; Nett 96; cp. Kvu trsl. 356 Dhs trsl. 26, 253. In the 5 factors of individuality (body and mind) khandhā are explained as meaning rāsi, e. g. Asl. 141; B. Psy. 42. In other connections: S V.146 (kusala°, akusala°), 186; A III.65 (akusala°); Tikp 45. -- Note. In BSk. we find only 2 of the 3 categories mentioned at MVastu I.175, viz. mithyātvaniyato & aniyato rāśih.
--vaḍ̤ḍhaka one who increases wealth, i. e. a treasurer D I.61 (trsln: "increases the king's wealth"; DA I.170 simply defines "dhañña--rāsiñ ca dhana--rāsiñ ca vaḍ̤ḍhetī ti r. v."); J I.2; Mhbv 78.

Rāsika (nt.) [fr. rāsi] revenue, fisc D I.135.

Rāhaseyyaka (adj.) [rahas+seyya+ka or rāha (for rahā°)+seyyaka] "having one's bed in loneliness," living in seclusion or secrecy, in manussa° "fit to lie undisturbed by men" Vin I.39 (+paṭisallāna--sāruppa); M II.118.

Rāhu [Vedic rāhu] N. of an Asura: see under Proper Names. --rāhumukha "mouth of Rāhu," designation of a certain punishment for criminals (M I.87; III.164; Nd1 154 (in list of tortures)=Nd2 604=Miln 197.

Riṇāti see under raya.

in Vedic & Sk. rinakti; cp. Av. irinaxti to leave; Gr. lei/pw id., loipo/s left; Lat. linquo id.; Goth. leiQ an=Ohg. līhan to lend; Ags l&amacremacr;n=loan, cp. E. leave etc. -- The defn of the root at Dhtp is given in two forms, viz. ric as "virecane" (No. 396; cp. Dhtm 517 "kharaṇe," i. e. flowing; 610 "recane"), and riñc as "riñcane" (No. 44)] to leave, abandon, leave behind, give up, neglect Vin I.190 (also fut. riñcissati); M I.155 (riñcissati), 403; S IV.206; A III.86 sq., 108 sq., 343 sq., 366 sq., 437; Th 1, 1052; Sn 156; Miln 419; J V.403. -- ppr. med. with neg.: ariñcamāna Sn 69; ger. riñcitvā (for Sk. riktvā) Th 2, 93. -- pp. ritta. -- Pass. riccati [Sk. ricyate] to be left: see ati°.

Riñcana (nt.) [fr. riñc] leaving behind, giving up Dhtp 44.

Ritta [pp. of riñcati; cp. atireka] devoid, empty, free, rid (of) M I.207 (+tuccha), 414; Vin I.157=II.216; Sn 823 (emancipated: ritto muni=vivitta etc. Nd1 158), 844 (opp. to aritta); Th 2, 265 (see rindi); J I.29 (v. 222); III.492; Miln 383.
--assāda finding one's taste in empty things A I.280 (+bāhir--assāda. Kern, Toev. s. v. reads rittāsa and trsls "impure (of food)," not according to the sense at all). --āsana an empty seat Sn 963 (expld at Nd1 481 as "opportunity for sitting down which is free from unbefitting sights"). --pesuṇa free fr. slander Sn 941 (expld at Nd1 422: "yassa pesuññaŋ pahīnaŋ" etc.). --muṭ̤ṭhi an empty fist (°sadisa: comparing someone as regards ignorance) SnA 306=DhA IV.38. --hattha (adj.) empty--handed J V.46; Sdhp 309.

Rittaka (adj.) [ritta+ka] empty, void, without reality Th 1, 41; 2, 394 (=tucchaka anto--sāra--rahita ThA 258); Pv III.65 (of a river=tuccha PvA 202); PvA 139 (=suñña, virahita). Usually in combn with tucchaka as a standing phrase denoting absolute emptiness & worthlessness, e. g. at D I.240; M I.329; S III.141.

Rindī at Th 2, 265 is doubtful. The T. reading is "te rindī va lambante 'nodaka," said of breasts hanging down in old age. The C. compares them with leather water bottles without water (udaka--bhastā viya). We have to read either with Morris, J.P.T.S. 1884, 94 "rittī va" (=rittā iva), "as it were, empty," or (preferably) with ThA 212 "therī ti va" ("like an old woman"). The trsln (Sisters, p. 124) takes the C. expln of udaka--bhastā as equivalent to T. reading rindi, in saying "shrunken as skins without water"; but rindī is altogether doubtful & it is better to read therī which is according to the context. We find the same

meaning of therī ("old woman") at Pv II.116.

Rissati [Vedic riṣ, riṣyati] to be hurt, to suffer harm M I.85 (ḍaŋsa--makasa--vāt'ātapa--siriŋsapa--samphassehi rissamāno; where Nd2 199 in same passage reads samphassamāna).

Ruka in cpd. aḍḍha° at Vin II.134, referring to the shape of a beard, is doubtful. The v. l. is "duka." Could it correspond to Vedic rukma (a certain ornament worn on the chest)?

Rukkha [Vedic vṛkṣa. See Geiger, P.Gr. § 13, with note. Pischel, Prk. Gr. § 320 puts rukkha to Sk. rukṣa (shining which as Pischel, following Roth. says has also the meaning "tree" in Ṛgveda). The Prk. form is rukkha. Cp. Wackernagel, Altind. Gr. 1, § 184 b. We find a byform rakkha at J III.144. Cp. Brethren, pp. 185, 416, where the Bn MS. has rukkha kathā the meaning being rakkha°] a tree. In the rukkha--mūlik'anga (see below) Bdhgh at Vism 74 gives a list of trees which are not to be selected for the practice of "living at the root of a tree." These are sīmantarika--rukkha, cetiya°, niyyāsa°, phala°, vagguli°, susira°, vihāra--majjhe ṭhita°, or a tree standing right on the border, a sacred tree, a resinous tree, a fruit t., a tree on which bats live, a hollow tree, a tree growing in the middle of a monastery. The only one which is to be chosen is a tree "vihāra--paccante ṭhita," or one standing on the outskirt of the Vihāra. He then gives further advice as to the condition of the tree. -- Various kinds of trees are given in the defn of r. at Vism 183, viz. assattha, nigrodha, kacchaka, kapitthaka; ucca, nīca, khuddaka, mahanto; kāḷa, seta. -- A very complete list of trees mentioned in the Saŋyutta Nikāya is to be found in the Index to that Nikāya (vol. vi. p. 84, 85)Q On rukkha in similes see J.P.T.S. 1907, pp. 128--130. -- See also the foll. refs.: A I.137; II.109, 207; III.19, 200, 360; IV 99, 336; V.4 sq., 314 sq.; Sn 603, 712; J I.35 (nāga°); Vism 688 (in simile: mahārukkhe yāva kapp'âvasānā bījaparamparāya rukkha--paveṇiŋ santāyamāne ṭhite); VbhA 165=Vism 555 (rukkha phalita); VbhA 196 (in compn: jātassa avassaŋ jarā--maraṇaŋ, uppannassa rukkhassa patanaŋ viya), 334 sq. (as garu--bhaṇḍa); SnA 5 ("pathavi--ras'ādim iva rukkhe": with same simile as at Vism 688, with reading kappâvasānaŋ and santānente); DhA III.207 (amba°); VvA 43 (rāja°), 198 (amba°); DhA IV.120 (dīpa°); PvA 43.

--antara the inside of a tree PvA 63. --koṭṭaka (--sakuṇa) the wood--pecker J III.327 (=java sakuṇa). --gahana tree--thicket or entanglement A I.154 (so for °gahaṇa). --devatā a tree spirit, dryad, a yakkha inhabiting a tree (rukkhe adhivatthā d. Vin IV.34; J II.385; kakudhe adhivatthā d. Vin I.28) J I.168, 322; II.405, 438 sq. (eraṇḍa°), 445; III.23; IV.308 (vanajeṭṭhaka--rukkhe nibbatta--devatā); DhA II.16; PvA 5 (in a Nigrodha tree), 43 (in the Vindhya forest). <-> They live in a Nigrodha tree at the entrance of the village (J I.169), where they receive offerings at the foot of the tree (cp. IV.474), and occasionally one threatens them with discontinuance of the offerings if they do not fulfil one's request. The trees are their vimānas (J I.328, 442; IV.154), occasionally they live in hollow trees (J I.405; III.343) or in tree tops (J I.423). They have to rely on the food given to them (ibid.); for which they help the people (J III.24; V.511). They assume various forms when they appear to the people (J I.423; II.357, 439; III.23); they also have children (Vin IV.34; J I.442). --paveṇi lineage of the tree Vism 688. --pāṇikā a wooden spoon Vism 124 (opp. to pāsāṇa°). --mūla the foot of a tree (taken as a dwelling by the ascetics for meditation: D I.71, where several such lonely places are recommended, as arañña, r--m., pabbata, kandara, etc. -- DA I.209 specifies as "yaŋ kiñci sanda--cchāyaŋ vivittaŋ rukkha--mūlaŋ"); A II.38; IV.139, 392; S I.199 (°gahana); It 102; Sn 708, 958; Nd1 466; Pug 68; PvA 100 (v. l. sukkha--nadī), 137 (Gaṇḍamba°, with ref. to the Buddha). --°gata one who undertakes living at the foot of a tree (as an ascetic) A III.353; V.109 sq., 207, 323 sq.; Pug 68. --°senāsana having one's bed & seat at the foot of a tree for meditative practices as a recluse Vin I.58 (as one of the 4 nissayas: piṇḍiy'ālopa--bhojana, paŋsukūla--cīvara, r.--m. s., pūti--mutta bhesajja), 96 (id.); A IV.231. --mūlika (a) one who lives at the foot of a tree, an open air recluse M I.282; III.41; A III.219; J IV.8 (āraññaka, paṇṇasālaŋ akatvā r., abbhokāsika); (b) belonging to the practice of a recluse living under a tree "tree rootman's practice" (Vism trsln 84); as °anga one of the (13) dhutanga--practices; i. e. practices for a scrupulous way of living Vism 59, 74, 75 (mentioned between the ārannik' anga & the abbhokāsik'- anga). --mūlikatta the practice of living (alone) under a tree M III.41 (mentioned with paŋsukūlikatta & piṇḍapātikatta); A III.109 (id.). --sunakha "tree dog," a cert. animal J VI.538 (C. in expln of naḷa--sannibha "reed--coloured"). --susira a hollow tree PvA 62.

Ruca (--rukkha) & Rucā (f.) [fr. ruc] N. of a plant, or tree, alias "mukkhaka" (read mokkhaka) "principal" J I.441, 443 (gloss mangala--rukkha).

Rucaka (nt.) [cp. Sk. rucaka a golden ornament] (gold) sand Vv 351; VvA 160 (=suvaṇṇa--vālikā).

Ruci (f.) [fr. ruc, cp. Vedic ruc (f.) light, Classic Sk. ruci in meaning "pleasure"] 1. splendour, light, brightness Sn 548 (su° very splendid; SnA 453=sundara--sarīrappabha). -- 2. inclination, liking, pleasure PvA 59 (°ŋ uppādeti to find pleasure, to be satisfied). --aruci aversion, dislike Th 2, 472. --ruci object of pleasure J V.371. --ruciyā (abl.) in the pleasure (of), by the liking (of) (cp. No. 3), in phrases attano ruciyā (attano citta--ruciyā: so read for °ruciyaŋ!); as one pleases, by one's own free will, ad lib. J I.106; IV.281; PvA 59; parassa r. pavattati to live by the pleasure (gratiâ) of somebody else, i. e. to be dependent on others DA I.212. --yathā ruciŋ according to liking or satisfaction, fully, amply Mhvs 4, 43; 5, 230; PvA 88, 126, 242. <-> 3. In dogmatic language used in the sense of "will" or "influence" in combn diṭṭhi, khanti, ruci one's views, indulgence & pleasure (=will), i. e. one's intellectual, emotional & volitional sphere, e. g. Vin I.70; Sn 781 (without khanti, but see defn at Nd1 65); also with saddhā, anussavo, ākāraparivitakke, diṭṭhinijjhānakhanti M II.170, 218; 234; contrasted with dhamma D III.40; Vbh 245 (in defn of "idha": cp. same at Ps I.176 and Nd2 145), 325, 328. aññatra ruciyā under the influence of someone else's will S II.115; IV.138. See also bhāva 2a.

Rucika (--°) (adj.) [fr. ruci 3] belonging to the pleasure (of); only in phrase añña° being dependent on someone else's will or under another's influence, together with aññadiṭṭhika and añña--khantika characterizing the various sides of personality (see ruci 3) with ref. to one's intellect, feeling & will D I.187=M I.487. Rhys Davids (Dial. I.254) trsls: "holding different views, other things approving themselves to you, setting diff. aims before yourself"; thus differing in interpretation of añña, taking it subjectively. Neumann (Majjhima Übs. II.250) quite wrongly: "ohne Deutung, ohne Geduld, ohne Hingabe" (without explanation, patience, devotion).

Rucira (adj.) [fr. ruc, cp. Sk. rucira] brilliant, beautiful, pleasant, agreeable Pv I.109 (=ramaṇīya dassanīya PvA 51); J I.207; V.299; Vv 402 (so read for rurira); Mhvs 11, 11; 18, 68; Dāvs IV.29; Miln 2, 398; DhA I.383 (=sobhana); VvA 12; PvA 156 (=vaggu).

Ruccati [*rucyati Med. of ruc: see rocati. Same in Prk. -- Originally Caus. formation like Epic Sk. rocyate for rocayate] to find delight or pleasure in (loc.), to please, to indulge in, set one's mind on Sn 565 (etañ ce r. bhoto buddha--sāsanaŋ); with khamati to be pleased and to approve of, M II.132; often used by Bdhgh in C. style: yathā r. tathā paṭhitabbaŋ KhA 78; "yaŋ r. taŋ gahetabbaŋ SnA 23, 43, 136, 378" "to take, whichever one pleases" (in giving the choice of 2 readings or interpretations). -- ger. ruccitvā VvA 282 (r. pūresi "to find thorough delight in," expln for abhirocesi). <-> pret. 1st pl. ruccādimhase Pv I.118 (=ruccāma ruciŋ uppādema, taŋ attano ruciyā pivissāmā ti attho PvA 59). -- Prohibitive mā rucci (pl. mā rucittha) as an entreaty not to pursue an aim (=please do not do that, please don't) Vin II.198 (alaŋ Devadatta mā te rucci sangha--bhedo); DhA I.13 (mā vo āvuso evaŋ ruccittha).

Ruccana (& ā° f.) (nt.) [fr. ruccati] choice, pleasure DhA I.387 (tava °ṭṭhāne according to your own liking); DA I.106 (°ā).

Ruccanaka (adj.) [fr. ruccana, cp. Sk. rucya] pleasing, satisfying; nt. satisfaction J I.211 (°maccha the fish you like); II.182 (tava °ŋ karosi you do whatever you like). a° unpleasant, distasteful DhA I.251 (attano aruccanakaŋ kiñci kammaŋ adisvā).

Rujaka [fr. ruj?] a lute--player J VI.51, 52, given by Kern, Toev. s. v. as conjecture (vīṇaŋ) va rujaka for virujaka. The conjecture is based on C. reading "rujaka=vīṇāvādaka."

representing an Idg. *leug, as in Gr. leugale/os, lugro/s sad, awful; Lat. lugeo to mourn; Lith. lúžti to break; German lücke, loch etc. -- A specific Pāli l--form is lujjati. A der. fr. ruj is roga illness. -- The Dhtp (469) defines ruj by "bhanga" i. e. breaking] to break, crush; lit. to (cause) pain, to afflict, hurt (trs. & intrs.) J I.7 (pādā rujanti), 396 (pādā me rujanti my feet ache); IV.208 (khandhena rujantena with hurting back); VI.3 (ūrū rujanti); Mhvs 10, 15 (pādā me r.); Miln 26 (pādā r.); DhA I.10, 21 (akkhīni me rujiŋsu); II.3. -- fut. rucchiti [cp. Sk. roksyate] J VI.80 (v. l. B.B. rujjati; C. takes wrongly as "rodissati," of rodati). -- pp. lugga. -- Cp. lujjati & combns.

Rujana (nt.) [fr. ruj, cp. rujā] hurting, feeling pain J II.437 (roga=rujana--sabhāvattaŋ); J IV.147 (yāva piṭṭhiyā

rujana--ppamāṇaŋ until his back ached).

Rujanaka (adj.) [fr. rujana] aching, hurting DhA IV.69 (anguli).

Rujā (f.) [fr. ruj, see rujati; cp. Sk. rujā] disease, pain Miln 172 (rujaŋ na karoti); Vism 69; DhA IV.163 (accha° a bad pain).

Rujjhati [Pass. of rundhati] to be broken up, to be destroyed J III.181 (pāṇā rujjhanti; C. expls by nirujjhati). Cp. upa°, vi°.

Ruṭṭha [pp. of ruṣ; Sk. ruṣṭa] vexed, cross, enraged J IV.358 (opp. to tuṭṭha v. l. atuṭṭha) V.211 (gloss kuddha); Dāvs III.37.

Ruṭhati see luṭhati see luṭhati & cp. rudda.

Ruṇ a sound--particle, denoting a heavy fall, something like "thud" J I.418.

Ruṇṇa & Roṇṇa [pp. of rudati for Sk. rudita, after analogy of other roots in --d, as tud »tunna, pad »panna, nud» nunna. The BSk. forms are both ruṇḍa (MVastu II.218, 224) and ruṇṇa (MVastu III.116); Prk. ruṇṇa (Pischel § 566). See rudati & cp. āruṇṇa] 1. (pp.) crying, in combn
ruṇṇa--mukha with tearful face J VI.525 (C. rudam°); Miln 148. -- 2. (nt.) weeping, crying, lamentation Th 1, 554; A I.261; Sn 584 (+soka); Pv I.43; Milo 357. As roṇṇa at A IV.197, 223; Th 1, 555; J III.166.

Ruta (nt.) [pp. of ravati: see rava & ravati] noise, sound<-> (ing); cry, singing Th 1, 1103; J I.207 (T. reading ruda is expld in C. as ruta with °da for °ta: ta--kārassa dakāro kato); III.276 (sabba--ruta--jānana--manta: spell of knowing all animal--sounds; T. reads rūta; cp. sabbarāva--jānana J III.415); VI.475 (rudaññu=ruta--jña C.; same meaning); Miln 178 (sakuṇa--ruta--ravita); VvA (karavīka°).

Rutta in du° & su° at DhsA 396 is to be read as dur-- in du° & su° at DhsA 396 is to be read as dur-- and su(r)--utta (see utta).

Ruda stands for ruta stands for ruta (cry) at 2 Jātaka passages, viz. J I.207; VI.475 (ruda--ññu knowing the cries of all animals, expld as "ruta--jña, sabba--rāvaŋ jānāti" C.).

the usual Sk. pres. being rodati, but forms fr. base rud° are Vedic and are later found also in Prk. (cp. Pischel Prk. Gr. § 495): ruyai besides royai & rodasi. -- The Idg. root is *reud, being an enlargement of *reu, as in ravati (q. v.). Cp. cognates Lat. rudo to cry, shout, bray; Lith. raudà wailing; Ohg. riozan= Ags. reotan. -- The Dhtp expls rud by "rodane" (144), the Dhtm by "assu--vimocane" (206)] to cry, lament, weep, wail. -- Forms I. rud° (the older form): pres. rudati (not yet found); ppr. rudanto D I.115; Sn 675, 691; rudamāna M I.341; A II.95; Pug 62; Miln 275; Sdhp 281; and rudaŋ Pv I.84; also in cpd. rudam--mukha with weeping face J VI.518 (assu--netta+); Pv I.112; ger. ruditvāna Mhvs 35, 24; fut. rucchati J V.366 and rucchiti J VI.550 (=rodissati C.; see also rujati). <-> II. rod° (the younger form & the one peculiar to prose): pres. rodati J I.55; III.169 (socati+); Pv I.87 (socati+); I.124; PvA 17, 18; Pot. rode Pv I.85 (=rodeyyaŋ PvA 64); ppr. rodanto J I.65; f. rodantī PvA 16; med. rodamāna PvA 6; DA I.284. -- aor. rodi J I.167; DhA II.17 (+hasi); fut. rodissati J VI.550; ger. roditvā Mhvs 9, 7; inf. rodituŋ J I.55. -- Caus. II. rodāpeti to make someone cry DhA II.86. -- pp. ruṇṇa, rudita & rodita.

Rudita (nt.) [pp. of rudati, equivalent to ruṇṇa] crying, weeping PvA 18 (+assu--mocana, in expln of ruṇṇa), 63 (=paridevita).

Rudda (adj.) [cp. Sk. raudra & Vedic rudra (a fierce demon or storm--deity; "the red one," with Pischel from rud to be ruddy. See Macdonell, Vedic Mythology 74--77). The usual Pāli form is ludda. At Dhtp 473 & Dhtm 135 a root ruṭh (or luṭh) is given in meaning "upaghāte" i. e. killing, which may represent this rud: see luṭhati] fierce, awful, terrible J IV.416 (so luddako rudda--rūpo; v. l. ludda°); V.425, 431 (su--ruddho, spelling for su--ruddo, very fierce, expld as su--luddo supharuso);

Mhvs 12, 45 (rudda--rakkhasī, prob. with ref. to the demon Rudra; trsln "fearsome female demon"; vv. ll. ruda°, ruddha°, dudda°).

Ruddha [pp. of rundhati] 1. obstructed, disturbed Dāvs 4, 46. -- 2. at J V.425 & 431 in cpd. su--ruddha it stands for rudda (q. v.). -- Cp. upa°, ni°, paṭi° paṭivi°, vi°.

Rudhira (nt.) [late Vedic rudhira. Etym. connected with Lat. ruber red; Gr. e)ruqro/s red; Oicel. rodra blood, Goth. raups=Ger. rot=E. red] blood DhA I.140; PvA 34 (for lohita; v. l. ruhira). See the more freq. words rohita & lohita; a form ruhira (q. v.) occurs e. g. at Pv I.91.

or rudh, both roots in Vedic Sk. -- Dhtp (375, 425) expls by "āvaraṇe"; id. Dhtm (608, 662).] 1. to restrain, hinder, prevent, obstruct, keep out Cp. III.107; Miln 313 (+upa°). -- 2. to conceal, hide, cover up Th 2, 238 (ppr. rundhanto); PvA 88 (ppr. rundhamāna). -- 3. in phrase nagaraŋ r. to surround or besiege a town J I.409 (aor. rundhi); III.159 (°itvā); IV.230 (°iŋsu). -- Pass rujjhati; pp. ruddha & rūḷha. <-> See also upa°, paṭi° paṭivā, vi°, Note. The roots rudh & rundh are also found in Prk. (see Pischel § 507); besides we have a by--form rubh in Prk. as well as in Pāli: see Pischel, § 266, 507, and P. rumbhati.

Ruppa in ruppa--rūpakaŋ in ruppa--rūpakaŋ (nt.) Th 2, 394 is not clear. It refers to something which is not rūpa, yet pretends to be rūpa, i. e. a sham performance or show. Thus ruppa may correspond to *rūpya & with rūpaka mean "having the form (i. e. the appearance) of form, i. e. substantiality. " The Cy. (ThA 259) interprets as "rūpiya--rūpasadisaŋ sāraŋ sāraŋ upaṭṭhahantaŋ asāran ti attho"; and Mrs. Rh. D. (Sisters, p. 154) trsls: "deluded by puppet shows (seen in the midst of the crowd)."

one of the rare cases of P. r. representing a Sk. 1., whereas the opposite is frequent. The same sound change Idg., as Lat. rumpo to break corresponds to Sk. lumpati. Besides we find the Sk. form ropayati to break off. -- The root has nothing to do with rūpa, although the P. Commentators combine these two. -- Cp. also Sk. ropa hole; Ags. rēofan to break, rēaf (theft)= Ger. raub, rauben, and many other cognates (see Walde s. v. rumpo). -- The root rup is defd at Dhtm by nās, i. e. to destroy; another rup is given at Dhtm 837 in meaning "ropana"] to be vexed, oppressed, hurt, molested (always with ref. to an illness or pain) Sn 767 (salla--viddho va r.) 1121; Nd1 5 (=kuppati, ghaṭṭiyati, pīḷiyati); Nd2 543 (=kuppati pīḷayati ghaṭayati). -- ppr. gen. ruppato S I.198 (salla--viddhassa r.; expld at K.S. 320 by "ghaṭṭan--atthena")= Sn 331 (reads salla--viddhāna ruppataŋ, i. e. pl. instead of sg.); Th 1, 967 (salla--viddhassa ruppato (C. sarīravikāraŋ āpajjato, Brethren, 338); J II.437 (C. ghaṭṭiyamāna pīḷiyamāna)=Vism 49 (dukkhitassa r.); J III.169 (salla--viddhassa r.=ghaṭṭiyamāna C.). --ruppati to Pāli exegesis with its fondness of allegorical ("orthodox") interpretation, is the etym. base of rūpa, thus at S III.86: "ruppatī ti tasmā rūpan ti vuccati kena r.? sītena, uṇhena etc. (all kinds of material dukkha: dukkha II.3b) ruppati." -- Or at Sn 1121 (ruppanti rūpena), & at other passages given under rūpa (A). See also ruppana.

Ruppana (nt.) [fr. rup) molestation, vexation, trouble J III.368 (=ghaṭṭana dūsana kuppana C.). Frequent in allegorical exegesis of rūpa, e. g. at DhsA 52 (naman' aṭṭhena nāmaŋ ruppan'aṭṭhena rūpaŋ), 303 (rūp'ādīhi ruppana--bhāva--dīpana); VbhA 4 (ruppan'aṭṭhena rūpaŋ in expln of passage S III.86 (mentioned under ruppati); KhA 78, 79 (ruppan'aṭṭhena . . . rūpaŋ rūpaŋ ti vuccati).

Rumbhati [so read for rumhati (Trenckner, Notes 599; the root is another form of rudh (as in Prk.): see rundhati. The Dhtm (547) defines by "uppīḷana"] to obstruct, surround, besiege (=rundhati 3) J VI.391 (where spelling rumhati; in phrase nagaraŋ r.). See also ni°, sanni°. -- pp. rūḷha.

Rumma (adj.) [put down (rightly) by Geiger, P.Gr. § 53 as different fr. Sk. rukma (shining); Morris, J.P.T.S. 1893, 12 tried the etym. rumma=Sk. rumra "tawny," oṛ rukma (rukmin) shiny. It is still an unsolved problem. It may not be far off to trace a relation (by miswriting, dissimilation or false analogy) to ruppa in sense of ruppati, or to ruj, or even rudda. The C. expln of all the rumma-- & rummin passages is anañjita, i. e. unkempt] miserable, dirty, poorly, in cpds. °rūpin J IV.387 (=lūkhavesa C.), with v. l. duma°; and °vāsin poorly dressed J IV.380.

(dirty--soiled) J IV.322 (v. l. dummi); VI.194 (do.).

Rumhaniya at M I.480 is doubtful in spelling. The meaning is clearly "furthering growth, making or being prosperous, bringing luck" (combd with ojavant), as also indicated by v. l. ruḷh°. Thus it cannot belong to rumbh, but must represent either rup, as given under ruppati in meaning "ropana" (Dhtm 837), or ruh (see rūhati). Kern, Toev. s. v. trsls "tot groei geschikt" (i. e. able to grow), Neumann, "erquickend" (i. e. refreshing).

Ruyhati is Med. of rūhati (rohati), q. v.

Rurira at Vv 402 is misprint for rucira.

Ruru [Vedic ruru: RV VI.75, 15] a sort of deer, a stag; usually called ruru--miga J IV.256, 261; V.406 (pl. rohitā rurū), 416. Cp. ruruva.

Rusita [pp. of ruṣ to be vexed. The Dhtp defines by "rose" (306, 450), "pārusiye" (626); Dhtm has 2 roots viz. one with "ālepe" (442), the other with "hiŋsāyaŋ" (443)] annoyed, irritated, offended Sn 932, 971 (expld by Nd1 498 as "khuŋsita, vambhita, ghaṭṭita" etc.). See rosa, roseti etc.

Russṣati at SnA 121 for dussati.

Ruha1

Ruha1 (adj.) (--°) [fr. ruh: see rūhati] growing, a tree, in cpds.: jagati°, dharaṇi°, mahī°, etc.

Ruha2

Ruha2 [poetical for ruhira (rohita)=lohita] blood, in cpd. ruhaŋghasa blood--eater, a name for panther J III.481 (=ruhira--bhakkha lohita--pāyin C.).

Ruhira (nt.) [fr. rudhira] blood M III.122; Th 1, 568; Vin II.193; Miln 125, 220; Sdhp 38.
--akkhita (ruhir'akkhita) "besmeared with blood" J IV.331, is to be read as ruhir'ukkhita of ukṣ).

Rūta at J III.276 read ruta (q. v.).

Rūpa (nt.) [cp. Vedic rūpa, connected etymologically with varpa (Grassmann). -- The nom. pl. is rūpā & rūpāni] form, figure, appearance, principle of form, etc. -- A. Definitions. According to P. expositors rūpa takes its designation fr. ruppati, e. g. "ruppanato rūpaŋ" Vism 588; "ruppan'aṭṭhena r." VbhA 3; "rūpa--rūpaŋ= ruppana sabhāvena yuttaŋ" Cpd. 1567 (where ruppati is, not quite correctly, given as "change"), "ruppatī ti: tasmā rūpan ti vuccati" S III.86; other defns are "rūpayatī ti rūpaŋ" (with cakkhu & the other 10 āyatanas) VbhA 45; and more scientifically: "paresu rūp'ādisu cakkhu--paṭihanana lakkhaṇaŋ rūpaŋ" Vism 446. -- Of modern interpretations & discussions see e. g. Dhs. trsl. introd. ch. vi. (pp. 41--63, or 248--71); Dial. II.244; Expos. 67n; Cpd. 270 sq. (where objections are raised to trsln "form," and as better (philosophical) terms "matter," "material quality" are recommended). See also loka for similar etym. -- B. (lit.) appearance, form, figure Dhs 597 sq. (=form either contrasted with what is unseen, or taken for both seen and unseen), 751; Mhvs 27, 30 (sīha--vyagghādirūpāni representations of lions, tigers etc.); 30, 68 (ravicanda--tāra--rūpāni id.); 36, 31 (loha° bronze statue); ThA 257. -- Esp. beautiful form, beauty S IV.275= Pv II.958 (as one of the 10 attributes, with sadda etc., of distinction: see also below D II.a); Miln 285; Mhvs 20, 4 (rūpa--māninī proud of her beauty); PvA 89. --surūpa very beautiful ThA 72; durūpa of evil form, ugly A II.203 sq. (dubbaṇṇa+). -- In phrase rūpaŋ sikkhati Vin I.77=IV.129 the mQaning is doubtful; it may be "to study drawing, or arts & craft," or (with Mrs. Rh. D.) "weights & measures," or (w. Hardy) "money changing." It is said that through this occupation the eyes become bad; it is opposed to gaṇanā. -- C. (--°) of such & such a form, like, kind, of a certain

condition or appearance. In this appln very frequent & similar to E. --hood, or Ger. --heit, i. e. an abstract formation. Often untranslatable because of the latter character. It is similar to kāya (cp. expln of ātura<-> rūpa Vv 8314 by abhitunna--kāya Vva 328), but not so much with ref. to life & feeling as to appearance and looks. E. g. aneka° Sn 1079 (=anekavidha Nd2 54); adissamāna° invisible PvA 6 (lit. with invisible form); ummatta° as if mad, under the appearance of madness, like a madman Pv I.81; II.63; eva° in such a condition Pv II.15; tapassī° appearing to be an ascetic Pv I.32; tāraka° the (shapes of the) stars Dhs 617; deva° as a deva PvA 92. Pleonastically e. g. in: anupatta° attaining Pv IV.166; taramāna° quickly Pv II.62; yutta° fit PvA 157; sucitta° variegated Pv I.109. -- Cases ad verbially: citta--rūpaŋ according to intention Vin III.161; IV.177; cetabba--rūpaŋ fit to be thought upon J IV.157. (=°yuttakaŋ C.). --atta--rūpena on my own account S IV.97; godha--rūpena as an iguana Mhvs 28, 9. -- D. (as philos. t. t.) principle of (material) form, materiality, visibility. -- There are var. groups of psychological and metaphysical systematizations, in which rūpa functions as the material, gross factor, by the side of other, more subtle factors. In all these representations of rūpa we find that an element of moral psychology overshadows the purely philosophical & speculative aspect. A detailed (Abhidhammatic) discussion of rūpa in var. aspects is to be found at Dhs § 585--980. <-> 1. rūpa as āyatana or sense object. It is the object of the activity or sphere of the organ of sight (cakkhu). As such it heads the list of the 6 bāhirāni āyatanāni (see e. g. Nd2 p. 238 A--E & āyatana3) with "cakkhunā rūpaŋ disvā" (the others: sota>sadda, ghāna>gandha, jivhā>rasa, kāya>phoṭṭhabba, mano>dhamma), cp. cakkhu--viññeyyā rūpā iṭṭhā kantā etc. D I.245; M I.266; cakkhunā rūpaŋ passati iṭṭha--rūpaŋ kanta--rūpaŋ etc. S IV.126; -- see further: Vin I.34 (sabbaŋ ādittaŋ: cakkhuŋ ādittaŋ, rūpa ādittā etc. with sequence of other āyatanas); D II.308 sq., 336 sq.; M III.18 (yaŋ kho rūpaŋ paṭicca uppajjati sukhaŋ somanassaŋ, ayaŋ rūpe assādo; cp. Ps II.109 sq.), 291 (ye te cakkhu--viññeyyesu rūpesu avīta--rāgā etc.); Ps I.79; II.38 (rūpī rūpāni passatī ti vimokkho); Dhs 617, 653, 878; Tikp 28. <-> 2. (metaphysically) as the representative of sensory or material existence: (a) universally as forming the corporeal stratum in the world of appearance or form (rūpa- bhava) as compared with the incorporeal (arūpa--bhava), being itself above, and yet including the kāma--bhava. (The kāmabhava is a subdivision of rūpabhava, which has got raised into a third main division.) This triad is also found in combns with loka or dhātu (see dhātu 2 a & d), or avacara. See e. g. D I.17; III.215 (°dhātu), 216 (°bhava); Kvu 370 sq. (°dhātu); Dhs 499 (°âvacara), 585 (°dhātu); Vbh 17 (°āvacara), 25 (as garu--pariṇāma & dandha--nirodha compd with arūpa). A similar sequence rūpa arūpa & nirodha (i. e. nibbāna) in old verses at Sn 755; It 45, 62 (rūpehi arūpā santatarā, arūpehi nirodho santataro). On indriya--rūpa "faculty as form" see indriya B. -- (b) individually in the sphere of saŋsāra as one (i. e. the material quality) of the substrata of sensory individual existence or the khandhas. They are the 5: rūpa--kkhandha, vedanā°, saññā°, sankhārā°, viññāṇa°; otherwise called rūp' ûpādāna--kkhandha etc. (e. g. D III.223, 278; Vism 443). See khandha II. B. -- In this property rūpa consists of 28 subdivisions, viz. the 4 (great) dhātūs (mahābhūtāni or else bhūta--rūpa primary matter) and 24 upādārūpāni (i. e. derivative forms or accidentals). These are given in extenso in the rūpakkhandha section of the Vism (pp. 443--450), also at Dhs 585; the 24 consist of: cakkhu, sota, ghāna, jivhā, kāya, rūpa, sadda, gandha, rasa, itthindriya, purisindriya, jīvitindriya, hadaya<-> vatthu, kāya--viññatti, vacī--viññatti, ākāsa--dhātu, (rūpassa) lahutā mudutā kammaññatā, upacaya santati jaratā aniccatā,
kabaḷinkār'--āhāra; cp. defn at Nett 73: cātu--mahābhūtikaŋ rūpaŋ catunnaŋ ca mahābhūtānaŋ upādāya rūpassa paññatti. The rūpakkhandha shares with the others the qualities of soullessness, evanescence and ill (anattā, anicca, dukkha); e. g. rūpañ ca h'idaŋ attā abhavissa, na y'idaŋ rūpaŋ ābadhāya saŋvatteyya Vin I.13, cp. similarly M III.282 sq.; S III.66; quoted and expld in detail at Vism 610; rūpaŋ aniccaŋ Vin I.14; M I.228; III.18 (also expld at Vism 610); S III.48, 66, 88; rūpe anicc'ânupassanā Ps II.186 sq. -- See also D II.301; III.233; Ps I.23, 53, 104; II.96, 102, 109 (rūpassa ādīnavo); Vbh 1. sq., 12 sq. (in detail); Kvu 11 sq.; Vism 443 sq.; Tikp 33; VbhA 2, 3, 32 sq.=S III.142 (with var. similes); DhA IV.100. -- (c) in the making up of the individuality as such (nāma--rūpa), where in contrast with nāma (as abstract, logical, invisible or mind--factor) rūpa represents the visible (material) factor, resembling kāya (cp. phrase nāma--kāya in same sense). The foll. are current defns of nāma--rūpa: nāma--(kāya)=vedanā, saññā, cetanā, phassa, manasikāra (otherwise citta--sankhārā), rūpa(--kāya)=cattāro mahā--bhūtā catunnaŋ m--bhūtānaŋ upādāya rūpaŋ (otherwise kāya--sankhārā) S II.4; III.59 sq.; Ps I.183; with explns at Vism 558 & VbhA 169. Defined at Nett 15: "ye phassa--pañcamakā dhammā: idaŋ nāmaŋ, yāni pañc'indriyāni rūpāni: idaŋ rūpaŋ, tad ubhayaŋ nāmarūpaŋ viññāṇa--sampayuttaŋ." Discussed in detail also at Vism 562 (=VbhA 173, 174), 587--597; cp. DhsA 392 (Expos. 500, where "mind--matter" is given as corresp. couple in trsln, do. Cpd. 271 sq. "mind and body"). See also under paṭicca--samuppāda. -- 3. various references: D III.102, 212, 225, 244, 273; M I.84 (Gotamo kāmānaŋ pariññaŋ paññāpeti, rūpānaŋ, vedanānaŋ); S II.198; III.11 (evaŋ--rūpo siyaŋ, evaŋ vedano etc.), 101 (id., & the khandhas); Sn 867, 874, 943, 1037, 1121; Nd1 425; Tikp 36, 38, 54, 262; Vism 625 (uppajjanaka°).

--ārammaṇa a visible thing as object Dhs 146, 365; DhsA 310 (cp. Expos. 407). --âvacara world of form, sphere of matter

(cp. Expos. 67, 216n, 264) PvA 163. --ûpaga (satta) (a being) living in (bodily) form It 62; Sn 754. --ūpajīvinī f. a woman living on her beauty, i. e. a harlot PvA 46, 201. --ññu knowing (var.) bodily forms M I.220=A V.347. --taṇhā craving after form D II.309; III.216, 244, 280; VbhA 179 (in det.). --dakkha one clever in forms, viz. an artist (accountant?) Miln 344 (in the Dhamma--nagara). --dhātu the element of form, material element Vism 486; Nett 32, 97. See above D 2. --nimitta sign of form Ps I.92. --patta beautiful J I.61. --pamāṇika measuring by form (outward appearance), one of the 4 kinds of measurements which the world takes of the Tathāgata (see A II.71 & Pug 53), viz. rūpa°, ghosa°, lūkha°, dhamma° DhA III.113; the same four similarly at SnA 242. --pātubhāva appearance of form (also as °antara° intermediate form) SnA 245. --bhava material existence: see above D 2. --rāga lust after rebirth in rūpa D III.234 (+arūpa°); Nett 28 (pañc'indriyāni rūpīni rūpa--rāgassa padaṭṭhānaŋ. --rūpa material form (mutable material quality?) Cpd. 156, doubtful trsln & expln --saññā perception of material qualities, notion of form D I.34; II.112 (expld in det. at Vism 328); III.224, 244, 253; Nd2 545; DhsA 200 (cp. Expos. 269). --saññin perceiving form D III.260; Ps II.38; Sn 1113. --santati duration of material form Vism 431; VbhA 21. --samussaya accumulation of form, complex form ThA 98. --samāpatti attainment of beauty J I.406. --sampatti beauty J III.187. --siri personal splendour J I.60.

Rūpaka (nt.) [fr. rupa] form, figure; likeness of, image (--°); representation Vin II.113 (rūpak'okiṇṇāni pattāni, of painted bowls); Th 2, 394 (see ruppa°); DhA I.370 (maṇi° jewelled image); II.69 (assa° toy horse); Mhvs 25, 26 (rāja°); 27, 30 (devatā° shape of devas); VvA 213. --dūrūpaka of squalid appearance J II.167; cp. durūpa.

Rūpatā (f.) [abstr. fr. rūpa] (being) shape(d), appearance; accordance, conformity, in phrase bhavya--rūpatāya "by appearance of likelihood" A II.191 (in hearsay formula, where it is missing in id. passage at Nd2 151).

Rūpatta (nt.) [abstr. fr. rūpa] lit. "form--hood," i. e. shaping (being) shape(d) S III.87 (rūpaŋ rūpattāya sankhātaŋ).

Rūpavant (adj.) [rūpa+vant] 1. having bodily form S III.16 & passim (in formula of sakkāya--diṭṭhi); Dhs 1003. -- 2. having the form of (--°) Mhvs 14, 3 (gokaṇṇa°). -- 3. beautiful Mhvs 10, 30 (f. rūpavatī).

Rūpika (adj.) [fr. rūpa] having shape; neg. a° formless Sdhp 236 (rūp'ârūpika).

Rūpin (adj.) [fr. rūpa] 1. having material qualities, possessed of form or shape or body or matter, belonging to the realm of form. rūpī is nearly always combd & contrasted with arūpī formless, incorporeal (see rūpa D 2 a), cp. combn rūpī arūpī saññī asaññī nevasaññinâsaññī Nd2 617 and similarly It 87=Miln 217. -- D I.34 (attā dibbo rūpī), 77 (kāyo r. manomayo), 186 (attā etc.), 195 (attapaṭilābho r. manomayo); III.111, 139; M II.229; S III.46 (r. arūpī saññī etc.); IV.202, 402; A II.34; Nd1 97, 137; Ps II.38 (rūpī rūpāni passati); Dhs 635, 1091, 1444; Vbh 123, 342 (read rūpī); Nett 28 (pañc'indriyāni rūpīni), 69 (five rūpīni indriyāni & five arūpīni); DA I.119 (attā); DhsA 304 (rūpino dhammā); VbhA 511 sq. (attā). -- 2. (--°) having the appearance of, resembling: see rumma°.

Rūpiya1

Rūpiya1 (nt.) [cp. Sk. rūpya, lit. of splendid appearance, cp. name for gold jātarūpa] silver Vin III.239 (here collectively for any transactions in "specie," as expld by C. p. 240: rūpiyaŋ nāma satthu--vaṇṇo kahāpaṇo lohamāsako dārumāsako jatumāsako; i. e. copper, wood & lac); S I.104 (suddhaŋ r.); II.233; Dhs 584.
--maya made of silver Vin II.112; S III.144 (sovaṇṇamaya+); Pv II.64 (where in sequence sovaṇṇa°, maṇi°, loha° r.; expld as "rajatamaya" PvA 95); DhA I.29.

Rūpiya2

Rūpiya2 see ruppa.

Rūpeti [Caus. Denom. fr. rūpa] 1. to put into shape, to make appear, to make grow (?) SnA 132, 143 (v. l. ropeti). -- 2. to be formed, to appear, to come to notice, in defn of rūpa at VbhA 45: "rūpayatī ti rūpaŋ."

Rūḷa [doubtful spelling; perhaps for rūḷha, evidently identical with rudda, as Trenckner suggests in Notes 6319] awful, terrible Miln 275 (synonymous with bhīma).

Rūḷha1

Rūḷha1 [pp. of rohati; of ruh; Sk. rūḍ̣ha] 1. grown Sn 20 (°tiṇa). -- 2. (see rūhati) healed up Miln 291 (°vaṇa one whose wound has healed): cp. rūhanā.

Rūḷha2

Rūḷha2 at Miln 217 & 218 is a by--form of ruddha, pp. of rundhati (rumbhati) to obstruct; thus meaning "obstructed, difficult" (of a road, together with lugga palugga). Kern, Toev. s. v. trsls (as rūḷha1) by "overgrown."

Rūḷhi (f.) [fr. rūḷha, pp. of rohati, cp. Sk. rūḍ̣hi] lit. ascent, growth see vi°. -- fig. what has grown by custom, tradition, popular meaning of a word (°sadda). The fig. meaning is the one usually found in Pāli, esp. in Abhidhamma and Commentary literature; e. g. rūḷhiyaŋ by tradition, usually, commonly, VbhA 1 (as category with the 3 other: rāsi, guṇa, paṇṇattQ, rūḷhito id. VbhA 2; rūḷhiyā id. SnA 430; PvA 163; also rūḷhi--vasena VvA 42; or with sadda: rūḷhi--sadda usual meaning Vism 333; DhsA 205; °saddena in popular language, in ordinary speech, customarily, commonly speaking Tikp 253; Vism 310; DA I.239, 294: SnA 135, 400.

Rūhati1

Rūhati1 [the specific P. form of the usual Sk. P. rohati (q. v.). The root ruh is given at Dhtp 334 with meaning "janana" i. e. causing, which refers more to the compounds with prefixes] 1. to grow, spread It 67; J IV.408 (akkhīni rūhiŋsu; also ppr. med. ruyhamāna); V.368; VI.360. -- 2. to heal (of a wound), close up Vin I.206 (vaṇo na rūhati); -- 3. to have effect in (loc.), to be effective Vin II.203=It 87 (vādo tamhi na rūhati). -- pp. rūḷha2. See also rūhita (pp. of Caus. rūheti=roheti).

Rūhati2

Rūhati2 [for rundh (rumbh, rudh) or Pass. rujjh°; see also rumbhati & ropeti2] to be broken or (fig.) to be suspended Vin II.55 (dhammattā rūhati the liability is cancelled). -- pp. rūḷha1.

Rūhanā (f.) [cp. Sk. rohaṇa, fr. ruh: rūhati1] 1. growth J II.322 (virūhanā C.). -- 2. healing (of a wound) Miln 112.

Rūhita (nt.) [fr. rūhati1] a boil, a diseased growth (lit. "healed") Vin IV.316 (expld as "yaŋ kiñci vaṇo"; v. l. rudhita).

Re (indecl.) [shortened for are, q. v.] a part. of exclamation, mostly implying contempt, or deprecation, (DA I.276) "hīḷanavasena āmantanaŋ" i. e. address of disdain: heigh, go on, get away, hallo. -- D I.96, 107; J III.184 (C.=āmantaṇe nipāto); often combd with similar particles of exhortation, like cara pi re get away with you! M II.108; Vin IV.139 (so read for cara pire which the C. takes as "para," amamaka); or ehi re come on then! J I.225; ha re look out! here they are! PvA 4; aho vata re wish I would! Pv II.945 (re ti ālapanaŋ PvA 131); no ca vata re vattabbe but indeed, good sir . . . (Kvu 1).

Rekhā (f.) [fr. rikh, for which the Pāli form is likh, cp. Sk. rekhā, Lat. rīma, Ohg. rīga row] line, streak Abhp 539. See lekhā.

Recana (nt.) [fr. ric] letting loose, emission Dhtm 610. Cp. vi°.

Reṇu [cp. Vedic reṇu] 1. dust; pl. reṇū particles of dust. -- Vin I.32 (°hatā bhūmi); Vism 338=Nd1 505=J I.117 (rāgo rajo na ca pana reṇu vuccati); J IV.362 (okiṇṇā raja--reṇūhi; C. expls by "paŋsūhi"); Miln 274 (pl.); SnA 132 (reṇuŋ vūpasāmeti

allays). -- 2. pollen (in this meaning found only in the so--called Jātaka--style) J I.233 (mahā--tumba--matta), 349 (pupphato reṇuŋ gaṇhāti); III.320; V.39 (puppha°); VI.530 (padumakinjakkha°); DhA IV.203 (°vaṭṭhi).

Reruka [etym.? Probably dialectical] "elephant's tooth," ivory J II.230 (=hatthi--danta C.).

Roga [Vedic roga: ruj (see rujati), cp. Sk. rujā breakage, illness] illness, disease. -- The defn of roga at J II.437 is "roga rujana--sabhāvattaŋ." There are many diff. enumerations of rogas and sets of standard combns, of which the foll. may be mentioned. At sn 311 (cp. D III.75) it is said that in old times there were only 3 diseases, viz. icchā, anasanaŋ, jarā, which gradually, through slaughtering of animals, increased to 98. Bdhgh at SnA 324 hints at these 98 with "cakkhu--rog' adinā--bhedena." Beginning with this (cakkhuroga affection of the eye) we have a list of 34 rogas at Nd1 13 (under pākaṭa--parissayā or open dangers=Nd1 360= Nd2 420) & Nd2 3041 B, viz. cakkhu° & the other 4 senses, sīsa°, kaṇṇa°, mukha°, danta°; kāsa, sāsa, pināsa, ḍāha, jara; kucchiroga, mucchā, pakkhandikā, sūlā, visūcikā; kuṭṭhaŋ, gaṇḍo, kilāso, soso, apamāro; daddu, kaṇḍu, kacchu, rakhasā, vitacchikā, lohita<-> pittaŋ, madhumeho, aŋsā, piḷakā, bhagandalā. This list is followed by list of 10 ābādhas & under "dukkha" goes on with var. other "ills," which however do not make up the number 98. The same list is found at A V.110. The 10 ābādhas (Nd2 3041 C.) occur at A II.87 & Miln 308 (as āgantuka--rogā). The 4 "rogas" of the Sun (miln 273, cp. Vin II.295) are: abbha, mahikā, megha, Rāhu. -- Another mention of roga together with plagues which attack the corn in the field is given at J V.401, viz. visa--vāta; mūsika--salabha--suka--pāṇaka; setaṭṭhika--roga etc., i. e. hurtful winds, mice, moths & parrots, mildew. -- The combn roga, gaṇḍa, salla is sometimes found, e. g. M II.230; Vism 335. Of other single rogas we mention: kucchi° (stomach--ache) J I.243; ahivātaka° Vin I.78; J II.79; IV.200; DhA I.231; paṇḍu° jaundice Vin I.206; J II.102; DhA I.25; tiṇapupphaka° hay--fever Miln 216. -- See also ātanka & ābādha. On roga in similes see J.P.T.S. 1907, 130. <-> D I.11, 73; III.182; S III.32; IV.64; A II.128, 142 sq.; IV.289,; Nd1 486; Vism 236 (as cause of death), 512 (in simile); VbhA 88 (in sim. of dukkha etc.); ThA 288; VvA 6 (rogena phuṭṭha), 75 (sarīre r. uppajji); PvA 86 (kacchu°), 212 (rogena abhibhūta). -- Opp. aroga health: see sep.
 --ātanka affliction by illness A II.174 sq.; V.169, 318. --niḍḍha the nest or seat of disease Dh 148 (cp. DhA III.110); as °nīḷa at It 37. --mūla the root of disease Sn 530. --vyasana distress or misfortune of disease D III.235 (one of the 5 vyasanāni: ñāti°, bhoga°, roga°, sīla°, diṭṭhi°); Miln 196 (id.).

Rogin (adj.) [fr roga] having a disease, suffering from (--°); one who has a disease Vism 194 (ussanna--vyādhi dukkhassa); Sdhp 86. --paṇḍu° one who has the jaundice J II.285; III.401.

Rocati [Vedic rocate, ruc, Idg. *leuq, as in Lat. luceo to be bright (cp. lūx light, lūmen, lūna etc.); Sk. rocana splendid, ruci light, roka & rukṣa light; Av. raocantshining; Gr. amfi--lu/kh twi--light, leuko/s white; also with 1: Sk. loka world, locate to perceive, locana eye; Lith. laukti to await; Goth. liuhap light=Ohg. lioht, E. light; Oir lōche lightning. -- The Dhtp (& Dhtm) gives 2 roots ruc, viz. the one with meaning "ditti" (Dhtp 37), the other as "rocana" (Dhtp 395), both signifying "light" or "splendour," but the second probably to be taken in sense of "pleasing"] 1. to please, i. e. it pleases (with dat. of person) Th 2, 415 (rocate); Mhvs 15, 9 (nivāso rocatu). Cp. BSk. rocyate AvŚ II.158. -- 2. to find pleasure in (loc.) Miln 338 (bhave). -- Caus. roceti: 1. to be pleased, to give one's consent DhA I.387 (gloss K rucitha ruceyyātha). <-> 2. (with acc. of object) to find pleasing, to find delight in, to be attached to, to approve of, to choose S I.41 (vadhaŋ); J I.142 (Devadattassa laddhiŋ r.); V.178 (pabbajjaŋ roc'ahaŋ=rocemi C.), 226 (kammaŋ). <-> Freq. with dhammaŋ to approve of a doctrine or scheme, e. g. at Vin II.199 (Devadattassa dhammaŋ); S I.133; Sn 94 (asataŋ dh.), 398 (dhammaŋ imaŋ rocaye); J IV.53 (dh. asataŋ na rocayāma). -- Cp. abhi°, ā°, vi°.

Roṇṇa see ruṇṇa.

Rodati see rudati.

Rodana (nt.) [fr. rud] crying, weeping DhA I.28; PvA 63, 64; Dhtp 144.

Rodha1

Rodha1 [fr. rudh] obstruction, stopping, in cpd. parapāṇa° stopping the life of somebody else; life--slaughter, murder Sn 220; J II.450. Cp. anu°, ni°, vi°.

Rodha2

Rodha2 (nt.) [fr. rudh] bank, dam A III.128 (where id. p. at A. I.154 reads gedha, cave; v. l. also gedha, cp. v. l. rodhi° for gedhi° at Nd2 585).

Rodhana (nt.) [fr. rudh] obstructing J V.346; Sdhp 57.

Ropa (--°) [fr. rop=Caus. of ruh] plantation; in vana° & ārāma° S I.33.

Ropaka [ropa+ka] sapling J II.346 (rukkha°).

Ropana (nt.) & ropanā (f.) [fr. ropeti1] 1. planting PvA 151 (ārāma°); Mhvs 15, 41. -- 2. healing S IV.177 (vaṇa°). -- 3. furthering, making grow Ps II.115 (buddhi°). <-> 4. (f.) accusation Vin IV.36.

Ropaya (adj.) (--°) [for *ropya, fr. ropeti1] to be healed, only in cpd. du° hard to heal (of a wound) Vin I.216 (vaṇa).

Ropāpeti see ropeti1.

Ropita [pp. of ropeti1] 1. planted Pv II.78. -- 2. growing up Pv 97Q (read "pi ropitaŋ" for viropitaŋ). -- 3. furnished with, powdered with (--°) Vv 6415 (Ed. vosita; VvA 280 expls by ullitta, vicchurita). -- 4. accused, brought forward (of a charge) Vin IV.36.

Ropima (nt.) [fr. ropeti1] 1. what has been planted Vin IV.267. -- 2. a kind of arrow M I.429 (contrasted with kaccha; Neumann trsls ropima by "aus Binsen"). <-> 3. (adj.) at Vv 4413 aropima ("not planted"?) is an attribute of trees. It is not expld in VvA.

Ropeti1

Ropeti1 [Caus. of rūhati1] 1. to plant or sow J I.150 (nivāpatiṇaŋ); Mhvs 15, 42 (amb'aṭṭhikaŋ); 19, 56; DhA II.109. -- 2. to put up, fix J I.143 (sūlāni). -- 3. to further, increase, make grow Sn 208 (Pot. ropayeyya). -- 4. (fig.) to fix, direct towards, bring up against: see ropeti2 2. -- pp. ropita. Caus. II. ropāpeti to cause to be planted D II.179; J VI.333; Mhvs 34, 40; DhA II.109. -- Cp. abhi°, abhini°, ā°.

Ropeti2

Ropeti2 [Caus. of rūhati2. See lumpati] 1.to cause to break off, to cause to suspend or cancel; to pass off, refuse Vin II.261 (bhikkhūhi bhikkhunīnaŋ kammaŋ ropetvā bhikkhunīnaŋ niyyādetuŋ, i. e. by the bhikkhus is an act of the nuns to be passed off and to be referred to the nuns). -- 2. to make confess or accuse of (acc.: āpattiŋ a guilt) Vin II.2 (first codeti, then sāreti, then ropeti & lastly (sanghaŋ) ñāpeti), 85 (id.); IV.36, (aññavādakaŋ ropeti to bring the charge of heresy against someone). No. 2 perhaps better to ropeti1. Cp. Vin. Texts II.334. -- To ropeti2 belong the cpds. oropeti (cut off) & voropeti (deprive). They are better to be taken here than to ava+ruh.

Roma (nt.) [Vedic roman; the usual P. form is loma (q. v.)] the hair of the body J V.430 (where in roma--rājiyā maṇḍita--udarā as expln of loma--sundarī); Sdhp 119 (°kūpa),

Romaka (adj.) [fr. roma] feathered (?) J II.383 (C. wrong!).

Romañca (?) [fr. roma, cp. Vedic romaśa] hairy (?) Dāvs V.14 (°kancuka).

Romanthaka (adj.) [fr. romanthati] chewing the cud, ruminating Vin II.132.

Romanthati & Romantheti [to romantha; cp. Lat. rumen & ruminare=E. ruminate] to chew the cud, to ruminate Vin II.132 (°ati); J IV.392 (°eti).

Romanthana (nt.) [fr. romanthati] ruminating Vin II.321.

Rorava [fr. ru, cp. Sk. raurava, N. of a purgatory] 1. a sort of hart (i. e. ruru) M I.429. -- 2. N. of a naraka (purgatory): see Dictionary of Names. E.g. J III.299; Dāvs III.12; Sdhp 195. Cp. BSk. raurava Divy 67.

Rosa [cp. Sk. roṣa, of ruṣ] 1. anger, angry feeling M I.360. -- 2. quarrel J IV.316.

Rosaka (adj.) [fr. rosa; cp. BSk. roṣaka Divy 38] angry, wrathful S I.85, 96; Sn 133; Vv 528 (=paresaŋ ros' uppādanena r. VvA 226); J II.270.

Rosanā (f.) [abstr. fr. rosati] making angry, causing anger, being angry Vbh 86 (hiŋsanā+), expld at VbhA 75 by ghaṭṭanā. Cp. BSk. roṣaṇī AvŚ I.178.

Rosaneyya (adj.) [grd. formation fr. rosa] apt to be angry or cause anger; neg. a° not to be angered, not irritable Sn 216.

Rosita [pp. of rus, to smear: Sk. rūṣita; given as root rus at Dhtm 442 with meaning "ālepa"] smeared (with), anointed J IV.440 (=vilitta C.).

Roseti [Caus. of rosati, ruṣ; see rusita] to make angry, to annoy, to irritate S I.162; A II.215 (so read for rosati); III.38; Sn 125, 130, 216; J I.432; IV.491.

Rohañña (adj.) [fr. roha=rohita] red J V.259 (rohaññā pungav'ūsabhā; C. expls by ratta--vaṇṇā). Kern. Toev. s. v. proposes rohiñño=*rohiṇyah, (cp. pokkharaṇī for °iṇī) red cows.

for the Sk. rohati of ruh to grow we find the regular P. correspondent rūhati: see rūhati1. The Caus. of this verb is ropeti (to make grow): see ropeti! -- Another root, restricted to the Pāli, is seen in rūhati2 (with pp. rūḷha) and is equal to rundh (rudh, rumbh) to break. The Caus. of this root (ropeti2) is either an indirect formation from it or (more likely) a direct representative of rup=lup as in P. lumpati. To the latter belong the prep. cpds. oropeti & voropeti.

Rohicca [fr. rohita, perhaps directly fr. Vedic rohita ewe, lit. the red one] a kind of deer J VI.537 (°sarabhā migā).

Rohiṇī (f.) [cp. Vedic rohiṇī red cow or mare] 1. a red cow A I.162=III.214. -- 2. N. of a nakkhatta or constellation ("red cow") SnA 456; Mhvs 19, 47. -- 3. N. of a river SnA 357.

Rohita (adj.) [Vedic rohita; cp. the usual P. word lohita red & blood. See also rudhira & ruhira] red, as attribute of fishes at J V.405 (i. e. a special kind of fish), and of deer at J V.406 in same passage (i. e. a special kind of deer). Otherwise only in standing term rohita--maccha the "red fish," viz. Cyprinus Rohita, which is freq. mentioned in the "Jātaka" literature, e. g. J II.433; III.333; DhA II.132 (four), 140; KhA 118.

La syllable of abbreviation, corresponding to our "etc.": see peyyāla.

Lak--aṭṭhika at VvA 222 is doubtful; aṭṭhika at VvA 222 is doubtful; aṭṭhika means "kernel," lak° may be a misspelling for labujak° (?).

Lakanaka (nt.?) [fr. lag, with k for g, as lakuṭa: laguḷa etc. Would correspond to Sk. *lagnaka, cp. Trenckner. Notes 62; Geiger, P.Gr. § 391] ship's anchor (nāvā°) Miln 377 (v. l. lagganaka), 378.

Lakāra [for alankāra, lit. "fitting up," cp. Hindī & Marāthī langara, Tamil ilankaran "in meaning anchor."] a sail J II.112; Miln 378; Dāvs IV.42; Vism 137 (v. l. BB. lankāra).

Lakuṭa [see laguḷa for etym.] a club, cudgel Miln 255 (in sequence daṇḍ̤a--leḍ̤ḍ̤u--lakuṭa--muggara), 301, 367, 368. See also laguḷa.

Lakuṇṭaka [dialectical] a dwarf Mhvs 23, 50 (°sarīratta); VbhA 26 (°pāda--purisa, cpd. with arūpa); PugA 227; C. on S I.237.

Lakuṇṭakatta (nt.) [fr. lakuṇṭaka] dwarfishness J VI.337.

Laketi [for laggeti, see lakanaka] to hold fast (lit. to make adhere) Miln 377.

Lakkha (nt.) [fr. lakṣ (see lakkhaṇa), or (after Grassmann) lag "to fix," i. e. to mark. Cp. Vedic lakṣa price at gambling (Zimmer, Altind. Leben 287)] 1. a mark Miln 102. -- 2. a target Miln 418; DhA I.52 (°yoggā target practice, i. e. shooting). -- 3. a stake at gambling J VI.271. -- 4. a high numeral, a lac or 100,000 (but cp. PvA 255, where lakkha of Pv IV.338 is taken as a "period of time," equal to 100 koṭis); Dāvs V.66.

Lakkhañña (adj.) [fr. lakkhaṇa, cp. BSk. lakṣaṇya diviner Divy 474] connected with auspices, auspicious, in phrase "lakkhaññā vata bho dosinā ratti" (how grand a sign, friends, is the moonlight night! trsln) D I.47=J I.509 (expld at DA I.141 as "divasa--mās'--ādīnaŋ lakkhaṇaŋ bhavituŋ yuttā"); J V.370 (°sammata considered auspicious).

Lakkhaṇa (nt.) [Vedic lakṣman nt. sign; adj. lakṣmaṇa; later Sk. lakṣmaṇa nt. In the defn of grammarians syn. with anka brand, e. g. Dhtp 536 "anka lakkhaṇe lakkha dassane," or Dhtm 748 "lakkha=dassanaanke"; cp. J I.451 lakkhaṇena anketi to brand. <-> The Sk. Np. Lakṣmaṇa appears also in Prk. as Lakkhaṇa: Pischel, Prk. Gr. § 312] 1. sign, characteristic, mark; esp. a sign as implying something extraordinary or pointing to the future, therefore a prognosticative mark (cp. talisman), a distinguishing mark or salient feature, property, quality (as Rh. D. in Dial. I.19 somewhat lengthily, after Bdhgh, trsls lakkhaṇa by "signs of good & bad qualities in the foll. things and of the marks in them denoting the health or luck of their owners") D I.9 (a long list, as forbidden practice of fortune--telling, like maṇi° from jewels, daṇḍ̤a° from sticks, asi° from marks on swords etc.); Sn 360 (pl. lakkhanā, here as fortune--telling together with supina telling fr. dreams, cp. SnA 362: daṇḍ̤a°, vattha° etc. referring to D I.9), 927 (with Āthabbana, supina & nakkhatta, all kinds of secret sciences; expld at SnA 564 as "maṇi--lakkhaṇâdi") 1018 (gottaŋ brūhi sa° "with its distinguishing marks"); J VI.364 (sign of beauty); Miln 171 (yathāva° just characterization); Mhvs 35, 109 (itthi° auspicious signs in women); PvA 161, 219; SnA 386. A long enumn of all sorts of (perfect) marks (tatha--lakkhaṇāni) is found at DA I.62 sq. Cp. tādi--lakkhaṇa marks of such (a being), with ref. to good luck etc. J III.98; SnA 200; VvA 95. -- 2. mark on the body, esp. when serving a def. purpose, e. g. as the branding (of slaves), or the marks of a fortunate being, pointing towards his future greatness: (a) brand J I.451, cp. cpd. °āhata. -- (b) the (32) marks of a mahā--purisa or a great being, either destined to be a rājā cakkavatti, or a sammā--sambuddha. These are given at Sn 1019 (pl. lakkhanā), 1021, 1022 as only 3 (viz. mukhaŋ jivhāya chādeti, uṇṇ'assa bhamuk' antare, kos'ohitaŋ vattha--guyhaŋ with ref. to his tongue, the hair between the eyebrows & the sexual organ); more completely as 32 at D II.16 sq.; III.142 sq. (the Lakkhaṇa Suttanta); referred to at D I.88, 105; J I.56; Mhvs 5, 91; cp. paripuṇṇa--kāya Sn 548 (with expln lakkhaṇehi puṇṇatāya at SnA 452). -- 3. (in spec. sense:) pudendum J V.197 (subha°, the male member), 366. -- 4. (adj.) (--°) having the marks (of), characterized by, of such & such character A I.102 (kamma°; bāla° & paṇḍ̤ita°, together with bāla-- & paṇḍ̤itanimitta); Miln 111 (sata--puñña°, of the Buddha); VvA 71 (para--sampatti--usuyyā--lakkhaṇā issā); PvA 17, 120. -- 5. (as t. t. in philosophy) specific attribute, characteristic (mark). In contrast to nimitta more a substantial attribute or primary characteristic (cp. VbhA 261). Compared with other terms of definition we get the foll.: rasa essential property, paccupaṭ̤ṭ̤hāna recurring phenomenon, padaṭṭhāna immediate occasion DhsA 63 (trsln Expos. I.84), cp. Cpd. 13 (where padaṭ̤ṭ̤hāna is trsld as "proximate cause"). -- Ps

I.54 sq. (khandhānaŋ); II.108 (saccānaŋ), VbhA 85, 136 (with ref. to the Paṭiccasamuppāda, cp. Vism 528), 261 (fourfold, of kesā etc.); Vism 278 (with ref. to kammaṭ̤ṭhāna) 351 (4, of the dhātus: thaddha°, ābandhana°, paripācana°, vitthambhana°), 363 sq. (id.), 495 (ariya--saccānaŋ); VvA 38 (compd with ārammaṇa with ref. to jhāna). -- The 3 properties (tilakkhaṇaŋ) of existing things or of the phenomenal world are anicca, dukkha, anatta, or impermanence, suffering, unreality: thus at J I.48 (dhamma--desanā ti--l--°muttā), 275; III.377 (through contemplating them arises vipassanā & pacceka--bodhi--ñāṇa). -- abl. lakkhaṇato "by or qua characteristic," "in its essential qualification," often found in exegetical analysis in Commentary style combd with var. similar terms (atthato, kamato, nimittato etc.), e. g. Vism 351, 363, 495, 528; VbhA 46, 76, 83, 131, 261 (where Vism 351 has paripācana for uṇhatta); SnA 343. -- Cp. upa°, vi°, sa°. --āhata affected with a mark (of punishment or disgrace), branded Vin I.76; VvA 66. --kusala clever at interpreting bodily marks or at fortune--telling from signs (cp. nemittaka) M I.220; J I.272. --kusalatā cleverness at (telling people's fortune by) signs VvA 138. --paṭiggāhaka one who reads the signs, a soothsayer, wise man J I.56. --pāṭhaka an expert in (interpreting) signs, fortune--teller J I.455; II.194; V.211. --manta the secret science of (bodily) marks Sn 690 (but expld at SnA 488 as "lakkhaṇāni ca vedā ca," thus taking it as Dvandva); DhA III.194. --sampatti excellency of marks J I.54. --sampanna endowed with (auspicious) signs Sn 409; J I.455.
the 3 lakkhaṇas at Sn 1022 refer to the brahmin Bāvari.

Lakkhika & °ya (adj.) [fr. lakkhī] belonging to auspices, favoured by good luck Sdhp 105 (°ya); usually neg. alakkhika unlucky, unfortunate, ill--fated; either with appa--puñña of no merit, e. g. S V.146=J II.59; Vv 508 (=nissirīka, kālakaṇṇi VvA 212); or pāpa wicked Vin II.192 (of Devadatta).

Lakkhita [pp. of lakkheti] see abhi°.

Lakkhī (f.) [Sk. lakṣmī] 1. luck, good fortune, success, personal welfare J III.443 (combd with sirī splendour; expld by parivāra--sampatti & paññā respectively); IV.281 (expld as "sirī pi puññam pi paññā pi"). <-> 2. splendour, power Dāvs I.6 (rajja° royal splendour); IV.38 (id.). -- 3. prosperity Dāvs V.35 (°nidhāna Anurādhapura).

Lakkheti [Denom. fr. lakkha] to mark, distinguish, characterize Nett 30. -- pp. lakkhita. -- Cp. upa°.

Lagati & Laggati [with variant langati; the spelling with gg is the usual one. Root lag, as in Vedic lakṣa etc.; Sk. lagati, pp. lagna (from the pp. lagga the double g has been generalized in P.: but see Geiger, P.Gr. § 136); perhaps to Lat. langueo, E. languid, from meaning "to lag," but doubtful: see Walde, Lat. Wtb. s. v. langueo. <-> The Dhtp 23 gives lag in meaning "sanga," which is the customary syn. in the commentaries. Cp. langī] to adhere to, stick (fast) to (loc.), to hang from Vin I.202; J III.120; DhA I.131; III.298 (ppr. alaggamāna); DA I.257 (for abhisajjati); aor. laggi PvA 153 (tīre); ger. laggitva J III.19; DhA IV.25; PvA 280 (but better to be read laggetvā making fast; as v. l.). -- pp. lagga & laggita. -- Caus. laggeti to make stick to, to fasten, tie, hang up Vin I.209; II.117, 152; J III.107; V.164, 175; Mhvs 7, 9 (suttañ ca tesaŋ hatthesu laggetvā); DhA I.138. <-> Caus. II. laggāpeti to cause to fasten or stick, to make stick, to obstruct J III.241; Mhvs 33, 11; 34, 48 (kalāpaŋ); DhA IV.183. -- Cp. ālaggeti.

Lagana & Laggana (nt.) [fr. lag] 1. adhering J I.46 (g.; V.281); with gg: J III.202 (=sanga); Nd2 p. 188 (s. v. nissita, in sequence l., bandhana, palibodha); Miln 105; DhA III.433. -- 2. slinging round, making fast VvA 212.

Laguḷa [cp. Sk. laguḍa, Marāthī lākūḍa, Hindī lakuṭa stick. The word is really a dialect word (Prk.) and as such taken into Sk. where it ought to be *lakṛta=lakuṭa. Other etym. connections are Lat. lacertus (arm), Gr. le/krana, la/c; Old Prussian alkunis elbow; and distantly related E. leg. See Walde, Lat. Wtb. s. v. lacertus. Cp. P. bhuja1 & ratana] a club, cudgel Vin III.77 (enumd with var. weapons of murder, like asi, satti, bheṇḍi, pāsāṇa etc.); Miln 152, 351 (kodaṇḍa--laguḷa--muggara), 355 (kilesa°); J VI.394; Vism 525 (°abhighāta).

Lagga (adj.) [pp. of lag(g)ati] sticking; stuck, attached; obstructed, hindered Nd2 107; Miln 346 (laggaŋ disvā mahiŋ); DhsA 127 (alagga--bhāva); DhA I.361 (°mānasa). Neg. alagga unobstructed (lit. not sticking or being stuck to), in phrase ākāso alaggo asatto apatiṭṭhito apalibuddho Miln 388 and elsewhere. -- Cp. olagga.

Laggāpana (nt.) [fr. laggāpeti: see lagati] making stick, causing obstruction J III.241.

Laggita [pp. of lag(g)ati] stuck, adhering; obstructed J IV.11. Often in exegetical style in sequence lagga, laggita, palibuddha, e. g. Nd2 p. 188 (s. v. nissita), cp. No. 107.

Laghima (langhima) in phrase aṇima--laghim'ādikaŋ is doubtful in reading & meaning at KhA 108=Vism 211 (spelt langh° here).

Lankāra see lakāra.

Langī (f.) [fr. lag] bolt, bar, barrier, obstruction, only metaphorically with ref. to avijjā M I.142, 144; Pug 21; Dhs 390; VbhA 141.

Langula (nt.) [cp. Sk. lāngula & lāngūla; also the ordinary P. forms nangula & nanguṭṭha, to lag] the tail of an animal Mhvs 6, 6 (lāḷento langulaŋ; v. l. nangulaŋ). See also nangula & (concerning l>n) landhati (=nandhati); nalāṭa (for laḷāta).

Langhaka [fr. langh] a jumper, tumbler, acrobat J II.142; Miln 34, 191, 331. f. langhikā Vin IV.285 (with naṭakā & sokajjhāyikā).

a by--form of lagh, as in laghu (see lahu) light, quick; Idg. *legh & *lengh, with meanings of both "quick" & "light" (or "little") from the movement of jumping. Here belong Gr. elaxu/s little, e)lafro/s quick; Lat. levis (fr. *leghu̯is), Goth. leihto= E. light; Ohg. lungar quick, Ger. ge--lingen to succeed. Further Lat. limen threshold. Perhaps also the words for "lungs," viz. Ger. lunge, E. lights etc. -- The Dhtp 33 defines lagh (langh) by "gati--sosanesu"] 1. to jump over (acc.) step over, to hop J III.272; V.472 (langhamāno yāti); Miln 85. -- 2. to make light of, disregard, neglect, transgress PvA 15; VvA 138. -- Cp. abhilanghati, ullanghati. -- Caus. langheti (=langhati) to jump over (acc.), lit. to make jump J V.472 (vatiŋ); Th 2, 384 (Meruŋ langhetuŋ icchasi); Miln 85. -- ger. langhayitvā ThA 255, & (poet.) langhayitvāna J I.431 (=attānaŋ langhitvā C.); Mhvs 25, 44 (pākāraŋ). <-> Cp. olangheti.

Langhana (nt.) [fr. langh] jumping, hopping J I.430 (°naṭaka a tumbler, jumper, acrobat, cp. Fick, Soc. Gliederung 188, 190, 192); II.363, 431. Cp. ullanghanā, olanghanā.

Langhamayā (pl.) at J V.408 is problematic. We should expect something like langhiyo or langhimayā in meaning "deer," as it is combd with eneyyaka. The C. reads langhimayā ("like deer; jumping"?) & expls by nānā--ratana--mayā "made of var. jewels," rather strange.

Langhāpana (nt.) [fr. Caus. of langh] making jump, raising, lifting Vism 143 ("launching").

(f.) [fr. langh] 1. a kind of deer (?) J VI.537. -- 2. doubtful of meaning & origin in phrase langhī--pitāmahā at J II.363=III.226: "whose grandfather was a deer, or a jumper" (?); used in disparagingly addressing a crane. The C. to J II.363 expls rather strangely as follows: langhī vuccati ākāse langhanato megho "(a) jumping deer is called the cloud because of its jumping in the air," balākā ca nāma megha--saddena gabbhaŋ gaṇhantī ti "the cranes conceive by the sound of the cloud," meghasaddo balākānaŋ pitā megho pitāmaho ti "the sound of the cloud is the father of the cranes & the cloud the grandfather. "

Dhtp 72: lajjane] 1. to be ashamed or abashed, to be modest or bashful PvA 48 (for harāyati); ppr. lajjamāna DhA I.188; PvA 88; fut. lajjissati J III.218; inf. lajjituŋ DhA I.72; ger. lajjitvā J I.208; grd. lajjitabba (nt.)
what one has to be ashamed of, something disgraceful J VI.395; also (an odd form) lajjitāya (so read: see Geiger, P.Gr. § 203 against Trenckner, Notes, 6627) Dh 316. -- 2. to have regard of (gen.), to consider, to respect J IV.128. -- Caus. II. lajjāpeti to cause to be ashamed, to put to the blush J III.137; V.296. -- pp. lajjita.

Lajjana (nt.) [fr. lajj] being ashamed Dhtp 72.

Lajjanaka (nt.) [fr. lajjana] causing shame, humiliating, disgraceful J VI.395.

Lajjava (nt.) [fr. lajj] shamefacedness D III.213 (where Dhs 1340 has maddava); cp. A I.94.

Lajjā (f.) [fr. lajj] shame, bashfulness, modesty M I.414; DA I.70; DhA II.90; instr. lajjāya out of shame PvA 47, 112, 283. Cp. nillajja.

Lajjāpanikā (f.) [fr. lajjāpeti, Caus. II. of lajjati] making ashamed, putting to shame, disgracing J V.284 (kula° bringing disgrace on the clan).

Lajjita [pp. of lajjati] ashamed, bashful Sdhp 35. -- f. lajjitā as n. abstr. "bashfulness" DhA I.188.

Lajjitabbaka (nt.) [grd. of lajjati+ka] something to be ashamed of, a cause of shame, disgrace J VI.395.

Lajjin (adj.) [fr. lajj] feeling shame, modest, afraid, shy, conscientious (expld as "one who has hiri & ottappa" by C. on S I.73: see K.S. 320 & cp. Dhs. trstln p. 18) D I.4, 63; III.15; S I.73; A II.208; IV.249 sq.; Pug 57; Pv II.915 (expld as one who is afraid of sin); Miln 373; DA I.70. -- pl. lajjino Vin I.44.
--dhamma (lajji°) modesty, feeling of shame Vin II.53 sq.

Lacchati fut. of labhati (q. v.).

Lañca [cp. Sk. lañca] a present, a bribe J I.201; II.186; V.184; VI.408 (gahita, bribes received); DhA I.269 (°ŋ adāsi); IV.1; PvA 209. The word is a word peculiar to the "Jātaka" literature.
--khādaka "eater of bribes," one who feeds on bribes J II.196; V.1. --ggāha taking of bribes J V.109. --daṇḍaka a staff given as a present (?) J VI.450 (v. l. volañjanaka°). --dāna gift of bribes, bribery J III.205. --vittaka one who gets rich through bribes J I.339.

Hardy in ed. of Netti, p. 278 suggests writing lañjaka & trsld "making known," "exposition" (cp. Sk. lañj to declare], found only at Miln 137 & 217 in cpd. Saŋyutta--nikāya--vara--lañcaka (trln Rh. D.: "most excellent"); at Miln 242 & 258 in Majjhimanikāya vara°; at Miln 362 in Ekuttara--nikāya--vara°; and at Nett 2 in cpd. nayalañjaka. Trenckner (Miln ed. p. 424) translates it as "excellent gift (to mankind)."

Lañcana in "kārāpesi tilañcanaŋ" at Dpvs 20, 10 is not clear. We may have to correct reading into lañchanaŋ or lañchakaŋ. Oldenberg in his trsln (p. 211) leaves the word out and remarks: "Probably this passage refers to the three pupphayāna mentioned in the Mahāvaŋsa (33, 22, where Geiger reads "pupphādhānāni tīṇi," with trsln "3 stone terraces for offerings of flowers"), though I do not know how to explain or to correct the word used here (tilañcanaŋ)."

Lañcha [fr. lañch] a mark, an imprint J II.425; VbhA 52.

Lañchaka [fr. lañcha; doubtful] one who makes marks (expld by Cy. as "lakkhaṇa--kāraka") J IV.364, 366 (ti°, so expld by Cy. v. l. ni°). See nillañchaka & cp. lañcana (ti°).

Dhtp 54 "lakkhaṇe"] to stamp, to seal DhA I.35 (sāsanaŋ rāja--muddāya lañchanto). -- Caus. lañcheti. -- 1. to seal J I.452 (spelt lañjetvā); II.326; VI.385; SnA 577 (rāja--muddikāya); DhA I.21. -- 2. to mark, paint, smear Vin II.107=266 (mukhaŋ). <-> Caus. II. lañchāpeti to have marked or sealed (by king's command) Vism 38 ("had his seal put to this order"; trsl.). -- Cp. nillaccheti.

Lañchana (nt.) [fr. lañch] 1. stamp, mark, imprint VvA 89 (sasa°, of the moon); Dāvs II.23 (pada°). -- 2. the seal (of a letter or edict) SnA 172. -- Cp. lañcana.

Lañchita [pp. of lañcheti] sealed J I.227 (pihita--lañchitā vā loha--cātiyo).

Lañjaka [see lañcaka] in dīpa° stands as equivalent of dīpavaŋsa thus "story of the island" Dpvs 18, 2. Oldenberg (trsln p. 204) translates "the island of Lankā."

Lañjeti see lañchati see lañchati and valañjeti.

Laṭukikā (f.) [Dimin. fr. laṭvāka; dial.] the Indian quail, Perdix chinensis D I.91; M I.449 (l. sakuṇikā); J III.44, 174 sq. (quoted at SnA 358 & DhA I.55); V.121; Miln 202; DA I.257. -- Cp. Cunningham, Bharhut Tope, p. 58.

Laṭ̤ṭhaka (adj.) [Kern, Toev. s. v. compares Sk. laṭaha, laḍ̤aha, dialectical] beautiful, auspicious, lovely J III.464, 493; IV.1, 477; DA I.284.

Laṭ̤ṭhi (f.) [Sk. yaṣṭi, with l for y; also in Prk. see Pischel, Prk. Gr. § 255 & cp. Geiger, P. Gr. § 462. The doublet yaṭ̤ṭhi also in Pāli] 1. a staff, stick D I.105 (patoda° goad), 126 (id.); VvA 64 (id.); J IV.310 (laṭ̤ṭhī hata= laṭ̤ṭhiyā hata G.); V.280; Miln 27. -- 2. stick of sugar cane (ucchu°) PvA 257. -- 3. sprout of a plant, offshoot J III.161 (in simile); usually --°, as in anga° sprout ThA 226; dālika° of the d. creeper Th 2, 297; beḷuva° of the Vilva tree KhA 118; sala° of the Sal tree A II.200. Found also in names of places, as Laṭ̤ṭhivana (J I.83 etc.).
--madhu(ka) "cane--honey," i. e. liquorice J IV.537; DhA IV.171 (°ka).

Laṭ̤ṭhikā (f.)=laṭ̤ṭhi, only in Npl. as --° (cp. laṭ̤ṭhi 3), e. g. Amba° the grove of mango sprouts DA I.41.

Laṇḍ̤a (nt.) [cp. Sk. laṇḍ̤a (dial.). The Dhtm under No. 155 gives a root laḍ̤ in meaning "jigucchana," i. e. disgust] excrement, dung of animals, dirt; mostly used with ref. to elephants (haṭ̤ṭhi°), e. g. at J II.19; DhA I.163, 192; IV.156 (here also as assa° horse dung.) Cp. laṇḍ̤ikā.

Laṇḍ̤ikā (f.) [fr. laṇḍ̤a], only in aja° goat's dirt, pellet of goat's dung J I.419; PvA 283.

Latā (f.) [cp. Sk. latā, connected with Lat. lentus flexible; Ohg. lindi soft, E. lithe; also Ohg. lintea lime tree; Gr. e)la/th fir tree] 1. a slender tree, a creeping plant, creeper A I.202 (māluvā°); Vv 355 (=vallī VvA 162); 474 (kosātakī l.); J I.464 (rukkha°, here perhaps better "branch"); DhA I.392 (°pasādhana: see under mahā°); Miln 253, 351; VvA 12 (kappa°); PvA 51, 121; Vism 183 (where the foll. kinds are given: lābu, kumbhaṇḍ̤ī, sāmā, kāḷavallī, pūtilatā). --nāga° the iron wood tree: see under nāga; pūti° a sort of creeper (q. v.). On latā in similes see J.P.T.S. 1907, 130. -- 2. (fig.) an epithet of taṇhā (greed), as much as it strangles its victim Dhs 1059, 1136; Nett 24, 121. -- 3. (fig.) streak, flash, in vijjul--latā flash of lightning J I.103.
--kamma creeper--work (combd with mālā--kamma) Vin II.117, 152.

Laddha [pp. of labhati] (having) obtained, taken, received Sn 106, 239; J V.171; Mhvs 5, 133 (kiñci laddhaŋ); 10, 37 (kaññā laddhā); PvA 5. --laddhatvaŋ at J IV.406. is to be corrected to uddhatvā. -- Cp. upa°, pa°. --adhippāya one who obtains his wishes Nd2 542. --assāsa getting one's breath again, coming to (out of a swoon) J IV.126.
--upasampada one who has obtained ordination PvA 54. --jaya victorious Mhvs 25, 98. --jīvika revived PvA 40. --nāma so--called ThA 292 (puthulomo laddhanāmo maccho); PvA 33 (yamaloka l--n. petaloka), 52 (niraya l--n. naraka), 57 (kuñjara l--n. hatthi), 107 (sūcikā jighacchā), 119 (Purindada= Sakka), 143 (Himavanto=pabbata--rājā), etc.

Laddhā is ger. and 3rd sg. aor.; laddhāna ger. of labhati (q. v.).

Laddhi (f.) [fr. labh] religious belief, view, theory, esp. heretical view; a later term for the earlier diṭ̤ṭhi (cp. Kvu trsl. introd. p. 47) J I.142 (Devadattassa), 425; III.487; V.411; Dāvs II.86 (dulladdhi wrong view); DA I.117; PvA 254; Sdhp 65. Cp.

upa°.

Laddhika (--°) [fr. laddhi] having a (wrong) view or belief, schismatic J I.373 (evaŋ°); Dpvs VII.35 (puthu°).

Landhati see nandhati & pilandhana. Concerning l>n cp. langula.

Lapa (adj. n.) [fr. lap: see lapati] talkative, talking, prattling; a talker, tattler, prattler, chatterer A II.26; Th 1, 959=It 112; Vism 26 (doubled: lapa--lapa)= Nd1 226 (as lapaka--lapaka).

Lapaka [fr. lap] one who mutters, a droner out (of holy words for pay) D I.8 (cp. Dial. I.15); A III.111; J III.349; Miln 228; DA I.91.

cp. Russ. lépet talk, Cymr. llêf voice. The Dhtp 188 & 599 defines lap with "vacana"] to talk, prattle, mutter Sn 776; It 122; Pv I.81; II.63. -- Cp. ullapati, palapati, samullapati. -- Caus. lapeti (and lāpeti, metri causâ) to talk to, to accost, beg S I.31 (here meaning "declare"); Sn 929 (janaŋ na lāpayeyya=na lapayeyya lapanaŋ pajaheyya Nd1 389); DhA II.157. <-> Infin. lapetave (only in Gāthā language cp. Geiger, P.Gr. § 204) Ud 21. -- pp. lapita. -- Caus. II. lapāpeti DhA II.157.

Lapana (nt.) & lapanā (f.) 1. talking, muttering; esp. prattling or uttering indistinct words for the sake of begging, patter D I.8; A II.26; III.430; Nd1 389; Nett 94; Miln 383. As f. lapanā at Vbh 352; Vism 23 & 27 (def.); VbhA 482. -- 2. the mouth, in cpd. lapana--ja "mouth born," i. e. tooth J VI.218 (=mukhaja C.). <-> Cp. ālapana ālapanatā, ullapana.

Lapāpana (nt.) [fr. Caus. II. lapāpeti of lap] causing to speak, speaking ThA 78.

Lapita [pp. of lapati] talked, uttered, muttered It 98.

Lapila see lambila.

Labuja [cp. Sk. labuja] the bread--fruit tree, Artocarpus lacucha or incisa D I.53; J IV.363; V.6, 417; PvA 153 (sa°, read as salaḷa°, like Vv 355, expld at VvA 162).

Labbhamanatta (nt.) [abstr. fr. ppr. med. of labhati] the fact of being taken PvA 56.

Labbhā (indecl.) [best to be taken, with Pischel, Prk. Gr. § 465, as an old Opt. 3rd sg., like sakkā which corresponds to Vedic śakyāt. Thus labbhā=*labhyāt, as in Māgadhī] allowable, possible (with inf.); usually neg. (thus=Prohibitive!) Sn 393 na l. phassetuŋ; SnA p. 376 expls by "sakkā"), 590; Pv II.610; J I.64 (na l. tayā pabbajituŋ), 145 (id.), PvA 96 (=laddhuŋ sakkā).

Labha (--°) (adj.) [a base--formation fr. labh] receiving, to be received, to get; only in dul° hard to get Sn 75; S I.101; J I.307; Pug 26; Miln 16; Sdhp 17, 27; and su° easy to obtain Pv II.319.

Labhati [later Vedic labh for older rabh, cp. rabhate, rabha, rabhasa. Related are Gr. lamba/nw to get, la/furon booty; Lat. rabies=E. rabies; Lith. lõbis wealth. -- The Dhtp (204) simply defines as "lābhe." On the Prk. forms see Pischel, Prk. Gr. § 484. -- See also rabhasa] 1. (the very freq. & ordinary meaning) to get, to receive, obtain, acquire. -- 2. (fig.) to obtain permission, to receive an opportunity, etc., as "pabbajituŋ sace lacchāmi" if I am allowed to receive the pabbajjā Mhvs 18, 5; or "labhamāno niccam pi khāditu--kāmo 'mhi" if I get the chance I should always like to eat J I.478; and passim (cp. Pass. labbhati below). The paradigma of labhati shows a great variety of forms owing to its frequent occurrence (cp. E. "get"). We have selected the most interesting ones. Pres. Ind. labhati rare (late, e. g. Vism 136); usually med labhate Th 1, 35; Sn 185, 439; 1st sg. labhe Pv I.64; 2nd sg. labhase J II.220; 3rd pl. labhare S I.110. -- ppr. med. labhamāna S I.122 (otāraŋ a°, cp. IV.178; M I.334); also in Pass. sense "getting taken" PvA 71. -- Opt. 3rd sg. labhe Sn 458, & (med.) labhetha Sn 45, 46, 217; Pv II.97; also (usual form) labheyya PvA 115. 2nd sg. med. labhetho (=Sk. °thāh) Sn 833. -- Imper. 2nd sg. labha It 77; 3rd labhatu PvA 112; med. 2nd sg. labhassu Th 2, 432; 3rd sg. labhataŋ D II.150; 1st pl. (as Hortative) labhāmase Pv I.55

(=labhāma PvA 27); & labhāmhase Pv III.224. -- Fut. 3rd sg. lacchasi (Sk. lapsyati) S I.114; Pv II.46; III.37; J II.60 (Māro otāraŋ l.), 258; Miln 126; DhA I.29; SnA 405; ThA 69 (Ap.); 1st sg. lacchāmi M II.71; 2nd sg. lacchasi Vv 835; Pv IV.160; 1st pl. lacchāma J I.54; IV.292; & lacchāmase (med.) Vv 329. Also (the Com. form) labhissati PvA 190; VvA 136. -- Cond. 1st pl. alabhissāma J III.35; med. 3rd sg. alabhissatha D II.63. -- Pret. (& aor.) (a) 3rd sg. alattha D I.176 (alattha pabbajjaŋ); M II.49; S IV.302; J IV.310; VvA 66, 69; 1st sg. alatthaŋ D II.268; Vv 8122; Th 1, 747; DhA III.313; 2nd sg. alattha S I.114; 1st pl. alatthamha M II.63; 3rd pl. alatthuŋ D II.274, & alatthaŋsu S I.48. -- (b) (Prohib.) mā laddhā (3rd sg. med.) shall not receive (Sk. alabdha) J III.138. <-> (c) labhi Sn 994; 1st sg. labhiŋ Th 1, 218; 2, 78; J II.154; VvA 68; & alabhitthaŋ Th 1, 217; 3rd sg. alabhittha Pv I.77 (spelt bbh); 1st pl. labhimhā (for labhimha) D II.147. -- Inf. laddhuŋ J II.352; DhA III.117; PvA 96. -- Ger. laddhā (poet.) Sn 306, 388, 766, 924; laddhāna (poet.) Sn 67 (=laddhā, labhitvā Nd2 546); It 65; and (ord.) labhitva J I.150; III.332; PvA 95. <-> Grd. (a): labbhiya (only neg. alabbhiya what cannot be got) J IV.86; Pv II.69; labbhaneyya (a°) (in Com. style as expln of labbhanīya) J IV.86 (°ṭhāna); PvA 65 (°vatthu), 96 (id.); and labbhanīya (as a°--ṭṭhānāni impossible things) A III.54 sq. (five such items), 60 sq. (id.); J IV.59. -- (b): laddhabba J III.332; PvA 112, 252. -- (c): laddheyya Pv IV.325. -- Caus. labbheti (for *lābheti, a diff. formn fr. Sk. lambhayati, which is found in P. pa--lambheti) to make someone get, to procure, in 1st sg. aor. alabbhesi Vin IV.5=J I.193; DhA III.213 (v. l. labh°); and in pres. 3rd sg. labbheti J III.353 (=adhigameti C.). -- Pass. labbhati (fig.) to be permitted, to be possible or proper; (or simply:) it is to be Mhvs 30, 43; KhA 192 (vattuŋ), 207 (id.). -- pp. laddha. -- Cp. upa°, pati°, vi°.

Labhana (nt.) [fr. labh] taking, receiving, gift, acquisition DhA III.271 (°bhāva); PvA 73 (°ṭṭhāna), 121 (id.).

Lamba (adj.) (--°) [fr. lamb] hanging down, drooping, pendulous S IV.341, 342 (°cūḷakā bhaṭa hirelings with large or drooping top--knots); J II.185 (°tthana with hanging breasts); III.265 (°cūla--vihangama); Dāvs II.61. --alamba not drooping, thick, short J V.302; VI.3 (°tthaniyo). -- Cp. ā°, vi° & ālambana.

cp. Lat. limbus "limb," which may be also in E. limp, lit. "hanging down." -- The Dhtp defines the root as "ramba lamba avasaŋsane" (No. 199),
as does Dhtm 284] to hang down, to droop, fall Mhvs 32, 70 (laggāni lambiŋsu), 71 (ākāse lambamānāni). <-> Fut. lambahīti (poet.) J V.302 (=lambissati). -- Caus. lambeti to cause to hang up or to be suspended, to hang up Mhvs 34, 48. -- Caus. II. lambāpeti id. Mhvs 21, 15. -- pp. lambita. -- Cp. abhi°, pa°, vi°.

Lambita [pp. of lambeti] hanging down, suspended Mhvs 27, 38; 30, 67.

Lambin (adj.) [fr. lamb] hanging down, able to hang or bend down (with ref. to the membrum virile) Vin III.35 ("tassa bhikkhussa angajātaŋ dīghaŋ hoti lambati, tasmā lambī ti vutto" Sam. Pās. I.278).

Lambila (adj.) [reading not quite certain, cp. ambila] sour, acrid, astringent (of taste) Nd1 240; Nd2 540; Dhs 629; DhsA 320 (reads lapila, v. l. lampila; expld as "badara--sāḷava--kapiṭṭha--sāḷav'ādi"); Miln 56 (reads ambila).

Lambheti [Caus. of labh, for which usually labbheti (q. v. under labhati). The Sk. form is lambhayati. -- The Dhtm. (840) puts it down as a special root, although it occurs only in cpd. pa° in this special meaning: "labhi vañcane"] see palambheti (to deceive, dupe). It may be possibie that reading lampetvā at A II.77 (v. l. lambitvā) is to be corrected to lambhetvā (combd with hāpetvā). --alambhavissa at S V.146 is to be read alam abhavissa, as at J II.59.

Laya [cp. Sk. laya: see līyati] 1. a brief measure of time, usually combd with other expressions denoting a short moment, esp. frequent as khaṇa laya muhutta Vin I.12; III.92; A IV.137; cp. Dpvs I.16 (khaṇe khaṇe laye Buddho sabbalokaŋ avekkhati). -- Vism 136 (īsakam pi layaŋ yantaŋ paggaṇheth'eva mānasaŋ). -- 2. time in music, equal time, rhythm Dāvs IV.50; VvA 183 (dvādasannaŋ laya--bhedānaŋ vasena pabheda).

onomat;. cp. Lat. lallo "lull"; Sk. lalallā; Gr. la/los talkative; lale/w talk; Ger. lallen. The Dhtp distinguishes 2 roots: lal (=icchā) & laḷ (=vilāsa & upasevā)] to dally, sport, sing J II.121 (ppr. laḷamānā); VvA 41 (laḷantī; with kīḷati), 57 (id.). -- Caus. laḷeti J I.362 (ppr. lāḷentā); Vism 365; cp. upa° -- pp. laḷita: see pa°.

Lalāṭa see nalāṭa see nalāṭa (cp. langula).

Lava [fr. lū] a small particle, a drop VvA 253 (lavanka a small mark); Sdhp 105 (°odaka).

Lavaka [fr. lū] a cutter, reaper SnA 148 (v. l. lāvaka). See lāvaka.

Lavaṇa (nt.) [cp. late Vedic lavaṇa, cp. Zimmer, Altind. Leben 54] salt, lotion Miln 112; Sdhp 158. See loṇa.

Lavana (nt.) [fr. lunāti] cutting, reaping Miln 360.

Lavāpeti Caus. of lunāti (q. v.).

Lasagata (hattha) at A II.165 is to be read (with v. l.) as lepagata, i. e. sticky (opp. suddha).

Lasati [represents las to gleam, shine; sport, play; as well as laṣ to desire, long for. Cp. Lat. lascivus; Gr. lilai/omai; Goth. lustus=E., Ger. lust etc. -- The Dhtp 324 defs. las as "kanti"] to desire, long; to dance, play, sport; to shine; to sound forth. See lāsana, abhilāsa, upaḷāseti, alasa, vilāsa. -- Caus. lāseti to sport, to amuse (oneself) Vin II.10 (with vādeti, gāyati, naccati).

Lasikā (f.) [cp. Sk. *lasikā] the fluid which lubricates the joints, synovic fluid Vin I.202; D II.293; M III.90; S IV.111; Sn 196; J I.146; Miln 382. In detail at Vism 264, 362; VbhA 247.

Lasī (f.) [etym.?] brains J I.493 (=matthalunga C.)= DhA I.145.

Lasuṇa & Lasuna (nt.) [cp. Sk. laśuna] garlic Vin II.140; IV.258; J I.474; Vv 436; VvA 186.

Lahati to lick: see ullahaka, palahati, & lehati.

Lahu (adj.) [Sk. laghu & raghu: see etym. under langhati] light, quick A I.10, 45. --lahuŋ karoti to make light, to be frivolous J II.451. -- nt. lahuŋ (adv.) quickly Pv IV.160; Dpvs I.53; Mhvs 4, 17. -- Usually as lahuka (q. v.).
 --citta light--minded S I.201; J III.73. --ṭṭhāna lightness of body, bodily vigour, good health M I.437, 473; D I.204; Ud 15; Miln 14. [Cp. BSk. laghūtthānatā Divy 156.] --parivatta quickly or easily changing VbhA 408.

Lahukā (adj.) [lahu+ka] 1. light (opp. garuka); trifling Vin I.49; A II.48 (āpatti); IV.137 (jīvitaŋ parittaŋ l.); Miln 344 (āpatti). -- 2. light, buoyant Th 1, 104 (kāyo); Dhs 648; Miln 105; PvA 280. atilahukaŋ (adv.) too soon Vin II.215. -- 3 (as tt. in grammar) light (of letters or syllables), opp. garuka DA I.177 (with ref. to the 10 fold vyañjana of the dhamma).

Lahutā (f.) [fr. lahu] lightness, buoyancy Dhs 42, 322, 585; Vism 448.

Lahusa (adj.) [fr. lahu] easily offended, touchy D I.90; expld by DA I.256 as follows: "lahusā ti lahukā, appaken'eva tussanti vā russanti vā udaka--piṭṭhe lābukaṭāhaŋ viya appakena pi uppilavanti." Cp. rabhasa.

Lahuso (adv.) [orig. abl. of lahu] quickly A IV.247 (sabba°); Vism 238.

Lākhā (f.) [cp. Sk. dākṣā] lac; lac--dye; enumd with other colourings at M I.127=S II.101=A III.230. -- SnA 577; Vism 261 (as colour of blood).
 --ācariya expert in lac--dyeing SnA 577. --guḷaka a ball of lac SnA 80. --goḷaka id. SnA 577. --tamba copper coloured with lac Th 2, 440 (=lākhā--rasarattehi viya tambehi lomehi samannāgata ThA 270). --rasa essence of lac, used for dyeing; lac--colouring J V.215 (°ratta--succhavi); VI.269 (id.); KhA 62, 63; ThA 270.

Lāja & Lājā (f.) [cp. Vedic lāja: Zimmer, Altind. Leben 269] 1. fried grain, parched corn: occurring only in combn madhu--lāja fried grain with honey, sweet corn J III.538; IV.214, 281. -- 2. the flower of Dalbergia arborea, used for scattering in bunches (with other flowers making 5 kinds or colours) as a sign of welcome & greeting, usually in phrase lāja--pañcamāni pupphāni ("a cluster of flowers with lāja as the fifth") DhA I.112; VvA 31; J I.55 (°pañcamakāni p.); cp. J II.240 (vippakiṇṇa--lāja--kusuma--maṇḍita--talā); VI.42 (vippakiṇṇa--lāja--kusuma--vāsa--dhūp'andhakāra); DhA I.140 (vippakiṇṇa--valikaŋ pañcavaṇṇa--kusuma--lāja--puṇṇaghaṭa--paṭimaṇḍita).

Lājeti [fr. lāja] to fry or have fried J VI.341 (v. l. lañc°, lañj°), 385 (lañchetvā; v. l. lañci°, lañje°).

Lāpa1

Lāpa1 [fr. lap] talk: see cpds. abhi°, pa°, sal°.

Lāpa2

Lāpa2 [also fr. lap, lit. "talker," cp. similar semantics of E. quail>Ger. quaken, quicken; E. quack. The P. form rests on pop. etym., as in Sk. we find corresponding name as lāba] a sort of quail, Perdix chinensis S V.146=J II.59. As lāpaka--sakuṇa also at J II.59. -- Another name for quail is vaṭṭaka.

Lāpana (nt.) [fr. lāpeti, Caus. of lap] muttering, utterance, speech It 98; A I.165 (lapita°). Perhaps also to be read at Th 2, 73. -- Cp. upa°.

Lāpin (--°) (adj.) [fr. lap] talking (silly) S III.143 (bāla°).

Lāpu (f.) [short for alāpu or âlābu, cp. GeQger, P.Gr. § 396] a kind of cucumber J I.336, 341. See also lābuka.
--latā the cucumber creeper or plant Miln 374.

Lāpeti : see lapati & cp. upalāpeti.

Lābu (f.) & Lābuka=lāpu (alābu) gourd or pumpkin, often used as receptacle J I.158 (°ka), 411 (°kumbhaṇḍa vesseḷ made of the gourd); V.37 (°ka), 155 (addha--lābu--samā thanā); DhA II.59 (°ka); SnA 227 (lābumhi catumadhuraŋ pūretukāmo).
--kaṭāha a gourd as receptacle Vism 255, 359; VbhA 63.

Lābha [fr. labh] receiving, getting, acquisition, gain, possession; pl. possessions D I.8; II.58, 61; M I.508 (ārogya--paramā lābhā); III.39; A I.74; IV.157 sq., 160 (lābhena abhibhūto pariyādinnacitto Devadatto, cp. J I.185 sq.); Sn 31, 438, 828, 854, 1014, 1046 (cp. Nd2 548); It 67 (vitta°); J III.516 (yasa°, dhana°); Vism 93, 136 (°ŋ labhati), 150 (°assa bhāgin getting riches); PvA 113, 280. -- A dat. sg. lābhā (for lābhāya) is used adverbially with foll. genitive in meaning of "for my (our) gain," "it is profitable," "good for me that" etc.; e. g. Miln 17 (lābhā no tāta, suladdhaŋ no tāta), 232 (lābhā vata tāsaŋ devatānaŋ); A III.313 (lābhā vata me suladdhaŋ vata me), expld at Vism 223; DhA I.98 (lābhā vata me, elliptically); II.95 (l. vata no ye mayaŋ . . . upaṭṭhahimha).
--agga highest gain J III.125; Miln 21. --āsā desire for gain A I.86. --kamyā (abl. out of desire for gain Sn 854, 929 (=lābha--hetu Nd1 389). --taṇhā craving for possession DhA IV.38. --macchariya selfishness in acquisitions A III.273; D III.234; Pug 19, 23; Dhs 1122. --mada pride of gain VbhA 466. --sakkāra gain and honour, usually combd with °siloka fame; the two first e. g. at Vin II.196; It 73; J I.185, 186; V.75; the three combd e. g. at M I.192; S II.227, 237; A II.73; III.343 sq., 377; Vbh 352 sq.; lābha--siloka alone at Vism 67.

Lābhaka (adj. nt.) [fr. lābha] one who receives; reception; a° not getting, non--receiving Vin III.77.

Lābhā see under lābha.

Lābhin (adj.) (--°) [fr. labha] receiving, getting, having, possessed of M III.39 (as n. "a receiver, recipient"); A I.24; II.85; IV.400; Pug 51; Vbh 332 (nikāma°); J I.140. -- 2. one who has intuition either in reasoning (or logical argument) or psychically, and who may therefore take certain premises for granted (opp. alābhin a denier) DA I.106, 120.

Lāmaka (adj.) [seems to be a specific Pāli word. It is essentially a C. word & probably of dialectical origin. Has it anything to do with omaka?] insignificant, poor, inferior, bad, sinful. The usual syn. is pāpa. -- Vin II.76; Vism 268 (=pāpaka); DhsA 45; KhA 243 (=khudda); PugA 229 (nīca lāmaka=oṇata); KhA 150 (°desanā, cp. ukkaṭṭha); DhA II.77; IV.44 (°bhāva); VvA 116; PvA 15 (for pāpa); 103 (=pāpaka), 125 (°purisa=kāpurisa); Sdhp 28, 253, 426, 526 (opp. ukkaṭṭha). -- f. lāmikā J I.285; II.346 (for itarā); DhA II.61 (pāpikā l. diṭṭhi). -- Cp. Dhs. trsl.2 § 1025.

Lāmajjaka (lāmañjaka) (nt.) [cp. Sk. lāmajjaka] the root of Andropogon muricatus Vv 436 (v. l. °añcQ); VvA 186, (°añj°) 187.

Lāyaka (--°) [fr. lāyati] cutter, reaper A III.365=S III.155 (read babbaja°).

[for. *lāvati, lū, for which the ordinary form is lunāti (q. v.), y for v as freq. in Pāli: see Geiger, P.Gr. § 462. -- The Dhtp. has a root lā in meaning "ādāna" (No. 370)] to cut (off), mow, reap; ger. lāyitvā A III.365; J I.215; III.226; Vin III.64; Pv I.81 (=lāvitvā PvA 40). -- pp. lāyita.

Lāyana (nt.) [fr. lāyati] cutting J V.45 (tiṇa--lāyana asi, sickle); DhA III.285 (v. l. for dāyana).

Lāyita [pp. of lāyati, lāyeti] cut, reaped J III.130 (tiṇaŋ na lāyita--pubbaŋ); Vism 419 (°ṭṭhāna place where one has reaped).

Lāla (adj.) [fr. lal, see laḷati] talking without sense, silly, foolish J VI.360, 417 (ḷ). Cp. alālā.

Lālaka [lala+ka] a wag, silly person, fool J I.205; IV.210.

Lālapati & Lālappati [Intens. of lapati] to talk much, to talk silly, to lament, wail Sn 580; Pv IV.52 (=vilapati PvA 260); J III.217; Miln 148, 275; Mhvs 32, 68. <-> pp. lālappita.

Lālappa [fr. lālappati] talking much, excited or empty talk, wailing Vbh 100, 138; Ps I.38; Nett 29; VbhA 104 (=punappunaŋ lapanaŋ).

(nt.) & °ā (f.)=lālappa, together with lāla(p)<-> pitatta (nt.) in exegesis of parideva at Nd2 416; Vbh 100, 138; VbhA 104; DA I.121.

Lālappita [pp. of lālappati] 1. talking much, wailing Miln 148 (paridevita--l.--mukha). -- 2. (nt.) much talk, excited talk, talking J VI.498.

Lālā (f.) [cp. laḷati] saliva J I.61, 248; VI.357; Vism 259; DhA I.307 (mukhato lālā galati).

Lāḷana (nt.) [fr. lal] swaying, dalliance, sport DA I.197; Sdhp 387; as lāḷanā at ThA 243.

Lāḷeti see laḷati.

Lāvaka [fr. lāvati] a cutter, reaper Miln 33 (yava°); Mhvs 10, 31; SnA 148 (v. l. BB. for lavaka).

Lāvati & Lāveti [the latter the usual form, as Caus. of lunāti. lāvati is the simple Pāli formation fr. lū. Another Caus. II. is lavāpati (q. v.). See also lāyati] to cut, to mow PvA 40 (lāvitvā), Mhvs 10, 30 (lāvayati).

Lāsa [of las] sporting, dancing: see abhi°, vi°.

Lāsikā (f.) [fr. las] a dancer, Miln 331.

Lāseti see lasati.

Likkhā (f.) [*Sk. likṣā egg of a louse, as measure equal to 8 trasareṇu (BR.). -- Connected with Lat. ricinus a kind of vermin (see Walde, Lat. Wtb. s. v.)] a kind of measure VbhA 343 (36 rattareṇus equal to one likkhā, 7 likkhās equal to 1 ūkā); KhA 43 (°matta).

Vedic likhati, also rikh in Ved. ārikhati (R.V. VI.53, 7), cp. with palatal riśati, liśati. Connected with Gr. e)rei/kw to tear; Lith. rẽkti to cut bread, to plough; Ohg. rīga=Ags. rāw=E. row. -- Dhtp 467 simply expls by "lekhane"] 1. to scratch; to cut, carve; write, inscribe M I.127 (rūpāni); J II.372 (suvaṇṇa--patte); IV.257 (id.), 488, 489 (jāti--hingulakena); DhA I.182; PvA 145 (nāmaŋ likhi wrote his name). --paṇṇaŋ l. to write a letter J II.174; VI.369 (paṇṇe on a leaf). -- 2. to shave (off), plane Vin II.112 (inf. likhituŋ). -- pp. likhita. -- Cp. vi.° -- Caus. I. lekheti (q. v.). Caus. II. likhāpeti to cause to be cut or carved [cp. BSk. likhāpayati Divy 547] Vin II.110; SnA 577; to cause to be written Miln 42.

Likhana (nt.) [cp. late Sk. likhana; fr. likh] scratching, cutting, writing J V.59 (a golden tablet for writing on). Cp. ullikhana.

Likhā in likhā--paṇṇa at PvA 20 is faulty for lekhā° in likhā--paṇṇa at PvA 20 is faulty for lekhā° (lekha°) letter, cp. lekha--pattra letter Mālatīm 172, 7.

Likhita [pp. of likhati] 1. carved, cut, worked (in ivory etc.), in cpd. sankha° brahmacariya the moral life, like a polished

shell D I.63; S II.219, expld at DA I.181 as "likhita--sankha--sadisa dhota--sankha--sappaṭibhāga."<-> 2. written, inscribed J IV.7 (likhitāni akkharāni); Miln 42 (lekha l.). -- 3. made smooth, shaved J VI.482 (cāpa). -- 4. marked, proscribed, made an outlaw Vin I.75. <-> Cp. ullikhita.

Likhitaka (adj.) [likhita+qualifying ending ka] one who has been proscribed, an outlaw Vin I.75 (cora).

Linga (nt.) [fr. ling; late Vedic & (pre--eminently) Class. Sk. linga] 1. characteristic, sign, attribute, mark, feature M I.360; S V.278; Sn 601 sq. (=saṇṭhāna SnA 464); Vin IV.7 (two: hīna & ukkaṭṭha); J I.18; IV.114 (gihi°), 130; Miln 133 (sāsana°), 162 (dve samaṇassa lingāni), 405 (lingato ca nimittato ca etc.); Vism 184; DhsA 64 (=saṇṭhāna Tīkā: Expos. 86). -- 2. mark of sex, sexual characteristic, pudendum (male as well as female, as neither m. nor f.) Vin III.35 (purisa°); J V.197 (°saṇṭhāna); KhA 110 (itthi°); SnA 48 (°sampatti), 51 (id.), 300 (itthi°); DhsA 321 sq. (itthi°). -- 3. (in grammar) mark of sex, (characteristic) ending, gender SnA 397. °vipallāsa change or substitution of gender PvA 7, 33, 58, 87, 157.

Lingāla [cp. Sk. lingālikā a kind of mouse] antelope (?) Pgdp 10.

Lingika (adj.) [fr. linga] having or being a characteristic Vism 210 (of nāma); KhA 107 (id.).

Lingeti [Denom. fr. ling] 1. to embrace, in poet. ger. lingiya (as if fr. lingati) Th 2, 398 (=ālingetvā ThA 260). See ā°. -- 2. to characterize: see ul°.

Lipi [fr. lip; late Sk. lipi] the alphabet; a letter of the alphabet; writing Miln 79.

cp. repa stain, lepa ointment, stain; Gr. li/pos grease, fat, liparo/s fat, a)lei/fw to anoint; Lat. lippus; Lith. limpû to stick, Goth. bi--leiban, Ohg. bilīban to stay behind, to stay, E. leave & live, Ger. leben. The Dhtp (385) simply expls by "limpana"] to smear, plaster, stain; usually in pass. (or med.) sense "to get soiled, to dirty oneself" Th 2, 388; PvA 215. Doubtful in Sn passages, where both limpati & lippati are found as readings, e. g. Sn 778 in Text lippati, but Niddesa reading limpati (Nd1 55); Sn 811 lipp°, Nd1 133 limp°; Sn 1040, 1042 lipp°, Nd2 549 limp.° -- Pass. lippati to be soiled (by), to get stained (in character) Sn 250, 547, 625, 778, 913, 1040; cp. Sn 71 (alippamāna ppr.). -- pp. litta: see ava°, ul°, vi.° -- Cp. also ālimpeti, palimpeti, vilimpati. -- Caus. I. lepeti to cause to be plastered J VI.432. -- Caus. II. limpāpeti to cause to be plastered or anointed Mhvs 34, 42 (cetiyaŋ °āpetvāna).

Limpana (nt.) [fr. lip] soiling, smearing Dhtp 385.

Lisati [cp. dial. Sk. liśate=Vedic riśate] to break off, tear off, pull; only at Dhtp 444 expld by "lesa."

Sk. leḍhi or līḍhe, also lihati. Cp. Lat. lingo, Gr. lei/xw; Goth. bilaigōn, Ags. liccian=E. lick, Ger. lecken. -- The Dhtp 335 expls lih by "assādane," i. e. taste] to lick; pres. lehati J II.44; aor. lehayiŋsu PvA 198 (v. l. for palahiŋsu). Cp. parilehisaŋ Vv 8121; VvA 316; ger. lehitvā DA I.136 (sarīraŋ); VvA 314. <-> pp. līḷha (?). Cp. leyya.

Līna [pp. of līyati] clinging, sticking; slow, sluggish; shy, reserved, dull, A I.3; Vism 125. Definitions at Vbh 352, 373; Dhs 1156, 1236; S V.277, 279 (ati°). Often combd with uddhata as "sluggish or shy" and "unbalanced," e. g. at S V.112; Vism 136; VbhA 310. alīna active, open, sincere Sn 68 (°citta), 717 (id.); J I.22 (v. 148; °viriya sīha).

Līnatā (f.) [abstr. formation fr. līna instead of līy°]= līyanā Vism 469. alīnatā open--mindedness, sincerity J I.366; SnA 122.

Līnatta (nt.) [abstr. fr. līna] sluggishness, shyness; only in phrase cetaso līnattaŋ immobility of mind S V.64, 103; A I.3=IV.32; V.145 sq.; Nett 86, 108; VbhA 272 (=cittassa līn'ākāra).

Vedic līyati; *lei to stick to or cleave: see Walde, Lat. Wtb. s. v. lino, which he separates in meaning fr. *lei to smear, polish]

to stick. The Dhtp evidently favours the separation when interpreting lī by "silesana--dravīkaraṇa," i. e. to make slip or run (Dhtp 441; Dhtm 681)] 1. to stick, adhere, cling to: see cpds. all°, o°, ni°, paṭisal°. -- 2. to melt, slip: see cpd. pavi° (to dissolve). -- pp. līna.

Līyana (nt.) [fr. līyati] sticking to, adhering, resting Sdhp 190 (°ṭṭhāna resting--place).

Līyanā (f.)=līyana; cleaving to, sluggishness, shyness Dhs 1156.

Līyitatta (nt.) [abstr. formation after similar synonymical chains, like bhāvitatta]=līyanā Dhs 1156.

Līlā (līḷā) (f.) [cp. Epic Sk. līlā or *līḍ̤ā] play, sport, dalliance; probably for līḷhā at J V.5 & 157, both times combd with vilāsa.
 --aravinda a lotus serviceable for sport VvA 43 (līḷ°).

Līḷhā (f.) [abstr. of līḷha, Sk. līḍ̤ha, pp. of lih, lit. being polished, cp. ullīḍ̤ha polished] grace, ease, charm, adroitness; always used with ref. to the Buddha (Buddhalīḷhā), e. g. J I.155; DhA I.33; III.79. So in phrase Buddhalīḷhāya dhammaŋ deseti "to expound the doctrine with the Buddha's mastery" J I.152, 155; III.289; VvA 217 (spelling wrongly līḷāya). Of the B's gait: J I.93, 149; DhA II.41. The combn with vilāsa, as mentioned by Childers, applies to līlā (q. v.), which may stand for līḷhā at the passages mentioned, although not used of the Buddha.

Lugga [pp. of rujati; corresponding to Sk. rugṇa] broken (up), rugged (of a path) Miln 217, 218. Cp. vi°.

Lujjati [Pass. of ruj, corresponding to Sk. rujyate. Dhtp 400 gives luj as sep. root with meaning vināsa. See rujati] to be broken up, to break (up), to be destroyed; to go asunder, to fall apart A I.283=Pug 32 (here equal to "be wiped out," but it is unnecessary to assume, as Kern, Toev. s. v. lujjati does, a by--form of luc, luñcati. The Pug C. 215 expls by "nassati"); Vin I.297; II.123; S IV.52 (in etymologizing interpretation of loka: "lujjati kho loko ti vuccati"; quoted at Nd2 550 on Sn 1119); Th 1, 929. -- Cp. olujjati, palujjati. -- pp. lugga.

Lujjana (nt.) [fr. lujjati; a word peculiar to Pali dogmatics] breaking up, crumbling away, dissolution DhsA 47 (in etym. of loka=lujjana--palujjan'aṭṭhena vaṭṭaŋ), 308 (id.); Vism 427 (id.).

Luñcati [Vedic luñcati, luc or luñc, to Lat. runco to pull up weeds; Gr. r(uka/nh plane. The Dhtp 43 expls by apanayana] to pull out, pluck (a bird), tear, peel J I.244, 476; II.97, 363; III.314; IV.191; V.463; Mhvs 23, 46 (aor. aluñci); 28, 26 (ger. luñcitvā); Vism 248 (kese). -- Caus. II. luñcāpeti DhA II.53 (kese), and loceti Th 1, 283 (kesamassuŋ alocayiŋ). -- pp. luñcita.

Luñcita [pp. of luñcati] plucked, pulled Miln 240 (i. e. combed, of wool; Rh. D. trsls "pressed"; Nyānatiloka "cut"); PvA 47 (vilūna--kesa+).

Luṭhati [cp. later Sk. luṭhati to plunder, which is one of the dial. variants luṭh, lunṭh, loṭh of lul to shake. The Dhtp (474) & Dhtm (136) both give ruṭh & luṭh with meaning "upaghāte"] to rob, plunder.

Luta seems to be a legitimate spelling representing either lutta or lūna, in meaning "cut, cut off" [cp. lu for lū under lunāti]. Thus at S I.5 (nalo va harito luto)= 126=J VI.25; and at Sn 532 (lutāni bandhanāni; vv. ll. lūtāni & lunāni; expld as "chinnāni padālitāni" at SnA 432).

Lutta [cp. Epic Sk. lupta; pp. of lumpati] broken, cut off; as t. t. in grammar "elided" VvA 13 (of ca), 111 (of iti), 122 (id.).

Ludda (adj.) [the usual P. form of rudda, corresponding to Sk. raudra] 1. fierce, terrible; cruel, gruesome S I.143; A II.174 (pāpa, l., kibbisa); V.149; Pug 56; Vv 845 (=dāruṇā pisāc'--ādino VvA 335); J V.243 (ṭhānaŋ= niraya); Sdhp 286. The spelling

ludra occurs at J IV.46=VI.306, which is ludda at J V.146. -- 2. a hunter, sportsman Sn 247 (dussīla°; SnA 289: luddā ca kurūra--kammantā lohita--pāṇitāya, macchaghātakamigabandhaka--sākuṇik'ādayo idha adhippetā); Vv 631; J II.154 (°putta=luddaka); III.432 (Bharata by name); Pug 56 (māgavika, sākuṇika, l., macchaghātaka etc.; expld by dāruṇa kakkhaḷa at Pug A 233); Vism 245= VbhA 259; VbhA 228.

Luddaka =ludda 2, i. e. hunter Vin I.220; J IV.416; Pv III.72 (miga°; expld as "dāruṇa" PvA 206); Miln 222; VbhA 266 (miga°, in simile); PvA 34, 168. Cp. Fick, Sociale Gliederung 143, 207. Note. The expression sunakha--luddako at DhsA 273 is not quite clear ("doghunter"?). It applies to a female & Maung Tin (Expositor II.361) reads "luddhikā" (sic), with trsln "dog--mistress," remarking that Pyī reads luddako "hunter--dog" (?).

Luddha [pp. of lubbhati] greedy, covetous A III.433 (with pharusa--vāca & samphappalāpin); It 84; Miln 92 (duṭṭha, mūḷha, l.); J I.124.

Lunana (nt.) [for lūna(na), cp. lavana] cutting, severing SnA 148 (niddānan ti chedanaŋ lunanaŋ uppāṭanaŋ).

given as lu at Dhtp 504 ("chedana") & Dhtm 728 ("paccheda"). For etym. cp. Gr. lu/w to loosen, Lat. luo to pay a fine, Goth. fraliusan to lose; Ger. los, E. lose & loose] to cut, cut off, mow, reap Miln 33 (yavalāvakā yavaŋ lunanti); DhsA 39. -- pp. lūna (& luta). -- Caus I. lāvayati Mhvs 10, 30; Caus. II. lavāpeti to cause to mow Vin II.180. -- A Pass. lūyati [fr. lu] is found at D I.141 (aor. lūyiŋsu) and at corresponding passage Pug 56 (imper. lūyantu, where dubbā is to be corrected to dabbhā). -- See lava, lavaka, lavana, lāyati, lavati.

Lubbhati [Vedic lubhyate, lubh, cp. Lat. lubet & libet it pleases, libido longing; Goth. liufs=Ger. lieb & lob; E. love, etc. -- Dhtp 434: lobhe] to be lustful or greedy, to covet, long for, desire It 84 (lobhaneyye na lubbhati); Vism 465, 468. -- ger. lubbha (?) in olubbha is to be referred to lamb rather than lubh. A grd. formation in lobhaneyya or lobhanīya (q. v.). -- pp. luddha.

Lubbhana (nt.) [fr. lubh] being greedy, greediness, a scholastic word, only found in exegesis of word lobha, e. g. at Dhs 32 (where also the enlarged abstr. formation lubbhitatta) & Vism 465, 468 (lubbhana--mattaŋ lobha).

Epic Sk. lumpati, found also as rup in Pali: see ruppati. Connected with Lat. lugeo to be sorry (cp. rujati, roga; Gr. lu/ph sorrow) and rumpo to break. Defns at Dhtp 386 & 433 (chedana) and at Dhtm 618 & 669 (cheda, vināsa)] to break, harm, injure; to attack, plunder; with a strong touch of affection (sympathy or desire) lubh in it [cp. lup: Gr. lu/ph; ruj: roga], which is still more evident in Intens. loluppa (q. v.). -- DhsA 365 (in expln of loluppa). -- pp. lutta. -- Cp. ullumpana, ullopa, lopa, vilumpati, vilopa.

Luḷati & Luṭati [cp. Ep. Sk. loṭh to move & dial. luḍ̤, loḍ̤ayati, to stir, agitate, which is a by--form of lul, lolati to move, Caus. lolayati to set in motion. Etym. connected with Slavonic ljuljati to rock, Ags. l&amacremacr;l a (flexible) rod, rood; root due to onomat. formation. <-> Another form is luṭhati. The Dhtm (117) expls luṭ by "loṭane" (cp. viloṭana & viloḷana), and luḷ (510) by "manthane"] to stir, shake, agitate, upset; intrs. to be in motion, to be stirred Miln 259 (calati khubbhati l. āvilati). -- pp. luḷita.

Luḷita [pp. of luḷati] stirred, moved, disturbed; lively; turbid (of water) S V.123=A III.233; (udapatta āvila l.); D II.128=Ud 83 (udakaŋ parittaŋ luḷitaŋ āvilaŋ); J VI.63; Nd1 488 (āvila+); Miln 35, 177, 220 (°citta), 383 (a°); DhsA 328 (indriyāni paripakkāni alulitāni avisadāni).

Lūka [apocope form of ulūka, arisen through wrong syllable--division] owl J VI.497 (=ulūka C.).

Lūkha (adj.) [Vedic rūkṣa; Prk. lūha & lukkha; BSk. lūha, e. g. Divy 13 (praheṇaka), 81 (°cīvara), 425, 427] 1. rough, coarse, unpleasant; poor, bad (usually appld to dress or food); mediocre, meȧgre, wretched. Opp. paṇīta (e. g. Vin I.212; S II.153; A IV.10; J I.228; VvA 64). -- S IV.337 sq.; A IV.232 sq.; Vin I.55; Th 1, 923; J I.228 (cittasmiŋ paṇīte . . . dānaŋ lūkhaŋ

na hoti); Nd2 342 (p. 182, in exegesis of nikkuha, where practices of ascetics are referred to as "lūkhaŋ cīvaraŋ dhāreti, l. piṇḍapātaŋ bhuñjati, l. senāsanaŋ paṭisevati" etc.); VvA 298, 335 sq.; PvA 180. -- 2. (of men) low, wretched, rough, miserable, offensive Vin I.199; III.110 (kisa l. dubbaṇṇa); S I.175 (=jiṇṇa C, see K.S. 320; trsln "looking worn"); M I.77=J I.390. --lūkhapuggala a miserable, offensive character (opp. siniddhapuggala) Vism 132; VbhA 282.
--ājīvin leading a hard or rough life D I.161; III.44, 47; S II.200; A V.190. --cīvara (adj.) wearing a shabby robe, badly clad Vin III.263; Miln 342 (cp. cīvara lūkha bad condition of clothes A II.71=Pug 53; lūkhacīvara--dhara A I.25). --ppamāṇa (& °ika) taking unpleasantness or misery as one's standard A II.71= Pug 53 (cp. PugA 229); DhA III.114; SnA 242; cp. rūpa--ppamāṇa. --ppasanna believing in shabbiness or mediocrity, having (bodily) wretchedness as one's faith Vin II.197; A II.71=Pug 53. --pāpuraṇa miserably clad S I.175; DhA IV.8, 9.

Lūkhatā (f.) [fr. lūkha] unpleasantness, wretchedness, poorness, misery PugA 229.

Lūkhasa (adj.) [fr. lūkha] rough, harsh; miserable, selfmortifying Sn 244 (=nīrasa atta--kilamath'ânuyutta SnA 287).

Lūtā (f.) [*Sk. lūtā] spider Abhp 621.

Lūna [pp. of lunāti] cut, mowed, reaped Th 2, 107 (°kesī); J II.365; Dāvs I.32. Cp. vi°.

Pass. of lunāti (q. v.).

Lekha [fr. likh, cp. Sk. lekha & lekhā] 1. writing, inscription, letter, epistle J VI.595 (silā° inscription on rock); Mhvs 5, 177 (lekhe sutvā); 27, 6; 33, 40 (°ŋ vissajjayi); Dāvs 5, 67 (cāritta°); Miln 42; SnA 164 (°vācāka reciting), 577. -- 2. chips, shavings Vin II.110 (v. l. likha).

Lekhaka [fr. lekha] one who knows the art of writing, a scribe, secretary Vin IV.8 (as a profession); IV.10 (=muddikā & gaṇakā, pl.); Miln 42.

Lekhaṇī (f.) [fr. likh; cp. Epic Sk. lekhaṇī stencil Mbh 1, 78] an instrument for scratching lines or writing, a stencil, pencil A II.200; J I.230.

Lekhana (nt.) [fr. likh] scratching, drawing, writing Dhtp 467.

Lekhā (f.) [fr. likh; Vedic lekhā. See also rekhā & lekha] 1. streak, line VvA 277 (=rāji); canda° crescent moon [cp. Epic candralekhā Mbh 3, 1831] Vism 168; DhsA 151. -- 2. a scratch, line A I.283; Pug 32; J VI.56 (lekhaŋ kaḍḍhati). -- 3. writing, inscription, letter Vin III.76 (°ŋ chindati destroy the letter); J I.451 (on a phalaka); Miln 349 (°ācariya teacher of writing); PvA 20 (°paṇṇa, letter so read for likhā°). -- 4. the art of writing or drawing [=lipi Hemacandra], writing as an art. It is classed as a respectable (ukkaṭṭha) profession (sippa) Vin IV.7; and mentioned by the side of muddā and gaṇanā Vin IV.7, 128=I.77; cp. Vin IV.305.

Lekhita [pp. of lekheti] drawn (of lines), pencilled Th 2, 256.

Lekheti [Caus. of likhati or Denom. of lekha] to (make a) scratch J IV. 402. -- pp. lekhita.

Leḍḍu [dial. Sk. leṣṭu>*leṭṭhu>*leṭṭu>leḍḍu; also Prk. leḍu & leṭṭhu: Pischel, § 304; cp. Geiger, P.Gr. § 62] a clod of earth S V.146=J II.59 (°ṭṭQāna); J I.19, 175; III.16; VI.405; Miln 255; SnA 222 (ākāse khitta, in simile); Vism 28 (trsln "stone"), 360 (°khaṇḍ'ādīni), 366 (containing gold), 419; VbhA 66 (°khaṇḍā); VvA 141; PvA 284. -- The throwing of clods (stones?) is a standing item in the infliction of punishments, where it is grouped with daṇḍa (stick) and sattha (sword), or as leḍḍu--daṇḍ'ādi, e. g. at M I.123; D II.336, 338 (v. l. leṇḍu); J II.77; III.16; VI.350; Vism 419; DhA I.399 (v. l. leṇḍu); III.41; IV.77; VvA 141. -- Note. leḍḍūpaka in cuṇṇaŋ vā telaŋ vā leḍḍūpakena etc. at DhsA 115 read as vālaṇḍupakena, as at Vism 142.

--pāta "throw of a clod," a certain measure of (not too far) a distance Vin IV.40; Vism 72; DhsA 315 (trsln "a stone's throw").

Leḍḍuka =leḍḍu; Vism 28.

Leṇa (& lena) (nt.) [*Sk. layana, fr. lī in meaning "to hide," cp. Prk. leṇa] 1. a cave (in a rock), a mountain cave, used by ascetics (or bhikkhus) as a hermitage or place of shelter, a rock cell. Often enumd with kuṭi & guhā, e. g. Vin IV.48; Miln 151; Vbh 251 (n.). At Vin II.146 it is given as collective name for 5 kinds of hermitages, viz. vihāra, aḍḍhayoga, pāsāda, hammiya, guhā. The expln of leṇa at VbhA 366 runs as follows: "pabbataŋ khaṇitvā vā pabbhārassa appahonakaṭṭhāne kuḍḍaŋ uṭṭhāpetvā vā katasenāsanaŋ," i. e. opportunity for sitting & lying made by digging (a cave) in a mountain or by erecting a wall where the cave is insufficient (so as to make the rest of it habitable). Cp. Vin I.206=III.248 (pabbhāraŋ sodhāpeti leṇaŋ kattukāmo) Mhvs 16, 12; 28, 31 sq. (n); Miln 200 (mahā°). -- 2. refuge, shelter, (fig.) salvation (sometimes in sense of nibbāna). In this meaning often combd with tāṇa & saraṇa, e. g. at D I.95; S IV.315 (maŋ--leṇa refuge with me;+maŋtāṇa); IV.372 (=nibbāna); A I.155 sq. (n); J II.253; DA I.232. Cp. Vin III.155. leṇ'atthaŋ for refuge Vin II.164 (n); J I.94. --aleṇa without a refuge Ps I.127; II.238; Pv II.25 (=asaraṇa PvA 80).
--gavesin seeking shelter or refuge J II.407=IV.346. --guhā a mountain cave J III.511. --dvāra the door of the (rock) hermitage Vism 38; DhA III.39. --pabbhāra "cave--slope," cave in a mountain DhA IV.170.

Lepa [fr. lip, see limpati; cp. Classic Sk. lepa stain, dirt] 1. smearing, plastering, coating over Vin IV.303 (bāhira°); J II.25 (mattikā°). -- 2. (fig.) plaster, i. e. that which sticks, affection, attachment, etc., in taṇhā° the stain of craving, & diṭṭhi° of speculation Nd1 55; Nd2 271III. -- Note. lasagata at A II.165 read with v. l. as lepa--gata, i. e. sticky. -- Cp. ā°, pa°

Lepana (nt.) [fr. lip] smearing, plastering, anointing Vin II.172 (kuḍḍa°); A IV.107 (vāsana°), 111 (id.); J II.117. Cp. abhi°, ā°, pa°

Lepeti see limpati.

Leyya (adj. nt.) [grd. of lih: see lihati] to be licked or sipped; nt. mucilaginous food (opp. peyya liquid) A IV.394 (+peyya); Miln 2 (id.).

Lesa [cp. Sk. leśa particle; as Kern, Toev. s. v. points out, it occurs in Sk. also in the P. meaning at Mbh V.33, 5 although this is not given in BR. -- As "particle" onlyQat Dhtp 444 in defn of lisati] sham, pretext, trick Vin III.169 (where ten lesas are enumd, viz. jāti°, nāma°, gotta°, linga°, āpatti°, patta°, cīvara°, upajjhāya°, ācariya°, senāsana°); J II.11; VI.402. --lesa--kappa pretext Vin II.166; Vv 8443 (=kappiya--lesa VvA 348); Th 1, 941; DA I.103.

Lehati see lihati.

Loka [cp. Vedic loka in its oldest meaning "space, open space." For etym. see rocati. To the etym. feeling of the Pāli hearer loka is closely related in quality to ruppati (as in pop. etym. of rūpa) and rujati. As regards the latter the etym. runs "lujjati kho loko ti vuccati" S IV.52, cp. Nd2 550, and loka=lujjana DhsA 47, 308: see lujjana. The Dhtp 531 gives root lok (loc) in sense of dassana] world, primarily "visible world," then in general as "space or sphere of creation," with var. degrees of substantiality. Often (unspecified) in the comprehensive sense of "universe." Sometimes the term is applied collectively to the creatures inhabiting this or var. other worlds, thus, "man, mankind, people, beings." -- Loka is not a fixed & def. term. It comprises immateriality as well as materiality and emphasizes either one or the other meaning according to the view applied to the object or category in question. Thus a trsln of "sphere, plane, division, order" interchanges with "world." Whenever the spatial element prevails we speak of its "regional" meaning as contrasted with "applied" meaning. The fundamental notion however is that of substantiality, to which is closely related the specific Buddhist notion of impermanence (loka=lujjati). -- 1. Universe: the distinctions between the universe (cp. cakkavāḷa) as a larger whole and the world as a smaller unit are fluctuating & not definite. A somewhat wider sphere is perhaps indicated by sabba--loka (e. g. S I.12; IV.127, 312; V.132; It 122; Mhvs 1, 44; cp. sabbāvanta loka D I.251; III.224), otherwise even the smaller loka comprises var. realms of creation. Another larger division is that of loka as sadevaka, samāraka, sabrahmaka, or the world with its devas, its Māra and its Brahmā, e. g. S

I.160, 168, 207; II.170; III.28, 59; IV.158; V.204; A I.259 sq.; II.24 sq.; III.341; IV.56, 173; V.50; It 121; Nd1 447 (on Sn 956), to which is usually added sassamaṇa--brāhmaṇī pajā (e. g. D I.250, see loci s. v. pajā). With this cp. Dh 45, where the divisions are paṭhavī, Yamaloka, sadevaka (loka), which are expld at DhA I.334 by paṭhavī=attabhāva; Yamaloka=catubbidha apāyaloka; sadevaka=manussaloka devalokena saddhiŋ. -- The universe has its evolutional periods: saŋvaṭṭati and vivaṭṭati D II.109 sq. The Buddha has mastered it by his enlightenment: loko Tathāgatena abhisambuddho It 121. On loka, lokadhātu (=cosmos) and cakkavāḷa cp. Kirfel, Kosmographie p. 180, 181. <-> 2. Regional meaning. -- (a) in general. Referring to this world, the character of evanescence is inherent in it; referring to the universe in a wider sense, it implies infinity, though not in definite terms. There is mention of the different metaphysical theories as regards cosmogony at many places of the Canon. The antânantikā (contending for the finitude or otherwise of the world) are mentioned as a sect at D I.22 sq. Discus<-> sions as to whether loka is sassata or antavā are found e. g. at M I.426, 484; II.233; S III.182, 204; IV.286 sq.; A II.41; V.31, 186 sq.; Ps I.123, 151 sq.; Vbh 340; Dhs 1117. Views on consistency of the world (eternal or finite; created or evolved etc.) at D III.137; cp. S II.19 sq. Cp. also the long and interesting discussion of loka as suñña at S IV.54 sq.; Ps II.177 sq.; Nd2 680; -- as well as M II.68 (upanīyati loko addhuvo, and "attāṇo loko, assakoloko" etc.); "lokassa anto" is lit. unattainable: A II.50=S I.62; IV.93; but the Arahant is "lok'antagū," cp. A IV.430. -- As regards their order in space (or "plane") there are var. groupings of var. worlds, the evidently popular one being that the world of the devas is above and the nirayas below the world of man (which is "tiriyaŋ vâpi majjhe"): Nd2 550. The world of men is as ayaŋ loko contrasted with the beyond, or paro loko: D III.181; S IV.348 sq.; A I.269; IV.226; Sn 779 (n'āsiŋsati lokaŋ imaŋ parañ ca); or as idhaloka D III.105. The defn of ayaŋ loko at Nd1 60 is given as: sak'attabhāva, saka--rūpa--vedanā etc., ajjhatt' āyatanāni, manussa--loka, kāmadhātu; with which is contrasted paro loko as: parattabhāva, para--rūpavedanā, bāhir'āyatanāni, devaloka, rūpa-- & arūpadhātu. -- The rise and decay of this world is referred to as samudaya and atthangama at S II.73; III.135; IV.86; A V.107. -- Cp. D III.33 (attā ca loko ca); Mhvs 1, 5 (lokaŋ dukkhā pamocetuŋ); 28, 4 (loko 'yaŋ pīḷito); PvA 1 (vijjā--caraṇa--sampannaŋ yena nīyanti lokato). -- Other divisions of var. kinds of "planes" are e. g. deva° A I.115, 153; III.414 sq.; Brahma° Vbh 421; Mhvs 19, 45; Yama° Dh 44; S I.34; nara° Mhvs 5, 282. See also each sep. head--word, also peta° & manussa°. <-> The division at Nd1 550 is as follows: niraya°, tiracchāna°, pittivisaya°, manussa°, deva° (=material); upon which follow khandha°, dhātu°, āyatana° (=immaterial). Similarly at Nd1 29, where apāya° takes the place of niraya°, tiracchāna°, pittivisaya°. -- Another threefold division is sankhāra°, satta°, okāsa° at Vism 204, with explns: "sabbe sattā āhāra--ṭṭhitikā" ti= sankhāraloka; "sassato loko ti vā asassato loko" ti= sattaloka; "yāvatā candima--suriyā pariharanti disā 'bhanti virocamānā" etc. (=M I.328; A I.227; cp. J I.132) =okāsaloka. The same expln in detail at SnA 442. -- Another as kāma°, rūpa°, arūpa°: see under rūpa; another as kilesa°, bhava°, indriya° at Nett 11, 19. Cp. sankhāra--loka VbhA 456; dasa lokadhātuyo (see below) S I.26. -- 3. Ordinary & applied meaning. -- (a) division of the world, worldly things S I.1, 24 (loke visattikā attachment to this world; opp. sabba--loke anabhirati S V.132). --loke in this world, among men, here D III.196 (ye nibbutā loke); It 78 (loke uppajjati); DA I.173 (id.); Vbh 101 (yaŋ loke piya--rūpaŋ etc.); Pv II.113 (=idaŋ C.); KhA 15, 215. See also the diff. defns of loke at Nd2 552. -- loka collectively "one, man": kicchaŋ loko āpanno jāyati ca jīyati ca, etc. D II.30. Also "people": Lanka--loka people of Ceylon Mhvs 19, 85; cp. jana in similar meaning. Derived from this meaning is the use in cpds. (°--) as "usual, every day, popular, common": see e. g. °āyata, °vajja, °vohāra. -- (b) "thing of the world," material element, physical or worldly quality, sphere or category (of "materiality"). This category of loka is referred to at Vbh 193, which is expld at VbhA 220 as follows: "ettha yo ayaŋ ajjhatt'ādi bhedo kāyo pariggahīto, so eva idha--loko nāma." In this sense 13 groups are classified according to the number of constituents in each group (1--12 and No. 18); they are given at Nd2 551 (under lokantagū Sn 1133) as follows: (1) bhavaloka; (2) sampatti bhavaloka, vipatti bhavaloka; (3) vedanā; (4) āhārā; (5) upādāna--kkhandhā; (6) ajjhattikāni āyatanāni (their rise & decay as "lokassa samudaya & atthangama" at S IV.87); (7) viññāṇaṭṭhitiyo; (8) loka--dhammā; (9) satt'āvāsā; (10) upakkilesā; (11) kāmabhavā; (12) āyatanāni; (18) dhātuyo. They are repeated at Ps I.122=174, with (1) as "sabbe sattā āhāra--ṭṭhitikā; (2) nāmañ ca rūpañ ca; and the remainder the same. Also at Vism 205 and at SnA 442 as at Ps I.122. Cp. the similar view at S IV.95: one perceives the world ("materiality": loka--saññin and loka--mānin, proud of the world) with the six senses. This is called the "loka" in the logic (vinaya) of the ariyā. -- A few similes with loka see J.P.T.S. 1907, 131.

--akkhāyikā (f., scil. kathā) talk or speculation about (origin etc. of) the world, popular philosophy (see lokāyata and cp. Dialogues I.14) Vin I.188; D I.8; M I.513; Miln 316; DA I.90. --agga chief of the world. Ep. of the Buddha ThA 69 (Ap. V.11). --anta the end (spatial) of the world A II.49 (na ca appatvā lokantaŋ dukkhā atthi pamocanaŋ). --antagū one who has reached the end of the world (and of all things worldly), Ep. of an Arahant A II.6, 49 sq.; It 115, Sn 1133; Nd2 551. --antara the space between the single worlds J I.44 (V.253: Avīcimhi na uppajjanti, tathā lokantaresu ca). --antarika (scil. Niraya) a group of Nirayas or Purgatories situated in the lokantara (i. e. cakkavāl, antaresu J I.76), 8,000 yojanas in extent, pitch dark,

which were filled with light when Gotama became the Buddha J I.76; VbhA 4; Vism 207 (lokantariya°); SnA 59 (°vāsa life in the l. niraya); cp. BSk. lokântarikā Divy 204 (andhās tamaso 'ndhakāra--tamisrā). --âdhipa lord or ruler of the world A I.150. --âdhipateyya "rule of the world," dependence on public opinion, influence of material things on man, one of the 3 ādhipateyyas (atta°, loka°, dhamma°) D III.220; Vism 14. --ânukampā sympathy with the world of men [cp. BSk. lokânugraha Divy 124 sq.] D III.211; It 79. --āmisa worldly gain, bait of the flesh M I.156; II.253; Th 2, 356. --āyata what pertains to the ordinary view (of the world), common or popular philosophy, or as Rhys Davids (Dial. I.171) puts it: "name of a branch of Brahman learning, probably Nature--lore"; later worked into a quâsi system of "casuistry, sophistry." Franke, Dīgha trsln 19, trsls as "logisch beweisende Naturerklärung" (see the long note on this page, and cp. Dial. I.166--172 for detail of lokāyata). It is much the same as lok--akkhāy(ika) or popular philosophy. <-> D I.11, 88; Vin II.139; Sn p. 105 (=vitaṇḍa--vādasattha SnA 447, as at DA I.247); Miln 4, 10, 178; A I.163, 166; III.223. Cp. BSk. lokāyata Divy 630, 633, and lokāyatika ibid. 619. See also Kern's remarks at Toev. s. v. --āyatika (brāhmaṇa) one who holds the view of lokāyata or popular philosophy S II.77 (trsln K.S. 53: a Brahmin "wise in world--lore"); Miln 178; J VI.486 (na seve lokāyatikaŋ; expld as "anatthanissitaŋ . . . vitaṇḍa--sallāpaŋ lokāyatika--vādaŋ na seveyya," thus more like "sophistry" or casuistry). --issara lord of the world Sdhp 348. --uttara see under lokiya. --cintā thinking about the world, worldphilosophy or speculation S V.447; A II.80 (as one of the 4 acinteyyāni or thoughts not to be thought out: buddha--visaya, jhāna--visaya, kamma--vipāka, l--c.). Cp. BSk. laukika citta Divy 63, 77 etc. --dhammā (pl.) common practice, things of the world, worldly conditions S III.139 sq.; Sn 268 (expln loke dhammā; yāva lokappavatti tāva--anivattikā dhammā ti vuttaŋ hoti KhA 153, cp. J III.468); Miln 146. Usually comprising a set of eight, viz. lābha, alābha, yaso, ayaso, nindā, pasaŋsā, sukhaŋ, dukkhaŋ D III.260; A IV.156 sq.; V.53; Nd2 55; Ps I.22, 122; Vbh 387; Nett 162; DhA II.157. --dhātu constituent or unit of the Universe, "world--element"; a world, sphere; another name for cakkavāla. Dasa--sahassi--lokadhātu the system of the 10,000 worlds Vin I.12; A I.227. -- D III.114; Pv II.961; Kvu 476; Vism 206 sq.; Vbh 336; Nd1 356 (with the stages from one to fifty lokadhātu's, upon which follow: sahassī cūḷanikā l--dh.; dvisahassī majjhimikā; tisahassī; mahāsahassī); J I.63, 212; Miln 237; VbhA 430, 436. See also cūḷanikā. --nātha saviour of the world, Ep. of the Buddha Sn 995; Vism 201, 234; VvA 165;
PvA 42, 287. --nāyaka guide or leader of the world (said of the Buddha) Sn 991; Ap 20; Mhvs 7, 1; Miln 222. --nirodha destruction of the world It 121 (opp. °samudaya). --pāla (°devatā) guardian (governor) of the world, which are usually sepcified as four, viz. Kuvera (=Vessavaṇa), Dhataraṭṭha, Virūpakkha, Virūḷhaka, alias the 4 mahārājāno Pv I.42; J I.48 (announce the future birth of a Buddha). --byūha "world--array," pl. byūhā (devā) N. of a class of devas J I.47; Vism 415 (kāmâvacara--deva's). --mariyādā the boundary of the world VvA 72. --vajja common sins Miln 266; KhA 190. --vaṭṭa "world--round," i. e. saŋsāra (opp. vivaṭṭa =nibbāna) Nett 113, 119. See also vaṭṭa. --vidu knowing the universe, Lp. of the Buddha D III.76; S I.62; V.197, 343; A II.48; Sn p. 103; Vv 3426; Pug 57; expld in full at SnA 442 and Vism 204 sq. --vivaraṇa unveiling of the universe, apocalypse, revelation Vism 392 (when humans see the devas etc.). --vohāra common or general distinction, popular logic, ordinary way of speaking SnA 383, 466; VbhA 164.

(adj.) [fr. loka; cp. Vedic laukika in meaning "worldly, usual"] 1. (ordinarily) "belonging to the world," i. e. -- (a) world--wide, covering the whole world, famed, widely known Th 1, 554; J VI.198. <-> (b) (--°) belonging to the world of, an inhabitant of (as lokika) Pv I.62 (Yama°). -- (c) common, general, worldly Vism 89 (samādhi); DhA IV.3 (°mahājana) PvA 131 (°parikkhaka), 207 (sukha), 220 (°sabhāva). See also below 3. -- 2. (special meaning) worldly, mundane, when opposed to lokuttara. The term lokuttara has two meanings-- viz. (a) in ordinary sense: the highest of the world, best, sublime (like lokagga, etc.), often applied to Arahantship, e. g. lokuttaradāyajja inheritance of Arahantship J I.91; DhA I.117; ideal: lokuttara dhamma (like parama dhamma) the ideal state, viz. Nibbāna M II.181; pl. l. dhammā M III.115. -- (b) (in later canonical literature) beyond these worlds, supra--mundane, transcendental, spiritual. In this meaning it is applied to the group of nava lokuttarā dhammā (viz. the 4 stages of the Path: sotāpatti etc., with the 4 phala's, and the addition of nibbānQ), e. g. Dhs 1094. Mrs. Rh. D. tries to compromise between the two meanings by giving lokuttara the trsln "engaged upon the higher ideal" (Dhs. tsrl. Introd. p. 98), since meaning (b) has too much of a one--sided philosophical appearance. On term cp. Cpd. 913. -- 3. lokiya (in meaning "mundane") is contrasted with lokuttara ("transcendental") at many passages of the Abhidhamma, e. g. at Ps II.166; Dhs. 505, 1093, 1446; Vbh 17 sq., 93, 106, 128, 229 sq., 271, 322; Kvu 222, 515, 602; Pug 62; Tikp 41 sq., 52 sq., 275; Dukp 304, 324; Nett 10, 54, 67, 77, 111, 161 sq., 189 sq.; Miln 236, 294 (lokika), 390; Vism 10, 85, 438; DA I.331; DhsA 47 sq., 213; VbhA 128, 373; DhA I.76 (lokika); II.150; III.272; IV.35.

Locaka (adj.) [fr. loc. Caus. of luñc; cp. Sk. luñcaka] one who pulls out D I.167 (kesa--massu°, habit of cert. ascetics); M

I.308 (id.).

Locana1

Locana1 [fr. loc or lok to see; Dhtp 532 & Dhtm 766: loc= dassana] the eye; adj. (--°) having eyes. (of . . .) Pv I.115 (miga--manda°); PvA 57, 90 (pingala°).

Locana2

Locana2 (nt.) [fr. loc. Caus. of luñcati] pulling, tearing out D I.167 (kesa--massu°); A I.296; Pug 55.

Loceti see luñcati.

Loṭana (nt.) [luṭ, cp. *Sk. lolana & viloḷana] shaking, upsetting Dhtm 117. Cp. vi°.

Loṇa (nt.) [cp. Sk. lavaṇa, for which see also lavaṇa. The Prk. form is loṇa] salt; as adj., salty, of salt, alkaline. -- Vin I.202 (loṇāni bhesajjāni alkaline medicine, among which are given sāmuddaŋ kāḷaloṇaŋ sindhavaŋ ubbhidaŋ bilaŋ as var. kinds of salt), 220=243 (as flavouring, with tela, taṇḍula & khādaniya); A I.210, 250; IV.108; Miln 63; DhA IV.176 (in simile see below); VvA 98, 100, 184 (aloṇa sukkha--kummāsa, unsalted). On loṇa in similes cp. J.P.T.S. 1907, 131.
--ambila acid and salt J I.505; II.171, 394. --odaka salt water J VI.37; VvA 99 (°udaka). --kāra salt--maker Vin I.350 (°gāma); A II.182 (°dāraka); J VI.206 (kara); Miln 331. --ghaṭa a pitcher with salt S II.276. See also App. to KhA 68 (in Sn Index 870, 871) on Vism passage with loṇaghaṭaka. --dhūpana salt--spicing VbhA 311 (viya sabba vyañjanesu; i. e. the strongest among all flavourings). --phala a crystal of (natural) salt [phala for phaṭa=*sphaṭa, cp. phalaka] A I.250 (in simile). --rasa alkaline taste A IV.199, 203. --sakkhara a salt crystal (cp. °phala), a (solid) piece of (natural) salt S II.276 (in simile, cp. A I.250); SnA 222 (aggimhi pakkhitta l--s., in the same simile at DhA IV.176: uddhane pakkhitta--loṇa). --sakkharikā a piece of salt--crystal, used as a caustic for healing wounds Vin I.206. --sovīraka salted sour gruel Vin I.210; VvA 99.

Loṇika & Loṇiya (adj.) [fr. loṇa] salty, alkaline Dhs 629. --loṇiya--teliya prepared with salt & oil J III.522; IV.71. --aloṇika unsalted 426 (°aka); VvA 184; J I.228; III.409.

Lodda [cp. *Sk. rodhra; on sound changes see Geiger, P.Gr. 44, 622] N. of a tree J V.405; VI.497.

Lopa [fr. lup: see lumpati] taking away, cutting off; as tt. g. apocope, elision (of the final letter) VbhA 164 (sabba--loka--vohāra°); SnA 12, 303, 508; VvA 79; often in anunāsika° dropping of (final) ŋ SnA 410; VvA 154, 275. At S V.342 read piṇḍiy 'ālopena for piṇḍiyā lopena. -- Cp. ālopa, nillopa, vilopa, vilopiya.

Lobha [cp. Vedic & Epic Sk. lobha; fr. lubh: see lubbhati] covetousness, greed. Defined at Vism 468 as "lubbhanti tena, sayaŋ vā lubbhati, lubbhana--mattam eva vā taŋ," with several comparisons following. <-> Often found in triad of lobha, dosa, moha (greed, anger, bewilderment, forming the three principles of demerit: see kusala--mūla), e. g. at A IV.96; It 83, 84; Vism 116; Dukp 9, 18 sq. See dosa & moha. -- D III.214, 275; S I.16, 43, 63, 123 (bhava°); V.88; A I.64 (°kkhaya), 160 (visama°), cp. D III.70 sq.; II.67; Sn 367, 371, 537 (°kodha), 663, 706, 864, 941 (°pāpa); Nd1 15, 16, 261; J IV.11 (kodha, dosa, l.); Dhs 982, 1059; Vbh 208, 341, 381, 402; Nett 13, 27; Vism 103; VbhA 18; PvA 7, 13, 17, 89 (+dosa), 102; VvA 14; Sdhp 52 (°moha), 266. --alobha disinterestedness D III.214; Dhs 32.
--dhammā (pl.) affection of greed, things belonging to greed; (adj.) (of) greedy character M I.91; III.37; D I.224, 230; S IV.111; A III.350; J IV.11. --mūla the root of greed Vism 454 (eightfold; with dosa--mūla & moha--mūla).

Lobhana (nt.) [fr. lobha] being greedy Th 2, 343 (=lobh' uppāda ThA 240).

(adj.) [grd. formation fr. lobha] 1. belonging to greed "of the nature of greed" causing greed It 84 (°eyya). See rajaniya. -- 2. desirable Miln 361 (paduma).

Loma (nt.) [cp. Vedic roman. The (restituted) late P. form roma only at J V.430; Abhp 175, 259; Sdhp 119] the hair of the body (whereas kesa is the hair of the head only) D II.18 (ekeka°, uddhagga°, in characteristics of a Mahāpurisa); S II.257 (asi°, usu°, satti° etc.); A II.114; Vin III.106 (usu° etc.); Sn 385; J I.273 (khaggo lomesu allīyi); VbhA 57; DhA I.126; II.17 (°gaṇanā); ThA 199; VvA 324 (sūkara°); PvA 152, 157; Sdhp 104. A detailed description of loma as one of the 32 ākāras of the body (Kh III.; pl. lomā) is found at Vism 250, 353; VbhA 233; KhA 42, 43. --aloma hairless J VI.457; puthu° having broad hair or fins, name of a fish J IV.466; Vv 4411. haṭṭha° with hairs erect, excited Mhvs 15, 33. -- On loma in similes see J.P.T.S. 1907, 131. --lomaŋ pāteti to let one's hair drop, as a sign of subduedness or modesty, opp. to horripilation [pāteti formed fr. pat after wrong etym. of panna in panna--loma "with drooping hairs," which was taken as a by--form of patita: see panna--loma]: Vin II.5 (=pannalomo hoti C.); III.183; M I.442. <-> Cp. anu°, paṭi°, vi°.
--kūpa a pore of the skin J I.67; KhA 51, 63; SnA 155 (where given as 99,000) Vism 195 (id.). --padmaka a kind of plant J VI.497 (reading uncertain; v. l. lodda°). --sundarī (f.) beautiful with hairs (on her body) J V.424 (Kurangavī l.; expld on p. 430 as "roma--rājiyā maṇḍita udarā"). --haŋsa horripilation, excitement with fear or wonder, thrill D I.49; A IV.311 sq. (sa°); Sn 270; Vbh 367; Miln 22; Vism 143; DA I.150. --haŋsana causing horripilation, astounding, stupendous Sn 681; J IV.355 (abbhuta+); Pv III.93; IV.35; Miln 1; Mhvs 17, 55 (abbhuta+). --haṭṭha having the hair standing on end, horrified, thunderstruck, astounded D I.95; S V.270; Sn p. 15; Miln 23; SnA 155; cp. haṭṭha--loma above.

Lomaka (--°) (adj.) [fr. loma] having hair, in cpd. caturanga° having fourfold hair (i. e. on the diff. parts of the body?) Vin IV.173. It may refer to the 5 dermatoid constituents of the body (see pañcaka) & thus be characteristic of outward appearance. We do not exactly see how the term caturanga is used here. -- Cp. anulomika.

Lomasa (adj.) [cp. Vedic romaśa] hairy, covered with hair, downy, soft M I.305; Pv I.92. At J IV.296 lomasā is expld as pakkhino, i. e. birds; reading however doubtful (vv. ll. lomahaŋsa & lomassā).

Lomin (--°) (adj.) [fr. loma] having hair, in cpds. ekanta° & uddha°, of (couch--) covers or (bed) spreads: being made of hair altogether or having hair only on top Vin I.192=II.163; D I.7; cp. DA I.87.

(adj.) [fr. luḷ: see luḷati; cp. Epic & Classic Sk. lola] wavering, unsteady, agitated; longing, eager, greedy S IV.111; Sn 22, 922; J I.49 (Buddha--mātā lolā na hoti), 111, 210, 339 (dhana--loḷa); II.319 (°manussa); III.7; Pug 65; Nd1 366; Dāvs IV.44; Miln 300. --alola not greedy, not distracted (by desire), self--controlled S V.148; Sn 65.
--bhava greediness, covetousness ThA 16.

Lolatā (f.) [fr. lola] longing, eagerness, greed Miln 93; SnA 35 (āhāra°).

Lolita [pp. of loleti] agitated, shaken Th 2, 373 (=ālolita ThA 252).

Lolupa (adj.) [fr. lup, a base of lumpati but influenced by lubh, probably also by lola. See lumpati] covetous, greedy, self--indulgent Dāvs II.73. a° not greedy, temperate Sn 165. Cp. nil°. -- f. lolupā as N. of a plant at J VI.537.

Loluppa (nt.) [abstr. fr. lolupa] greediness, covetousness, self--indulgence, desire; in the language of the Abhidhamma often syn. with jappā or taṇhā. At DhsA 365 loluppa is treated as an adj. & expld at "punappuna visaye lumpati ākaḍḍhatī ti," i. e. one who tears again & again at the object (or as Expos. II.470: repeated plundering, hauling along in the fields of sense). -- J I.340, 429; DhsA 365; Vism 61; & with exegetical synonyms loluppāyanā & loluppāyitattaŋ at Dhs 1059, 1136.

Loleti [Caus. fr. luḷ, see luḷati] to make shake or unsteady A III.188 (khobheti+). -- pp. lolita.

Loḷī see āloḷi.

Loha (nt.) [Cp. Vedic loha, of Idg. *(e)reudh "red"; see also rohita & lohita] metal, esp. copper, brass or bronze. It is often used as a general term & the individual application is not always sharply defined. Its comprehensiveness is evident from the

classification of loha at VbhA 63, where it is said lohan ti jātilohaŋ, vijāti°, kittima°, pisāca° or natural metal, produced metal, artificial (i. e. alloys), & metal from the Pisāca district. Each is subdivided as follows: jāti°=ayo, sajjhaŋ, suvaṇṇaŋ, tipu, sīsaŋ, tambalohaŋ, vekantakalohaŋ; vijāti°=nāga--nāsika°; kittima°=kaŋsalohaŋ, vaṭṭa°, ārakūṭaŋ; pisāca°=morakkhakaŋ, puthukaŋ, malinakaŋ, capalakaŋ, selakaŋ, āṭakaŋ, bhallakaŋ, dūsilohQ. The description ends "Tesu pañca jātilohāni pāḷiyaŋ visuŋ vuttān'eva (i. e. the first category are severally spoken of in the Canon). Tambalohaŋ vekantakan ti imehi pana dvīhi jātilohehi saddhiŋ sesaŋ sabbam pi idha lohan ti veditabbaŋ." -- On loha in similes see J.P.T.S. 1907, 131. Cp. A III.16=S V.92 (five alloys of gold: ayo, loha, tipu, sīsaŋ, sajjhaŋ); J V.45 (asi°); Miln 161 (suvaṇṇam pi jātivantaŋ lohena bhijjati); PvA 44, 95 (tamba°=loha), 221 (tatta--loha--secanaŋ pouring out of boiling metal, one of the five ordeals in Niraya).
--kaṭāha a copper (brass) receptacle Vin II.170. --kāra a metal worker, coppersmith, blacksmith Miln 331. --kumbhī an iron cauldron Vin II.170. Also N. of a purgatory J III.22, 43; IV.493; V.268; SnA 59, 480; Sdhp 195. --guḷa an iron (or metal) ball A IV.131; Dh 371 (mā °ŋ gilī pamatto; cp. DhA IV.109). --jāla a copper (i. e. wire) netting PvA 153. --thālaka a copper bowl Nd1 226. --thāli a bronze kettle DhA I.126. --pāsāda "copper terrace," brazen palace, N. of a famous monastery at Anurādhapura in Ceylon Vism 97; DA I.131; Mhvs passim. --piṇḍa an iron ball SnA 225. --bhaṇḍa copper (brass) ware Vin II.135. --maya made of copper, brazen Sn 670; Pv II.64. --māsa a copper bean Nd1 448 (suvaṇṇa--channa). --māsaka a small copper coin KhA 37 (jatu--māsaka, dāru--māsaka+); DhsA 318. --rūpa a bronze statue Mhvs 36, 31. --salākā a bronze gong--stick Vism 283.

Lohatā (f.) [abstr. fr. loha] being a metal, in (suvaṇṇassa) aggalohatā the fact of gold being the best metal VvA 13.

Lohita (adj.--nt.) [cp. Vedic lohita & rohita; see also P. rohita "red"] 1. (adj.) red: rarely by itself (e. g. M II.17), usually in cpds. e. g. °abhijāti the red species (q. v.) A III.383; °kasiṇa the artifice of red D III.268; A I.41; Dhs 203; Vism 173; °candana red sandal (unguent) Miln 191. Otherwise rohita. -- 2. (nt.) blood; described in detail as one of the 32 ākāras at KhA 54 sq.; Vism 261, 360; VbhA 245. -- Vin I.203 (āmaka°), 205 (°ŋ mocetuŋ); A IV.135 (saṭṭhi--mattānaŋ bhikkhūnaŋ uṇhaŋ l. mukhato uggañchi; cp. the similar passage at Miln 165); Sn 433; Pv I.67; I.91 (expld as ruhira PvA 44); Vism 261 (two kinds; sannicita° and saŋsaraṇa°), 409 (the colour of the heartblood in relation to states of mind); VbhA 66; PvA 56, 78, 110.
--akkha having red (blood--shot) eyes (of snakes & yakkhas) Vv 522 (cp. VvA 224: ratta--nayanā; yakkhānaŋ hi nettāni ati--lohitāni honti); J VI.180. --uppāda (the crime of) wounding A Tathāgata, one of the anantariya--kammas VbhA 427; cp. Tathāgatassa lohitaŋ uppādeti Miln 214. --uppādaka one who sheds the blood of an Arahant Vin I.89, 136, 320; V.222. -kumbhi a receptacle for blood Ud 17 (with ref. to the womb). --doṇi a bloody trough Vism 358; VbhA 62. --pakkhandikā (or °pakkhandik'ābādha) bloody diarrhœa, dysentery M I.316; D II.127; Ud 82; J II.213; Miln 134, 175; DhA III.269. --homa a sacrifice of blood D I.9; DA I.93.

Lohitaka (adj.) [fr. lohita] 1. red M II.14; A IV.306, 349; Ap. 1; Dhs 247, 617. --°upadhāna a red pillow D I.7; A I.137; III.50; IV.94, 231, 394; °sāli red rice Miln 252. -- 2. bloody Pv I.78 (pūti° gabbha); Vism 179, 194.

Lohitanka [lohita+anka] a ruby A IV.199, 203; Ap 2; Vv 363; VvA 304. See masāragalla for further refs. <-> Note. The word is not found in Vedic and Class. Sk.; a later term for "ruby" is lohitaka. In the older language lohitānga denotes the planet Mars.

Ḷ.

Ḷīyati is given at Dhtp 361 as a variant of ḍī is given at Dhtp 361 as a variant of ḍī to fly (see ḍeti), and expld as "ākāsa--gamana." Similarly at Dhtm 586 as "vehāsa--gamana."

V.

--V-- euphonic (sandhi--) consonant, historically justified after u (uv from older v), as in su--v--ānaya easy to bring (S I.124); hence transferred to i, as in ti--v--angika threefold (Dhs 161), and ti--v--angula three inches wide (Vism 152, 408); perhaps also in anu--v--icca (see anuvicca).

Va1

Va1 the syllable "va" KhA 109 (with ref. to ending °vā in Bhagavā, which Bdhgh expls as "va--kāraŋ dīghaŋ katvā," i. e. a lengthening of va); SnA 76 (see below va3).

Va2

Va2 (indecl.) [the enclitic, shortened form of iva after long vowels. Already to be found for iva in RV metri causâ] like, like as, as if; only in poetry (as already pointed out by Trenckner, Miln 422): It 84 (tālapakkaŋ va bandhanā), 90 (chavālātaŋ va nassati); Dh 28; Sn 38 (vaŋso visālo va: see C. expln under va3); Pv I.81 (ummatta--rūpo va; =viya PvA 39); I.116 (naḷo va chinno); Miln 72 (chāyā va anapāyinī); J III.189 (kusamuddo va ghosavā); IV.139 (aggîva suriyo va); DhA III.175.

Va3

Va3 (indecl.) [for eva, after long vowels] even, just (so), only; for sure, certainly Dh 136 (aggi--daḍḍho va tappati); J I.138, 149 (so pi suvaṇṇa--vaṇṇo va ahosi), 207; SnA 76 (vakāro avadhāraṇ'attho eva--kāro vā ayaŋ, sandhi--vasen'ettha e--kāro naṭṭho: wrong at this passage Sn 38 for va2=iva!); PvA 3 (eko va putto), 4 (ñātamattā va).

Va4

Va4 is (metrically) shortened form of vā, as found e. g. Dh 195 (yadi va for yadi vā); or in correlation va--va either--or: Dh 108 (yiṭṭhaŋ va hutaŋ va), 138 (ābādhaŋ va cittakkhepaŋ va pāpuṇe).

Vaŋsa [Vedic vaŋśa reed, bamboo (R.V.)] 1. a bamboo Sn 38 (vaŋso visālo va; vaŋso expld at Nd2 556 as "veḷugumba," at SnA 76 as "veḷu"), ibid. (°kaḷīra); J VI.57; Vism 255 (°kaḷīra); KhA 50 (id.). -- 2. race, lineage, family A II.27 (ariya° of noble family); S V.168 (caṇḍāla°); J I.89, 139; IV.390 (caṇḍāla°); V.251 (uju°); Mhvs 4, 5 (pitu--ghātaka--vaŋso a parricidal race). -- 3. tradition, hereditary custom, usage, reputation Miln 148 (ācariya°), 190 (Tathāgatānaŋ); KhA 12 (Buddha°); Dpvs 18, 3 (saddhamma°--kovidā therā). --vaŋsaŋ nāseti to break family tradition J V.383; vaŋsaŋ ucchindati id. J V.383; or upacchindati J IV.63; opp. patiṭṭhāpeti to establish the reputation J V.386. -- 4. dynasty Mhvs 36, 61 (kassa v. ṭhassati).-- 5. a bamboo flute, fife Miln 31; VvA 210. -- 6. a certain game, at D I.6 in enumn of pastimes and tricks (caṇḍālavaŋsa--dhopana), a passage which shows an old corruption. Bdhgh at DA I.84 takes each word separately and explQ vaŋsa as "veṇuŋ ussāpetvā kīḷanaŋ" (i. e. a game consisting in raising a bamboo; is it climbing a pole? Cp. vaŋsa--ghatikā "a kind of game" Divy 475), against Dial. I.9 "acrobatic feats by Caṇḍālas." Cp. J IV.390 in same passage. Franke (Dīgha trsln) has "bamboo--tricks"; his conjecture as "vaŋsa--dhamanaŋ," playing the bamboo pipe (cp. Miln 31: "vaŋsadhamaka"), as oldest reading is to be pointed out. <-> On vaŋsa in similes see J.P.T.S. 1907, 134.
--āgata come down fr. father to son, hereditary Mhvs 23, 85. --ânupālaka guarding tradition Sdhp 474 (ariya°). --ânurakkhaka preserving the lineage, carrying on the tradition J IV.444; Vism 99 (+paveṇi--pālaka); DhA III.386. --coraka N. of a certain kind of reed (cp. coraka: plant used for perfume) J V.406 (C. for veḷuka). --ja belonging to a race Mhvs 1, 1 (suddha°). --ñña born of good family A II.27. --dhara upholding tradition Miln 164. --dharaṇa id. Miln 226. --nalaka bamboo reed KhA 52, 59 (with note Sn Index p. 870: naḷaka). --nāḷa id. Miln 102. --rāga the colour of bamboo, a term for the veḷuriya gem J IV.141. --vaṇṇa the veḷuriya gem Abhp 491.

Vaŋsika (--°) (adj.) [fr. vaŋsa] descended from, belonging to a family (of) S V.168 (caṇḍāla°).

Vaka1

Vaka1 [Vedic vṛka, Idg. *u̯Iqu̯o=Lat. lupus, Gr. lu/kos, Lith. vilkas, Goth. wulfs=E. wolf etc.] wolf, only in poetry Sn 201; J I.336; II.450; V.241, 302.

Vaka2

Vaka2 (indecl.): a root vak is given at Dhtp 7 & Dhtm 8 in meaning "ādāne," i. e. grasping, together with a root kuk as synonym. It may refer to vaka1 wolf, whereas kuk would explain koka wolf. The notion of voraciousness is prevalent in the characterization of the wolf (see all passages of vaka1, e. g. J V.302).

Vakula [cp. *Sk. vakula] a tree (Mimusops elengi) J V.420.

Vakka1

Vakka1 (adj.) [Vedic vakra; the usual P. form is vanka] crooked J I.216.

Vakka2

Vakka2 (nt.) [Vedic vṛkka] the kidney Sn 195; Kh III.; Miln 26; DhsA 140. In detail described as one of the 32 ākāras at Vism 255, 356; VbhA 60, 239, 356.
--pañcaka the series of five (constituents of the body) beginning with the kidney. These are vakka, hadaya, yakana, kilomaka, pihaka: VbhA 249.

Vakkanga [vakkaŋ+ga] a term for bird, poetically for sakuṇa J I.216 (tesaŋ ubhosu passesu pakkhā vankā jātā ti vakkangā C.).

Vakkhati is fut. of vac: he will say, e. g. at Vin II.190; IV.238. See vatti.

Vakkala [cp. BSk. valkala (e. g. Jtm 210): see vāka] 1. the bark of a tree J II.13 (°antara); III.522. -- 2. a bark garment (worn by ascetics): see vakkali.

Vakkalaka ("bark--like," or "tuft"?) is at KhA 50 as the Vism reading, where KhA reads daṇḍa. The P.T.S. ed. of Vism (p. 255) reads wrongly cakkalaka.

Vakkali [in compn for in] wearing a garment of bark, an ascetic, lit. "barker" J II.274 (°sadda the sound of the bark--garment--wearer). See also Np. Vakkali.

Vakkalika (adj.) (--°) [fr. vakkala] in danta° peeling bark with one's teeth, designation of a cert. kind of ascetics DA I.271.

Vagga1

Vagga1 [Vedic varga, fr. vṛj; cp. Lat. volgus & vulgus (=E. vulgar) crowd, people] 1. a company, section, group, party Vin I.58 (du°, ti°), 195 (dasa° a chapter of 10 bhikkhus). -- 2. a section or chapter of a canonical book DhA I.158 (eka--vagga--dvi--vagga--mattam pi); DhsA 27.
--uposatha celebration (of the uposatha) in groups, "incomplete congregation" (trsln Oldenberg) Dpvs 7, 36. More likely to vagga2! --gata following a (sectarian) party (Bdhgh identifies this with the 62 diṭṭhigatikā SnA 365) S I.187; Sn 371. --bandha, in instr. °ena group by group Mhvs 32, 11. --bandhana banded together, forming groups DhA IV.93, 94. --vagga in crowds, confused, heaped up J VI.224; PvA 54. --vādaka taking somebody's part Vin III.175. --sārin conforming to a (heretic) party Sn 371, 800, 912; Nd1 108, 329.

Vagga2

Vagga2 (adj.--nt.) [vi+agga, Sk. vyagra; opposed to samagga] dissociated, separated; incomplete; at difference, dissentious

Vin I.111 sq., 129, 160; IV.53 (sangha); A I.70 (parisā); II.240. -- instr. vaggena separately, secessionally, sectariously Vin I.161; IV.37, 126.
--ārāma fond of dissociation or causing separation M I.286; It 11 (+adhamma--ṭṭha; trsln Seidenstücker not quite to the point: rejoicing in parties, i. e. vagga1) =Vin II.205. --kamma (ecclesiastical) act of an incomplete chapter of bhikkhus Vin I.315 sq. (opp. sam<-> agga--kamma). --rata=°ārāma.

to which belong Oicel. valka to roll; Ags. wealkan=E. walk] to jump Vv 64Q (expld at VvA 278 as "kadāci pade padaŋ" [better: padāpadaŋ?] nikkhipantā vagganena gamane [read: vagga--gamanena] gacchanti); J II.335, 404; IV.81, 343; V.473.

Vaggatta (nt.) [abstr. fr. vagga2] distraction, dissension, secession, sectarianism Vin I.316 (opp. samaggatta).

Vaggana see vaggati see vaggati (ref. of Vv 649).

Vaggiya (--°) (adj.) [fr. vagga1] belonging to a group, forming a company, a party of (--°), e. g. pañcavaggiyā therā J I.57, 82; bhikkhū M I.70; II.94; chabbaggiyā bhikkhū (the group of 6 bh.) Vin I.111 sq., 316 sq. & passim; sattarasa--vaggiyā bhikkhū (group of 17) Vin IV.112.

Vaggu (adj.) [cp. Vedic valgu, fr. valg; freq. in combn with vadati "to speak lovely words"] lovely, beautiful, pleasant, usually of sound (sara) D II.20 (°ssara); S I.180, 190; Sn 350, 668; Vv 53, 361, 364 (°rūpa), 5018 (girā), 636, 6410 (ghoso suvaggu), 6420, 672, 8417; Pv I.113; II.121; III.34; J II.439; III.21; V.215; Sdhp 245. The foll. synonyms are frequently given in VvA & PvA as explns of vaggu: abhirūpa, cāru, madhura, rucira, savanīya, siniddha, sundara, sobhaṇa.
--vada of lovely speech or enunciation Sn 955 (=madhura--vada, pemaniya--vada, hadayangama°, karavīkaruda--mañju--ssara Nd1 446).

Vagguli & °ī (m. & f.) [cp. Sk. valgulī, of valg to flutter] a bat Vin II.148; Miln 364, 404; Vism 663 (in simile); DhA III.223.
--rukkha a tree on which bats live Vism 74. --vata "bat--practice," a certain practice of ascetics J I.493; III.235; IV.299.

Vanka (adj.--n.) [cp. Vedic vanka & vakra bending; also Ved. vanku moving, fluttering, walking slant; vañcati to waver, walk crooked. Cp. Lat. con--vexus "convex," Ags. wōh "wrong," Goth. wāhs; Ohg. wanga cheek, and others. -- The Dhtp 5 gives "koṭilya" as meaning of vank. Another Pāli form is vakka (q. v.). The Prk. forms are both vakka & vanka: Pischel, Prk. Gr. § 74], I. (adj.). -- 1. crooked, bent, curved M I.31 (+jimha); S IV.118 (read v--daṇḍā); Vin II.116 (suttā vankā honti); J I.9 (of kāja); IV.362 (°daṇḍa), PvA 51. With ref. to a kind of vīṇā at VvA 281. -- 2. (fig.) crooked, deceitful, dishonest J III.313 (of crows: kākānaŋ nāmaŋ C.); VI.524; Pv IV.134 (a°); Sn 270 (probably to be read dhanka as SnA 303, =kāka). -- 3. doubtful, deceitful, deceptive, i. e. haunted Vv 843, cp. VvA 334. -- II. (m.) -- 1. a bend, nook, curve (of ponds) J II.189; VI.333 (sahassa°). -- 2. a hook J V.269. -- 3. a fishhook D II.266; Th 1, 749; J VI.437. -- On vanka in similes see J.P.T.S. 1907, 131.
--angula a crooked finger A III.6. --âtivankin having curves upon curves (in its horns), with very crooked antlers J I.160 (said of a deer). --gata running in bends or crooked (of a river) J I.289. --ghasta (a fish) having swallowed the hook D II.266; J VI.113. --chidda a crooked hole DA I.112. --dāṭha having a bent fang (of a boar) J II.405.

Vankaka (nt.) [fr. vanka] a sort of toy: Rh. D. "toyplough" (Dial. I.10); Kern "miniature fish--hook" (Toev. s. v.). Rh. D. derives it fr. Sk. vṛka (see P. vaka1). Bdhgh at DA I.86 takes it as "toy--plough." See D I.6; Vin II.10 (v. l. vangaka & vankata); III.180 (v.l. cangaka); A V.203 (T. vanka; v. l. vankaka); Miln 229. At ThA 15 vankaka is used in general meaning of "something crooked" (to explain Th 2, 11 khujja), which is specified at Th 1, 43 as sickle, plough and spade.

Vankatā (f.) & Vankatta (nt.) [abstr. fr. vanka] crookedness A 1 112 (tt); Dhs 1339; VbhA 494.

Vankeyya (adj.) [grd. formation fr. vanka] "of a crooked kind," crooked--like; nt. twisting, crookedness, dishonesty M I.340; A IV.189; V.167.

Vanga at DA I.223 is syn. with kaṇa and means some kind of fault or flaw. It is probably a wrong spelling for vanka.

Vangati [cp. *Sk. vangati, to which belongs vañjula. Idg. *u̯ag to bend; cp. Lat. vagor to roam, vagus=vague; Ohg. wankon to waver] to go, walk, waver; found only in Dhtp (No. 29) as root vang in meaning "gamana." Perhaps confused with valg; see vaggati.

Vaca (nt.) a kind of root Vin I.201=IV.35. Cp. vacattha.

Vacatā (f.) [abstr. fr. vaco] is found only in cpd. dubbacatā surliness J I.159.

see vatti.

Vacattha (nt.) a kind of root Vin I.201=IV.35.

Vacana (nt.) [fr. vac; Vedic vacana] 1. speaking, utterance, word, bidding S II.18 (alaŋ vacanāya one says rightly); IV.195 (yathā bhūtaŋ); A II.168; Sn 417, 699, 932, 984, 997; Miln 235; Pv II.27; SnA 343, 386. -- mama vacanena in my name PvA 53. -- dubbacana a bad word Th 2, 418 (=dur--utta--vacana ThA 268). --vacanaŋ karoti to do one's bidding J I.222, 253. <-> 2. (t. t. g.) what is said with regard to its grammatical, syntactical or semantic relation, way of speech, term, expression, as: āmantana° term of address KhA 167; SnA 435; paccatta° expression of sep. relation, i. e. the accusative case SnA 303; piya° term of endearment Nd2 130; SnA 536; puna° repetition SnA 487; vattamāna° the present tense SnA 16, 23; visesitabba° qualifying (predicative) expression VvA 13; sampadāna° the dative relation SnA 317. At SnA 397 (combd with linga and other terms) it refers to the "number," i. e. singular & plural.
--attha word--analysis or meaning of words Vism 364; SnA 24. --kara one who does one's bidding, obedient; a servant Vv 165; 8421; J II.129; IV.41 (vacanaŋ--kara); V.98; PvA 134. --khama gentle in words S II.282; A IV.32. --paṭivacana speech and counterspeech (i. e. reply), conversation DhA II.35; PvA 83, 92, 117. --patha way of saying, speech M I.126 (five ways, by which a person is judged: kālena vā akālena vā, bhūtena & a°, saṇhena & pharusena, attha--saŋhitena & an°, mettacittā & dosantarā); A II.117, 153; III.163; IV.277, cp. D III.236; Vv 6317 (=vacana VvA 262); SnA 159, 375. --bheda variance in expression, different words, kind of speech SnA 169, cp. vacanamatte bhedo SnA 471. --vyattaya distinction or specification of expression SnA 509. --sampaṭiggaha "taking up together," summing up (what has been said), résumé KhA 100. --sesa the rest of the words PvA 14, 18, 103.

Vacanīya (adj.) [grd. formation fr. vacana] to be spoken to, or to be answered D I.175; Sn p. 140.

Vacasa (adj.) (--°) [the adj. form of vaco=vacas] having speech, speaking, in cpd. saddheyya° of credible speech, trustworthy Vin III.188.

Vacī (°--) [the composition form of vaco] speech, words; rare by itself (and in this case re--established from cpds.) and poetical, as at Sn 472 (yassa vacī kharā; expld at SnA 409 by "vācā"), 973 (cuditoQ vacīhi=vācāhi SnA 574). Otherwise in cpds, like: --gutta controlled in speech Sn 78. --para one who excels in words (not in actions), i. e. a man of words J II.390. --parama id. D III.185. --bheda "kind of words," what is like speech, i. e. talk or language Vin IV.2; Miln 231 (meaning here: break of the vow of speech?); various saying, detailed speech, specification KhA 13; SnA 464, 466. See also vākya--bheda & vācaŋ bhindati. --viññatti intimation by language Vism 448; Miln 370; Dhs 637. --vipphāra dilating in talk Miln 230, 370. --samācāsa good conduct in speech M II.114; III.45; D III.217. <-> Often coupled (as triad) with kāya° & mano° (=in deed & in mind; where vācā is used when not compounded), e. g. in (vacī) --kamma (+kāya° & mano°) deed by word M I.373, 417; III.207; D III.191, 245; °duccarita misbehaviour in words (four of these, viz. musāvāda, pisuṇā vācā, pharusā vācā, samphappalāpa A II.141 D III.52, 96, 111, 214, 217; Nd1 386; Pug 60; DhA I.23; III.417; °sankhāra antecedent or requisite for speech M I.301; A III.350; S IV.293; VbhA 167; Vism 531; °sañcetanā intention by word VbhA 144; °sucarita good conduct in speech A II.141 (the 4: sacca--vācā, apisuṇā vācā, saṇhā vācā, mantā bhāsā).

(nt.) [Vedic vacas, of vac] speech, words, saying; nom. & acc. vaco Sn 54, 356, 988, 994, 1006, 1057, 1110, 1147; J I.188; Nd1 553 (=vacana byāpatha desanā anusandhi); Pv I.1112. instr. vacasā Vin II.95 (dhammā bahussutā honti dhatā v. paricitā); III.189; S I.12 (+manasā); Sn 365, 663, 890 (=vacanena Nd1 299); Vism 241; Mhvs 19, 42. -- As adj. (--°) vaca in combn with du° as dubbaca having bad speech, using bad language, foul--mouthed M I.95; S II.204; A II.147; III.178; V.152 sq.; J I.159; Pug 20; Sdhp 95, 197. Opp. suvaca of nice speech M I.126; A V.24 sq.; Pv IV.133 (=subbaca PvA 230). -- Cp. vacī & vācā.

Vacca (nt.) [cp. BSk. vaccaḥ AvŚ I.254] excrement, fæces Vin II.212; IV.229, 265; Vism 250 (a baby's); VbhA 232 (id.), 243; PvA 268. -- vaccaŋ osajjati, or karoti to ease oneself J I.3; PvA 268.
--kuṭī (& kuṭi) a privy Vin II.221; J I.161; II.10; Vism 235, 259, 261; VbhA 242; DhA II.55, 56; PvA 266, 268. --kūpa a cesspool Vin II.221; J V.231; Vism 344 sq.; DhA I.180. --ghaṭa a pot for excrements, chamber utensil, commode Vin I.157=II.216; M I.207. --doṇikā id. Vin II.221. --magga "the way of fæces," excrementary canal, opening of the rectum Vin II.221; III.28 sq., 35; J I.502; IV.30. --sodhaka a privy--cleaner, night--man Mhvs 10, 91.

Vaccasin (adj.) [cp. Sk. varcasvin & Ved. varcin, having splendour, might or energy, fr. Vedic varcas] energetic, imposing D I.114 (brahma°; Dial. I.146 "fine in presence, " cp. DA I.282). See also under brahma. <-> Note. The P. root vacc is given at Dhtm 59 in meaning of "ditti," i. e. splendour.

Vaccita [pp. of vacceti, Denom. of vacca] wanting to ease oneself, oppressed with vacca Vin II.212, 221.

Vaccha1

Vaccha1 [Vedic vatsa, lit. "one year old, a yearling"; cp. Gr. e)/tos year, Sk. vatsara id., Lat vetus old, vitulus calf; Goth. wiprus a year old lamb=Ohg. widar=E. wether] a calf Dh 284; J V.101; Vism 163 (in simile), 269 (id.; kūṭa° a maimed calf); DhsA 62 (with popular etym. "vadatī ti vaccho"); VvA 100, 200 (taruṇa°). <-> On vaccha in similes see J.P.T.S. 1907, 131.
--giddhinī longing for her calf S IV.181. --gopālaka a cow--herd Vism 28. --danta "calf--tooth," a kind of arrow or javelin M I.429; J VI.448. --pālaka cow--herd Vv 512.

Vaccha2

Vaccha2 [=rukkha, fr. vṛkṣa] a tree; only in mālā° an ornamental plant Vin II.12; III.179; Vism 172; DhA II.109.

Vacchaka [Demin. fr. vaccha1] a (little) calf J III.444; V.93, 433; Miln 282 (as go--vacchaka).
--pālaka a cow--herd J III.444. --sālā cow--shed, cowpen J V.93; Miln 282.

Vacchatara [fr. vaccha; the compar. suffix in meaning "sort of, --like." Cp. Sk. vatsatara] a weaned calf, bullock D I.127, 148; S I.75; A II.207; IV.41 sq.; Pug 56; DA I.294. -- f. vacchatarī D I.127; S I.75; Vin I.191; Pug 56.

Vacchati is fut. of vasati to dwell.

Vacchara [cp. Class. Sk. vatsara] year Sdhp 239. See the usual saŋvacchara.

Vacchala (adj.) [cp. Sk. vatsala] affectionate, lit. "loving her calf" ThA 148 (Ap v.64).

Vaja [Vedic vraja: see vajati] a cattle--fold, cow--pen A III.393; J II.300; III.270, 379; Vism 166, 279; DhA I.126, 396. -- giribbaja a (cattle or sheep) run on the mountain J III.479; as Npl. at Sn 408.

Vajati [Vedic vraj, cp. Ved. vraja (=P. vaja) & vṛjana enclosure=Av. vərəz&schwamacr;na--, with which cp. Gr. ei)/rgnumi to enclose, ei(rgmo/s, Lat. vergo to turn; Gaelic fraigh hurdle; Ags. wringan=E. wring=Ger. ringen, E. wrinkle =Ger. renken, and many others, see Walde, Lat. Wtb. s. v. vergo. -- The Dhtp (59) defines vaj (together with aj) by

"gamana"] to go, proceed, get to (acc.), lit. to turn to (cp. vṛj, vṛṇakti, pp. vṛkta, which latter coincides with vṛtta of vṛt in P. vatta: see vatta1 & cp. vajjeti to avoid, vajjita, vajjana etc.) Sn 121, 381, 729 (jātimaraṇa--saŋsāraŋ), 1143; J III.401; IV.103 (nirayaŋ); Pv IV.172 (Pot. vajeyya); Nd2 423 (=gacchati kamati); Mhvs 11, 35 (imper. vaja as v. l.; T. reads bhaja). See cpds. anubbajati, upabb°, pabb°, paribb°.

Vajalla see rajo--vajalla.

Vajira1

Vajira1 [cp. Vedic vajira, Indra's thunderbolt; Idg. *u̯eĝ=Sk. vaj, cp. Lat. vegeo to thrive, vigeo>vigour; Av. vazra; Oicel. vakr=Ags. wacor=Ger. wacker; also E. wake etc. See also vājeti] a thunderbolt; usually with ref. to Sakka's (=Indra's) weapon D I.95=M I.231 (ayasa); Th 1, 419; J I.134 (vajira--pūritā viya garukā kucchi "as if filled with Sakka's thunderbolt." Dutoit takes it in meaning vajira2 and trsls "with diamonds"); SnA 225 (°āvudha the weapon of Sakka).
--pāṇin having a thunderbolt in his hand (N. of a yakkha) D I.95=M. I.231.

Vajira2

Vajira2 (m. & nt.) [cp. Sk. vajra=vajira1] a diamond A I.124 (°ûpamacitta)=Pug 30; Dh 161; J IV.234; Miln 118, 267, 278; Mhvs 30, 95; KhA 110 (°sankhāta--kāya); DhA I.387 (°panti row of diamonds), 392 sq.

Vajuḷa [cp. Sk. vañjula. Given as vañjula at Abhp 553] N. of several plants, a tree (the ratan: Halāyudha 2, 46) J V.420. See also vangati.

Vajja1

Vajja1 (nt.) [grd. of vajjati, cp. Sk. varjya] that which should be avoided, a fault, sin D II.38; S I.221; Vin II.87 (thūla° a grave sin); A I.47, 98; IV.140; Ps I.122; Dh 252; VbhA 342 (syn. with dosa and garahitabba); KhA 23 (paṇṇatti° & pakati°), 24 (id.), 190 (loka°); DA I.181 (=akusala--dhamma). Freq. in phrase: aṇumattesu vajjesu bhaya--dassāvin "seeing a source of fear even in the slightest sins" D I.63; S V.187 and passim. --°dassin finding fault Dh 76 (expld in detail at DhA II.107). --anavajja & sāvajja, the relation of which to vajja is doubtful, see avajja.

Vajja2

Vajja2 (adj.--nt.) [cp. Sk. vādya, grd. of vad] 1. "to be said," i. e. speaking D I.53 (sacca°=sacca--vacana DA I.160). See also mosa--vajja. -- 2. "to be sounded," i. e. musical instrument J I.500 (°bheri).

Pot. of vad, see vadati.

Vajjati1 [vṛj, Vedic vṛṇakti & varjati to turn; in etym. related to vajati. Dhtp 547: "vajjane"] to turn etc.; only as Pass. form vajjati [in form=Ved. vṛjyate] to be avoided, to be excluded from (abl.) Miln 227; KhA 160 (°itabba, in pop. etym. of Vajjī). -- Caus. vajjeti (*varjayati) to avoid, to abstain from, renounce Sdhp 10, 11, 200. Cp. pari°, vi°.

Vajjati2

Vajjati2 Pass of vad, see vadati.

Vajjana (nt.) [fr. vajjati] avoidance, shunning Vism 5 (opp. sevana); DhA III.417.

Vajjanīya (adj.) [grd. formation fr. vajjati1] to be avoided, to be shunned; improper Miln 166 (i. e. bad or uneven parts of the wood), 224.

Vajjavant (adj.) [vajja1+vant] sinful S III.194.

Vajjha (adj.) [grd. of vadhati] to be killed, slaughtered or executed; object of execution; meriting death Vin IV.226; Sn 580 (go vajjho viya); J II.402 (cora); VI.483 (=vajjhappatta cora C.); Vism 314; KhA 27. --avajjha not to be slain, scathless Sn 288 (brāhmaṇa); Miln 221=J V.49; Miln 257 (°kavaca invulnerable armour).
--ghāta a slaughterer, executioner Th 2, 242 (cp. ThA 204). --cora a robber (i. e. criminal) waiting to be executed PvA 153. --paṭaha--bheri the execution drum PvA 4. --bhāvapatta condemned to death J I.439. --sūkariyo (pl.) sows which had no young, barren sows (read vañjha°!) J II.406.

Vajjhaka (adj.) (--°)=vajjha DhsA 239.

Vajjhā (f.) [cp. Sk. vadhyā] execution; only in cpd. (as vajjha°) °ppatta condemned to death, about to be executed Vin IV.226; J II.119, 264; VI.483.

Vajjheti [Denom. fr. vajjha] to destroy, kill J VI.527 (siro vajjhayitvāna). Kern, Toev. s. v. vaddh° proposes reading vaddhayitvāna (of a root vardh to cut), cutting off is perhaps better. The expression is hapax legomenon.

see etym. under vanka. -- The Dhtp distinguishes two roots vañc, viz. "gamane" (46) and "palambhane" (543), thus giving the lit. & the fig. meanings] 1. to walk about J I.214 (inf. °ituŋ=pādacāra--gamanena gantuŋ C.). -- 2. Caus. vañceti to cheat, deceive, delude, elude D I.50; Sn 100, 129, 356; J III.420 (aor. avañci=vañcesi C.); VI.403 (°etu--kāma); Pv III.42; Miln 396; Mhvs 25, 69 (tomaraŋ avañcayi). <-> pp. vañcita.

Vañcana (nt.) [fr. vañc, cp. Epic Sk. vañcana] deception, delusion, cheating, fraud, illusion D I.5; III.176; A II.209; Sn 242; Pv III.95; Pug 19; J IV.435; DhsA 363 (for māyā Dhs 1059); DA I.79; DhA III.403; PvA 193. --vañcana in lit. meaning of vañcati 1 is found in avañcana not tottering J I.214.

Vañcanika (adj.) [fr. vañcana] deceiving; a cheat D III.183; Th 1, 940; Miln 290.

Vañcaniya (adj.) [grd. formation fr. vañcana, cp. MVastu II.145: vañcanīya] deceiving, deluding Th 2, 490.

Vañcita [pp. of vañceti] deceived, cheated J I.287 (vañcit' ammi=vañcitā amhi).

Vañjula see vajuḷa.

Vañjha (adj.) [cp. Epic & later Sk. bandhya] barren, sterile D I.14, 56; M I.271; S II.29 (a°); IV.169; V.202 (a°); Pv III.45 (a°=anipphala C.); J II.406 (°sūkariyo: so read for vajjha°); Miln 95; Vism 508 (°bhāva); DhA I.45 (°itthi); DA I.105; PvA 31, 82; VvA 149; Sdhp 345 (a°).

Vaṭa [cp. Epic Sk. vaṭa. A root vaṭ, not connected with this vaṭa is given at Dhtm 106 in meaning "veṭhana": see vaṭaŋsa] the Indian fig tree J I.259 (°rukkha); III.325; Mhvs 6, 16; DhA I.167 (°rukkha); PvA 113.

Vaṭa at Pug 45, 46 (tuccho pi hito pūro pi vaṭo) read ti pihito pūro vivaṭo. See vivaṭa.

Vaṭaŋsa [for avaṭaŋsa: see Geiger, P.Gr. § 661; cp. Sk. avataŋsa with t; Prk. vaaŋsa] a kind of head ornament, perhaps ear--ring or garland worn round the forehead Mhvs 11, 28 (C. expls as "kaṇṇapilandhanaŋ vaṭaŋsakan ti vuttaŋ hoti"). Usually as vaṭaŋsaka Vin II.10; III.180; Th 1, 523; Vv 385 (expld as "ratanamayā kaṇṇikā" (pl.) at VvA 174); J VI.488; VvA 178, 189, 209. -- Note. The root vaṭ given as "veṭhana" at Dhtm 106 probably refers to vaṭaŋsa.

Vaṭaka [cp. *Sk. vaṭaka, fr. vaṭa rope] a small ball or thickening, bulb, tuber; in muḷāla° the (edible) tuber of the lotus J

VI.563 (C. kaṇḍaka).

Vaṭākara [probably distorted by metathesis from Sk. vaṭārakā. Fr. vaṭa rope. On etym. of the latter see Walde, Lat. Wtb. s. v. volvo] a rope, cable J III.478 (nāvā sa--vaṭākarā).

Vaṭuma (nt.) [cp. Vedic vartman, fr. vṛt] a road, path D II.8; S IV.52 (chinna°); J III.412; Vism 123 (sa° & a°). Cp. ubbaṭuma & parivaṭuma.

Vaṭṭa1

Vaṭṭa1 (adj.--nt.) [pp. of vṛt, Sk. vṛtta in meaning of "round" as well as "happened, become" etc. The two meanings have become differentiated in Pāli: vaṭṭa is not found in meaning of "happened." All three Pāli meanings are specialized, just as the pres. vaṭṭati is specialized in meaning "behoves"] 1. round, circular; (nt.) circle PvA 185 (āyata+); KhA 50 (°nāli). See cpd. °anguli. -- 2. (fig.) "rolling on," the "round" of existences, cycle of transmigrations, saŋsāra, evolution (=involution) (as forward or ascending circle of existences, without implying a teleological idea, in contrast to vivaṭṭa "rolling back" or devolution, i. e. a new (descending) cycle of existence in a new aeon with inverted [vi--] motion, so to speak) S III.63; IV.53 (pariyādiṇṇa°), cp. M III.118; Th 1, 417 (sabba°: "all constant rolling on" trsln); SnA 351 (=upādāna); DhsA 238. -- There are 3 vaṭṭas, (te--bhūmaka vaṭṭa, see also tivaṭṭa) embracing existence in the stages of kamma--vaṭṭa, kilesa° and vipāka°, or circle of deed, sin & result (found only in Commentarial literature): KhA 189; SnA 510 (tebhūmaka°); DhA I.289 (kilesa°); IV.69 (tebhūmaka°). See also Māra; and °dukkha, °vivaṭṭa below. -- 3. "what has been proffered," expenditure, alms (as t. t.) J VI.333 (dāna° alms--gift); DhA II.29 (pāka° cooked food as alms); VvA 222 (id.); Mhvs 32, 61 (alms--pension); 34, 64 (salāka--vaṭṭabhatta). -- Cp. vi°.
--anguli a rounded (i. e. well--formed) finger; adj. having round fingers Vv 6413 (=anupubbato v., i. e. regularly formed, VvA 280); J V.207, 215. --angulika same as last J V.204. --ânugata accompanied by (or affected with) saŋsāra J I.91 (dhana). --ûpaccheda destruction of the cycle of rebirths A II.34=It 88; A III.35; Vism 293. --kathā discussion about saŋsāra Vism 525; DA I.126; VbhA 133. --kāra a worker in brass. The meaning of vaṭṭa in this connection is not clear; the same vaṭṭa occurs in °loha ("round" metal?). Kern, Toev. s. v. compares it with Sk. vardhra leather strap, taking vaṭṭa as a corruption of vaḍḍha, but the connection brass>leather seems far--fetched. It is only found at Miln 331. --dukkha the "ill" of transmigration (a Commentary expression) Vism 315; DhA IV.149; VvA 116. --paṭighātaka(ŋ) (vivaṭṭaŋ) (a devolution) destroying evolution, i. e. salvation from saŋsāra SnA 106. --bhaya fear of saŋsāra VbhA 256. --mūla the root of saŋsāra DhA III.278. --vivaṭṭa (1) evolving and devolving; going round and back again, i. e. all round (a formation after the manner of reduplicative cpds. like cuṇṇa--vicuṇṇa in intensive--iterative meaning), °vasena in direct and inverse succession, all round, completely J I.75. Cp. also vatta--paṭivatta. -- (2) saŋsāra in ascending and descending lines, evolution ("involution") and devolution, or one round of trans<-> migration and the other. It is dogmatically defined at Nett 113 as "vaṭṭaŋ saŋsāro vivaṭṭaŋ nibbānaŋ" (similarly, opposed to vaṭṭa at DA I.126) which is however not the general meaning, the vivaṭṭa not necessarily meaning a nibbāna stage. See SnA 106 (quoted above); VvA 68. We have so far not found any passage where it might be interpreted in the comprehensive sense as meaning "the total round of existences, " after the fashion of cpds. like bhavâbhava. --loha "round metal" (?), one of the 3 kittima--lohāni mentioned at VbhA 63 (kaŋsa°, vaṭṭa°, ārakūṭa); also at Miln 267 (with kāḷa°, tamba° & kaŋsa°, where in the trsln Rh. D. does not give a def. expln of the word).

Vaṭṭa2

Vaṭṭa2 ("rained"): see abhivaṭṭa and vaṭṭha (vuṭṭha); otherwise only at DhA II.265.

Vaṭṭaka (nt.) [fr. vṛt, or P. vaṭṭa] a cart, in haṭṭha° handcart Vin II.276.

Vaṭṭakā (f.) (& vaṭṭaka°) [cp. Sk. vartakā & Ved. vartikā] the quail M III.159 sq.; J I.172, 208 (vaṭṭaka--luddaka); III.312; DhA III.175 (loc. pl. vaṭṭakesu). -- The Vaṭṭaka--jātaka at J I.208 sq. (cp. J V.414).

Vaṭṭati [Vedic vṛt. The representative of vattati (=Sk. vartate) in specialized meaning. The regular meaning of *vartate

(with vaṭṭana), viz. "turning round," is attached to vaṭṭati only in later Pāli & sometimes doubtful. It is found also in the Caus. vaṭṭeti. The defn of vaṭṭ (literal meaning) at Dhtp 89 is "vaṭṭana," and at Dhtm 107 "āvattana"] 1. to turn round, to move on: doubtful in "kattha vaṭṭaŋ na vaṭṭati" S I.15; preferably with v. l. as vaḍḍhati. -- Caus. I. vaṭṭeti to turn or twist J I.338 (rajjuŋ); to cause to move or go on (in weaving; tasaraŋ v. to speed the shuttle) SnA 265, 266. Should we read vaḍḍheti? Cp. āvaṭṭeti. -- Caus. II. vaṭṭāpeti to cause to turn J I.422. -- 2. to be right or fit or proper, to behove; it ought to (with infin.); with instr. of person who ought to do this or that, e. g. sīlācāra--sampannena bhavituŋ vaṭṭati J I.188; kataññunā bhavituŋ v. J I.122. -- See e. g. J I.376; II.352, 406; Miln 9; Vism 184; DhA II.38, 90, 168; SnA 414 (vattuŋ to say); VvA 63, 69, 75; PvA 38 (dātuŋ). The noun to vaṭṭati is vatta (not vaṭṭa!).

Vaṭṭana (nt.) [fr. vṛt, vaṭṭati] turning round Dhtp 89 (in defn of vaṭṭati). Cp. āvaṭṭana.

Vaṭṭanā (f.) [fr. vṛt] in °valī is a line or chain of balls ("rounds," i. e. rings or spindles). Reading somewhat doubtful. It occurs at M I.80, 81 (seyyathā v. evaŋ me piṭṭhi--kaṇṭako unnat'âvanato hoti; Neumann trsls "wie eine Kugelkette wurde mein Rückgrat mit den hervor--und zurücktretenden Wirbeln") and at J V.69 (spelt "vaṭṭhanā--vali--sankāsā piṭṭhi te ninnat'unnatā," with C. expln "piṭṭhika--ṭṭhāne āvuṇitvā ṭhāpitā vaṭṭhanā--vali--sadisā"). The J trsln by Dutoit gives "einer Reihe von Spinnwirteln dein Rücken gleicht im Auf und Nieder"; the E. tsrln has "Thy back like spindles in a row, a long unequal curve doth show."

Vaṭṭani (f.) [cp. Vedic vartani circumference of a wheel, course] a ring, round, globe, ball Th 2, 395 (vaṭṭani--riva; expld at ThA 259 as "lākhāya guḷikā viya," trsln Sisters 154: "but a little ball").

Vaṭṭi (f.) [represents both Epic Sk. varti and vṛtti, differentiated derivations from vṛt, combining the meanings of "turning, rolling" and "encircling, round"] 1. a wick S II.86=III.126=IV.213; J I.243 (dīpa°); DhA 393; ThA 72 (Ap. V.45: nom. pl. vaṭṭīni); Mhvs 32, 37; 34, 35. -- 2. enclosure, lining, film, skin Vism 258 (anta° entrails), 262 (udara°); J I.260 (anta°, so read for °vaddhi). -- 3. edge, rim, brim, cireumference Vin II.120 (aggala° of the door), 148 (id.); S III.141 (patta° of a vase or bowl); IV.168 (id.); DhA II.124 (nemi°). Often as
mukha--vaṭṭi outer rim, border, lining, e. g. cakkavāḷa° J I.64, 72; DhA I.319; III.209; patt° J V.38; pāsāda° DhsA 107. -- 4. strip, fringe Vin II.266 (dussa°); J V.73 (camma°); Mhvs 11, 15. -- 5. a sheath, bag, pod J III.366 (tiṇa°); Mhvs 26, 17 (marica° red pepper pod); DhA IV.203 (reṇu°). -- 6. a lump, ball DhA III.117 (pubba°, of matter). -- 7. rolling forth or along, a gush (of water), pour J I.109 (or to vṛṣ?).

Vaṭṭikā (f.) [vaṭṭi+kā, cp. Class. Sk. vartikā] 1. a wick Mhvs 30, 94. -- 2. a brim Mhvs 18, 28. -- 3. a pod Mhvs 26, 16 (marica°).

Vaṭṭin (--°) (adj.) in muṇḍa° porter (?) is not clear. It is a dern fr. vaṭṭi in one or the other of its meanings. Found only at Vin II.137, where it is expld by Bdhgh as "veṭṭhin." It may belong to vaṭaŋsa or vaṭa (rope): cp. Dhtm 106 "veṭhana" for vaṭaŋsa.

Vaṭṭula (adj.) [fr. vṛt, cp. late Sk. vartula] circular Abhp 707.

Vaṭṭha [pp. of vassati, for the usual vuṭṭha] rained, in nava° newly rained upon DhA I.19 (bhūmi).

Vaṭhara (adj.) [cp. BSk. vaṭhara MVastu II.65. A root vaṭh is given at Dhtm 133 in meaning "thūlattane bhave" i. e. bulkiness] bulky, gross Abhp 701.

Vaḍḍha (nt.) [fr. vṛdh] wealth, riches J III.131 (vaḍḍhaŋ vaḍḍhataŋ, imper.). Or should we read vaṭṭa? <-> Vaḍḍha is used as Np. at KhA 119, perhaps in meaning "prosperous."

Vaḍḍhaka [fr. vaḍḍheti] 1. augmenting, increasing, i. e. looking after the welfare of somebody or something, one who superintends J I.2 (rāsi° the steward of an estate). -- 2. a maker of, in special sense (cīvara° robecutter, perhaps fr. vardh to

cut: see vaddheti) a tailor J I.220.

Vaḍḍhaki (& °ī) [cp. Epic & Class. Sk. vardhaki & vardhakin; perhaps from vardh to cut: see vaddheti] a carpenter, builder, architect, mason. On their craft and guilds see Fick, Sociale Gliederung 181 sq.; Mrs. Rh. D. Cambridge Hist. Ind. I.206. -- The word is specially characteristic of the Jātakas and other popular (later) literature J I.32, 201, 247; II.170; VI.332 sq., 432; Ap. 51; DhA I.269; IV.207; Vism 94; PvA 141; Mhbv 154. --iṭṭha° a stonemason Mhvs 35, 102; nagara° the city architect Miln 331, 345; brāhmaṇa° a brahmin carpenter J IV.207; mahā° chief carpenter, master builder Vism 463. In metaphor taṇhā the artificer lust DhA III.128.
 --gāma a carpenter village J II.18, 405; IV.159.

Vaḍḍhati [Vedic vardhati, vṛdh, cp. Av. vərədaiti to increase. To this root belongs P. uddha "high up" (=Gr. orqo/s straight). Defd at Dhtp 109 simply as "vaḍḍhane"] primary meaning "to increase" (trs. & intrs.); hence: to keep on, to prosper, to multiply, to grow S I.15 (read vaḍḍh° for vaṭṭ°); II.206 (vaṇṇena); IV.73, 250; A V.249 (paññāya); Sn 329 (paññā ca sutañ ca); J III.131 (porāṇaŋ vaḍḍhaŋ vaḍḍhataŋ, imper. med. 3rd sg.); V.66 (sadā so vaḍḍhate rājā sukka--pakkhe va candimā); Pv I.12 (dātā puññena v.); Pug 71; Miln 9; Mhvs 7, 68 (putta--dhītāhi vaḍḍhitvā having numerous sons & daughters); 22, 73 (ubho vaḍḍhiŋsu dārakā, grew up); SnA 319; PvA 94. -- ppr. vaḍḍhamāna (1) thriving KhA 119 (read as Vaḍḍh°, Np.); -- (2) increasing J I.199 (putta--dhītāhi); Mhvs 23, 34 (°chāyāyaŋ as the shadows increased). -- See also pari°. -- pp. vaḍḍha, vaddha, vuḍḍha, vuddha, buḍḍha. -- Caus. I. vaḍḍheti, in many shades of meaning, all based upon the notion of progressive motion. Thus to be translated in any of the foll. senses: to increase, to make move on (cp. vv. ll. vaṭṭeti), to bring on to, to further; to take an interest in, to indulge in, practise; to be busy with, cause to prosper; to arrange; to make for; and in a general sense "to make" (cp. derivation vaḍḍhaka "maker," i. e. tailor; vaḍḍhaki id., i. e. carpenter; vaḍḍhana, etc.). The latter development into "make" is late. -- 1. to increase, to raise Sn 275 (rajaŋ); DA I.115; Mhvs 29, 66 (mangalaŋ to raise the chant); PvA 168 (+brūheti). -- 2. to cultivate (vipassanaŋ insight) J I.117 (aor. °esi); PvA 14. -- 3. to rear, to bring up Mhvs 35, 103 (aor. vaḍḍhesi). -- 4. (with ref. to food) to get ready, arrange, serve in (loc.) J III.445 (pātiyā on the dish); IV.67 (karoṭiyaŋ), 391. -- 5. to exalt J I.338 (akulīne vaḍḍhessati). -- 6. to participate in, to practise, attend to, to serve (acc.) S II.109 (tanhaŋ); A II.54 (kaṭasiŋ to serve the cemetery, i. e. to die again and again: see refs. under kaṭasi); Vism 111 (kasiṇaŋ), 152. -- 7. to make move on, to set into motion (for vaṭṭeti?), in tasaraŋ v. SnA 265, 266. -- 8. to take up Mhvs 26, 10 (kuntaŋ). -- pp. vaḍḍhita. -- Caus. II. vaḍḍhāpeti: 1. to cause to be enlarged Mhvs 35, 119. <-> 2. to cause to be brought up or reared J I.455. -- 3. to have attended to Vin II.134 (massuŋ). -- 4. to cause to be made up (of food) J IV.68.

Vaḍḍhana (nt. & adj.) [fr. vaḍḍheti; see also vaddhana] 1. increasing, augmenting, fostering; increase, enlargement, prolongation M I.518 (hāyana° decrease & increase); J III.422 (kula°, spelling ddh); Mhvs 35, 73 (āyussa); DhsA 406; PvA 31; Miln 320 (bala° strengthincreasing); Dhtp 109; Sdhp 361. -- 2. indulgence in, attachment; serving, practising Sn 1084 (takka°); J I.146 (kaṭasi°, q. v. & cp. vaḍḍheti 6); Vism 111 (°âvaḍḍhana), 152, 320. Here belong the phrases raja° & loka°. -- 3. arrangement J VI.11 (paṭhavi--vaḍḍhanaka--kamma the act of attending to, i. e. smoothing the ground). -- 4. serving for, enhancing, favouring Pv III.36 (rati--nandi°). -- 5. potsherd [connected with vardh? See vaddheti] J III.226 (C. kaṭhalika; uncertain). -- 6. a kind of garment, as puṇṇa° (full of costliness? but perhaps not connected with vaḍḍh° at all) Mhvs 23, 33 & 37 (where C. expls: anagghāni evaŋnāmikāni vattha--yugāni). Cp. vaḍḍhamāna.

Vaḍḍhanaka (adj.) [fr. vaḍḍhana, cp. vaḍḍheti 4] serving, in f. °ikā a serving (of food), a dish (bhatta°) DhA 188 (so read for vaḍḍhinikā).

Vaḍḍhamāna (nt.) at Dpvs XI.33 is probably equivalent to vaḍḍhana (6) in special sense at Mhvs 23, 33, and designates a (pair of) special (ly costly) garment(s). One might think of meaning vaḍḍheti [BSk. vardhate] "to bid higher (at a sale)," as in Divy 403; AvŚ I.36, and explain as "that which causes higher bidding," i. e. very precious. The passage is doubtful. It may simply mean "costly" (belonging to nandiyāvaṭṭaŋ); or is it to be read as vaṭṭamāna?

Vaḍḍhamānaka (adj.) [ppr. of vaḍḍheti+ka] growing, increasing, getting bigger; only in phrase vaḍḍhamānaka--cchāyāya (loc.) with growing shade, as the shadows lengthened, when evening drew near DhA I.96, 416; II.79; Mhvs 19, 40.

Vaḍḍhi (f.) [fr. vṛdh, Vedic vṛddhi refreshment etc., which is differentiated in Pāli into vuddhi & vaḍḍhi] 1. increase, growth (cp. Cpd. 251 sq.) S IV.250 (ariya°); J II.426 (=phāti); Miln 109 (guṇa°); DhsA 327; DhA III.335 (avaḍḍhi=parihāni). -- 2. welfare, good fortune, happiness J V.101; VI.330. -- 3. (as t. t.) profit, interest (on money, esp. loans) Th 2, 444 (=iṇa--vaḍḍhi ThA 271); DA I.212, 270; VbhA 256 (in simile); SnA 179 (°gahaṇa).

Vaḍḍhika (adj.) [fr. vaḍḍhi] leading to increase, augmenting, prosperous Miln 351 (ekanta°, equal to aparihāniya).

Vaḍḍhita [pp. of vaḍḍheti] 1. increased, augmented; raised, enlarged; big Th 1, 72 (su--su°); DA I.115; DhsA 188, 364; J V.340 (°kāya). -- 2. grown up DhA I.126. <-> 3. brought up, reared J I.455. -- 4. served, indulged, supplied: see kaṭasi° (S II.178 e. g.).

Vaṇa (nt. & m.) [cp. Vedic vraṇa; Serbian rana; Obulg. vare̅, both "wound"] a wound, sore Vin I.205 (m.), 218 (vaṇo rūḷho); III.36 (m; angajāte), 117 (angajāte); S IV.177 (vaṇaŋ ālimpeti); A V.347 sq., 350 sq.; 359; Nd2 540; PugA 212 (purāṇa--vaṇa--sadisa--citto); DhA II.165 (°ŋ bandhati to bandage); VvA 77; PvA 80; Sdhp 395. On vaṇa in similes see J.P.T.S. 1907, 132.
--ālepana putting ointment on a sore SnA 58 (in sim.). --coḷaka a rag for dressing a wound Vism 342; VbhA 361. --paṭikamma restoration or healing of a wound DhA II.164. --paṭicchādana dressing of a wound DhA I.375. --paṭṭa id., bandage SnA 100. --bandhana id. Vin I.205. --mukha the opening of a sore A IV.386 (nava °āni); VvA 77 (id.).

Vaṇi (f.) [fr. van to desire] wish, request Ud 53; J IV.404 (=yācana C.); cp. J.P.T.S. 1891, 18 See vana2 & cp. vaṇeti.

Vaṇijjā (f.) [Vedic vaṇijyā, fr. vaṇij° (vaṇik) merchant, cp. vāṇija & vaṇibbaka] trade, trading M II.198; Sn 404 (payojaye dhammikaŋ so vaṇijjaŋ); A II.81 sq.; Pv I.56 (no trade among the Petas); J I.169; PvA 47 (tela°); Sdhp 332, 390. -- Five trades must not be carried on by lay followers of the Buddha, viz. sattha° trade in swords, satta° in living beings, maŋsa° in meat, majja° in intoxicants, visa° in poisons A III.208, quoted at DA I.235 and SnA 379.

Vaṇita [pp. of *vaṇeti, Denom. fr. vaṇa] wounded, bruised Pv II.24; J I.150; Sdhp 395.

Vaṇippattha [vaṇik+patha, in meaning patha 2] trading, trade Vin I.229=D II.87=Ud 88 (with ref. to Pāṭaliputta).

Vaṇibbaka [vaṇibba+ka. The form *vaṇibba, according to Geiger, P.Gr. § 461, distorted fr. vaṇiya, thus "travelling merchant, wayfarer." Spelling wavers between vaṇibb° & vanibb°. The BSk. form is vanīpaka, e. g. at AvŚ I.248; II.37; Divy 83; occurring also as vaṇīyaka at Divy 83] a wayfarer, beggar, pauper Sn 100 (ṇ); J IV.403, 406 (n); V.172 (=bhojaputta C.; n); VI.232 (n); DA I.298 (ṇ); PvA 78 (n), 112 (n); VvA 5 (n). Often combd with similar terms in phrase kapaṇ' addhika [iddhika] vaṇibbaka--yācakā indigents, tramps, wayfarers & beggars, e. g. D I.137 (ṇ); Miln 204 (ṇ); DhA I.105 (ṇ). Other spurious forms are vaṇidīpaka PvA 120; vanīpaka Cp. I.49.

Vaṇibbin (adj.--n.) [fr. *vaṇibba] begging, a beggar, tramp J III.312; IV.410 (=yācanto C.). Spelling at both places n. See also vanin.

Vaṇīyati see vanīyati.

Vaṇeti [Caus. of van (see etym. under vana2), cp. vaṇi (vani). It may be derived directly fr. vṛ, vṛṇāti=P. vuṇāti, as shown by vaṇimhase. A Denom. fr. vani is vanīyati] to wish, desire, ask, beg J V.27 (spelt vaṇṇeti; C. expls as vāreti icchati); pres. med. 1st pl. vaṇimhase (=Sk. vṛṇīmahe) J II.137 (=icchāma C.). As vanayati at KhA 111 (vanayatī ti vanaŋ).

Vaṇṭa (nt.) [Epic Sk. vṛnta] a stalk S III.155=D I.73 (°chinna with its stalk cut); J I.70; Ap 62; Vism 356 (in comparison); SnA 296; VbhA 60; DhA II.42; IV.112; VvA 44. avaṇṭa (of thana, the breast of a woman) not on a stalk (i. e. well--formed, plump) J V.155. So to be trsld here, although vaṇṭa as medical term is given in BR with meaning "nipple." -- See also tālavaṇṭa

Vaṇṭaka (adj:) (--°) [vaṇṭa+ka] having a stalk; a° not fastened on stalks J V.203.

Vaṇṭati [dial. Sk. vaṇṭ] to partition, share; is given as root vaṇṭ at Dhtp 92, 561 and Dhtm 787 in meaning "vibhājana." -- Another root vaṇṭ is found at Dhtm 108 with unmeaning expln "vaṇṭ'atthe."

Vaṇṭika (adj.) (--°) [vaṇṭa+ika] having a stalk; only in phrase ekato° & ubhato° having a stalk on one or on both sides (of a wreath) Vin II.10; III.180; DhA I.419.

Vaṇṇa [cp. Vedic varṇa, of vṛ: see vuṇāti. Customary definition as "vaṇṇane" at Dhtp 572] appearance etc. (lit. "cover, coating"). There is a considerable fluctuation of meaning, especially between meanings 2, 3, 4. One may group as follows. -- 1. colour Sn 447 (meda°); S V.216 (chavi° of the skin); A III.324 (sankha°); Th 1, 13 (nīl'abbha°); Vv 4510 (danta°=ivory white); Pv IV.39; DhA II.3 (aruṇa°); SnA 319 (chavi°); VvA 2 (vicitta°); PvA 215. Six colours are usually enumd as vaṇṇā, viz. nīla pīta lohitaka odāta mañjeṭṭha pabhassara Ps I.126; cp. the 6 colours under rūpa at Dhs 617 (where kāḷaka for pabbassara); J I.12 (chabbaṇṇa--buddha--rasmiyo). Groups of five see under pañca 3 (cp. J I.222). --dubbaṇṇa of bad colour, ugly S I.94; A V.61; Ud 76; Sn 426; It 99; Pug 33; VvA 9; PvA 32, 68. Opp. suvaṇṇa of beautiful colour, lovely A V.61; It 99. Also as term for "silver." -- As t. t. in descriptions or analyses (perhaps better in meaning "appearance") in abl. vaṇṇato by colour, with saṇṭhānato and others: Vism 184 ("kāḷa vā odāta vā manguracchavi vā"), 243=VbhA 225; Nett 27. -- 2. appearance S I.115 (kassaka--vaṇṇaŋ abhinimminitvā); J I.84 (id. with māṇavaka°); Pv II.110 (=chavi--vaṇṇa PvA 71); III.32 (kanakassa sannibha); VvA 16; cp. °dhātu. -- 3. lustre, splendour (cp. next meaning) D III.143 (suvaṇṇa°, or=1); Pv II.962 (na koci devo vaṇṇena sambuddhaŋ atirocati); III.91 (suriya°); Vv 291 (=sarīr' obhāsa VvA 122); PvA 10 (suvaṇṇa°), 44. -- 4. beauty (cp. vaṇṇavant) D II.220 (abhikkanta°); M I.142 (id.); D III.68 (āyu+); Pv II.910 (=rūpa--sampatti PvA 117). Sometimes combd with other ideals, as (in set of 5): āyu, sukha, yasa, sagga A III.47; or āyu, yasa, sukha, ādhipacca J IV.275, or (4): āyu, sukha, bala A III.63. -- 5. expression, look, specified as mukha°, e. g. S III.2, 235; IV.275 sq.; A V.342; Pv III.91; PvA 122. <-> 6. colour of skin, appearance of body, complexion M II.32 (parama), 84 (seṭṭha); A III.33 (dibba); IV.396 (id.); Sn 610 (doubtful, more likely because of its combn with sara to below 8!), 686 (anoma°); Vism 422 (evaŋ°=odato vā sāmo vā). Cp. °pokkharatā. <-> In special sense applied as distinguishing mark of race or species, thus also constituting a mark of class (caste) distinction & translatable as "(social) grade, rank, caste" (see on term Dial. I.27, 99 sq.; cp. Vedic ārya varṇa and dāsa varṇa RV II.12, 9; III.34, 9: see Zimmer, Altind. Leben 113 and in greater detail Macdonell & Keith, Vedic Index II.247 sq.). The customary enumn is of 4 such grades, viz. khattiyā brāhmaṇā vessā suddā Vin II.239; A IV.202; M II.128, but cp. Dial. I.99 sq. -- See also Vin IV.243 (here applied as general term of "grade" to the alms--bowls: tayo pattassa vaṇṇā, viz. ukkaṭṭha, majjhima, omaka; cp. below 7); D I.13, 91; J VI.334; Miln 225 (khattiya°, brāhmaṇa°). -- 7. kind, sort Miln 128 (nānā°), cp. Vin IV.243, as mentioned under 6. -- 8. timbre (i. e. appearance) of voice, contrasted to sara intonation, accent; may occasionally be taken as "vowel." See A I.229 (+sara); IV.307 (id.); Sn 610 (id., but may mean "colour of skin": see 6), 1132 (giraŋ vaṇṇ'upasaŋhitaŋ, better than meaning "comment"); Miln 340 (+sara). <-> 9. constitution, likeness, property; adj. (--°) "like": aggi° like fire Pv III.66 (=aggi--sadisa PvA 203). -- 10. ("good impression") praise DhA I.115 (magga°); usually combd and contrasted with avaṇṇa blame, e. g. D I.1, 117, 174; A I.89; II.3; III.264; IV.179, 345; DA I.37. -- 11. reason ("outward appearance") S I.206 (=kāraṇa K.S. I.320); Vv 846 (=kāraṇa VvA 336); Pv IV.16 (id. PvA 220); IV.148.
--āroha (large) extent of beauty Sn 420. --kasiṇa the colour circle in the practice of meditation VbhA 251. --kāraka (avaṇṇe) one who makes something (unsightly) appear beautiful J V.270. --da giving colour, i. e. beauty Sn 297. --dada giving beauty A II.64. --dasaka the ten (years) of complexion or beauty (the 3rd decade in the life of man) Vism 619; J IV.497. --dāsī "slave of beauty," courtezan, prostitute J I.156 sq., 385; II.367, 380; III.463; VI.300; DhA I.395; IV.88. --dhātu composition or condition of appearance, specific form, material form, natural beauty S I.131; Pv I.31; PvA 137 (=chavivaṇṇa); DhsA 15. --patha see vaṇṇu°. --pokkharatā beauty of complexion D I.114, 115; A I.38; II.203; Pug 66; VbhA 486 (defd); DhA III.389; PvA 46. --bhū place of praise J I.84 (for °bhūmi: see bhū2). --bhūta being of a (natural) species PvA 97. --vādin saying praise, praising D I.179, 206; A II.27; V.164 sq.; Vin II.197. --sampanna endowed with beauty A I.244 sq., 288; II.250 sq.

Vaṇṇaka (nt.) [fr. vaṇṇa] paint, rouge D II.142; Th 1,960; Dpvs VI.70.

Vaṇṇatā (f.) [abstr. fr. vaṇṇa] having colour, complexion A I.246 (dubbaṇṇatā bad c.); VvA 9.

Vaṇṇanā (f.) [fr. vaṇṇeti] 1. explanation, commentary, exposition KhA 11, 145, 227; SnA 65 (pada°); PvA 2. --pāḷi° explanation of the text (as regards meaning of words), purely textual analysis (opp. vinicchayakathā) VbhA 291. -- 2. praise DhA II.100 (vana°).

Vaṇṇanīya (adj.) [grd. formation fr. vaṇṇeti] to be described; a° indescribable J V.282.

Vaṇṇavant (adj.) [fr. vaṇṇa] beautiful A IV.240 (cātummahārājikā devā dīgh'āyukā vaṇṇavanto; v. l. °vantā); Pug 34; Pv III.212 (=rūpasampanna PvA 184); DhA I.383.

Vaṇṇita [pp. of vaṇṇeti] 1. explained, commented on SnA 368. -- 2. praised, extolled Pug 69; J I.9; Miln 278 (+thuta & pasattha); PvA 116 (=pasaŋsita), 241; VvA 156 (=pasaŋsita).

Vaṇṇin (--°) (adj.) [fr. vaṇṇa] 1. having colour Th 1, 1190 (accharā nānattavaṇṇiyo "in divers hues"). -- 2. belonging to a caste, in cātu° (suddhi) (purity of) the fourfold castes M II.132. -- 3. having beauty Sn 551 (uttama°). -- 4. having the appearance of A II.106= Pug 44 (āma°, pakka°); J V.322 (vijju°).

Vaṇṇiya (nt.) [fr. vaṇṇeti] colouring; having or giving colour, complexion M I.446 (in phrase assaŋ assa--damako vaṇṇiyañ ca valiyañ ca anuppavecchati, trsld by Neumann as "lässt der Rossebändiger noch die letzte Strählung und Striegelung angedeihen"; still doubtful); A III.54 (dubbaṇṇiyaŋ bad complexion); It 76 (dub° evil colour).

Vaṇṇu (f.) [cp. late Sk. varṇu, N. of a river (--district)] is given at Abhp 663 in meaning of "sand." Occurs only in cpd. vaṇṇupatha a sandy place, quicksand, swamp J I.109; Vv 843 (=vālu--kantāra VvA 334); Pv IV.32 (=petena nimmitaŋ mudu--bhūmi--magga PvA 250, so read for vaṇṇapatha); shortened to vaṇṇu at Vv 8411 (where MSS vaṇṇa).

Vaṇṇeti [Denom. fr. vaṇṇa] 1. to describe, explain, comment on J I.2, 222; KhA 168; SnA 23, 160, 368. <-> 2. to praise, applaud, extol J I.59, 84; PvA 131 (+pasaŋsati). -- pp. vaṇṇita.

Vata1

Vata1 (indecl.) [Vedic bata, post--Vedic vata] part of exclamation: surely, certainly, indeed, alas! Vin III.39 (puris'usabho vat'âyaŋ "for sure he is a human bull"); Th 2, 316 (abbhutaŋ vata vācaŋ bhāsasi); Sn 178, 191, 358; Vv 4713; Pv I.85; J IV.355; PvA 13, 61, 75, 121. Often combd with other emphatic particles, like aho vata Pv II.945 (=sādhu vata PvA 131); lābhā vata no it is surely a gain that Sn 31; DhA II.95; vata bho J I.81.

Vata2

Vata2 (m. & nt.) [cp. Vedic vrata vow. fr. vṛt, meaning later "milk" (see Macdonell & Keith, Vedic Index II.341)] 1. a religious duty, observance, rite, practice, custom S I.143, 201; IV.180; A IV.461 (sīla, vata, tapas, brahmacariya); V.18; Sn 792, 898; Vv 8424; J III.75; VvA 9; PvA 60. --subbata of good practice Vv 346. Cp. patibbata, sīlabbata. -- 2. manner of (behaving like) a certain animal (as a practice of ascetics), e. g. aja° like a goat J IV.318; go° like a cow M I.387; J IV.318; vagguli° bat practice J I.493; III.235; IV.299; hatthi° elephant behaviour Nd1 92 (here as vatta; see under vatta1).
--pada an item of good practice, virtue (otherwise called guṇa at Miln 90) J I.202 (where 7 are enumd, viz. devotion to one's mother & father, reverence towards elder people, speaking the truth, gentle speech, open speech, unselfishness); Miln 90 (where 8 are given in detail, differing from the above). See also vatta1 2. where other sets of 7 & 8 are quoted. --samādāna taking up a (good) practice, observance of a vow J I.157.

Vatavant (adj.) [vata2+vant] observant of religious duties, devout Sn 624 (=dhuta--vatena samannāgata SnA 467); Dh 400 (with same expln at DhA IV.165 as as SnA 467).

Vati1

Vati1 (f.) [later Sk. vṛti, fr. vṛ] a fence J I.153; III.272; V.472; Vism 186 (vatī, v. l. vati); SnA 98 (v. l. for gutti), 148 (v. l. for °vatikā).

Vati2

Vati2 (f.) [fr. vṛ, cp. Sk. vṛti] a choice, boon DhA I.190 (pubbe Sāmā nāma vatiyā pana kāritattā Sāmāvatī nāma jātā).

Vatika (adj.) (--°) [vata2+ika] having the habit (of), acting like M I.387 (kukkura°).

Vatikā (f.) [fr. vati1] a fence SnA 148 (kaṇṭaka° & rukkha°).

Vatta1

Vatta1 (nt.) [orig. pp. of vattati] 1. that which is done, which goes on or is customary, i. e. duty, service, custom, function Vin II.31; Sn 294, 393 (gahaṭṭha°); Vism 188 (cetiy'angaṇa° etc.); DhA I.92 (ācariya°); VbhA 354 (gata--paccāgata°); VvA 47 (gāma°). -- 2. (for vata2) observance, vow, virtue D III.9 (the 7 vattapadāni, diff. from those enumd under vata--pada); Nd1 66 (sīlañ ca vattañ ca), 92 (hatthi° etc.: see vata2 2), 104 (°suddhi), 106 (id.), 188 (giving 8 dhutangas as vattas).
--paṭivatta all kinds of practices or duties J I.67; II.103; III.339; IV.298; Miln 416 (sucarita°); DhA I.13 sq.; II.277; IV.28. --bbata the usual custom DhA IV.44; C on S I.36 § 2 and on S II.18 § 4 sq. --sampanna one who keeps all observances VbhA 297 (where the foll. vattāni are enumd: 82 khuddaka--vattāni. 14 mahā°, cetiyangaṇa°, bodhiyangaṇa°, pānīyamāḷa°, uposathāgāra°, āgantuka°, gamika°).

Vatta2

Vatta2 (nt.) [cp. Sk. vaktra & P. vattar] the mouth (lit. "speaker") Pgdp 55 (sūci--vatto mah'odaro peto).

Vatta3

Vatta3 [vyatta, Sk. vyātta, of vi+ā+dā] opened wide Vin III.37; J V.268 (vatte mukhe).

Vatta4

Vatta4 at J V.443 is corrupt for vaṇṭha cripple.

Vattaka (adj.) [fr. vatta1] doing, exercising, influencing; in vasa° having power, neg. avasa° having no free will, involuntary PvA 64.

Vattati [Vedic vartate; vṛt. A differentiated P. form is vaṭṭati. -- Cp. Av. varət to turn, Sk. vartana turning, vartulā=Lat. vertellum=E. whorl (Ger. wirtel) & vertil; Gr. r(ata/nh; Goth. waírpan=Ger. werden (to become, E. "turn"); Goth. --waírps=E. --wards; Obulg. vrěteno spindle; and many others (e. g. Lat. vertex, vortex), q. v. Walde, Lat. Wtb. s. v. verto] to move, go on, proceed; to happen, take place, to be; to be in existence; to fare, to do Sn p. 13 (parivesanā vattati distribution of food was in progress); Sn 654 (kammanā vattati loko keeps up, goes on); Pv II.944 (vatteyya); Miln 338 (na ciraŋ vattate bhavo). -- grd. vattabba to be proceeded, or simply "to be" Vin II.8 (so read for vatth°): nissāya te v. "thou must remain under the superintendence of others" (Vin. Texts, II.344). -- Often equal to atthi or (pl.) santi, i. e. is (are), e. g. J VI.504; SnA 100 (bāḷhā vedanā vattanti); PvA 40. -- ppr. med. vattamāna see sep. -- pp. vatta. -- Caus. vatteti to make go on, to keep up, practise, pursue Sn 404 (etaŋ vattayaŋ pursuing this); freq. in phrases vasaŋ vatteti to exercise power, e. g. PvA 89; and cakkaŋ vatteti to wield royal power, to govern (cp. expression cakkavattin & see pavatteti) Sn 554, 684 (vattessati), 693 (dhamma--cakkaŋ); J III.412. -- grd. vattitabba to be practised Vin II.32. -- pp. vattita.

Vattana (nt.) [fr. vattati] moving on, upkeep, existence, continuance Sn 698 (cakka° continuance of royal power); Mhvs 3, 38.

(f.) [cp. Sk. vartanī, fr. vṛt] a track, a road J I.196, 395, 429; III.200. --kaṇha° leaving a black trail, Ep. of the fire J III.140.

Vattamāna (adj.--nt.) [ppr. med. of vattati] being in existence, going on, happening at the time; nt. process, progress, (as °--) in progress SnA 4 (°uppanna); PvA 55. --°vacana the present tense SnA 16, 23.

Vattamānaka (adj.) [fr. last] going on, being, existing; °bhave in the present existence or period Miln 291.

Vattar [n. ag. of vatti, vac] one who speaks, a sayer, speaker M I.470; S I.63; II.182; VI.94, 198; D I.139; A IV.32; V.79 sq., 226 sq.; Th 1, 334 (read ariya--vattā for ° vatā); J I.134; SnA 272; PvA 15.

Vatti [Vedic vakti, vac] to speak, say, call; pres. not found (for which vadati); fut. 1st sg. vakkhāmi J I.346; 3rd vakkhati S I.142; J I.356; II.40; VI.352; VbhA 51; 1st pl. vakkhāma S IV.72; M III.207; Vism 170, 446; 3rd vakkhanti Vin II.1; pte. fut. vakkhamāna PvA 18. -- aor. 1st sg. avacaŋ J III.280; DhA III.194, & avocaŋ Th 2, 124; Vv 797; S I.10; DhA III.285; 2nd avaca Th 2, 415, avoca Dh 133, & avacāsi Vv 357; 539; 3rd avaca J I.294; Pv II.319; PvA 65 (mā a.); avoca Th 2, 494; S I.150; Sn p. 78; J II.160; PvA 6, 31, 49, & avacāsi J VI.525; 1st pl. avacumha & avocumha M II.91; III.15; 2nd avacuttha Vin I.75 (mā a.); II.297; J II.48; DhA I.73; IV.228, & avocuttha J I.176; Miln 9; 3rd pl. avacuŋ J V.260, & avocuŋ M II.147. -- inf. vattuŋ Sn 431; J VI.351; Vism 522=VbhA 130 (vattukāma); SnA 414; DA I.109; DhA I.329; II.5. -- ger. vatvā SnA 398; PvA 68, 73, & vatvāna Sn p. 78. <-> grd. vattabba Miln 276 (kiŋ vattabbaŋ what is there to be said about it? i. e. it goes without saying); SnA 123, 174, 178; PvA 12, 27, 92. -- ppr. med. vuccamāna Vin I.60; III.221; PvA 13. -- Pass. vuccati D I.168, 245; Dh 63; Mhvs 9, 9; 34, 81 (vuccate, v. l. uccate); J I.129 (vuccare, 3rd pl.); PvA 24, 34, 63, 76; -- pp. vutta (q. v.). -- Caus. vāceti to make speak, i. e. to read out; to cause to read; also to teach, to instruct Sn 1018, 1020; J I.452 (read); PvA 97. -- pp. vācita (q. v.). <-> Desid. vavakkhati (see Geiger, P.Gr. § 184=Sk. vivakṣati) to wish to call D II.256.

Nd1 89 (having the habit of horses, elephants etc.).

Vattita (nt.) [fr. vatteti] that which goes on, round (of existence), revolution Miln 226.

Vattin (adj.) (--°) [fr. vṛt] engaged in, having power over, making, doing; only in cpds. cakka° & vasa° (q. v.).

Vattha1

Vattha1 (nt.) [Vedic vastra, fr. vas, vaste to clothe; Idg. *u̯es, enlargement of *eu (: Lat. ex--uo); cp. Lat. vestis "vest(--ment)," Gr. e(/nnumi to clothe, ei(_ma dress; Goth. wasjan to clothe; wasti dress] 1. cloth; clothing, garment, raiment; also collectively: clothes; M I.36 sq.; A I.132, 209, 286; II.85, 241; III.27 (odātaŋ), 50 (kāsikaŋ), 386 (kāsāyaŋ); IV.60, 186, 210; V.61 sq. (ubhatobhāga--vimaṭṭhaŋ=M II.13, reading vimaddha; with the expression cp. ubhato--bhāga--vimutta); Sn 295, 304; KhA 237 (°ŋ pariyodāyati, simile); PvA 43, 50, 70; Sdhp 217. --alla° fresh, clean clothes DhA IV.220; ahata° new clothes J I.50; Dāvs II.39; dibba° heavenly, i. e. exquisite dresses PvA 23, 46, 53. -- pl. vatthāni garments, clothes Sn 64, 287, 924; Pug 57 (kāsāyāni); DhA I.219 (their uses, from a new dress down to a bit of rag). -- 2. hangings, tapestry J IV.304. -- On vattha in similes see J.P.T.S. 1907, 132.
--guyha "that which is concealed by a cloth," i. e. the pudendum D I.106; Sn 1022; DA I.275 (=angajātaŋ; Bhagavato ti vāraṇass'eva kosohitaŋ vatthaguyhaŋ suvaṇṇavaṇṇaŋ paduma--gabbha--samānaŋ). --yuga a pair of garments J IV.172; Dāvs I.34. --lakkhaṇa fortune telling from clothes SnA 362. --sannidhi storing up of clothes D I.6; Nd1 372; DA I.82. --sutta the Suttanta on clothes (i. e. with the parable of the clothes: vatth'upama--sutta) M I.36 sq., quoted at Vism 377 and SnA 119.

Vattha2

Vattha2 as pp. of vasati1 occurs only in cpd. nivattha. The two passages in PvA where vattha is printed as pp. (vatthāni vattha) are to be read as vattha--nivattha (PvA 46, 62).

Vatthabba at Vin II.8 is to be spelt vattabba (see vattati).

Vatthi (m. & f.) [Vedic vasti in meaning 1; the other meanings later] 1. the bladder Vin III.117; J I.146; Sn 195; Vism 144=DhsA 117; Vism 264, 345 (mutta°), 362; DA I.161; VbhA 248. -- 2. the pudendum: see °kosa. -- 3. a clyster (--bag): see °kamma.
--kamma(ŋ karoti) to use a clyster Vin I.216. --kosa a membranous sheath enveloping the sexual organ of a male DA I.275 (°kosena paṭicchanna vatthaguyha: so read for °kesena); VvA 252 (°mukha orifice of the pudendum of an elephant).

Vatthu1

Vatthu1 (nt.) [Class. Sk. vastu, fr. vas1] lit. "ground," hence 1. (lit.) object, real thing, property, thing, substance (cp. vatthu2!) A II.209 (khetta°, where khetta in lit. sense, cp. No. 2). Here belongs the defn of kāma as twofold: vatthu--kāma and kilesa--kāma, or desire for realities, objective kāma, and desire as property of stained character, i. e. subjective kāma, e. g. Nd1 1; SnA 99, 112; DhsA 62. -- On vatthụ as general philos. term cp. Dhs. trsln 2§§ 455, 679, 1229, also introd. p. 86; Cpd. 15, 31, 1741. -- 2. (appld meaning) object, item Vin I.121 (antima--vatthuŋ ajjhāpannaka guilty of an extreme offence?); V.138 (the 10 āghāta--vatthūni, as at Vbh 86); D III.252 (seven niddesa°), 255 (eight kusīta°), 258 (eight dāna°); S II.41, 56 sq.; Vbh 71 (cakkhu° etc.), 306 sq., 353; Nett 114 (ten); SnA 172; DhA IV.2 (akkosa°); PvA 8, 20 (dāna°), 26 (left out in id. p. KhA 209), 29, 65 (alabbhaneyya°), 96 (id.), 119, 121 (iṭṭha°), 177, 220. Cp. °bhūta. -- 3. occasion for, reason, ground A II.158 (+khetta [in fig. sense!], āyatana & adhikaraṇa); IV.334; D I.13 sq.
(aṭṭhādasahi vatthūhi etc.); J II.5 (avatthumhi chandaŋ mâkari do not set your heart on what is unreasonable); vatthunā (instr.) because PvA 118; vatthuto (abl.) on account of PvA 241. <-> 4. basis, foundation, seat, (objective) substratum, substance, element J I.146 (kāyo paridevānaŋ v.); VbhA 404 (+ārammaṇa). See most of the cpds. -- 5. subjectmatter, subject, story, account SnA 4; DhA II.66; PvA 77, 92, 263, 269. Cp. °gāthā & titles like Petavatthu, Vimānavatthu.
--kata made a foundation or basis of, practised thoroughly J II.61; V.14 and passim (+bhāvita etc.). In phrase tālâvatthukata (=tāla avatthu kata) vatthu means foundation, basis, ground to feed and live on, thus "a palm deprived of its foundation": see refs. under tāla. --gāthā the stanzas of the story, the introductory (explanatory, essential to its understanding) stanzas, something like "prologue" SnA 483, 575 (preceding Sn 699 & 976). --dasaka tenfold substance or material basis VbhA 22. --bhūta being an object, i. e. subject to J V.210. --rūpa substance or substratum of matter, material form Vism 561, 564; VbhA 22, 172. --visadakiriyā clearing of the foundation or fundamentals, purification of the elements VbhA 283=DhsA 76 (°kiriyatā; trsln Expos. 101 "cleansing of things or substance"); Vism 128; VbhA 276.

Vatthu2

Vatthu2 [Vedic vāstu; fr. vas] site, ground, field, plot Vin III.50 (ārāma° & vihāra°), 90 (id.); Sn 209, 473 (sakhetta°, cp. vatthu1 4), 769 (khetta+), 858 (id.); Th 1, 957 (khetta+vatthu, cp. Brethren p. 3371 & Vin. Texts III.389 sq.); Miln 279 (khetta° a plot of arable land); DA I.78 (contrasted with khetta, see khetta 1 and cp. vatthu1 1); PvA 88 (gehassa the back yard of the house); haunted by fairies (pariganṇhanti) D II.87.
--kamma "act concerning sites," i. e. preparing the ground for building D I.12 (trsln: fixing on lucky sites for dwellings), cp. DA I.98: akaṭa--vatthumhi gehapatiṭṭhāpanaŋ. --devatā the gods protecting the grounds, field--gods, house--gods Pv I.41 (=ghara--vatthuŋ adhivatthā devatā PvA 17). --parikiraṇa offerings over the site of a house ("consecrating sites" trsln) D I.12 (cp. DA I.98=balikamma--karaṇaŋ). --vijjā the science of (building--) sites, the art of determining a suitable (i. e. lucky) site for a house D I.9 (see expln at DA I.93); S III.239; Nd1 372; Vism 269 (in comparison); KhA 237. See also Dial II.92 & Fick, Sociale Gliederung 152.

Vatthuka (adj.) (--°) [fr. vatthu1] 1. having a site or foundation or ground, in ucca° (high) and nīca° (low) Vin II.117, 120; Mhvs 33, 87. -- 2. having its ground in, founded on, being of such & such a nature or composition S IV.67 (vācā°); Ps I.130 (micchādiṭṭhi°, correct in Index J.P.T.S. 1908!); Vbh 319 (uppanna°; +ārammaṇa), 392 (micchādiṭṭhi°); VbhA 403

(uppanna° etc.).

Vada (adj.) (--°) [fr. vad] speaking, in cpd. vaggu° speaking pleasantly Sn 955 (cp. Nd1 446; SnA 571=sundaravada); suddhiŋ° of clean speech Sn 910.

Vadaññu (adj.) [cp. Sk. vadāniya, which also in P. avadāniya] lit. "(easily) spoken to," addressable, i. e. liberal, bountiful, kind S I.43; A II.59, 61 sq.; IV.271 sq., 285, 289, 322; Sn 487; Pv IV.133, 342, 1011, 154; VvA 281.

Vadaññutā (f.) [abstr. fr. vadaññu] bounty, kindness, liberality; neg. a° stinginess A V.146, 148 sq.; Vbh 371.

Ved. vadati; Dhtp 134 vada=vacana] to speak, say, tell A IV.79; Sn 1037, 1077 sq.; Pug 42; PvA 13, 16, 39; Pot. 1st sg. vade (so read for vado?) M I.258; 3rd sg. vadeyya Pv I.33; aor. 3rd pl. vadiŋsu PvA 4. -- Cp. abhi°, upa°, pa°, vi°. -- Another form (not Caus.: see Geiger, P.Gr. § 1392) is vadeti D I.36; Vin II.1; Sn 825; Sn p. 140 (kiŋ vadetha); J I.294; imper. vadehi PvA 62; Pot. med. 1st pl. vademase D III.197; fut. vadessati Sn 351; aor. vadesi DhA III.174. -- A specific Pāli formation is a Caus. vādiyati in act. and med. sense (all forms only in Gāthā style), e. g. indic. vādiyati Sn 824=892, 832; expld as vadati SnA 541, 542, or katheti bhaṇati etc. (the typical Niddesa expln of vadati: see Nd2 555) Nd1 161. In contracted (& shortened) form Pot. 2nd sg. vajjesi (*vādiyesi) you might tell, i. e. please tell Pv II.116 (=vadeyyāsi PvA 149); III.67 (same expln p. 203). The other Pot. forms from the same base are the foll.: 1st sg. vajjaŋ Th 2, 308; 2nd sg. vajjāsi Th 2, 307; J III.272; VI.19; and vajja Th 2, 323; 3rd sg. vajjā Sn 971 (cp. Nd1 498); J VI.526 (=vadeyya C.); 3rd pl. vajjuŋ Sn 859 (=vadeyyuŋ katheyyuŋ etc. Nd2 555); J V.221. -- Caus. vādeti to make sound, to play (a musical instrument) J I.293; II.110, 254 (vādeyyāma we might play); Ap 31 (aor. vādesuŋ); PvA 151 (vīṇaŋ vādento). -- Pass. vajjati (*vādiyati) to be played or sounded J I.13 (vajjanti bheriyo); Ap 31 (ppr. vajjamāna & aor. vajjiŋsu). <-> Another form of ppr. med. (or Pass.) is vadāna (being called, so--called) which is found in poetry only (contracted fr. vadamāna) at Vin I.36=J I.83. -- pp. udita2 & vādita (q. v.). -- Caus. II. vādāpeti to cause to be played Mhvs 25, 74 (tūriyaŋ).

Vadana (nt.) [fr. vad] speech, utterance VvA 345 (+kathana).

Vadāna see vadati.

Vadāniya [another form of vadaññu] see a°.

Vadāpana (nt.) [fr. vādāpeti, Caus. II. of vadati] making somebody speak or something sound DhsA 333 (we should better read vād°).

Vaddalikā (f.) [cp. late Sk. vārdala & BSk. vardalikā MVastu III.301; Divy 500] rainy weather Vin I.3; J VI.52 (loc. vaddalike); DhA III.339; VbhA 109.

Vaddha1

Vaddha1 (adj.--n.) [pp. of vaḍḍhati; see also vaḍḍha, vuḍḍha & vuddha. The root given by Dhtp (166) for vṛdh is vadh in meaning "vuddhi"] 1. grown, old; an Elder; venerable, respectable; one who has authority. At J I.219 three kinds of vaddha are distinguished: one by nature (jāti°), one by age (vayo°), one by virtue (guṇa°); J V.140 (=paññāya vuddha C.). Usually combd with apacāyati to respect the aged, e. g. J I.219; and in cpd. vaddh--apacāyika respecting the elders or those in authority J IV.94; and °apacāyin id. Sn 325 (=vaddhānaŋ apaciti--karaṇa SnA 332); Dh 109; DhA II.239 (=buḍḍhatare guṇavuddhe apacāyamāna). Cp. jeṭṭh'apacāyin. -- 2. glad, joyful; in cpd. °bhūta gladdened, cheerful J V.6.

Vaddha2

Vaddha2 (m. & nt.) [cp. Vedic vardhra in meaning "tape"] a (leather) strap, thong J II.154 (vv. ll. baddha, bandhana, bandha, vaṭṭa). Occurs as aŋsa° shoulder strap at Ap 310, where ed. prints baddha (=baddha2).

--maya consisting of a strap, made of leather J II.153.

Vaddhaka [vaddha+ka] in cpd. aŋsa° "shoulder strap" should be the uniform reading for a series of diff. spellings (°vaṭṭaka, °baddhaka, °bandhaka) at Vin I.204; II.114; IV.170. Cp. Geiger, Zeitschrift fur Buddhismus IV.107.

Vaddhana (nt.) [fr. vṛdh; see the usual vaḍḍhana] increase, furthering J III.422 (kula°); Sdhp 247 (pīti°), 307 (id.).

Vaddhava (nt.) [fr. vaddha1 2] joy, pleasure J V.6 (but C.=paṇḍita--bhāva).

Vaddhavya (nt.) [fr. vaddha1 1] (old) age J II.137 (=vuddhabhāva, mahallakatā C.).

Vaddhi in anta° in anta° at J I.260 is to be read as vaṭṭi.

Vaddheti [fr. vardh to cut, cp. vaḍḍhaka & vaḍḍhakī] to cut off, is Kern's proposed reading (see Toev. s. v.) at J VI.527 (siro vaddhayitvāna) for vajjheti (T. reading vajjhayitvāna).

Vadha [fr. vadh] striking, killing; slaughter, destruction, execution D III.176; A II.113; Pug 58; J II.347; Miln 419 (°kata); DhA I.69 (pāṇa°+pāṇa--ghāta), 80, 296; DhA II.39; VbhA 382. -- vadhaŋ dadāti to flog J IV.382. -- atta° self--destruction S II.241; piti° parricide DA I.153; miga° hunting J I.149.
--bandhana flogging and binding (imprisoning). In this connection vadh is given as a separate root at Dhtp 172 & 384 in meaning "bandhana." See A II.209; V.206; Sn 242 (vadha--cheda--bandhana; v. is expld at SnA 285 as "sattānaŋ daṇḍ'ādīhi ākoṭanan" i. e. beating) 623 (=poṭhana SnA 467); J I.435; IV.11; VbhA 97.

Vadhaka [fr. vadh] slaying, killing; murderous; a murderer S III.112 (in simile); IV.173 (id.); A IV.92 (id.); Th 2, 347; D III.72 (°citta); KhA 27; VvA 72 (°cetanā murderous intention); Vism 230, 231 (in sim.); Sdhp 58. <-> f. vadhikā J V.425 (pl. °āyo).

Vadhati [Vedic vadh; the root is given at Dhtp 169 in meaning of "hiŋsā"] to strike, punish; kill, slaughter, slay; imper. 2nd pl. vadhetha Vism 314; ger. vadhitvā M I.159; D I.98; J I.12; IV.67; SnA 257 (hiŋsitvā+); fut. vadhissati Mhvs 25, 62; aor. vadhi J I.18 (cp. ud--abbadhi); cond. 1st sg. vadhissaŋ Miln 221. -- grd. vajjha: see a°. -- Caus. vadheti J I.168; Miln 109. <-> pp. vadhita.

Vadhita [pp. of vadheti] smitten Th 1, 783=M II.73 (not with Kern, Toev. s. v.=vyathita).

Vadhukā (f.) [fr. vadhū] a daughter--in--law, a young wife A II.78; DhA III.260.

Vadhū (f.) [Ved. vadhū; to Lith. vedù to lead into one's house] a daughter--in--law VvA 123.

Vana1

Vana1 (nt.) [Ved. vana. -- The P. (edifying) etymology clearly takes vana as belonging to van, and, dogmatically, equals it with vana2 as an allegorical expression ("jungle") to taṇhā (e. g. DhsA 364 on Dhs 1059; DhA III.424 on Dh 283). -- The Dhtp (174) & Dhtm (254) define it "sambhattiyaŋ," i. e. as meaning companionship] the forest; wood; as a place of pleasure & sport ("wood"), as well as of danger & frightfulness ("jungle"), also as resort of ascetics, noted for its loneliness ("forest"). Of (fanciful) defns of vana may be mentioned: SnA 24 (vanute vanotī ti vanaŋ); KhA 111 (vanayatī ti vanaŋ); DhsA 364 (taŋ taŋ ārammaṇaŋ vanati bhajati allīyatī ti vanaŋ, yācati vā ti vanaŋ [i. e. vana2]. vanatho ti vyañjanena padaŋ vaḍḍhitaŋ . . . balava--taṇhāy'etaŋ nāma); DhA III.424 (mahantā rukkhā vanaŋ nāma, khuddakā tasmiŋ vane ṭhiQattā vanathā nāma etc., with further distinguishing detail, concerning the allegorical meanings). -- D II.256 (bhikkhūṇaŋ samitiŋ vanaŋ); A I.35, 37; Dh 283 (also as vana2); Sn 272, 562 (sīho nadati vane), 1015 (id.), 684 (Isivhaya v.); Sn p. 18 (Jetavana), p. 115 (Icchānangala); Th 2, 147 (Añjanavana; a wood near Sāketa, with a vihāra); J V.37 (here meaning beds of lotuses); Miln 219 (vanaŋ sodheti to

clear a jungle); Dhs 1059 ("jungle"=taṇhā); Pv II.65 (arañña°--gocara); Vism 424 (Nandana° etc.); DhA IV.53 (taṇhā° the jungle of lust). Characterized as amba° mango grove D II.126 and passim; ambāṭaka° plum grove Vin II.17; udumbara of figs DhA I.284; tapo° forest of ascetics ThA 136; DhA IV.53; nāga° elephant forest M I.175; brahā wild forest A I.152; III.44; Vv 633; J V.215; mahā° great forest Th 2, 373 (rahitaŋ & bhiŋsanakaŋ). -- vanataraŋ (with compar. suffix) thicker jungle, denser forest Miln 269 (vanato vanataraŋ pavisāma). -- On similes see J.P.T.S. 1907, 133. Cp. vi°.

--anta the border of the forest, the forest itself Sn 708, 709; Pv II.310 (=vana C.). --kammika one who works in the woods J IV.210 (°purisa); V.427, 429. --gahana jungle thicket Vism 647 (in simile). --gumba a dense cluster of trees Vv 817 (cp. VvA 315). --caraka a forester SnA 51 (in simile). --cetya a shrine in the wood J V.255. --timira forest darkness; in metaphor °matt--akkhin at J IV.285=V.284, which Kern (Toev. s. v.) changes into °patt--akkhin, i. e. with eyes like the leaves of the forest darkness. Kern compares Sk. vanajapattr'ākṣī Mbh I.171, 43, and vanaja--locanā Avad. Kalp. 3, 137. The Cy. explns are "vana--timira--puppha--samān'akkhī," and "giri--kaṇṇika--samāna--nettā"; thus taking it as name of the plant Clitoria ternatea. --dahaka (& °dahana) burning the forest (aggi) KhA 21 (in simile). --devatā forest deva S IV.302. --ppagumba a forest grove VbhA 196. --ppati (& vanaspati) [cp. Vedic vanaspati, Prk. vaṇapphai] "lord of the forest," a forest tree; as vanappati only at Vin III.47; otherwise vanaspati, e. g. S IV.302 (osadhī+tiṇa+v.; opposed to herbs, as in R.V.); A I.152; J I.329; IV.233 (tiṇa--latā--vanaspatiyo); DhA I.3. --pattha a forest jungle D I.71; III.38, 49, 195; M I.16, 104; Vin II.146; A I.60; III.138 (arañña°); Pug 59, 68; DA I.210. --pantha a jungle road A I.241. --bhanga gleanings of the wood, i. e. presents of wild fruit & flowers A IV.197. --mūla a wild root D I.166 (+phala); A I.241 (id.); Miln 278. --rati delight in the forest DhA II.100. --vaṇṇanā praise of the jungle DhA II.100. --vāsin forest--dweller SnA 56 (Mahā--tissatthera). --saṇḍa jungle--thicket, dense jungle D I.87, 117; S III.109 (tibba v. avijjāya adhivacana); A III.30; J I.82, 170; DhA I.313; II.100.

Vana2

Vana2 (nt.) [van; vanati & vanoti to desire=Av. vanaiti Lat. venus, Ohg. wini friend (: E. winsome, attractive) wunsc=E. wish, giwon=E. wont; also "to win." The spelling sometimes is vaṇ: see vaṇi. -- The defn at Dhtp 523 is "yācane" (i. e. from begging), at Dhtm 736 "yācāyaŋ"] lust, desire. In exegetical literature mixed up with vana1 (see definitions of vana1). -- The word to the Pāli Buddhist forms a connection between vana and nibbāna, which is felt as a quâsi derivation fr. nibbana= nis+vana: see nibbana & cp. nibbāna II. B 1. -- S I.180 (so 'haŋ vane nibbanatho visallo); Sn 1131 (nibbana); Dh 334; Th 1, 691 (vanā nibbanaŋ āgataŋ). -- A Denom. fr. vana2 is vanāyati (like vanīyati fr. vaṇi).

Vanaka (--) (adj.) [fr. vana1] belonging to the forest, forestlike; adj. in cpd. ku° (kubbanaka, q. v.) brushwood Sn 1134.

Sk. vanoti & vanute. See also vana2, vaṇi, vaṇeti] to desire, love, wish, aim at, ask for SnA 24 (vanute & vanoti); DhsA 364 (vanati, bhajati, allīyati). Caus. vanayati KhA 111.

Vanatha [vana+tha; same in BSk. e. g. MVastu I.204] underwood, brushwood, thicket. Does not occur in lit. meaning, except in exegesis of Dh 283 at DhA III.424; q. v. under vana1. Another defn is given at SnA 24: "taṇhā pariyuṭṭhāna--vasena vanaŋ tanotī ti vanatho, taṇh'ānusayass'etaŋ adhivacanaŋ." -- The fig. meaning is "lust, desire," see e. g. S I.186; Th 1, 338; Dh 344; Sn 16 (°ja); Dhs 1059 (as epithet of taṇhā); J II.205 (vanathaŋ na kayirā); Nett 81, 82. -- nibbanatha free from desire S I.180; DhsA 364.

Vanāyati [Denom. fr. vana2, cp, vanāyati] to desire, wish, covet, to hanker after M I.260; S III.190. See also allīyati.

Vanika =vanaka; only in cpd. nāga° one belonging to the elephant forest, i e. an elephant--hunter M I.175; III.132.

Vanin (adj.--n.) [either fr. Sk. vani (=P. vaṇi) in meaning "begging," or poetical abbreviation of vaṇibbin] poor, begging; one who asks (for alms) or begs, a mendicant J VI.232 (=vanibbaka C.).

Vanīyati [Denom. fr. vani=P. vaṇi] to desire J VI.264 C.: (pattheti), 270 (hadayaŋ vanīyati, v. l. dhanīyati: cp. allīyati). -- See also vanati & vaṇeti.

Vaneja [vane (loc. of vana1)+ja] born in the woods J II.446.

Vanta [pp. of vamati] 1. vomited, or one who has vomited Miln 214; PvA 80. As nt. vomit at Vin I.303. -- 2. (fig.) given up, thrown up, left behind, renounced M I.37 (+catta, mutta & pahīna). Cp. BSk. vāntī--bhāva, syn. with prahāna AvŚ II.188.
--âda refuse--feeder, crow J II.439. --āsa one who has given up all wishes, an Arahant Dh 97 (=sabbā āsā iminā vantā DhA I.187). --âsika eating what has been vomited, a certain class of Petas Miln 294. --kasāva one who has left behind all fault Dh 10 (=chaḍḍita° DhA I.82). --gamana at Vism 210=DA I.34 read either as v'antagamana or c'anta°. --mala stainless Dh 261. --lokāmisa renouncing worldly profit Dh 378.

Vandaka (adj.) [fr. vand] disposed to veneration; f. °ikā Th 2, 337.

originally identical with vad; the defn at Dhtp (135 & 588) is "abhivādana & thuti"] to greet respectfully, salute, to pay homage, to honour, respect, to revere, venerate, adore Sn 366, 547, 573, 1028; Pv II.16; Mhvs 15, 14 (+pūjeti); Miln 14; SnA 191; PvA 53 (sirasā with the head, a very respectful way of greeting), 67; VvA 71. imper. vanda Vv 211 (=abhivādaya VvA 105); pl. vandantu Sn 573; ppr. vandamāna Sn 598; aor. vandi Sn 252; J I.88; PvA 38, 61, 81, 141, 275; inf. vandituŋ PvA 77; grd. vandiya (neg. a°) Vin II.162. -- Caus. II. vandāpeti to cause somebody to pay homage J I.88; III.11. -- pp. vandita.

Vandana (nt.) & Vandanā (f.) [fr. vand, cp. Vedic vandana] salutation, respect, paying homage; veneration, adoration A I.294 (ā); II.203 (+pūjā); J I.88; Pug 19, 24; Mhvs 15, 18; Miln 377; PvA I.53; SnA 492; ThA 256; Sdhp 221, 540.

Vandāpana (nt.) [fr. vandāpeti; Caus. of vandati] causing to do homage J I.67.

Vandita [pp. of vandati] saluted, revered, honoured, paid homage to; as nt. homage, respect, veneration Sn 702 (akkuṭṭha+); Th 2, 388 (id.); J I.88.

Vanditar [n. ag. fr. vandita] one who venerates or adores, a worshipper J VI.207 (vandit'assa=vanditā bhaveyya C.).

Vapakassati see vavakassati.

Vapati1 [vap, Vedic vapate. Defn at Dhtp 192; bījanikkhepe] to sow Sn p. 13 (kasati+); J I.150 (nivāpaŋ vapitvā); PvA 139. -- Pass. vappate S I.227 (yādisaŋ v. bījaŋ tādisaŋ harate phalaŋ), and vuppati [Vedic upyate] Th 1, 530. -- pp. vutta. -- Caus. I. vāpeti: see pp. vāpita1. -- Caus. II. vapāpeti to cause to be sown Vin III.131 (khettaŋ); J IV.276 (sāliŋ).

Vapati2 [vap, probably identical with vapati1] to shear, mow, to cut, shave: only in pp. of Caus. vāpita2 (q. v.).

Vapana (nt.) [fr. vap] sowing SnA 137; DhA III.220 (°kassaka); PvA 8.

Vapayāti [vi+apa+yā] to go away, to disappear, only at Vin. I.2=Kvu 186 (kankhā vapayanti sabbā; cp. id. p. MVastu II.416 vyapananti, to be read as vyapayanti).

Vappa1

Vappa1 (m. or nt.) [orig. grd. fr. vap=Sk. vāpya] to be sown, sowing; or soil to be sown on, in paŋsu° sowing on light soil & kalala° on heavy soil SnA 137. -- Note. The defn of a root vapp at Dhtm 541 with "vāraṇe" refers to P. vappa bank of a river (Abhp 1133)=Sk. vapra, which is not found in our texts.
--kamma the act or occupation of sowing J I.340 (+kasi--kamma). --kāla sowing time Sn p. 13; S I.172 (=vapanakāla, bīja--nikkhepa--kāla SnA 137). --mangala ploughing festival J I.57; DhA II.113; SnA 141.

Vappa2

Vappa2 [cp. Epic. & Class. Sk. bāṣpa] a tear, tears Vin I.345 (vappaŋ puñchitvā wiping the tears).

Vabbhācitaŋ is a a(/pac legome/non at M I.172; read perhaps better as vambhayitaŋ: see p. 545. Neumann trslQ only "thus spoken" (i. e. bhāsitam etaŋ).

Idg. *u̯emo, cp. Lat. vomo, vomitus=vamathu; Gr. e)me/w (E. emetic); Oicel. vaema seasickness. -- The defn at Dhtp 221 & Dhtm 315 is "uggiraṇa"] to vomit, eject, throw out, discharge Sn 198=J I.146; J V.255 (fut. vamissati); Pv IV.354 (=uḏḏayati chaḏḏayati PvA 256).--Caus. vameti Miln 169. -- pp. vanta.

Vamathu [fr. vam] vomiting; discharged food PvA 173 (°bhatta; +ucchiṭṭha°).

Vamana (nt.) [fr. vam] an emetic D I.12; A V.219; cp. J.P.T.S. 1907, 452.

Vamanīya [grd. of vamati; cp. Sk. vāmanīya; ā often interchanges with a before 1 & m, like Caus. vameti & vāmeti] one who has to take an emetic Miln 169.

Vambhanā (f.) [abstr. fr. vambheti] contempt, despite Vin IV.6; M I.402 (att'ukkaŋsana: para--vambhana), Nd2 505; Vism 29; VbhA 484; Pgdp 100. -- Spelt vamhanā at J I.454 (vamhana--vacana) & at DhsA 396 (khuŋsana°).

Vambhanīya (adj.) [grd. of vambheti] to be despised, wretched, miserable PvA 175, 176.

Vambhayita (nt.) [pp. of vambheti] being despised or reviled M I.172; Sn 905; Nd1 319 (=nindita, garahita, upavādita).

Vambhin (adj.) (--°) [fr. vambh] despising, treating with contempt, disparaging M I.95 (para°, opp. to att'ukkaŋ- saka).

[Caus. of vambh, a root of uncertain origin (connected with vam?). There is a form vambha given by Sk. lexicographers as a dial. word for vaŋśa. Could it be a contraction fr. vyambheti=vi+Denom. fr. ambho 2, part. of contempt? -- The Dhtp (602) defines vambh as "garahāyaŋ"] to treat with contempt, despise, revile, scold; usually either combd with khuŋseti or opposed to ukkaŋseti, e. g. Vin II.18; IV.4; M I.200 (=Sn 132 avajānāti), 402 sq.; D I.90; A II.27 sq.; Th 1, 621; DA I.256 (=hīḷeti); DhA IV.38; VvA 348. -- pp. vambhayita. -- vamheti is found at J I.191, 356; cp. vamhana. -- Note. The spelling bh interchanges with that of h (vamheti), as ambho shows var. amho. Trenckner (introd. to M 1. p. 1) gives vambheti (as BB reading) the preference over vamheti (as SS reading). Morris'note on vambheti in J.P.T.S. 1884, 96 does not throw any light on its etymology.

Vamma (nt.) [Vedic varman, fr. vṛ to cover, enclose] armour J II.22.

Vammika (adj.) [fr. vamma]=vammin Vin I.342.

Vammita [pp. of vammeti, cp. Sk. varmita] armoured, clad in armour J I.179 (assa); II.315 (hatthi); III.8; V.301, 322; DA I.40.

Vammin (adj.) [fr. vamma; Vedic varmin] wearing armour, armoured J IV.353 (=keṭaka--phalaka--hattha C.); V.259, 373; VI.25; Miln 331.

Vammīka & vammika (m. & nt.) [cp. Vedic valmīka; Idg. *u̯orm(āi); cp. Av. maoiris, Sk. vamraḥ, Gr. mu/rmhz, Lat. formica, Cymr. mor; all of same origin & meaning] ant--hill: (a) °ika: M I.142 sq.; J III.85; IV.30 (°bila the ant's hole); V.163. -- (b) °ika: J I.432; IV.30; Vism 183 (described), 304 (°muddani), 446; DhA II.51; III.208; IV.154.

Vammeti [Denom. fr. vamma] to dress in armour, to armour J I.180; II.94 (mangala--hatthiŋ). -- pp. vammita.

Vamha [for vambha: see vambheti] bragging, boasting, despising J I.319 (°vacana).

Vaya1

Vaya1 (& vayo) (nt.) [Vedic vayas vitality, age; to be distinguished from another vayas meaning "fowl." The latter is probably meant at Dhtp 232 (& Dhtm 332) with defn "gamane." The etym. of vayo (age) is connected with Sk. vīra=Lat. vir. man, hero, vīs strength; Gr. i)/s sinew, i)/fios strong; Sk. vīḍayati to make fast, also veśati; whereas vayas (fowl) corresponds with Sk. vayasa (bird) & viḥ to Gr. ai)eto/s eagle, oi)wno/s bird of prey, Lat. avis bird] age, especially young age, prime, youth; meaning "old age" when characterized as such or contrasted to youth (the ord. term for old age being jarā). Three "ages" or "periods of life" are usually distinguished, viz. paṭhama° youth, majjhima° middle age, pacchima° old age, e. g. at J I.79; Vism 619; DhA III.133. -- vayo anuppatta one who has attained old age, old D I.48 (=pacchima--vayaŋ anuppatta DA I.143); Sn pp. 50, 92. -- Cp. Dh 260; J I.138 (vayo--harā kesā); Vism 619 (the 3 vayas with subdivisions into dasakas or decades of life); Mhvs 2, 26 (ekūnatiŋso vayasā 29 years of age); PvA 5 (paṭhama--vaye when quite young), 36 (id.; just grown up). In cpds. vaya°.
--kalyāṇa charm of youth DhA I.387. --ppatta come of age, fit to marry (at 16) VvA 120; PvA 3, 112; ThA 266.

Vaya2

Vaya2 [Sk. vyaya, vi+i; occasionally as vyaya in Pāli as well] 1. loss, want, expense (opp. āya) A IV.282 (bhogānaŋ); Sn 739; PvA 130. --avyayena safely D I.72. <-> 2. decay (opp. uppāda) D II.157=J I.392 (aniccā vata sankhārā uppāda--vaya--dhammino); S IV.28; A I.152, 299.
--karaṇa expense, expenditure J IV.355; Vin II.321 (Sam. Pās on C. V. VI.4, 6, explaining veyyāsika or veyyāyika of Vin II.157).

Vayaŋ is the Sk. form of the nom. pl. of pers. pron. ahaŋ, represented in Pāli by mayaŋ (q. v.). The form vayaŋ only in grammarians, mentioned also by Müller, P.Gr. p. 87 as occurring in Dh (?). The enclitic form for acc. gen. & dat. is no, found e. g. at Pv I.53 (gloss for vo; C. amhākaŋ); J II.153, 352; DhA I.101; PvA 20, 73.

Vayassa [cp. Sk. vayasya] a friend J II.31; III.140; V.157.

Vayha (nt.) & Vayhā (f.) [grd. formation fr. vah; cp. Sk. vahya (nt.)] a vehicle, portable bed, litter Vin IV.339 (enumd under yāna together with ratha sakaṭa sandamānikā sivikā & pāṭankī); J VI.500 (f.), with sivikā & ratha.

Vara1

Vara1 (adj.) [fr. vṛ to wish; Vedic vara] excellent, splendid, best, noble. As attribute it either precedes or follows the noun which it characterizes, e. g. °pañña of supreme wisdom Sn 391, 1128 (=agga--pañña Nd2 557); °bhatta excellent food (opp. lāmaka°) J I.123; °lañcaka excellent gift (?) (Trenckner, Miln p. 424): see under lañcaka. <-> dhamma° the best norm Sn 233; nagara° the noble city Vv 166 (=uttama°, Rājagahaŋ sandhāya vuttaŋ VvA 82); ratana° the best of gems Sn 683; rāja° famous king Vv 321 (=Sakka VvA 134); or inserted between noun and apposition (or predicate), e. g. ākiṇṇa --vara--lakkhaṇa full of the best marks Sn 408; narī--vara--gaṇa a crowd of most lovely women Sn 301; esp. frequent in combn with predicate gata: "gone on to the best of," i. e. riding the most stately (horse or elephant), or walking on the royal (palace) etc., e. g. upari--pāsādavara--gata PvA 105; sindha--piṭṭhi--vara--gata J I.179; hatthi--khandha vara--gata PvA 75, 216, 279. -- nt. varaŋ in compar. or superl. function: better than (instr.); the best, the most excellent thing A IV.128 (katamaŋ nu kho varaŋ: yaŋ . . . yaŋ); Dh 178 (ādhipaccena sotāpattiphalaŋ v.), 322 (varaŋ assatarā dantā . . . attadanto tato varaŋ).
--anganā a noble or beautiful woman Mhvs 33, 84. --ādāyin acquiring the best S IV.250; A III.80. --āroha (1) state elephant Vv 51 (=varo aggo seṭṭho āroho ti varāroho VvA 35); (2) (f.) a noble lady J VI.562 (Maddī varārohā rājaputtī).

Vara2

Vara2 (m. & nt.) [fr. vṛ to wish] wish, boon, favour Miln 110, 139. Usually in phrases ilke varaŋ dadāti to grant a wish or a boon J IV.10; VvA 260; PvA 20. varaŋ gaṇhāti to take a wish or a vow J V.382; varaŋ vuṇāti (varati) id. J III.493 (varaŋ varassu, imper.); Pv II.940, 42; Miln 227. --varaŋ yācati to ask a favour J III.315 (varāni yācāmi).

Varaka1

Varaka1 [cp. *Sk. varaka] the bean Phaseolus trilobus J II.75 (where equal to kalāya); Miln 267; DhA I.311.

Varaka2

Varaka2 (adj.) [fr. vṛ] wishing or asking (in marriage) Th 2, 406.

Varaṇa [cp. Sk. varaṇa rampart, causeway, wall] the tree Crataeva roxburghii J I.222, 317 (°rukkha), 319=DhA III.409 (°kaṭṭhabhañja); J VI.535.

& der. ("to choose" as well as "to obstruct") see vuṇāti.

Varatta (nt.) & Varattā (f.) [cp. Vedic varatrā, given also in meaning "elephant's girth" at Halāyudha II.66] a strap, thong, strip of leather S I.63; A II.33; Sn 622; Dh 398 (fig. for taṇhā); J II.153; V.45. As "harness" at J I.175; as straps on a ship's mast (to hold the sails) Miln 378. -- Cp. vārattika.
--khaṇḍa strip of leather, a strap M I.244=II.193= III.259=S IV.56=A III.380.

Varāka (adj.) [cp. Epic Sk. varāka] wretched, miserable S I.231; J IV.285; Vism 315; VvA 101; PvA 120 (syn. for kapaṇa), 175 (id.).

Varāha [Vedic varāha & varāhu, freq. in Rigveda] a boar, wild hog Dh 325=Th 1, 17; J V.406=VI.277; Miln 364; Sdhp 378.

Valañja (--°) [see valañjeti] 1. track, line, trace, in pada° track, footprint J I.8; II.153 (v. l. lañca & lañcha); IV.221 (valañcha T.), 383; DhA II.38. -- 2. that which is spent or secreted, i. e. outflow, fæces, excrement, in sarīra° fæces J I.70, 80, 421 (°ŋ muñcati to ease oneself); III.486; DhA II.55. -- 2. design, use; only neg. avalañja useless, superfluous Vin IV.266; VvA 46 (°ŋ akaŋsu rendered useless); DhA IV.116.

Valañjana (nt.) [fr. valañjeti] 1. resorting, acting as, behaviour VvA 248. -- 2. giving off, evacuation, easing the body J I.161 (°vacca--kuṭi privy); DhA III.270 (sarīra°).

Valañjanaka (adj.) (--°) [fr. valañjana] being marked off, being traced, belonging to, behaving, living (anto° in the inner precincts, bahi° outside the bounds) J I.382, 385, 398.

Valañjita [pp. of valañjeti; cp. BSk. valañjita used, MVastu III.276] traced, tracked, practised, travelled J III.542 (magga).

Valañjeti [customarily expld as ava+lañj (cp. Geiger P.Gr. § 661), the root lañj being given as a Sk. root in meaning "to fry," "to be strong," and a variety of others (see Mon. Williams s. v. lañj). But the root & its derivations are only found in lexicographical and grammatical works,
therefore it is doubtful whether it is genuine. lañja is given as "pada," i. e. track, place, foot, and also "tail." We are inclined to see in lañj a by--form of lañch, which is a variant of lakṣ "to mark" etc. (cp. lañcha, lañchaka, °ana, °ita). Thus the meaning would range from originally "trace," mark off, enclose, to: "being enclosed," assigned or belonging to, i. e. moving (in), frequenting etc., as given in C. explns. There seems to be a Singhalese word at the root of it, as it is certainly dialectical. -- The Dhtm (522) laconically defines valañj as "valañjane"] 1. to trace, track, travel (a road); practise, achieve, resort to Miln 359; VvA 58. -- 2. to use, use up, spend J I.102; III.342; VI.369, 382, 521. -- ppr. Pass. (a--)valañjiyamāna (not any longer) in use

J I.111. -- pp. valañjita.

Valaya (m. & nt.) [Epic Sk. valaya, fr. Idg. *u̯el to turn; see Sk. roots vṛ to enclose, and val to turn, to which belong the foll.: varutra upper robe, ūrmi wave, fold, valita bent, vālayati to make roll, valli creeper, vaṭa rope, vāṇa cane. Cp. also Lat. volvo to roll, Gr. e)lu/w to wind, e)/lic round, e)/lutron cover; Goth. walwjan to roll on, Ohg. welzan & walzan=Ags. wealtan (E. waltz); Ags. wylm wave, and many others, q. v. in Walde, Lat. Wtb. s. v. volvo. -- The Dhtp (274) gives root val in meaning saŋvaraṇa, i. e. obstruct, cover. See further vuṇāti] a bracelet Vin II.106; J II.197 (dantakāre valay'--ādīni karonte disvā); III.377; VI.64, 65; DA I.50; DhA I.226 (danta° ivory bangle); PvA 157 (sankha°); Mhvs 11, 14 (°anguli--veṭhakā).

Valāhaka [valāha+ka; of dial. origin; cp. Epic Sk. balāhaka] 1. a cloud, dark cloud, thundercloud S I.212= Th 2, 55; A II.102; V.22; Th 1, 760; Pug 42, 43; Vv 681; J III.245; 270 (ghana°); Vism 285 (°paṭala); Miln 274; DhsA 317; VvA 12 (=abbhā). -- 2. N. of mythical horses S III.145.
--kāyikā (devā) groups of cloud gods (viz. sīta°, uṇha°, abbha°, vāta°, vassa°) S III.254.

Valāhassa [valāha+assa] cloud--horse J II.129 (the Valāhassajātaka, pp. 127 sq.); cp. BSk. Bālāh'āśva (--rājā) Divy 120 sq. (see Index Divy).

Vali & Valī (f.) [cp. Epic Sk. vali; fr val. Spelling occasionally with ḷ] a line, fold, wrinkle, a streak, row; Vin II.112 (read valiyo for valiŋ?); Th 2, 256; J IV.109; Shhp 104. -- muttā--vali a string of pearls VvA 169. For vaṭṭanā--valī see vaṭṭanā. See also āvali.

Valika (adj.) [fr. vali] having folds J I.499.

Valita [pp. of val: see valeti] wrinkled A I.138 (acc. khaṇḍadantaŋ palita--kesaŋ vilūnaŋ khalitaŋ siro--valitaŋ tilak'āhata--gattaŋ: cp. valin with passage M I.88= III.180, one of the two evidehtly misread); PvA 56, 153. In compn with taca contracted to valittaca (for valitattaca) "with wrinkled skin" DhA II.190 (phalitakesa+); with abstr. valittacatā the fact of having a wrinkled skin M I.49 (pālicca+; cp. MA 215); A II.196 (khaṇḍicca pālicca+).

Valin (adj.) [fr. vali] having wrinkles M I.88 (acc. palitakesiŋ vilūnaŋ khalita--siraŋ valinaŋ)=III.180 (palitakesaŋ vilūnaŋ khalitaŋ--siraŋ valīnaŋ etc.) See valita for this passage. -- In compn vali--mukha "wrinkled face," i. e. monkey J II.298.

Valiya at M I.446 is not clear. It is combd with vaṇṇiya (q. v.). See also note on p. 567; v. l. pāṇiya; C. silent.

Valīkaŋ [cp. Sk. vyalīkaŋ] read for valikaŋ at Th 2, 403, in meaning "wrong, fault"; ThA 266 explQ as "vyālikaŋ dosaŋ." So Kern, Toev. s. v.

Vaḷīmant (adj.) [fr. vali] having wrinkles Th 2, 269 (pl. valīmatā).

Valeti [cp. Sk. vāleti, Caus. of val to turn: see valaya] 1. to twist, turn, in gīvaŋ to wring (a fowl's neck) J I.436; III.178 (gīvaŋ valitvā: read °etvā). -- 2. to twist or wind round, to put (a garment) on, to dress J I.452 (sāṭake valetuŋ; v. l. valañcetuŋ). -- pp. valita.

Vallakī (f.) cp. Epic Sk. vallakī, BSk. vallikī Divy 108; MVastu I.227] the Indian lute Abhp 138.

Vallabha [cp. Epic & Class. Sk. vallabha & BSk. vallabhaka a sea monster Divy 231] a favourite J IV.404; VI.38, 371; rāja° a king's favourite, an overseer J I.342; Mhvs 37, 10; VbhA 501. -- f. vallabhā (a) beloved (woman), a favourite J III.40; VvA 92, 135, 181.

Vallabhatta (nt.) [abstr. fr. vallabha] being a favourite Dāvs V.7.

Vallarī (f.) [cp. Class. Sk. vallarī, Halāyudha II.30] a branching footstalk, a compound pedicle Abhp 550. The word is found in BSk. in meaning of "musical instrument" at Divy 315 and passim.

Vallikā (f.) [cp. Sk. vālikā?] 1. an ornament for the ear Vin II.106 (cp. Bdhgh's expln on p. 316). -- 2. a jungle rope Vin II.122.

Vallibha [cp. late Sk. valibha wrinkled] the plant kumbhaṇḍa i. e. a kind of gourd Abhp 597 (no other ref.?).

Vallī (f.) [cp. Sk. vallī; for etym. see valaya] 1. a climbing plant, a creeper Vin III.144; J V.37; VI.536; VvA 147, 335 (here as a root?). -- santānaka° a long, spreading creeper VvA 94, 162. -- 2. a reed or rush used as a string or rope for binding or tying (esp. in building), bast (?) M I.190 (Neumann, "Binse"); J III.52 (satta rohita macche uddharitvā valliyā āvuṇitvā netvā etc.), 333 (in similar connection); DhA III.118. -- 3. in kaṇṇa° the lobe of the ear Mhvs 25, 94. -- The compn form of vallī is valli°.
--koṭī the tips of a creeper J VI.548. --pakka the fruit of a creeper Vv 3330. --phala=°pakka J IV.445. --santāna spreadings or shoots of a creeper KhA 48. --hāraka carrying a (garland of) creeper Vism 523=VbhA 131 (in comparison illustrating the paṭicca--samuppāda).

Vallura (nt.) [cp. Class. Sk. vallūra] dried flesh S II.98; J II.245.

Vaḷa at Vism 312 is to be read vāḷa at Vism 312 is to be read vāḷa (snake), in phrase vāḷehi upadduta "molested by snakes."

Vaḷabhā [=vaḷavā?] is not clear; it occurs only in the expression (is it found in the Canon?) vaḷabhā--mukha a submarine fire or a purgatory Abhp 889. The Epic Sk. form is vaḍavā--mukha (Halāyudha I.70; III.1).

Vaḷabhī (f.) [cp. late (dial.) Sk. vaḍabhī] a roof; only in cpd. °ratha a large covered van (cp. yogga1) M I.175 (sabba--setena vaḷabhī--rathena Sāvatthiyā niyyāti divā divaŋ); II.208 (id.), but vaḷavābhi--rathena); J VI.266 (vaḷabhiyo=bhaṇḍa--sakaṭiyo C.). The expression reminds of vaḷavā--ratha.

Vaḷavā (f.) [cp. Vedic vaḍavā] a mare, a common horse D I.5; Pug 58; Mhvs 10, 54; J I.180; VI.343; DhA I.399; IV.4 (assatarā vaḷavāya gadrabhena jātā).
--ratha a carriage drawn by a mare D I.89, 105, 106. The expression reminds of vaḷabhī--ratha.

Vaḷīna at J VI.90 is not clear (in phrase jaṭaŋ vaḷīnaŋ pankagataŋ). The C. reads valinaŋ, paraphrased by ākulaŋ. Fausböll suggests malinaŋ. Should we accept reading valinaŋ? It would then be acc. sg. of valin (q. v.).

Vavakaṭṭha [pp. of vavakassati] drawn away, alienated; withdrawn, secluded DhA II.103 (°kāya).

Vavakassati [v+ava+kṛṣ, would correspond to Sk. vyavakṛṣyate, Pass.] to be drawn away, to be distracted or alienated (from); so is to be read at all passages, where it is either combd with avakassati or stands by itself. The readings are: Vin II.204 (apakāsanti avapakāsanti) =A V.74 (avakassanti vavakassanti); A III.145 (bhikkhu n'âlaŋ sanghamhā 'vapakāsituŋ: read vavakāsituŋ or °kassituŋ), 393 (vapakassat'eva Satthārā, vapakassati garuṭṭhāniyehi). See also apakāsati, avakassati, avapakāsati. -- pp. vavakaṭṭha.

Vavakkhati see vatti.

Vavatthapeti & °ṭṭhāpeti [Caus. of vi+ava+sthā] to determine, fix, settle, define, designate, point out J IV.17 (disaŋ °tthapetvā getting his bearings); Vbh 193 sq.; Vism 182; SnA 67; KhA 11, 42, 89; VvA 220. -- ppr. Pass. vavatthāpiyamāna DhA I.21, 35. -- pp. vavatthita & vavatthāpita.

Vavatthāna (nt.) [fr. vi+ava+sthā; cp. late Sk. vyavasthāna which occurs in Ep. Sk. in meaning "stay"] determination,

resolution, arrangement, fixing, analysis Ps I.53; Vin IV.289; Vism 111, 236 (=nimitta), 347 (defn); Miln 136; KhA 23.

Vavatthāpita [pp. of vavatthāpeti] arranged, settled, established Miln 345 (su°).

Vavatthita [pp. of vi+ava+sthā, cp. vavatthapeti & late Sk. vyavasthita "determination"] 1. entered on, arranged, fixed, determined, settled M III.25; DhsA 36. -- 2. separated (opp. sambhinna) Vin II.67 sq.

Vavattheti [unusual pres. (Med.--Pass.) formation fr. vi+ ava+sthā, formed perhaps after vavatthita] to be determined or analysed Ps I.53, 76, 84.

Vavassagga [vi+ava+srj; Sk. vyavasarga] "letting go," i. e. starting on something, endeavouring, resolution A I.36; J VI.188 (handā ti vavassagg'atthe nipāto); DA I.237 (here handa is expld as vavasāy' atthe nipato). <-> Kern, Toev. s. v. wrongly "consent."

Vasa (m. & nt.) [cp. Vedic vaśa; vaś to be eager, to desire] power, authority, control, influence S I.43, 240 (kodho vo vasam āyātu: shall be in your power; vasa=āṇāpavattana K.S. I.320); M I.214 (bhikkhu cittaŋ vasaŋ vatteti, no ca cittassa vasena vattati: he brings the heart under his control, but is not under the influence of the heart); Sn 297, 315, 578, 586, 968; Sdhp 264. -- The instr. vasena is used as an adv. in meaning "on account of, because" e. g. mahaggha--vasena mahâraha "costly on account of its great worth" PvA 77; cp. J I.94; PvA 36 (putta°); Mhvs 33, 92 (paṭisanthāra°). -- Freq. in phrase vase (loc.) vattati to be in somebody's power J V.316 (te vase vattati), cp. M I.214 (cittassa vasena vattati) & 231 (vatteti te tasmiŋ vaso have you power over that?); trs. vase vatteti to get under control, to get into one's power J IV.415 (attano vase vattetvā); V.316 (rājāno attano v. v.); DhA II.14 (rājānaŋ attano v. v.), cp. M I.214 (vasan vatteti) & PvA 89 (vasaŋ vattento). -- Note. The compn form in connection with kṛ and bhū is vasī° (q. v.).
--ânuga being in somebody's power, dependent, subjected, obedient Sn 332, 1095; J III.224 (=vasavattin C.); Th 2, 375 (=kinkāra--paṭissāvin ThA 252); Sdhp 249. --ânuvattin id.; f. °inī obedient, obliging (to one's husband) Vv 313. --uttama highest authority, greatest ideal Sn 274. --gata being in someone's power J V.453 (narīnaŋ); cp. vasī--kata. --vattaka wielding power Sdhp 483 (°ika); a° having no free will PvA 64. --vattana wielding power, (having) authority Miln 356. --vattin -- 1. (act., i. e. vatteti) having highest power, domineering, autocrat, (all--)mighty; fig. having self<-> mastery, controlling one's senses D I.247; II.261; A II.24; It 122; Th 2. 37; Pv II.333; Miln 253; DA I.111, 114, 121; SnA 133 (°bhavana). -- 2. (pass.; i. e. vattati) being in one's power, dependent, subject J III.224; V.316; ThA 226 (read vattino for °vattito!).

Vasati1 [vas1; to Idg. *u̯es, cp. Gr. e)/nnumi to clothe, Sk. vasman cover, Goth. wasjan clothe, wasti dress; Lat. vestis=E. vest etc.; Dhtp 628 (& Dhtm 870): acchādane] to clothe. pp. vuttha1. Caus. vāseti: see ni°. See also vāsana1 & vāsana1.

Vasati2 [vas2; Idg. *u̯es to stay, abide; cp. Av. varəhaiti; Lat. Vesta the goddess of the hearth=Gr. e(sti/a hearth; Goth. wisan to stay, remain, be (=Ohg. wesan, E. was, were); Oicel. vist to stay, Oir. foss rest. -- Dhtm 470: kanti--nivāsesu] to live, dwell, stay, abide; to spend time (esp. with vassaŋ the rainy season); trs. to keep, observe, live, practise Sn 469 sq., 1088 (=saŋvasati āvasati parivasati Nd2 558); PvA 3, 12, 78 (imper. vasatha). <-> uposathaŋ vasaŋ (ppr.) keeping the Sunday J VI.232; brahmacariyaŋ v. to live a chaste life M I.515 (cp. same expression Ait. Br. 5, 13; Śat. Br. 12, 2, 2; 13, 8. 22). -- ppr. vasanto PvA 75, 76; ppr. med. vasamāna J I.21, 236, 291; PvA 117; Pot. vaseyya M I.515; Pv II.97 (ghare), & vase Miln 372. -- aor. vasi Sn 977; J IV.317 (piya--saŋvāsaŋ); PvA 111; Mhvs 1, 13 (vasī vasi); 5, 229. -- ger. vasitvā J I.278; IV.317; PvA 13; grd. vasitabba Sn 678; PvA 42; & vatthabba Mhvs 3, 12; inf. vatthuŋ Th 2, 414, & vasituŋ PvA 12, 112. Fut. vasissati [=Sk. vasiṣyati] Mhvs 14, 26; PvA 12; and (older) vacchati [=Sk. vatsyati] Vin I.60; Th 2, 294; J IV.217; 1st sg. vacchāmi J V.467 (na te v. santike); VI.523, 524, & vacchaŋ Th 2, 414. -- Pass. vussati [Sk. uṣyate] M I.147 (brahmacariyaŋ v.). -- pp. vasita, vusita [=vi+uṣita], vuttha [perhaps=vi+uṣṭa], q. v. -- Caus. I. vāseti to cause to live, stay or dwell; to make live; to preserve (opp. nāseti at S IV.248) Vin III.140; S IV.248; Miln 211; PvA 160 (inf. vāsetuŋ); see also vāseti2. -- Caus. II. vasāpeti (cp. adhivāsāpeti) to make live or spend, to cause to dwell, to detain J I.290; II.27; PvA 20 (vassaŋ). -- pp. vāsita. -- See also adhi°, ā°, ni°, pari°.

Vasati3

Vasati3 (f.) [fr. vas2, cp. Vedic vasati] a dwelling, abode, residence J VI.292 (rāja°=rāja--paricariyā C.); Miln 372 (rājavasatiŋ vase); Dāvs IV.27 (saka°).

Vasana1

Vasana1 (nt.) [fr. vasati1] clothing, clothes Sn 971; Th 2, 374; D III.118 (odāta°), 124 (id.); Nd1 495 (the six cīvarāni); PvA 49. -- vasanāni clothing Mhvs 22, 30. -- vasana (--°) as adj. "clothed," e. g. odāta° wearing white robes Vin I.187; kāsāya° clad in yellow robes Mhvs 18, 10; pilotika° in rags J IV.380; suci° in bright garments Sn 679; Pv I.108.

Vasana2

Vasana2 (nt.) [fr. vasati2] dwelling (--place), abode; usually in cpds. like °gāma the village where (he) lived J II.153; °ṭṭhāna residence, dwelling place PvA 12, 42, 92; DhA I.323 and passim.

Vasanaka (adj.) (--°) [fr. vasana2] living (in) J II.435 (nibaddha°, i. e. of continuous abode).

Vasanta [Vedic vasanta; Idg. *u̯ēr, cp. Av. varehar spring, Gr. e)/ar, Lat. vēr, Oicel. vār spring, Lith. vasarā summer] spring J I.86; V.206; KhA 192 (bāla°=Citra); DA I.132 (°vana); PvA 135.

Vasabha [the Sanskritic--Pāli form (*vṛṣabha) of the proper Pāli usabha (q. v. for etym.). Only in later (Com.) style under Sk. influence] a bull Miln 115 (rāja°); SnA 40 (relation between usabha, vasabha & nisabha); VvA 83 (id.).

Vasala [Vedic vṛṣala, Dimin. of vṛṣan, lit. "little man"] an outcaste; a low person, wretch; adj. vile, foul Vin II.221; Sn 116--136; J IV.388; SnA 183, -- f. vasalī outcaste, wretched woman S I.160; J IV.121, 375; DhA I.189; III.119; IV.162; VvA 260.
--ādhama=°dhamma Sn 135. --dhamma vile conduct J II.180. --vāda foul talk Ud 28; SnA 347. --sutta the suttanta on outcasts Sn 116 sq. (p, 21 sq.), commented on at SnA 174 sq., 289.

Vasalaka [vasala+ka in more disparaging sense]=vasala Sn p. 21.

Vasā1

Vasā1 (f.) [Vedic vaśā; cp. vāśitā; Lat. vacca cow] a cow (neither in calf nor giving suck) Sn 26, 27; SnA 49 (=adamita--vuddha--vacchakā).

Vasā2

Vasā2 (f.) [cp. Vedic vasā] fat, tallow, grease Sn 196; Kh III.; Pv II.23; J III.356; V.489; PvA 80; VbhA 67. In detail at Vism 263, 361; VbhA 246.

Vasi° is the shortened form of vasī° is the shortened form of vasī° (=vasa) in combns °ppatta one who has attained power, mastering: only in phrase ceto--vasippatta A II.6; III.340; Miln 82; cp. BSk. vaśiprāpta Divy 210, 546; -- and °ppatti mastership, mastery Vism 190 (appanā+).

Vasika (adj.) (--°) [fr. vasa, cp. Sk. vaśika] being in the power of, subject to, as in kodha° a victim of anger J III.135; taṇhā under the influence of craving J IV.3; mātugāma° fond of women J III.277.

Vasita [pp. of vasati2] dwelled, lived, spent Mhvs 20, 14.

Vasitar [n. ag. fr. vasita] one who abides, stays or lives (in), a dweller; fig. one who has a (regular) habit A II.107= Pug 43, cp. PugA 225. -- vasitā is given as "habit" at Cpd. 58 sq., 207.

Vasin (adj.) [fr. vasa] having power (over), mastering, esp. one's senses; a master (over) Vin III.93; D I.18 (=ciṇṇavasitattā vasī DA I.112); III.29; Sn 372; Vism 154 (fivefold); Mhvs 1, 13 (vasī vasi); Dāvs I.16.

Vasima =vasin It 32 (acc. vasimaŋ; v. l. vasīmaŋ).

Vasī° is the composition form of vasa is the composition form of vasa in combn with roots kṛ and bhū, e. g. °kata made dependent, brought into somebody's power, subject(ed) Th 2, 295 (=vasavattino katvā, pl.); Sn 154; cp. BSk. vaśīkṛta Jtm 213. See also vasagata. -- °katvā having overcome or subjected Sn 561 (=attano vase vattetvā SnA 455). Metricausâ as vasiŋ karitvā at Sn 444. -- °bhāva state of having power, mastery Nd2 466 (balesu); Pug 14 (in same passage, but reading phalesu), expld at PugA 189 (with v. l. SS balesu!) as "ciṇṇa--vasī--bhāva"; Kvu 608 (implies balesu); Miln 170. Cp. BSk. bala--vaśī--bhāva MVastu III.379. See also ciṇṇa. -- °bhūta having become a master (over), mastering S I.132; Miln 319; cp. MVastu I.47 & 399 vaśībhūta. -- The same change of vasa° to vasī° we find in combn vasippatta (vasī+ppatta), q. v. under vasi°.

Vasu (nt.) [Vedic vasu good, cp. Gr. e)u/s good, Oir. fīu worthy, Goth. iusiza better] wealth; only in cpds. °deva the god of wealth, i. e. Kṛṣṇa (Kaṇha) Miln 191 (as °devā followers of K.); J V.326 (here in T. as ādicco vāsudevo pabhankaro, expld in C. as vasudevo vasujotano, i. e. an Ep. of the sun); Vism 233 (Vāsudevo baladevo). --°dharā (f.) (as vasun--dharā) the bearer of wealth, i. e. the earth S I.100; A III.34; J V.425; Vism 205, 366; DA I.61. --°dhā id. J I.25; Ap 53; Vism 125.

Vasumant (adj.) [fr. vasu] having wealth, rich J VI.192.

Vassa (m. & nt.) [cp. Vedic varṣa (nt.) rain. For etym. see vassati1] 1. rain, shower J IV.284; VI.486 (khaṇika sudden rain); Miln 307; Mhvs 21, 31; DhA III.163 (pokkhara° portentous); SnA 224 (mahā° deluge of rain); PvA 55 (vāta° wind & rain). -- fig. shower, downpour, fall M I.130=Vin II.25 (kahāpaṇa°); DhA II.83 (kusuma°). -- Esp. the rainy season, lasting roughly from June to October (Āsāḷha--Kattika), often called "Lent," though the term does not strictly correspond. Usually in pl. vassā (A IV.138), also termed vassā--ratta "time of rains" (J IV.74; V.38). Cp. BSk. varṣā, e. g: Divy 401, 509. -- Keeping Lent (i. e. spending the rainy season) is expressed by vassaŋ vasati Vin III.10; Mhvs 16, 8; or by vassa--vāsaŋ (vass'āvāsaŋ) vasati (see below), vassaŋ upeti S V.152, vassaŋ upagacchati S V.152; PvA 42. One who has kept Lent or finished the residence of the rains is a vuttha--vassa J I.82; Mhvs 17, 1; or vassaŋ vuttha Vin III.11; S I.199; V.405; PvA 43. Cp. BSk. varṣ'oṣita Divy 92, 489. -- Vassa--residence is vassa--vāsa (see below). -- vassaŋ vasāpeti (Caus.) to induce someone to spend the rainy season PvA 20. -- anto--vassaŋ during Lent; cp. antovass'eka--divasaŋ one day during Lent Mhvs 18, 2; antara--vassaŋ id. S IV.63. -- 2. (nt.) a year A IV.252 (mānusakāni paññāsa vassāni); Sn 289, 446, 1073. satta° (adj.) seven years old Mhvs 5, 61; satta--aṭṭha° 7 or 8 years old PvA 67. -- See cpd. °sata. -- 3. semen virile, virility: see cpds. °kamma & °vara.
--agga shelter from the rain, a shed (agga=agāra) J I.123; DhA III.105=VvA 75. --āvāsa vassa--residence A III.67. --āvāsika belonging to the spending of the rainy season, said of food (bhatta) given for that purpose J VI.71; DhA I.129 (as one of the 4 kinds: salāka°, pakkhika°, navacanda°, vass'--āvāsika°), 298; IV.129 (°lābha a gift for the r. s.). --upagamana entering on the vassa--residence PvA 42. --upanāyikā (f.) the approach of the rainy season, commencement of Vassa residence [BSk. varṣopanāyikā Divy 18, 489; AvŚ I.182, where Ep. of the full moon of Āsāḷha]. Two such terms for taking up the residence: purimikā & pacchimikā A I.51; i. e. the day after the full moon of Ā. or a month after that date. See upanāyika. -- vass'ûpanāyika--divasa the first day of Lent Vism 92; DhA IV.118; °ûpanāyikaŋ khandhakaŋ the section of the Vinaya dealing with the entrance upon Lent (i. e. Vin I.137 sq.) Mhvs 16, 9. --odaka rain--water Vism 260=VbhA 243. --kamma causing virility D I.12 (=vasso ti puriso, vosso ti paṇḍako iti; vossassa vassa--karaṇaŋ vassa--kammaŋ, vassassa vossa--karaṇaŋ vossa--kammaŋ DA I.97). --kāla time for rain J IV.55. --dasa (& °dasaka) a decade of years: see enumd at J IV.397. --pūgāni innumerable years J VI.532, cp. Sn 1073. --vara a eunuch J VI.502. --valāhaka a rain cloud A III.24 3 (°devā). --vassana shedding of rain, raining DhA II.83. --vāsa Vassa residence S V.326; PvA 20. --vuṭṭhi rainfall SnA 34, cp. 224. --sata a century Sn 589, 804; A IV.138; Pv II.115; PvA 3, 60, 69. --satika centenarian Miln 301.

Vassati1 [vṛṣ, varṣati, vṛṣate; Idg. *u̯ers to wet, cp. Vedic vṛṣa bull, varṣa rain, vṛṣabha (P. usabha), Av. varšna virile, Lat. verres boar; Gr. a)/rrhn virile, e)/rsh dew; with which root is connected *eres to flow: Sk. arṣati, ṛṣabha bull, Lat. ros dew=Sk. rasa essence etc. <-> Dhtm 471 gives "secana" as defn] to rain (intrs.), fig. to shower, pour(down) Vin I.32 (mahāmegho vassi); S III.141 (deve vassante); V.396 (id.); Sn 30 (devassa vassato, gen. sg. ppr.); PvA 6, 139, 287; Mhvs 21, 33; DhA II.83 (vassatu, imper.; vassi, aor.); 265 (devo vassanto nom. sg.). -- Cp. kālena kālaŋ devo vṛṣyate Divy 71. -- Caus. II. vassāpeti to cause to rain J V.201 (Sakko devaŋ v. let the sky shed rain). -- pp. vaṭṭa, vaṭṭha, vuṭṭha. Another pp. of the Caus. *vasseti is vassita.

Vassati2 [vāś to bellow, Vedic vāśyate; Dhtm 471: "saddane"] to utter a cry (of animals), to bellow, bark, to bleat, to crow etc. S II.230; J I.436 (of a cock); II.37, 153, 307; III.127; VI.497 (ppr. vassamāna=vāsamāna C.). -- pp. vassita2.

Vassana1

Vassana1 (nt.) [fr. vassati1] raining, shedding (water) DhA II.83 (vassa°).

Vassana2

Vassana2 (nt.) [fr. vassati2] bleating; neg. a° J IV.251.

Vassāna [gen. pl. formation fr. vassa, like gimhāna fr. gimha (q. v.). Kern, Toev. s. v. sees in it a contraction of varṣāyaṇa. Cp. Trenckner, Miln p. 428] (belonging, to) the rainy season Vin IV.286; A IV.138; J II.445; V.177.

Vassāpanaka (adj.) [fr. vassāpeti; Caus. of vassati1] shedding, pouring out J I.253 (dhana°).

Vassika (adj.) [fr. vassa] 1. (cp. vassa1) for the rainy season D II.21 (palace); cp. AvŚ I.269 varṣaka (id.). -- 2. (--°) of years, in gaṇa° for many years Sn 279; SnA 339; tero° more than one year (old): see under tero; satta° seven years old PvA 53.

Vassikā (f.) & Vassika (nt.)=vassikī, i. e. Jasminum Sambac; cp. BSk. varṣika Lal. Vist. 366, 431; Divy 628; AvŚ I.163. (a) f. (the plant) Dh 377 (=sumanā DhA IV.112); Miln 251. (b) nt. (the flower, said to be the most fragrant of all flowers) A V.22; S V.44; DhA IV.112 (°puppha).

Vassikī (f.) the great--flowered jasmine, Jasminum Sambac (cp. vassikā) Dh 55=J III.291=Miln 333; Miln 181, 338; DhA I.422.

Vassita1

Vassita1 [pp. of *vasseti, Caus. of vassati1] sprinkled with, wet with, endowed with, i. e. full of J IV.494 (balena vassita).

Vassita2

Vassita2 (nt.) [pp. of vassati2] a cry J I.432; IV.217, 225.

Vassitar [n. ag. fr. vassita1] a shedder of rain A II.102= Pug 42.

Vassin (adj. n.) [fr. vassati1] raining; in padesa° shedding local showers It 64.

Vaha (--°) [fr. vah] 1. bringing, carrying, leading Pv I.58 (vāri° river=mahānadī PvA 29); S I.103; PvA 13 (anattha°). Doubtful in hetu--vahe Pv II.85, better with v. l. °vaco, expld by sakāraṇa--vacana PvA 109. -- 2. a current J IV.260 (Gaṅgā°); V.388 (mahā°). -- Cp. vāha.

Idg. *u̯eĝh to drive, lead, cp. Sk. vahitra= Lat. vehiculum=E. vehicle; Gr. o)/xos waggon, Av. vazaiti to lead, Lat. veho to drive etc.; Goth. ga--wigan =Ohg. wegan=Ger. bewegen; Goth. wēgs=Ger. weg, E. way; Ohg. wagan=E. waggon, etc. -- Dhtp 333 & Dhtm 498: vaha pāpuṇane] 1. to carry, bear, transport J IV.260; PvA 14 (=dhāreti); Miln 415 (of iron: carry weight). -- imper. vaha Vv 8117; inf. vahituŋ PvA 122 (perhaps superfluous); grd. vahitabba Mhvs 23, 93. <-> 2. to proceed, to do one's work M I.444; Mhvs 34, 4 guḷayantaŋ vahitvāna, old var. reading for P.T.S. ed. T. reading guḷayantamhi katvāna. -- 3. to work, to be able, to have power A I.282. -- Pass. vuyhati (Sk. uhyate) to be carried (along) Vin I.106; Th 1, 88; ppr. vuyhamāna S IV.179; Th 1, 88; J IV.260; PvA 153; pass. also vahīyati PvA 56 (=nīyati); ppr. vahīyamāna Miln 397. -- pp. ūḷha (see soḍ̤ha), vuḷha & vūḷha (būḷha). -- Caus. vāheti to cause to go, to carry, to drive away Vin II.237; Sn 282; J VI.443. -- ppr. vāhiyamāna (in med. pass. sense) J VI.125. -- pp. vahita (for vāh°) Miln 346. Cp. ubbahati2.

Vahana (adj. nt.) [fr. vah] 1. carrying VvA 316; DhA III.472 (dhura°). -- 2. a current J IV.260.

Vahanaka (adj.) (--°) [vahana+ka] carrying, bearing J II.97 (dhura°).

Vā (indecl.) [Ved. vā, Av. vā, Gr. h)/, Lat. --ve] part. of disjunction: "or"; always enclitic Kh VIII. (itthiyā purisassa vā; mātari pitari vā pi). Usually repeated vā -- vā (is it so --) or, either -- or, e. g. Sn 1024 (Brahmā vā Indo vā pi); Dh 1 (bhāsati vā karoti vā); PvA 74 (putto vā dhītā vā natthi?). -- with negation in second place: whether -- or not, or not, e. g. hoti vā no vā is there or is there not D I.61; taŋ patthehi vā mā vā VvA 226. -- Combined with other emphatic particles: (na) vā pana not even Pv II.69 (manussena amanussena vā pana); vā pi or even Sn 382 (ye vā pi ca); Pv II.614 (isayo vā pi ye santā etc.); iti vā Nd2 420; atha vā Dh 83 (sukhena atha vā dukhena); uda . . . vā Sn 232 (kāyena vācā uda cetasā vā). -- In verse vā is sometimes shortened to va, e. g. devo va Brahmā vā Sn 1024: see va4.

Vāk (°--) [Vedic vāc, for which the usual P. form is vācā] speech, voice, talk; only in cpd. °karaṇa talk, speaking, conversation, as kālyāṇa--vāk--karaṇa good speech A II.97; III.195, 261; IV.296 sq.; 328; V.155; abstr. °ta A I.38. Cp. vākya.

Vāka (nt.) [late Sk. valka, cp. P. vakka] the bark of a tree D I.167; Vin III.34; J I.304; II.141; Vism 249=VbhA 232 (akka° & makaci°); Miln 128. -- avāka without bark J III.522.
--cīra (=cīvara) a bark garment worn by an ascetic Vin III.34; A I.240, 295; J I.8, 304; V.132; Pug 55. --maya made of bark Vin II.130.

net, snare M I.153 (daṇḍ̤a°, Dvandva); II.65. -- As vākara at J III.541; as vākura at Th 1, 774.

Vākya (nt.) [fr. vac: see vāk & vācā; Vedic vākya] saying, speech, sentence, usually found in poetry only, e. g. D II.166 (suṇantu bhonto mama eka--vākyaŋ); A II.34 (sutvā arahato vākyaŋ); III.40 (katvāna vākyaŋ Asitassa tādino); Sn 1102 (=vacana Nd2 559); J IV.5; V.78; Ap 25; KhA 166 (°opādāna resumption of the sentence); DhsA 324 (°bheda "significant sentence" trsln).

Vāgamā at Mhvs 19, 28 (tadahe v. rājā) is to be read (tadah'ev) āgamā, i. e. came on the same day. The passage is corrupt: see trsln p. 130.

Vāgura & °ā (f.) [cp. Epic & Class. Sk. vāgurā; to Idg. *u̯eg to weave, as in Lat. velum sail, Ags. wecca=E. wick; Ohg. waba=Ger. wabe] a net; as °a J VI.170; KhA 47 (sūkara°); ThA 78; as °ā J VI.582. Another P. form is vākarā.

Vācaka (adj.) [fr. vācā] reciting, speaking, expressing SnA 164 (lekha°); sotthi° an utterer of blessings, a herald Miln 359. -- f. °ikā speech Sdhp 55.

Vācanaka (nt.) [fr. vāceti] talk, recitation, disputation; invitation (?), in brāhmaṇa° J I.318 (karoti); III.171; IV.391 (karoti); regarded as a kind of festival. At J III.238 vācanaka is used by itself (two brahmins receiving it). It refers to the treating of brāhmaṇas (br. teachers) on special occasions (on behalf of their pupils: a sort of farewell--dinner?). -- It is not quite

sure how we have to interpret vācanaka. Under brāhmaṇa (cpds.) we have trsld it as "elocution show" (cp. our "speech day"). The E. trsln gives "brahmin feast"; Prof. Dutoit "Brahmanen--backwerk" (i. e. special cakes for br.). vācana may be a distortion of vājana, although the latter is never found as v. l. It is at all events a singular expression. BR give vācanaka as a(/pac legome/non in meaning of "sweetmeat," with the only ref. Hārāvalī 152 (Calc. ed.), where it is expld as "prahelaka" (see P. paheṇaka). On the subject see also Fick, Soc. Glied. 137, 205.

Vācanā (f.) [fr. vāceti] recitation, reading; °magga way of recitation, help for reading, division of text (into chapters or paragraphs) Tikp 239; KhA 12, 14, 24.

Vācapeyya (1) amiable speech (vācā+peyya=piya) J VI.575 (=piyavacana C.). -- (2) spelling for vājapeyya (q. v.). VāQsika (adj.) [fr. vācā] connected with speech, verbal (contrasted with kāyika & cetasika) Vin IV.2; Pug 21; Miln 91; Vism 18; DhsA 324. -- As nt. noun at Miln 352 in meaning "behaviour in speech."

Vācā (f.) [vac, vakti & vivakti; cp. vacaḥ (P. vaco); Vedic vāk (vāc°) voice, word, vākya; Av. vacah & vaxs word; Gr. e)/pos word, o)/y voice, Lat. vox=voice, voco to call; Ohg. gi--wahan to mention etc. The P. form vācā is a remodelling of the nom. vāc after the oblique cases, thus transforming it from the cons. decl. to a vowel (°ā) decl. Of the old inflexion we only find the instr. vācā Sn 130, 232. The compn forms are both vācā° and vacī°] word, saying, speech; also as adj. (--°) vaca speaking, of such a speech (e. g. duṭṭha° Pv I.32, so to be read for dukkha°). -- D III.69 sq., 96 sq., 171 sq.; S IV.132 (in triad kāyena vācāya manasā: see kāya III., and mano II.3); Sn 232 (kāyena vācā uda cetasā vā), 397, 451 sq., 660, 973, 1061 (=vacana Nd2 560); Nd1 504; DhsA 324 (vuccatī ti vācā). -- In sequence vācā girā byappatha vacībheda vācasikā viññatti, as a defn of speech Vin IV.2, expld at DhsA 324: see byappatha. -- vācaŋ bhindati: (1) to modify the speech or expression SnA 216 (cp. vākya--bheda DhsA 324). -- (2) to use a word, so say something Vin I.157; M I.207 (Neumann, "das Schweigen brechen"); Miln 231 (i. e. to break silence? So Rh. D. trsln). Cp. the English expression "to break the news." -- vācā is mostly applied with some moral characterization, as the foll., frequently found: atthasaŋhitā A III.244; kalyāṇa° A III.195, 261; IV.296; V.155; pisuṇā & pharusā A I.128, 174, 268 sq.; III.433; IV.247 sq.; DA I.74, 75; Nd1 220, and passim; rakkhita° S IV.112; vikiṇṇa° S I.61, 204; A I.70; III.199, 391 sq.; sacca° A II.141, 228; saṇhā A II.141, 228; III.244; IV.172; see also vacī--sucarita; sammā° Vbh 105, 106, 235; VbhA 119; see also magga; hīnā etc. S II.54.
--ânurakkhin guarding one's speech Dh 281 (cp. vācāya saŋvara DhA IV.86). --âbhilāpa "speechjabbering," forbidden talk Sn 49 (i. e. the 32 tiracchānakathā Nd2 561). --uggata with well intoned speech Miln 10. --yata restrained in speech Sn 850 (=yatta gutta rakkhita Nd1 221). --vikkhepa confusion of speech, equivocation D I.24 sq.; DA I.115.

Vācetar [n. ag. fr. vāceti] one who teaches or instructs D I.123.

Vāceti [Caus. of vac] to make speak or recite, to teach: see vatti. -- pp. vācita.

Vāja [cp. Vedic vāja strength; Idg. *u̯eĝ, cp. vājeti, vajra (P. vajira); Lat. vegeo to be alert ["vegetation"], vigeo to be strong ["vigour"]; Av. vazra; Oicel. wakr=Ags. wacor=Ger. wacker; E. wake, etc.] 1. strength, a strength--giving drink, Soma SnA 322. <-> 2. the feather of an arrow J IV.260; V.130.

Vājapeyya [cp. Vedic vājapeya; see Macdonell, Vedic Mythology pp. 131 sq., 155, quoting Weber, Vājapeya; Banerjea, Public Administration etc. 92] the vājapeya sacrifice, a soma offering. Spelling often vāca° (mostly as v. l.); see S I.76; A II.42; IV.151; Sn 303; It 21; Miln 219; J III.518. Cp. peyya2.

Vājita (adj.) [pp. of vājeti: see vāja] feathered (of an arrow) M I.429.

Vājin (adj.--n.) [fr. vāja] possessed of strength or swiftness; a horse, stallion Dāvs I.31; V.35 (sita°), 53 (sasi--paṇḍara°); VvA 278.

Vāṭa [cp. Class. Sk. vāṭa; on etym. see Walde, Lat. Wtb. s. v. vallus] enclosure, enclosed place Vin II.154. See also yañña°.

Vāṭaka (--°) [fr. vāṭa] enclosure, circle, ring; in gala° the throat circle, i. e. the bottom of the throat Vism 258; DhsA 316; DhA I.394; caṇḍ̣āla° circle of Caṇḍ̣ālas J VI.156; brāhmaṇa° of Brahmins DhA IV.177.

Vāṇija [fr. vaṇij (vaṇik): see vaṇijjā; lit. son of a merchant; Vedic vāṇija] a merchant, trader Vin III.6 (assa°); Sn 614, 651, 1014; J V.156 (so read for va°); Pv I.106; Dāvs I.58; KhA 224; SnA 251; PvA 47, 48, 100, 191, 215, 271. On similes with v. see J.P.T.S. 1907, 134.

S II.215 (sūci°); J III.540.

Vāṇijjā (f.) [fr. vāṇija, cp. vaṇijjā] trade, trading Vin IV.6 (as one of the exalted professions); PvA 111, 201, 273, 277.

Vāta [Vedic vāta, of vā; cp. Sk. vāti & vāyati to blow, vāyu wind; Lat. ventus, Goth. winds=wind; Ohg. wājan to blow, Oir. feth air; Gr. a)/hmi to blow, a)h/ths wind, Lith. áudra storm etc.] wind. There exists a common distinction of winds into 2 groups: "internal" and "external" winds, or the ajjhattikā vāyo--dhātu (wind category), and the bāhirā. They are discussed at Vbh 84, quoted at MA 30, 31, and expld in detail at VbhA 70 sq.; Vism 350. The bāhirā also at Nd2 562, and in poetical form at S IV.218. -- The internal winds (see below 2) comprise the foll.: uddhangamā vātā, adhogamā, kucchisayā, koṭ̣ṭhāsasayā, angam--ang'<-> ânusārino, satthakā, khurakā, uppalakā, assāso, passāso, i. e. all kinds of winds (air) or drawing pains (rheumatic?) in the body, from hiccup, stitch and stomach--ache up to breathing. Their complement are the external winds (see below 1), viz. puratthimā vātā, pacchimā, uttarā, dakkhiṇā (from the 4 quarters of the sky), sarajā arajā, sītā uṇhā, parittā adhimattā, kāḷā, verambha°, pakkha°, supaṇṇa°, tālavanta°, vidhūpana. ° These are characterized according to direction, dust, temperature, force, height & other causes (like fanning etc.). -- 1. wind (of the air) S IV.218 (vātā ākāse vāyanti); Sn 71, 348, 591 (vāto tūlaŋ va dhaŋsaye), 622, 1074; J I.72; Pug 32; Vism 31. adhimatta v. S IV.56; mahā° S II.88; A I.136, 205; II.199; IV.312; veramba° (winds blowing in high regions: upari ākāse S II.231) A I.137; Th 1, 598; J VI.326. --2. "winds" of the body, i. e. pains caused by (bad) circulation, sometimes simply (uncontrolled) movements in the body, sometimes rheumatic pains, or sharp & dragging pains in var. parts of the body Nett. 74. Also applied to certain humours, supposed to be caused by derangements of the "winds" of the body (cp. Gr. qumo/s; or E. slang "get the wind up"), whereas normal "winds" condition normal health: Pv II.61 (tassa vātā balīyanti: bad winds become strong, i. e. he is losing his senses, cp. PvA 94: ummāda--vātā). -- anga° pain in the limbs (or joints), rheumatism Vin I.205; udara° belly ache J I.393, 433; DhA IV.129; kammaja° birth--pains Vism 500; kucchi° pains in the abdomen (stomach) VbhA 5; piṭ̣ṭhi° pains in the back ibid. -- 3. (fig.) atmosphere, condition, state; or as pp. (of vāyati) scented (with), full of, pervaded (by), at Vin I.39 (vijana° pervaded by loneliness, having an atmosphere of loneliness; Kern. Toev. s. v. vāta wrongly "troop, crowd." The same passage occurs at D III.38, where Rh. D., Dial. III.35, trsls "where the breezes from the pastures blow"; with expln vijana= vṛjana [see vajati], hardly justified. In same connection at A IV.88); Miln 19 (isi°--parivāta scented with an atmosphere of Sages; Rh. D. differently: "bringing down the breezes from the heights where the Sages dwell"; forced). -- On vāta in similes see J.P.T.S. 1907, 135.

--ātapa (Dvandva) wind and heat. In this phrase Bdhgh. takes vāta as wind (above 1) at Vism 31 (saraja & araja v.), but as (bodily) pain (above 2) at VbhA 5. See D III.353; S II.88; III.54; V.379; A I.204; II.117, 143, 199; III.394 sq., 404; V.15, 127; Sn 52; J I.93; Miln 259, 314, 416; DhA III.112. --ābādha "wind disease," internal pains (not rheumatism) Vin I.205; Miln 134; Vism 41. --āyana air hole, window Mhvs 5, 37; Dāva V.57. --āhata struck by the wind Vism 63; DhA III.328.
--erita moved by the wind (of trees) S V.123; A III.232; VvA 175. --kkhandha "wind bulk," mass of wind, region of the wind J VI.326. --ghāta ("wind--struck") the tree Cassia (or Cathartocarpus) fistula, a syn. of uddāla(ka) J IV.298; VvA 197; also as °ka at J V.199, 407; VvA 43. --java swiftness of the wind J VI.274. --dhuta shaken by the wind, swaying in the w. Vv 385, cp. VvA 174. --passa the wind side DhA II.17. --pāna lattice, window Vin I.209; II.148, 211; A I.101, 137; IV.231; J II.325; V.214; VI.349 (read vātapān° for dvārapān°); KhA 54; DhA I.211, 370; VvA 67; PvA 4, 216, 279. --bhakkha living on air DhA II.57. --maṇḍ̣ala a whirlwind, gust of wind, storm, tornado [cp. BSk. vāyu--maṇḍ̣ala at AvŚ I.256 with note] J I.72; SnA 224. --maṇḍ̣alikā id. Vin II.113; IV. 345; J IV.430. --yoga direction of the wind J II.11. --roga "wind disease," upset of the body, disturbance of the intestines, colic SnA 69; VvA 185. --vassā (pl.) wind and rain PvA 55. --vuṭ̣ṭhi id. SnA 34. --vega force of the wind Sn 1074; PvA 47. --sakuṇa a certain kind of bird ("wind--bird") Nd1 87, where KhA 118 reads bhāsa°.

Vātaka (adj.) (--°) [fr. vāta 2] belonging to or connected with the winds (of the body) in ahi--vātaka--roga a cert. (intestinal) disease (lit. "snake--pain"), pestilence, plague; dysentery (caused by a famine and attacking men and beasts alike)

DhA I.169, 187, 231; III.437.

Vāti see vāyati see vāyati (in meaning "weave," as well as "blow").

Vātika (adj.) [fr. vāta 2, cp. *Sk. vātakin Halāyudha II.451] connected with the winds (humours) of the body, having bad circulation, suffering from internal trouble, rheumatic (?) Miln 135, 298.

Vātingaṇa [cp. *Sk. vātingaṇa] the egg plant, Solanum melongena J V.131; DhsA 320.

Vāda [fr. vad: see vadati; Vedic vāda (not in RV!), in meaning of "theory, disputation" only in Class. Sk. <-> The relation of roots vac: vad is like E. speak: say; but vāda as t. t. has developed quite distinctly the specified meaning of an emphatic or formulated speech= assertion or doctrine] 1. speaking, speech, talk, nearly always --°, e. g. iti° hearsay, general talk M. I.133; S V.73; A II.26; kumāraka° child--talk or childish talk, i. e. in the manner of talking to a child S II.218 sq.; cori° deceitful talk PvA 89 (so read with v. l. for T. bheri°); dhammika° righteous speech A V.230; musā° telling lies, false speech A I.129; II.141; IV.401; PvA 15. See under musā. -- adj. (--°) speaking up for, proclaiming, advertising D I.174 (sīla°, paññā° etc.); Sn 913 (nivissa° dogmatist); A I.287 (kamma°, kiriya°, viriya°). -- vādaŋ bhindati to refute a speech, to make a view discrepant (cp. bhinna--vāda under 4!) SnA 45 (Māravādaŋ bh.). -- 2. what is said, reputation, attribute, characteristic Sn 859 (but SnA 550=nindā--vacana); J I.2 (jāti° genealogy, cp. D I.137). See also cpd. °patha. -- 3. discussion, disputation, argument, controversy, dispute Sn 390, 827 (also as adj. hīna°); DhA III.390= Vin IV.1; Mhvs 4, 42 (sutvā ubhinnaŋ vādaŋ). -- 4. doctrine, theory put forth, creed, belief, school, sect SnA 539 sq.; in cpds.: ācariya° traditional teaching Miln 148; also "heterodoxy" Mhbv 96, cp. Dpvs V.30; uccheda° annihilistic doctrine Nd1 282: see under uccheda; thera° the tradition of the Theras, i. e. the orthodox doctrine or word of Gotama Buddha Mhvs 5, 2; 33, 97 sq.; Dpvs V.10, 14 (theravādo aggavādo ti vuccati), 51 (17 heretical sects, one orthodox, altogether 18 schools); dhuta° (adj.) expounding punctiliousness Vism 81 (=aññe dhutangena ovadati anusāsati). See under dhuta; bhinna° heretical sect (lit. discrepant talk or view) Dpvs V.39, 51 (opp. abhinnaka vāda); sassata° an eternalist Ps I.155.

--ânuvāda the trsln of this phrase (used as adj.) at S III.6 (see K.S. III.7) is "one who is of his way of thinking." all kinds of sectarian doctrines or doctrinal theses D I.161; III.115; S III.6; IV.51, 340, 381; V.7; A III.4; Nett 52. --kāma desirous of disputation Sn 825. --khitta upset in disputation, thrown out of his belief Vin IV.1=DhA III.390. --patha "way of speech," i. e. signs of recognition, attribute, definition Sn 1076 (expld dogmatically at Nd2 563); A II.9. --sattha the science of disputation, true doctrine SnA 540. --sīla having the habit of, or used, to disputes Sn 381.

Vādaka (adj. n.) [fr. vāda] doctrinal, sectarian, heretical; vagga° (either vagga1 or vagga2) professing somebody's party, sectarian, schismatic Vin III.175 (anu--vattaka+); vādaka--sammuti doctrinal (sectarian) statement A IV. 347.

Vādana (nt.) [fr. vādeti] playing on a musical instrument, music VvA 276.

Vādika1

Vādika1 (adj.) (--°) [fr. vāda] speaking, talking (of) Mhvs 5, 60 (pāra° speaking of the farther shore, i. e. wishing him across the sea).

Vādika2

Vādika2 [?] a species of bird J VI.538 (v. l. vāj°).

Vādita (nt.) [pp. of vādeti] (instrumental) music D I.6; III.183; A I.212; II.209; DhA IV.75; DA I.77.

Vāditar [n. ag. fr. vādeti] a speaker, one who professes or has a doctrine D III.232; A II.246; IV.307.

Vādin (adj.) (--°) [fr. vāda] speaking (of), saying, asserting, talking; professing, holding a view or doctrine; arguing. Abs.

only at A II.138 (cattāro vādī four kinds of disputants); Sn 382 (ye vā pi c'aññe vādino professing their view). Otherwise --°, e. g. in agga° "teacher of things supreme" Th 1, 1142; uccheda° professing the doctrine of annihilation Nett 111 (see uccheda); kāla°, bhūta° attha° etc. speaking in time, the truth & good etc. D I.4, 165; A I.202; V. 205, 265, 328; caṇḍ̤āla° uttering the word C. Mhvs 5, 60; tathā° speaking thus, consistent or true speaker D III.135; Sn 430; dhamma° professing the true doctrine S III.138; in combn with vinaya--vādin as much as "orthodox" Vin III.175; mahā° a great doctrinaire or scholar SnA 540; yatha° cp. tathā°--; sacca° speaking the truth A II.212; the Buddha so--called Th II.252 f.; vaṇṇa° singing the praises (of) Vin II.197.

Vāna1

Vāna1 (nt.) [fr. vā2: see vāyati1] sewing, stuffing (of a couch) DA I.86; DhA I.234 (mañca°).

Vāna2

Vāna2 (nt.) [fr. vana, both in meaning 1 & 2 but lit. meaning overshadowed by fig.] lit. "jungle" (cp. vana1 etym.), fig. desire, lust (=taṇhā craving) DhsA 409; KhA 151, 152.

Vānaya in combn suvānaya in combn suvānaya (S I.124, 238) is to be separated su--v--ānaya (see ānaya).

Vānara [fr. vana] monkey, lit. "forester" Th 1, 399= Dh 334; Th 1, 454; J II.78 (Senaka), 199 sq. (Nandiya); III.429; IV.308; V.445; Miln 201; DhA II.22.
--inda monkey king J I.279; II.159.

Vāpi (f.) [cp. Epic & Classic Sk. vāpī] a pond; °jala water from a pond Mhvs 25, 66.

Vāpita1

Vāpita1 [pp. of vāpeti] sown J I.6 (+ropita, of dhañña).

Vapita2

Vapita2 [pp. of vāpeti] mown DhsA 238.

Vāpeti [Caus. fr. vap, representing vapati1 as well as vapati2] to cause to sow [cp. Divy 213 vāpayituŋ] or to mow. -- pp. vāpita.

[fr. vā to weave] appears in P. as nābhi in uṇṇanābhi (q. v.).

Vāma (adj.) [Vedic vāma] 1. left, the left side (always opposed to dakkhiṇa) J IV.407 (°akkhi); Pv IV.78; Miln 295 (°gāhin left--handed); PvA 178 (°passa left side). As "northern" at J V.416. vāmaŋ karoti to upset J IV.101. -- instr. vāmena on the left Sn p. 80. <-> abl. vāmato from or on the left J III.340; Pv II.320 (as much as "reverse"; PvA 87=vilomato). -- 2. beautiful; only in cpd. vām--ūru having beautiful thighs D II.266; J II.443. So read at both places for vāmuru.

Vāmana (adj.) [fr. vāma1, cp. Ger. linkisch=uncouth] dwarfish; m. dwarf Vin I.91; DA I.148.

Vāmanaka (adj.--n.) [fr. vāmana] dwarfish, crippled J II.226; IV.137; V.424, 427. -- f. °ikā N. of certain elephants M I.178.

Vāya [fr. vā, vāyati1] weaving PvA 112 (tunna°). See tanta°.

Vāyati1

Vāyati1 [Vedic vayati, vā, cp. Sk. veman loom, vāṭikā band, Gr. i)/tus willow, Ohg. wīda id.; Lat. vieo to bind or plait] to weave, only in pp. vāyita. -- Pass. viyyati Vin III.259. pp. also vīta. -- Caus. II. vāyāpeti to cause to be woven Vin III.259 (=vināpeti); VvA 181. -- See also vināti.

Vāyati2

Vāyati2 [Vedic vāti & vāyati. See etym. under vāta] 1. to blow (only as vāyati) Vin I.48; D II.107 (mahāvātā vāyanti); S IV.218 (vātā ākāse v.); J I.18; VI.530; Mhvs 12, 12. -- aor. vāyi S IV.290; J I.51. Cp. abhi°, upa°, pa°. -- 2. to breathe forth, to emit an odour, to smell Pv I.61; PvA 14; as vāti (2nd sg. vāsi) at J II.11 (=vāyasi C.). -- pp. vāta only as noun "wind" (q. v.).

Vāyana (nt.) [fr. vā, vāyati2] blowing VbhA 71 (upari°vāta).

Vāyamati [vi+ā+yam] to struggle, strive, endeavour; to exert oneself S IV.308; V.398; A IV.462 sq. (chandaŋ janeti v. viriyaŋ ārabhati cittaŋ paggaṇhāti); Pv IV.52; Vbh 208 sq.; Pug 51; Vism 2; DhA III.336; IV.137; PvA 185.

Vāyasa [cp. Vedic vāyasa a large bird, Epic Sk. vāyasa crow] a crow D I.9 (°vijjā: see DA I.93); S I.124; Sn 447, 675; J I.500; II.440; Miln 373; DhA III.206; VvA 27.

Vāyāma [fr. vi+ā+yam] striving, effort, exertion, endeavour S II.168; IV.197; V.440; A I.174 (chando+), 219; II.93; III.307; IV.320; V.93 sq.; J I.72; Vbh 123, 211, 235; VbhA 91; DhA IV.109; PvA 259. On vāyāma as a constituent of the "Path" (sammā°) see magga 2.a. -- vāyāmaŋ karoti to exert oneself DhA IV.26; PvA 259.

Vāyita [pp. of vāyati1, cp. Divy 276 vāyita] woven M III.253 (sāma°), where Miln 240 in id. p. reads sayaŋ°; Vin III.259. Cp. vīta.

Vāyin (adj.) [fr. vāyati2] blowing (forth), emitting an odour, smelling PvA 87.

Vāyima (adj.) [fr. vā: vāyati1] weaving, woven; a° not woven Vin III.224 (of a rug or cover).

Vāyu [Vedic vāya, fr. vā: vāyati2] wind Miln 385; PvA 156. See next.

Vāyo (nt.) [for vāyu, in analogy to āpo & tejo, with which frequently enumerated] wind D III.268 (°kasiṇa); M I.1, 424=A IV.375; A V.7, 318, 353 sq. (°saññā); S III.207; Vism 172 (°kasiṇa), 350 (def.). On vāyo as t. t. for mobility, mobile principle (one of the 4 elements) see Cpd. 3, 270; Dhs trsln § 962.
--dhātu the wind element, wind as one of the four great elements, wind as a general principle (consisting of var. kinds: see enumd under vāta) Vbh 84; Vism 363; Nett 74; VbhA 55; VvA 15; DA I.194.

Vāra [fr. vṛ, in meaning "turn," cp. vuṇāti] 1. turn, occasion, time, opportunity J I.58 (utu--vārena utuvārena according to the turn of the seasons), 150; VI.294; Vism 431 (santati° interval); DA I.36; DhA I.47 (dve vāre twice); DhsA 215; VvA 47 (tatiyavāraŋ for the 3rd & last time); PvA 109, 135. -- 2. In pada° "track--occasion," i. e. foot--track, walk(ing), step J I.62, 213 (°vārena) by walking (here spelt pāda°), 506 (pādavāre pādavāre at every step). -- 3. In udaka° v. stands for vāraka (i. e. bucket), the phrase udakavāraŋ gacchati means "to go for water," to fetch water (in a bucket) J IV.492; DhA I.49. Dutoit (J. trsln IV.594) trsls "Wunsch nach Wasser." -- 4. bhāṇa° "turn for recitation," i. e. a portion for recital, a chapter SnA 194. See bhāṇa.

Vāraka [cp. Sk. vāra & vāraka] a pot, jar Vin II.122 (three kinds: loha°, dāru° and cammakhaṇḍa°); J I.349; II.70; III.52 (dadhi°); Miln 260; DhsA 377 (phānita°).

Vāraṇa1

Vāraṇa1 (nt.) [fr. vṛ to obstruct] warding off, obstruction, resistance VbhA 194, 195 (=nivāraṇa). -- ātapa° sunshade Dāvs I.28; V.35.

Vāraṇa2

Vāraṇa2 [cp. Vedic vāraṇa strong] 1. elephant J I.358; IV.137; V.50, 416; DA I.275; DhA I.389 (°līḷhā elephant's grace); VvA 36, 257. -- 2. the Hatthilinga bird Th 1, 1064.

Vāraṇa3

Vāraṇa3 [for vāruṇī?] spirituous liquor J V.505.

Vāraṇika at Th 1, 1129 read cāraṇika (a little play): see Brethren 419 note.

Vārattika (adj.) [fr. varatta] consisting of leather or a strap J III.185.

Vāri (nt.) [Vedic vāri, cp. Av. vār rain, vairi-- sea; Lat. ūrīna=urine; Ags. waer sea; Oicel. ūr spray, etc.] water D II.266; M III.300; A III.26 (in lotus simile); Th 1, 1273; Sn 353, 591, 625, 811; Vv 7910; J IV.19; Nd1 135, 203 (=udaka); Miln 121; PvA 77.
--gocara living or life (lit. feeding) in water Sn 605. --ja "water--born," i. e. (1) a lotus Sn 845, cp. Nd1 203; -- (2) a fish Dh 34 (=maccha DhA I.289); J V.464 (=Ānanda--maccha C.), 507. --da "water--giver," i. e. cloud Dāvs III.40. --dhara water--holder, water jug J V.4. --bindu a drop of water Sn 392. --vāha "watercarrier," i. e. cloud A II.56; III.53; S V.400; J VI.26, 543, 569; Kh VII.8. --vārita, --yuta, --dhuta, --phuṭa (Jain practice) D I.57; M I.377.

Vārita [pp. of vāreti, Caus. of vṛ1] obstructed, hindered J IV.264; restrained (sabbavāri) see vāri.
--vata (so read for cārita°) "having the habit of selfdenial" (trsln) S I.28 (cp. K.S. I.39 & 320 with note & Bdhgh's expln: "kilesānaŋ pana chinnattā vataŋ phala--samādhinā samāhitaŋ"), cp. bhāvanā--balena vāritattā dhammā etc. at Tikp. 14.

Vāritta (nt.) [fr. vṛ, on the analogy of cāritta. The BSk. is vāritra: Mvyut 84] avoidance, abstinence Th 1, 591; Miln 133 (cārittañ ca vārittañ ca); Vism 11.

Vāruṇī (f.) [cp. Sk. vāruṇī, with only ref. in BR.: Harivaŋśa 8432] 1. spirituous liquor A III.213; J I.251 (°vāṇija spirit merchant), 268; VI.502. -- 2. an intoxicated woman; term for a female fortune--teller J VI.500 (Vāruṇī 'va pavedhati; C. devatā--bhūta--paviṭṭhā yakkha--dāsī viya gahitā, i. e. possessed), 587 (vāruṇī 'va pavedhentī; C. yakkh'āviṭṭhā ikkhaṇikā viya).

Vāreti [Caus. of vuṇāti, representing vṛ1 (to enclose, obstruct), as well as vṛ1 (to choose)] 1. to prevent, obstruct, hinder Pv II.77 (vārayissaŋ I had the habit of obstructing;=nivāresiŋ PvA 102); VvA 68; Sdhp 364. -- 2. to ask in marriage ThA 266; PvA 55. -- Caus. II. vārāpeti to induce somebody to choose a wife J IV. 289. -- Note. vāriyamāna (kālakaṇṇi--salākā) at J IV.2 read cār° (cp. PvA 272 vicāresuŋ id.). -- pp. vārita.

Vāreyya (nt.) [grd. of vāreti] marriage, wedding Th 2, 464, 472, 479; SnA 19.

Vāla1

Vāla1 [Vedic vāla; connected with Lat. adūlāre (ad+ ūlāre) to flatter (lit. wag the tail, like a dog), cp. E. adulation; Lith. valaī horse hair] 1. the hair of the tail, horse--hair, tail Vin II.195=J V.335 (pahaṭṭha--kaṇṇavāla with bristling ears & tail, of an elephant); J V.274 (so read for phāla, cp. p. 268, V. 113); PvA 285 (°koṭi, so read for bāla°); Sdhp 139. --pallankassa vāle bhinditvā destroying the hair (--stuffing) of a couch Vin II.170=DA I.88; cp. Vin IV.299: pallanko āharimehi vālehi kato. -- On

v. in similes see J.P.T.S. 1907, 136. -- 2. a hair--sieve [also Vedic] M I.229.
 --agga the tip of a hair A III.403; Miln 250 (°vedha hitting the tip of a hair, of an archer); DA I.66. --aṇḍ̣upaka a cert. material, head dress (?) A I.209 (so read for vālanduka); Vism 142; DhsA 115 (reads leḍ̣ḍ̣ūpaka). --kambala a blanket made of horse--tails D I.167; A I.240, 296; Pug 55. --koṭi the tip of the hair PvA 285. --rajju a cord made of hair S II.238; A IV.129; J II.161. --vījanī a fan made of a Yak's tail, a chowrie D I.7. --vedhin (an archer) who can hit a hair J I.58 (akkhaṇa--vedhin+); Vism 150; Mhvs 23, 86 (sadda--vedhin vijju--vedhin+). The abstr. °vedhā hitting a hair, at Vism 150. -- fig. an acute arguer, a hair--splitter; in standing phrase paṇḍ̣itā nipuṇā kata--para--ppavādā vālavedhi--rūpā at D I.26; M I.176; II.122; see expln at DA I.117.

Vāla2

Vāla2 (adj.) [cp. Sk. vyāla] malicious, troublesome, difficult Vin II.299 (adhikaraṇa).

Vāla3

Vāla3 (nt.) [=vāri, cp. late Sk. vāla] water; only in cpd. °ja a fish (cp. vārija).

Vālatta (nt.) [abstr. fr. vāla2] trouble, difficulty Vin II.86 (in same context as vāla2); A I.54.

Vāladhi [cp. Epic Sk. vāladhi] a tail (usually of a large animal) Th 1, 695; J I.63, 149; VI.302; Pv I.83; Mhvs 10, 59; VvA 252, Sdhp 621; Vism 36 quoting Ap.

Vālikā (f.) [a by--form of vālukā] sand (often sprinkled in connection with festivities to make the place look neat) A I.253; J I.210; III.52, 407; VI.64; Vism 420; DhA I.3, 111; VvA 160, 305; PvA 189. -- paritta° sand (on the head) as an amulet J I.396, 399. -- In cpds. usually vālika°. Cp. vālukā.
 --puñja a heap of sand J VI.560. --pulina sand bed or bank J II.366; III.389. --vassa a shower of sand SnA 224.

Vālin (adj.) [fr. vāla1] having a hairy tail Vv 647, cp. VvA 277.

Vālukantāra at VvA 332 probably for vāluka--kantāra, i. e. sandy desert. See vaṇṇu.

Vālukā (f.) [cp. Vedic & Epic Sk. vālukā] sand. In compn usually vāluka°. -- S IV.376; Vv 391; 441; Ap. 23; Nd2 p. 72 (Gangāya v.); J II.258; IV.16; Pv II.121; Mhvs 23, 86; DhA III.243, 445; VvA 31, 177; Sdhp 244. See also vālika.

Vāḷa1

Vāḷa1 [cp. late Sk. vyāḍ̣a, see Geiger, P.Gr. § 546] 1. a snake Vism 312 (so read for vaḷa). -- 2. a beast of prey A III.102 (amanussa); J I.295; III.345 (°macchā predaceous fishes); Miln 23 (°vana forest of wild beasts).
 --miga a beast of prey, predaceous animal, like tiger, leopard, etc. J VI.569; DhA I.171 (°ṭ̣ṭhāna); III.348 (°rocanā); Vism 180, 239.

Vāḷa2

Vāḷa2 [misspelt for vāda?] music (?) Pgdp 83.

Vāvatteti (vi+ā+vṛt] to turn away (trs.), to do away with, remove M I.12 (aor. vāvattayi saŋyojanaŋ, expld at MA 87 as "parivattayi, nimmūlaŋ akāsi")= 122 (with v. l. vi°, see p. 526); A II.249 (v. l. vi°).

Vāsa1 [vas to clothe, see vasati1] clothing; adj. (--°) clothed in J VI.47 (hema--kappana--vāsase).

Vāsa2 [vas to dwell, see vasati2] 1. living, sojourn, life Sn 191; Mhvs 17, 2 (anātha--vāsaŋ vasati to lead a helpless life); PvA 12 (saraagga--vāsaŋ v. live a life of concord); SnA 59 (lokantarika°). Cp. pari°, saŋ°. <-> 2. home, house, habitation Sn 40. vāsaŋ kappeti to live (at a place), to make one's home J I.242; PvA 47, 100. vāsaŋ upagacchati to enter a habitation (for spending the rainy season) PvA 32. In special sense "bed": see cpd. °ûpagata. -- 2. state, condition (--°), in ariya° holy state A V.29 sq.; brahmacariya° chastity PvA 61. -- 4. (adj.) (--°) staying, living, abiding, spending time Sn 19 (ekaratti°), 414 (ettha°). vassa° spending Lent PvA 20; vuttha° having spent Lent J I.183. Cp. ante--vāsika--vāsa.
--attha home success, luck in the house, prosperity A II.59, 61 sq. --âgāra bedroom J III.317. --ûpagata (a) having entered one's hut or abode (for the rainy season) Sn 415. -- (b) gone to bed Pv II.128; PvA 280. --ghara living room, bedroom SnA 28 (=kuṭī). --dhura ordinary duty (lit. burden) or responsibility of living, or the elementary stages of saintliness SnA 194, 195 (contrasted to pariyatta--dhura), 306 (: ganthadhura).

Vāsa3

Vāsa3 [cp. Class. Sk. vāsa, e. g. Mālatīm. 148, 4; fr. vā: see vāta] perfume J I.242; VI.42.

(adj.) (--°) [fr. vāsa2] living, dwelling; vāsaka: see saŋ°. vāsika: gāma° villager Mhvs 28, 15; Bārāṇasi° living in Benares J III.49. See also ante°.

see vassati2] to cry (of animals) J VI.497.

Vāsana1

Vāsana1 (adj.--nt.) [=vasana1] clothing, clothed in (--°) PvA 173.

Vāsana2

Vāsana2 (adj.--nt.) [=vasana2] dwelling Dpvs V.18.

Vāsanā (f.) [fr. vasati2 = vāsa2, but by Rh. D., following the P. Com̄. connected with vāseti & vāsa3] that which remains in the mind, tendencies of the past, impression, usually as pubba° former impression (Sn 1009; Miln 10, 263). -- Cp. Nett 4, 21, 48, 128, 133 sq., 153, 158 sq., 189 sq. -- Cp. BSk. vāsanā, e. g. MVastu I.345.

Vāsara [cp. Vedic vāsara matutinal, vasaḥ early] day (opp. night), a day Dāvs I.55; V.66.

Vāsi (f.) [cp. Sk. vāśī] 1. a sharp knife, axe, hatchet, adze (often combd with pharasu) J I.32, 199; II.274; III.281; IV.344; Miln 383; 413; DhA I.178 (tikhiṇā vāsiyā khaṇḍ̤âkhaṇḍ̤ikaŋ chinditvā: cutting him up piecemeal with a sharp knife); KhA 49. --°jaṭa handle of a mason's adze Vin IV.168; S III.154; A IV.127. -- 2. a razor J I.65; II.103; III.186, 377.

Vāsita [fr. vāseti2] 1. scented J I.65; II.235 (su°); III.299; V.89; Vism 345. -- 2. [preferably fr. vāseti1=vasati2] established, made to be or live, preserved Mhvs 8, 2. So also in phrase vāsita--vāsana (adj.) or vāsana--vāsita one who is impressed with (or has retained) a former impression Sn 1009 (pubba°, =vāsanāya vāsita--citta SnA 583); Miln 263 (id.); Vism 185 (+bhāvita--bhāvana). If taken as vāseti2, then to be trsld as "scented, filled, permeated," but preferably as vāseti1. -- Cp. pari°.

Vāsitaka (adj.) [fr. vāsita] scented, perfumed Vin IV.341 (vāsitakena piññākena nhāyeyya: should bathe with perfumed soap). -- f. vāsitikā (scil. mattikā) scented clay Vin II.280 (id.).

Vāsin1

Vāsin1 (adj.) (--°) [fr. vas1] clothed in, clad Sn 456 (sanghāṭi°), 487 (kāsāya°); Pv III.16 (sāhunda°); J III.22 (nantaka°); IV.380 (rumma°); f. vāsinī Vin III.139 (chanda°, paṭa° etc.)= VvA 73.

Vāsin2

Vāsin2 (adj.) (--°) [fr. vas2] liking, dwelling (in) Sn 682 (Mern--muddha°), 754 (āruppa°); PvA 1 (Mahāvihāra°), 22 (Anga--Magadha°), 47 (Sāvatthi°), 73 (Bārāṇasi°)

Vāseti1

Vāseti1: Caus. of vasati2 (q. v.).

Vāseti2

Vāseti2 [Denom. fr. vāsa perfume] to perfume, to clean or preserve by means of perfumes, to disinfect (?) Vin I.211 (here in the sense of "preserve, cure," probably as vāseti of vasati2); II.120; J IV.52 (aṭṭhīni, for the sake of preservation); V.33 (saso avāsesi sake sarīre, expld as "sake sarīre attano sarīraŋ dātuŋ avāsesi vāsāpesī ti attho, sarīrañ c'assa bhakkh'atthāya adāsi." In this passage vāseti is by Kern, Toev. s. v. taken as Caus. of vas to eat, thus "he made eat, feasted, entertained by or on his own body"), 321 (kusumehi vāsetvā: perfume). See also vasati2 (Caus.). -- pp. vāsita. <-> Caus. II. vāsāpeti J V.33.

Vāha (adj.--n.) [fr. vah] 1. carrying, leading; a leader, as in sattha° a caravan leader, merchant J I.271; Vv 847; 8420; VvA 337. -- 2. a cart, vehicle; also cartload Sn p. 126 (tila°=tila--sakaṭa SnA 476); J IV.236 (saṭṭhi°sahassāni 60,000 cartloads); Miln 80 (°sataŋ).

Vāhaka [fr. vāheti] that which carries (or causes to carry) away, i. e. a current, torrent, flow; only in combn with udaka° a flood of water A I.178; Vin I.32; Miln 176.

Vāhana [fr. vāheti] 1. (adj.) carrying, pulling, drawing Vin II.122 (udaka°--rajju); J I.136 (kaṭṭha° gathering fire--wood); PvA 127 (ratha--yuga°). -- 2. (nt.) conveyance, beast of burden, monture Vin I.277 (°āgāra stable, garage); Sn 442 (Māra sa° with his elephant); Pv II.926; DhA I.192 (hatthi°, elephant--mount; cp. p. 196, where five. vāhanāni, belonging to King Pajjota, are enumd, viz. kaṇeru, dāsa, dve assā, hatthi). -- bala° army & elephants, i. e. army in general, forces J I.262.

Vāhanaka =vāha 1; VvA 337.

Vāhasā (indecl.) [an instr. of vāha, formed after the manner of balasā, thāmasā, used adverbially] owing to, by dint of, on account of, through Vin IV.158; Th 1, 218, 1127; Miln 379; VvA 100.

Vāhin (adj.--n.) [fr. vāha] carrying, conveying J VI.125 (haya° running by means of horses, i. e. drawn by horses); also as poetical expression for "horse" J VI.252 (=sindhava C.). The reading vāhin at Mhvs 22, 52 is given as v. l. for T. vājin in P.T.S. ed. -- f. vāhinī, an army J III.77 (miga°; expld as "aneka--sahassa--sankhā migasenā"); VI.581.

Vāheti is Caus. of vahati (q. v.).

Vi (indecl.) [prefix, resting on Idg. *u̯i "two," as connotation of duality or separation (Ger. "ent--zwei"), which is contained in viŋśati, num. for "twenty" (see vīsati), cp. Sk. viṣu apart, Gr. i)/dios private (lit. separate); also Sk. u--bhau both; and *u̯idh, as in Lat. dīvido=divide. A secondary (compar.) formation in Sk. vitara further, farther, Goth. wipra against, Ger. wider] 1. (a) inseparable prefix of separation and expansion, in original meaning of "asunder," semantically closely related to Lat. dis-- & Ger ver--. Often as base--prefix in var. meanings (see below 1--4), also very frequent as modifying prefix (in combn with other primary prefixes like ā, ni, pa, paṭi, saŋ), where its prevailing character is one of emphasis. -- (b) The native grammarians define vi- either as "vividha" (i. e. our meaning 2): see Bdhgh. at SnA 136 (viharati=vividhaŋ hitaŋ harati); and Vism 179 vividhaŋ khittaŋ=vikkhittaŋ; see also under viggaṇhati; or "prātilomya" (i. e. meaning 3): Nirukta (ed. Roth) I.3; or paraphrase it by su° or suṭṭhu (i. e. meaning 4): see under vimāna & vippasanna. The latter meaning also in Hemacandra's

Anek'ārtha--sangraha (ed. Calc.) 7, 15: "śreṣṭhe 'tīte nānārthe" (i. e. Nos. 4 & 2). -- (c) vi° occurs also as distributive (repetitional) prefix in reduplication compounds (here closely resembling paṭi° and the negative a°), like cuṇṇa--vicuṇṇa piecemeal, chidda--vicchidda holes upon holes, vaṭṭa--vivaṭṭa, etc. -- Contracted forms are vy° (=viy° before vowels) and vo° (=vi+ ava); the guṇa & vriddhi form is ve°. -- II. Meanings. --1. denoting expansion, spreading out; fig. variety or detail, to be trsld by expressions with over or about (cp. Lat. e--), as: °kampati shake about, °kāseti open out, °kirati scatter about, °kūjati sing out (=upa--nadati C), °carati move about (=ā--hiṇḍati), °churita sprinkled about, °jāyati bring forth, °tāna "spread out," °tthāra ex--tension, de--tail, °dāleti break open, °dhammati whirl about, °dhāyaka providing, °pakirati strew all over, °pphāra pervading, °pphārika ef--fulgence, Qbhajati ex--plain, °bhatta dis--tributed, °bhāga division, distribution, °ravati shout out, °rūhana growing up, °rocati shine out, °ssajjati give out, °ssaṭṭha sent out, °ssara shouting out, °ssuta far--famed. -- 2. denoting disturbance, separation, mixing up (opp. saŋ°), as given with "away" or "down," or the prefixes de-- and dis--, e. g. °kasita burst asunder, °kubbana change, i. e. miracle (meta--morphosis), °kkaya sell ("ver--kaufen"), °kkhambhati de--stroy, °kkhāleti wash off (=ācameti), °kkhepa de--rangement, °gata dis--appeared (used as defn of vi° at ThA 80), °galita dripping down, °ggaha separation, °cinati dis--criminate, °jahati dis--miss, °desa foreign country (cp. verajjaka), °naṭṭha destroyed, °nata bending down, °nāsa de--struction, °nicchaya dis--crimination, °nodaka driving out, °pāteti to be destroyed, °ppalapati to talk confusedly, °rājeti discard as rāga, °rodha destruction, °lumpati break up, °vitta separated, °vidha mixed, °veka separation, °vāha carrying away, i. e. wedding. -- 3. denoting the reverse of the simple verb, or loss, difference, opposite, reverse, as expressed by un-- or dis--, e. g. °asana mis--fortune, °kaṭika unclean, °kappa change round, °kāra per--turbation, dis--tortion, °kāla wrong time, °tatha un--truth, °dhūma smoke--less, °patti corruption, °parīta dubious, °ppaṭipanna on the wrong track, °bhava non--existence (or as 4 "more" bhava, i. e. wealth), °mati doubt, °mānana dis--respect, °yoga separation, °raja fault--less, °rata abs--taining, °rūpa un--sightly, °vaṭa unveiled, °vaṇṇeti defame, °vāda dis--pute, °sama uneven, °ssandati overflow, °ssarita for--gotten, °siṭṭha distinguished, °sesa difference, distinction. -- 4. in intensifying sense (developed fr. 1 & 2), mostly with terms expressing per se one or the other of shades of meanings given under 1--3; to be trsld by "away," out, all over, "up," or similarly (completely), e. g. °ākula quite confused, °katta cut up, °kopeti shake up, °garahati scold intensely, °chindati cut off, °jita conquered altogether, °jjotita resplendent, °tarati come quite through, °niyoga close connection, °nivatteti turn off completely, °pariṇāma intense change, °ppamutta quite released, °ppasanna quite purified, °pphalita crumpled up, °bandhana (close) fetter, °ramati cease altogether, °sahati have sufficient strength, °sukkha dried up, °suddha very bright, °ssamati rest fully (Ger. aus--ruhen), °haññati to get slain.

Vikaca (adj.) blossoming DA I.40.

Vikaṭa [vi+kata, of kṛ] changed, altered, distorted; disgusting, foul, filthy Pgdp 63 (°ānana with filthy mouth). -- nt. filth, dirt; four mahā--vikaṭāni applied against snake--bite, viz., gūtha, mutta, chārikā, mattikā Vin I.206. -- Cp. vekaṭika.
--bhojana filthy food D I.167; M I.79.

Vikaṇṇa (adj.) [vi+kaṇṇa] having deranged or bent corners, frayed Vin I.297; II.116.

Vikaṇṇaka [fr. vikaṇṇa] a kind of arrow (barbed?) J II.227, 228.

Vikata changed, altered Vin I.194 (gihi--vikata changed by the g.)

Vikati (f.) [fr. vi+kṛ] "what is made of something," make, i. e. 1. sort, kind J I.59 (ābharaṇa° kind of ornament), 243 (maccha--maŋsa°); Miln 403 (bhojana° all kinds of material things); Vism 376 (bhājana° special bowl); VbhA 230 (pilandhana°); DhA II.10 (khajja°). -- 2. product, make; vessel: danta° "ivory make," i. e. vessels of ivory M II.18; D I.78; J I.320. -- 3. arrangement, get up, assortment; form, shape J V.292 (mālā° garlandarrangement).
--phala an assortment of fruit J V.417.

Vikatika (f.) [fr. vikati] a woollen coverlet (embroidered with figures of lions, tigers etc.) D I.7 (cp. DA I.87); A I.181; Vin I.192; ThA 55 (Ap V.10: tūlikā°).

Vikatta (adj.) [pp. of vi+kantati2] cut open J VI.111 (v. l. °kanta).

Vikattana (nt.) [fr. vi+kantati2] cutter, knife Vin III.89 (tiṇha go°) M I.449; J VI.441.

Vikatthati [vi+katthati] to boast, show off S II.229; J I.454 (=vañcana--vacanaŋ vadati C.). -- pp. vikatthita.

Vikatthana (nt.) [fr. vi+katth] boasting SnA 549.

Vikatthita (nt.) [fr. vikatthati] boasting J I.359.

Vikatthin (adj.) [fr. vi+katth] boasting; only neg. a° not boasting, modest A V.157; Sn 850; Miln 414.

Vikanta =vikatta; cut open, cut into pieces J II.420.

Vikantati [vi+kantati2] to cut J V.368 (=chindati C.). <-> pp. vikatta & vikanta.

Vikantana (nt.) [fr. vikantati] knife M I.244. Cp. vikattana.

Vikappa [vi+kappa] 1. thinking over, considering, thought, intention Nd 97, 351. -- 2. doubtfulness, indecision, alternative, appld to the part. vā SnA 202, 266; KhA 166; DA I.51; PvA 18. --attha° consideration or application of meaning, exposition, statement, sentence J III.521; SnA 433, 591. -- Cp. nibbikappa.

Vikappana (nt.) & °ā (f.) [fr. vikappeti] 1. assignment, apportioning Vin IV.60=123=283. At Vin IV.122 two ways of assigning a gift are distinguished: sammukhāvikappanā & parammukhā°. All these passages refer to the cīvara. -- 2. alternative, indecision, indefiniteness (=vikappa), as t. t. g. applied to part. ca and vā, e. g. SnA 179 ("ca"); KhA 166 ("vā").

Vikappita [pp. of vikappeti] prepared, put in order, arranged, made; in combn su° well prepared, beautifully set Sn 7; VvA 188 (manohara+). -- Bdhgh. at SnA 21 interprets °kappita as chinna "cut," saying it has that meaning from "kappita--kesa--massu" (with trimmed hair & beard), which he interprets ad sensum, but not etymologically correctly. Cp. vikappeti 5.

Vikappin (adj.) [fr. vikappa] having intentions upon (--°), designing A III.136 (an--issara° intentioning unruliness).

Vikappiya (adj.) [grd. of vikappeti] to be designed or intended Sdhp 358.

Vikappeti [vi+kappeti] 1. to distinguish, design, intend, to have intentions or preferences, to fix one's mind on (loc. or acc.) Sn 793=802 (=vikappaŋ āpajjati Nd1 97), 918 (id. Nd1 351). -- 2. to detail, describe, state KhA 166; SnA 43. -- 3. to assign, apportion, give Vin I.289 (cīvaraŋ); IV.121 (id.). -- 4. to arrange, put on, get ready Vin I.297. -- 5. to change, alter, shape, form J V.4 (ambapakkaŋ satthena v.; C. not quite correctly =vicchindati). -- pp. vikappita.

Vikampati [vi+kamp] to shake; fig. to be unsettled, to waver, to be in doubt S IV.71 (cittaŋ na vikampate); Th 1, 1076 (vidhāsu na v.; trsln Brethren p. 366: "who is not exercised about himself in this way or in that"); Nd1 195 (tīsu vidhāsu, as at Th 1, 1076; as comment on Sn 843); J VI.488. -- ppr. med. vikampamāna, only neg. a° not hesitating, settled, well balanced, resolved Sn 842; J IV.310; V.495 (C. anolīyamāna); VI.175 (C. nirāsanka). -- pp. vikampita.

Vikampin (adj.) [fr. vikampati] shaking; only neg. a° not shaking, steadfast, steady, settled Sn 952; Vv 5022.

Vikaroti [vi+kṛ] to alter, change, disturb; aor. vyakāsi J II.166 (=vikāraŋ akāsi parivattayi C.); so read for T. vyākāsi. -- Imper. Pass. 3 sg. vikiriyyatu "let him be disturbed" J III.368 (after Kern, Toev. s. v. One may take it to vikirati, q. v.). -- pp. vikaṭa & vikata. See also vikubbati, etc.

Vikala (adj.) [Sk. vikala] defective, in want of, deprived, (being) without Th 2, 391; Pv IV.1 (bhoga°); J IV.278; VI.232; Miln 106, 307 (udakena); DA I.222; PvA 4 (hattha°). Cp. vekalla.

Vikalaka (adj.) [vikala+ka] being short of, wanting Vin I.285.

Vikasati1

Vikasati1 [vi+kas] to open (out), to expand, to blossom fully (of flowers). -- pp. vikasita. Caus. vikāseti to open J VI.364 (hatthaŋ).

Vikasati2

Vikasati2 [vi+kāś, cp. okāsa] to shine; Caus. vikāseti to illuminate Davs V.47 (mukh'ambuja--vanāni vikāsayanto).

Vikasita [pp. of vikasati1] burst asunder, blossoming, opened (wide), expanded, usually appld to flowers J III.320 (=phālita C.); IV.407; VvA 40, 206 (of eyes); SnA I 39; DA I.40.

Vikāra [fr. vi+kṛ] 1. change, alteration, in mahā° great change Vism 366, 367 (of two kinds: anupādiṇṇa & upādiṇṇa, or primary & secondary, i. e. the first caused by kappa--vuṭṭhāna, the second by dhātu--kkhobha); KhA 107 (vaṇṇa°). -- 2. distortion, reversion, contortion, in var. connections, as kucchi° stomach--ache Vin I.301; bhamuka° frowning DhA IV.90; raukha° grimace, contortion of the face, J II.448; PvA 123; hattha° hand--figuring, signs with the hand, gesture Vin I.157 (+hattha--vilanghaka)=M I.207 (reads vilangaka); Vin V.163 (with other similaṛ gestures); J IV.491; V.287; VI.400, 489. -- Kern. Toev. s. v. vikāra is hardly correct in translating hattha--vikārena at Vin I.157 by "eigenhandig," i. e. with his own hand. It has to be combd with hattha--vilanghakena. -- 3. perturbation, disturbance, inconvenience, deformity Vin I.271, 272 (°ŋ sallakkheti observe the uneasiness); Miln 224 (tāvataka v. temporary inconvenience), 254 (°vipphāra disturbing influence); SnA 189 (bhūta° natural blemish). -- 4. constitution, property, quality (cp. Cpd. 1572, 1681) Vism 449 (rūpa° material quality); VvA 10 (so correct under maya in P.D. vol. III. p. 147). -- 5. deception, fraud PvA 211 (=nikati). -- Cp. nibbikāra.

Vikāla [vi+kāla] "wrong time," i. e. not the proper time, which usually means "afternoon" or "evening," and therefore often "too late." -- Vin IV.274 (=time from sunset to sunrise); J V.131 (ajja vikālo to--day it is too late); VvA 230 (id.). -- loc. vikāle (opp. kāle) as adv., meaning: (1) at the wrong time Vin I.200; Sn 386; PvA 12. -- (2) too late Vv 84 (=akāle VvA 337); DhA I.356; IV.69. -- (3) very late (at night) J V.458.
--bhojana taking a meal at the wrong time, i, e. in the afternoon Vin I.83; D I.5; A I.212; II.209; Sn 400; DA I.77.

Vikāsa [vi+kas: see vikasati1] opening, expansion J VI.497 (vana° opening of the forest); Dhtp 265.

Vikāsika [fr. vi+kṛṣ: see kasati] a linen bandage (Kern: "pluksel") Vin I.206 (for wound--dressing). May be a dern fr. kāsika, i. e. Benares cloth, the vi° denoting as much as "a kind of."

Vikāsitar [fr. vi+kṛṣ, kasati] one who plucks or pulls, bender of a bow, archer J VI.201.

Vikāsin (adj.) (--°) [fr. vi+kāś: see vikasati2] illumining, delighting Mhvs 18, 68.

Vikāseti see vikasati.

Vikiṇṇa [pp. of vikirati] scattered about, strewn all over, loose Vin I.209 (undurehi okiṇṇa°; overrun); J V.82.
--kesa with dishevelled hair J I.47; Vism 415. --vāca (adj.) of loose talk S I.61 (=asaññata--vacana K.S. I.320); Pug 35 (same expln PugA 217): J V.77 (=patthaṭavacana C.).

Vikitteti [vi+kitteti] to slander Miln 276 (opp. pakitteti).

Vikiraṇa (nt. & adj.) [fr. vikirati] 1. scattering, dispersing; being scattered or dispersed D I.11 (cp. DA I.96).--Vbh 358 (T. reads vikī°; v. l. vikāraṇa & vikkir°)=Pug 23 (which reads nikaraṇā; trsl. "guilefulness"). In this connection VbhA 493 interprets vikiraṇa (or °ā) as "denial, abnegation" (pretext?), by saying "nâhaŋ eva karomī ti pāpānaŋ vikkhipanato vikiraṇā." -- With ref. to Arahantship (the dissolution of the body) at DhA III.109 in formula bhedana--vikiraṇa--viddhaŋsanadhamma i. e. "of the nature of total destruction." Cp. BSk. formula śatana--patana--vikiraṇa--vidhvaŋsana (--dharmatā) AvŚ I.96 (where S. Speyer in Index considers vikaraṇa the correct form)=Divy 299 (reading cyavanapatana°)=Lal. V. 242. See also S III.190 (under vikirati). -- 2. (adj.) scattering, spending, squandering, f. °ī Sn. 112.

Vikirati [vi+kirati] to scatter about, sprinkle, spread, mix up (trs. & intrs.) M I.127; S III.190 (in simile of playing children: paŋsv'āgārakāni hatthehi ca pādehi ca vikiranti [mix up] vidhamanti [fall about] viddhaŋsenti [tumble over] vikīḷanikaŋ karonti, describing the scrambling and crowding about. In quite a diff. interpretation appld to Arahantship: see under vikiraṇa, as also in the same chapter (S III.190 § 11 sq.) in phrase rūpaŋ vikirati vidhamati etc. where it is meant in trs. sense of "destroy"; thus vi° in the same verb in meaning (vi° 1 & 2); S IV.41 (kāyo vikiri [came to pieces] seyyathâpi bhusa--muṭṭhi); J I.226; Pv II.38 (vikiri, v. l. for okiri); Miln 101, 237 (lokadhātu vikireyya, would fall to pieces; combd with vidhameyya & viddhaŋseyya "drop & tumble," denoting total confusion and destruction. Similarly on p. 250=337 "vāri pokkhara--patte vikirati vidhamati viddhaŋsati": the water scatters, drops & falls off; appld figuratively to bad qualities at same passage); SnA 172. -- Pass. vikiriyyati & vikirīyati may be taken either to vikirati or vikaroti (cp. kiriyati); DhsA 19 (suttena sangahitāni pupphāni na vikirīyanti na viddhaŋsiyanti: get scattered and fall off); ppr. vikirīyamāna PvA 271 (with sprawling or confused limbs); imper. vikiriyyatu J III.368. -- pp. vikiṇṇa.

Vikīlanika (adj. & nt.) [fr. vi+kīḷana] playing about; in phrase vikīḷanikaŋ karoti (intrs.) to play all over or excitedly (lit. to make play; vi° in meaning vi° 1) S III.190; as trs. to put out of play, to discard (vi° 3) ibid. (rūpaŋ etc. v. karoti).

Vikujjhita [vi+pp. of kujjheti] made angry, angered, annoyed, vexed M II.24 (so read for vikujjita).

Vikuṇita (adj.) [vi+kuṇita] distorted, deformed Vism 346 (°mukha); PvA 123 (id.). Cp. vikūṇa.

Vikuddha (adj.) [vi+kuddha] free fr. anger J V.308.

Vikubbati [vi+kubbati, med. of karoti] to change round, transform, do magic J III.114 (=parivatteti); Dpvs I.40 (vikubbeyya); also in phrase iddhi--vikubbati to work transformation by magic (psychic) potency Kvu 55. -- ppr. f. vikubbantī Vv 112 (iddhiŋ working magic, =vikubban'iddhiyo vaḷañjentī VvA 58), and vikubbamānā (iddhi°) Vv 311. -- pp. *vikubbita miracle: see vikubbana.

Vikubbana (nt.) & °ā (f.) [fr. vikubbati] miraculous transformation, change; assuming a diff. form by supernatural power; miracle Th 1, 1183; Ps II.174, 210; Dpvs VIII.6 (°esu kovida); Mhvs 19, 19; Miln 343; Vism 309, 316 sq. More specific as iddhi--vikubbana (or °ā), i. e. by psychic powers, e. g. D II.213; Vism 373 sq.; or vikubbanā iddhi Vism 378, 406; VvA 58; DhsA 91 (the var. forms of iddhi). Cp. Kvu trsl. 50; Cpd. 61. -- The BSk. form is represented by the pp. of vikubbati, i. e. vikurvita, e. g. AvŚ I.258; Divy 269 etc.

(adj.) [vi+kulāva] having no nest, without a nest S I.224 (ka); J I.203.

Vikūjati [vi+kūjati] to sing (like a bird), warble, chirp, coo PvA 189 (=upanadati). -- ppr. med. vikūjamāna Vin IV.15; J V.12.

Vikūṇa [cp. vikuṇita & vikāra] distortion, grimace (mukha°) SnA 30.

Vikūla (adj.) [vi+kūla] sloping down, low--lying A I.35 (contrasted with ukkūla). We should expect ni° for vi°, as in BSk. (see ukkūla).

Vikūlaka (adj.) [fr. vikūla] contrary, disgusting Th 2, 467 (=paṭikūla ThA 284).

Vikesikā (adj. --f.) [vi+kesa+ika] with loose or dishevelled hair Vin I.15.

Vikoṭṭita [vi+koṭṭita] beaten, cut, slain, killed Miln 304 (koṭṭita+).

Vikopana (nt.) [fr. vi+kup] upsetting, injuring, doing harm J II.330=IV.471; Miln 185, 266; DhsA 145.

Vikopin (adj.) [vi+kup] shaking, disturbed; neg. a° J VI.226.

Vikopeti [vi+kopeti] 1. to shake up PvA 253. -- 2. to upset, spoil, to do harm Vin III.47; Miln 276 (vikitteti+). -- 3. to destroy J VI.68 (padaŋ a track).

Vikkanta [pp. of vi+kram] heroic J I.119; II.211; IV.271; Miln 400 (°cārin, of a lion).

Vikkandati [vi+kandati] to cry out, lament, wail J VI.525.

Vikkama [fr. vi+kram] 1. walking about, stepping; in °malaka walking--enclosure, "peripatei_on," corridor J I.449. -- 2. strength, heroism J II.211, 398; III.386 (°porisa).

Vikkamati [vi+kamati] to have or show strength, to exert oneself J III.184 (=parakkamati); Miln 400. -- pp. vikkanta.

Vikkaya [vi+kaya] selling, sale A II.209; Sn 929 (kaya+); J I.121; II.200; IV.115 (majja°); Miln 194 (°bhaṇḍa goods for sale, merchandise); PvA 29, 113 (°bhaṇḍa).

Vikkayika & °kāyika (adj.--n.) [fr. vikiṇāti] 1. a salesman, vendor DhA IV.50 (ā). -- 2. for sale J I.201 (ā); DhA I.269 (a).

Vikkiṇāti [vi+kiṇāti] to sell J I.227, 377 (ger. vikkiṇitvā); PvA 100 (id.), 191 (aor. vikkiṇi). -- inf. vikketu ŋ J III.283. -- grd. vikkiṇiya=for sale DhA I.390 (°bhaṇḍa merchandise).

Vikkīḷita (nt.) [vi+kīḷita] sporting, amusement, pastime Nett 124 (in appld meaning).

Vikkuthita (adj.) [vi+kuthita] boiled, °duddha boiled milk KhA 60 (T. reads vikkuthita--duṭṭha--vaṇṇa, but App. SnA Index p. 870: vikkuṭṭhita--duddha°). The corresp. passage at Vism 260 has duṭṭha--khīra--vaṇṇa, which seems faulty.

Vikkhaṇḍati [vi+khaṇḍati] to break (up), destroy, spoil Sdhp 450 (ger. °iya). -- pp. vikkhaṇḍita.

Vikkhaṇḍita [pp. of vikkhaṇḍati] broken, ruined, spoilt Sdhp 436.

Vikkhambha [vi+khambha 1] diameter (lit. support) J V.268, 271; Mhvs 18, 27.

Vikkhambhati [fr. vi+khambha 2] (intrs.) to become stiff (with fear), to be scared or frightened Ap. 50.

Vikkhambhana (nt.) [vi+khambha+na] withdrawal of support, stopping (the nīvaraṇas or any evil influences or corruptions: kilesa°), arresting, paralysing; elimination, discarding Ps II.179; Nd1 6; Nd2 338, 606b; J III.15 (kilesa°+metta--bhāvana--jhān'uppatti); IV.17; Vism320; Sdhp 455. -- Usually in foll. cpds.: °pahāna elimination (of character--blemishes) by discarding J II.230; Nd2 203; Vism 5; DhsA 352; SnA 19; °vimutti emancipation by elimination J II.35; °viveka arrest by aloofness DhsA 12, 164; Vism 140, 141.

Vikkhambhanatā (f.) [vikkhambhana+tā] state of having undone or discarded, removal, destruction, paralysis Nett 15, 16.

Vikkhambhika (adj.) [fr. vikkhambheti] leading to arrest (of passions), conducive to discarding (the blemishes of character) Vism 114.

Vikkhambhita [pp. of vikkhambheti] arrested, stopped, paralysed, destroyed Ps II.179; Tikp 155, 320 sq.; Dukp 10.

Vikkhambhiya (adj.) [grd. of vikkhambheti] in neg. a° not to be obstructed or overcome D III.146.

Vikkhambheti [vi+khambheti] (trs.) to "unprop," unsettle, discard; to destroy, extirpate, paralyse (cp. khambha 2 and chambheti), give up, reject Sn 969 (=abhibhavati etc. Nd1 492); Vism 268; J I.303 (jhānabalena kilese v.); Miln 34 (nīvaraṇe); DhA IV.119 (pītiŋ vikkhambhetvā: here in meaning "set up, establish"? Or to produce such pīti as to be called pharaṇā pīti, thus vikkhambheti=pharati 2? Or as Denom. fr. vikkhambha "diameter"=to establish etc.?); VvA 156 (read °etvā.)-- pp. vikkhambhita.

Vikkhalita (nt.) [vi+khalita2] stumbling, fault, faux pas A I.199.

Vikkhāyitaka (adj.--nt.) [vi+khāyati(=khādita)+ka] "pertaining (or: of the nature of) to being eaten up," i. e. a (mental) representation obtained by contemplation of a corpse gnawed by animals, one of the asubhakammaṭṭhānas Vism 110=Miln 332 (°saññā); Vism 179, 194.

Vikkhālita [pp. of vikkhāleti] washed off, cleansed Vin II.201; Vism 59.

Vikkhāleti [vi+khāḷeti] to wash off, to wash one's face (mukhaŋ) rinse one's mouth Vin II.201; S II.269; J I.266, 459; PvA 75, 209, 241 (=ācameti). -- pp. vikkhālita

Vikkhitta (adj.) [vi+khitta] 1. upset, perplexed, mentally upset, confused S II.122 (°citta); V.157, 263 sq.; A III.174 (°citta); V.147 (id.); Vism 410 (=uddhacc' ânugata). -- a° undisturbed, composed, collected A V.149; It 94; PvA 26.

Vikkhittaka (adj.) [vi+khitta+ka] 1. scattered all over, deranged, dismembered; of a dead body with respect to its limbs (as one of the asubha--kammaṭṭhāna's: cp. vikkhāyika & vicchiddaka) Vism 110 (°saññā)=Miln 332; Vism 179 (with defn vividhaŋ khittaŋ vikkhittaŋ; aññena hatthaŋ aññena pādaŋ aññena sīsan ti evaŋ tato tato khittassa chava--sarīrassa adhivacanaŋ), 194. --hata° killed & cut up Vism 179.--2. citta° of unbalanced or deranged mind Miln 308.

Vikkhipana (nt.) [cp. BSk. viksepa refusal AvŚ I.94] refusal, denial VbhA 493 (see vikiraṇa 1).

Vikkhipatti [Pass. of vikkhipati] to be disturbed J I.400 (gocare, in . . .); Miln 337 (cittaŋ). -- pp. vikkhitta.

Vikkhīṇa [vi+khīṇa] totally destroyed, finished, gone Th 2, 22.

Vikkhīyati [vi+khīyati] to go to ruin, to be destroyed, to be lost J V.392 (fut. °īyissati). -- pp. vikkhīṇa.

Vikkhepa [vi+khepa] 1. disturbance, derangement J VI.139. -- 2. perplexity, confusion D I.59. -- vācā° equivocation, senseless talk D I.24. -- 3. in citta° & cetaso v. upset of mind, unbalanced mind, mental derangement: citta° S I.126; Pug 69; cetaso A III.448; Dhs 429; Vbh 373. -- avikkhepa equanimity, balance D III.213; A I.83; Ps I.94; Dhs 160, 430; Vbh 178 sq., 231 sq., 266 sq., 279 sq., 285 sq.
--paṭibāhana exclusion or warding off of confusion (of mind) or disturbance Vism 244; VbhA 227.

Vikkhepika (adj.) [fr. vikkhepa], in phrase amarā°: see under amarā; another suggestion as to explanation may be: khipa=eel--basket, thus vikhep--ika one who upsets the eel--basket, i. e. causes confusion.

Vikkheḷikā (adj.--f.) [vi+kheḷa+ikā] having saliva dropping from the mouth (of sleeping women), slobbering Vin I.15.

Vikkhobhita [pp. of vikkhobheti: see khobha] thoroughly shaken up or disturbed Miln 377.

Vikhādana (nt.) [vi+khādana] biting, chewing Dhs 646, 740, 875; DhsA 330.

Vigacchati [vi+gacchati] to depart, disappear; to decrease D I.138 (bhogakkhandha vigacchissati); Sdhp 523. <-> pp. vigata.

Vigata (°--) [pp. of vigacchati, in act. (reflexive) & medpass. function] gone away, disappeared, ceased; having lost or foregone (for--gone=vi--gata), deprived of, being without; often to be trsld simply as prep. "without." It nearly always occurs in compn, where it precedes the noun. By itself rare, e. g. Sn 483 (sārambhā yassa vigatā); VvA 33 (padumā mā vigatā hotu). Otherwise as follows: °āsa Pug 27; °āsava SnA 51; °icchā Dh 359; °khila Sn 19; °cāpalla D I.115; DA I.286; °chavivaṇṇa ThA 80 (=vivaṇṇa); °jīvita PvA 40; °paccaya Vism 541; Tikp 7, 21, 59; °paṭighāta DhA IV.176; °mada Mhvs 34, 94; °raja Sn 517; J I.117; °valita PvA 153. Cp. vīta° in similar application and meaning.

Vigama (--°) [fr. vi+gam] going away, disappearance, departing, departure Dāvs V.68 (sabb'āsava°); DhsA 166; Sdhp 388 (jighacchā°), 503 (sandeha°).

Vigayha see vigāhati.

Vigarahati [vi+garahati] to scold (intensely), to abuse Vin II.161 (dhammiŋ kathaŋ); III.46; S I.30 (ariyadhammaŋ); Miln 227.

Vigaḷati [vi+galati] to drop Miln 250. -- pp. vigaḷita. Cp. vinigaḷati.

Vigaḷita [pp. of vigaḷati] dropping, dripping (down) PvA 56.

Vigāhati [vi+gāhati] to plunge into, to enter S I.180 (ger. vigāhiya); J V.381 (°gāhisuŋ, aor.); Mhvs 19, 29 (here as °gāhetvā). The ger. is also vigayha at Sn 2, 825; cp. Nd1 163 (=ogayha pavisitvā). At Vin II.106 we should prefer to read viggayha for vigayha.

Viggaṇhati [vi+gaṇhati] 1. to take hold of, to quarrel, to be in disharmony with; only in ger. viggayha disputing, quarrelling, fighting Vin II.106 (read gg for g! Bdhgh on p. 315: rubbing against each other); Ud 69; Sn 844, 878; Nd1 285 (=uggahetvā parāmasitvā). <-> 2. to stretch out, disperse, divide, spread; ger. viggayha Vv 501 (hattha--pāde v.; expld as "vividhehi ākārehi gahetvā" VvA 209).

Viggaha [fr. vi+gah: see gaṇhati 3] 1. dispute, quarrel J I.208 (ñātakānaŋ aññamaññaŋ viggaho); Miln 90; often combd with kalaha, e. g. Vin II.88; A IV.401; Nd1 302; Miln 383. -- 2. taking up form (lit. seizing on), "incorporation," form, body D II.210=226 (sovaṇṇo viggaho mānusaŋ viggahaŋ atirocati); Vin I.97 (manussa°); II.286 (id.); IV.215 (tiracchānagata--manussa°), 269 (id.); J V.398=405 (=sarīra C); VI.188 (rucira°); Dāvs I.42 (uju--somma°). -- 3. (t.t.g.) resolution of words into their elements, analysis, separation of words Miln 381; VvA 226 (pada°); SnA 168; ThA 202 (pada°).

Viggahita [pp. of viggaṇhati] taken hold of, seized; prejudiced against, seduced by (--), in phrase dhamm' uddhacca--viggahita--mānasa A II.157; Ps II.101. Cp. BSk. vigrāhita, e. g. AvŚ I.83=308 (Ajātaśatru Devadatta°); Divy 419, 557, 571; Jtm 143, 146.

Viggāhika (adj.) [fr. viggaha] of the nature of dispute or quarrel; only in cpd. °kathā quarrelsome speech, dispute D I.8; S V.419; Sn 930; DA I.91.

Vighaṭṭita [vi+ghaṭṭita] struck, knocked, beaten J V.203 (a°).

Vighāṭana (adj.) [fr. vighāṭeti] unfastening, breaking up, overthrowing Th 1, 419.

Vighāṭita [pp. of vighāṭeti, Denom. fr. vi+ghāṭa, cp. gantheti] overthrown, destroyed Sdhp 314.

Vighāta [vi+ghata] 1. destruction, killing, slaughter PvA 150 (vighātaŋ āpajjati=vihaññati). -- as adj. slain, beaten Pv IV.53 (=vighātavā vihata--bala). <-> 2. distress, annoyance, upset of mind, trouble, vexation D III.249; M I.510; A II.197 sq.; IV.161 (°pariḷāha); Sn 814 (=ugghāta pīḷana ghaṭṭana upaddava Nd1 140=170); Th 2, 450 (bahu° full of annoyance). -- sa° connected with, or bringing vexation, with opp. a° free of annoyance: S III.8; V.97; A I.202 sq.; III.3, 429; Th 2, 352; ThA 242. -- 3. opposition M I.499.
--pakkhika having its part in adversity, associated with trouble M I.115; S V.97; DhsA 382. --bhūmi ground for vexation Sn 830 (cp. Nd1 170 with expln as above).

Vighātavant (adj.) [vighāta+vant] full of annoyance or vexation S III.16 sq.; A II.143 (=discontented); Th 1, 899 (in same connection, neg.); PvA 260 (=distressed).

[fr. vi+ghasati] remains of food, broken meat, scraps Vin IV.265, 266; J II.288; III.113, 191, 311 (read °ghasa for metre); V.268 (do.); Sdhp 389.
--âda one who eats the remains of food Vin I.200 (panca°--satāni) J I.348; II.96; III.191; DhA II.128. Also N. of an animal J VI.538.

Vicakka (adj.) [vi+cakka] without wheels J I.378 (sakaṭa). Doubtful in phrase asani°, where used as a noun, probably in diff. meaning altogether (=asani--pāta?): see S II.229 (="falling of a thunderbolt" K.S. II.155); D III.44, 47.

Vicakkhaṇa (adj.--nt.) [vi+cakkhaṇa, of cakṣ to see, attentive, watchful, sensible, skilful; (nt.) application, attention, wit S I.214=Sn 186 (appamatta+; trsln K.S. I.277 "discerning wit"); Sn 583; J IV.58; VI.286; Miln 216; Vism 43; SnA 238; Sdhp 200, 293.

Vicakkhu (adj.) [vi+cakkhu] eyeless, blind, in phrase °kamma making blind or perplexed S I.111, 118 ("darkening their intelligence" trsln) [cp. BSk. vicakṣu--karma MVastu III.416; Lal V. 490].

Vicakkhuka (adj.) [vicakkhu+ka] not seeing, blinded, dulled in sight, half--blind Miln 295 (Rh. D. "squinting").

Vicaya [fr. vi+ci: see vicinati] search, investigation, examination S III.96 (vicayaso, i. e. thoroughly); Pug 25; Miln 340 (dhamma°); Nett 1, 2, 10; DhsA 147; Sdhp 466. For dhamma° see sambojjhanga.

Vicaraṇa (adj.--nt.) [fr. vicarati] going about, circulating, moving, travelling J V.484 (°bhaṇḍa travelling merchandise).

Vicarati [vi+carati] to go or move about in (loc.), to walk (a road=acc.), to wander Sn 444 (raṭṭhā raṭṭhaŋ vicarissaŋ, fut.), 696 (dhamma--maggaŋ); Nd1 201, 263; Pv III.73 (aor. vicari); DhA I.66; PvA 4, 22, 33, 69, 120, 185 (=āhiṇḍati); Sdhp 133. -- In Sn often with loke (in this world), e. g. Sn 466, 501, 845, 846, 864. <-> Caus. vicāreti; pp. vicarita, vicārita & viciṇṇa. Cp. anu°.

Vicarita [pp. of vicarati] occupied by (--°), haunted, frequented VvA 163.

Vicāra [vi+cāra] investigation, examination, consideration, deliberation. -- Defd as "vicaraṇaŋ vicāro, anusañcaraṇan ti

vuttaŋ hoti" Vism 142 (see in def. under vitakka). -- Hardly ever by itself (as at Th 1, 1117 mano°), usually in close connection or direct combn with vitakka (q. v.).

Vicāraka (adj.) [fr. vicāreti] 1. looking after something; watching J I.364 (ghara°). -- 2. investigating; (n.) a judge Mhvs 35, 18.

Vicāraṇā (f.) & a° (nt.) [fr. vicāreti] 1. investigation, search, attention Sn 1108, 1109 (f. & nt.); J III.73 (°paññā). -- 2. arranging, planning, looking after; scheme J I.220; II.404 (yuddha°); VI.333 sq.

Vicārita [pp. of vicāreti] thought out, considered; thought D I.37 (vitakkita+, like vitakka--vicāra, cp. DA I.122), 213 (id.); SnA 385.

Vicāreti [Caus. of vicarati] 1. to make go round, to pass round, to distribute PvA 272 (salākaŋ). -- 2. to think (over) S V.156 (vitakketi+). -- 3. to investigate, examine, test J II.413; III.258; VvA 336 (a° to omit examining). -- 4. to plan, consider, construct J II.404; VI.333. -- 5. to go about (some business), to look after, administer, provide J II.287; III.378; Mhvs 35, 19 (rajjaŋ); PvA 93 (kammante). -- pp. vicārita & viciṇṇa.

Vicāliya (adj.) [grd. of vi+cāleti] in neg. a° not to be shaken, not wavering Sdhp 444.

Vicikicchati [vi+cikicchati] lit. "dis--reflect," to be distracted in thought, i. e. to doubt, hesitate D I.106; S II.17, 50, 54; III.122, 135; J IV.272 (2 sg. vicikicchase); SnA 451; DA I.275; -- pp. vicikicchita.

Vicikicchā (f.) [fr. vicikicchati] doubt, perplexity, uncertainty (one of the nīvaraṇas) D I.246; III.49, 216, 234, 269; S I.99; III.106 sq. (dhammesu v. doubt about the precepts); IV.350; A III.292, 438; IV.68, 144 sq.; V.144; Sn 343, 437, 540; Vv 81 (=soḷasa--vatthuka--vicikicchā VvA 317); J II.266; Pug 59; Vbh 168, 341, 364; Dhs 425; Nett 11; Tikp 108, 122, 152 sq., 171, 255, 275; Dukp 170 sq., 265 sq., 289 sq.; Vism 471 (=vigatā cikicchā ti v. etc.), 599 sq.; VbhA 209; VvA 156; MA 116; Sdhp 459. -- As adj. (--°) vicikiccha, e. g. tiṇṇa° one who has overcome all doubt D I.71, 110; M I.18; A II.211; III.92; 297 sq.; IV.186; 210. -- See also Cpd. 242; Dhs. trsl. § 425 n. 1; and cp. kathankathā, kicchati, vecikicchin.

Vicikicchita (nt.) [pp. of vicikicchati] doubt Pv IV.137.

Vicikicchin see ve°.

Viciṇṇa [pp. of vicāreti] thought out; in neg. a° not thought out; reading however doubtful, better to be taken as adhiciṇṇa, i. e. procedure, method D I.8= M II.3=S III.12 (vi° as v. l.). -- DA I.91 reads āciṇṇa (cp. M I.372).

Vicita [pp. of vi+ci to gather] in phrase °kāḷaka bhatta rice from which the black grains have been separated D I.105; M II.8; DA I.274; as vicita--bhatta in same sense at J IV.371.

Vicitta (& °citra) (adj.) [vi+citta1] various, variegated, coloured, ornamented, etc. J I.18, 83; Pv II.19; Vv 6410 (citra); Miln 338, 349; VvA 2, 77; Sdhp 92, 245. -- vicitra--kathika eloquent Miln 196.

Vicinati (°cināti) [vi+cināti] 1. to investigate, examine, discriminate S I.34 (yoniso vicine dhammaŋ); A IV.3 sq. (id.); Sn 658, 933; Ap 42; J VI.373; Nd1 398; Nett 10, 22 (grd. vicetabba), 25 sq.; Miln 298; Dpvs IV.2; DhsA 147; PvA 140; Sdhp 344. -- ger. viceyya discriminating; with discrimination D II.21 (doubled: with careful discrimn); III.167 (°pekkhitar); Sn 524 sq.; usually in phrase viceyya--dāna a gift given with discrimination S I.21; A IV.244; J IV.361; V.395; Pv II.972; DhA III.221; Mhvs 5, 35. -- 2. to look for, to seek, to linger, to choose Pv III.64 (aor. vicini=gavesi C.); IV.142 (ger. viceyya=vicinitvā PvA 240); J I.419. -- See also pacinati.

Vicinana (nt.) [fr. vicinati] discrimination Vism 162.

Vicinteti [vi+cinteti] to think, consider Sn 1023; Mhvs 4, 28 (vicintiya, ger.); 17, 38.

Vicuṇṇa [vi+cuṇṇa] crushed up, only in redupl.--iter. formation cuṇṇa--vicuṇṇa crushed to bits, piecemeal J I.26; III.438 etc. See under cuṇṇa.

Vicuṇṇita [pp. of vi+cuṇṇeti] crushed up J I.203 (viddhasta+).

Viccuta [vi+cuta] fallen down J V.403 (expld as viyutta C.); Dh I.140.

Vicchaḍḍeti [vi+chaḍḍeti] to throw out, to vomit; in late (Sanskritic) Pāli at Sdhp 121 (pp. vicchaḍḍita) and 136 (nt. vicchaḍḍana throwing out).

(adj.) [vi+chanda+na+ika] fit to disinterest, "disengrossing," in °kathā sermon to rid of the desire for the body Vin III.271 (Sam. Pās. on Pār. III.3, 1); & °sutta the Suttanta having disillusionment for its subject (another name given by Bdhgh to the Vijayasutta Sn 193--206) SnA 241 sq. (°ya). Cp. vicchindati.

Vicchādanā (f.) [vi+chādanā] concealment Pug 19, 23.

Vicchika [cp. Vedic vṛścīka: Zimmer, Altind. Leben 98] a scorpion D I.9 (°vijjā scorpion craft); Vin II.110; A II.73; III.101, 306; IV.320; V.289 sq.; J II.146; Miln 272, 394; Vism 235; DA I.93.

Vicchita in phrase balavicchita--kārin in phrase balavicchita--kārin at Miln 110 is to be read balav'icchita--kārin "a man strong to do what he likes," i. e. a man of influence.

Vicchidda (adj.) [vi+chidda] only in (redupl.) combin. chidda° full of little holes, perforated all over J I.419.

Vicchiddaka [vi+chidda+ka] "having holes all over," referring to one of the asubha--kammaṭṭhānas, obtained by the contemplation of a corpse fissured from decay A II.17 (°saññā); V.106, 310; Miln 332; Vism 110, 178, 194.

Vicchinda [fr. vi+chind as in vicchindati] breaking off, cutting off J II.436, 438 (kāya°). Kern, Toev. s. v. considers it as a corruption of vicchanda. See vicchandanika.

Vicchindati [vi+chindati] to cut off, to interrupt, to prevent PvA 129 (°itu--kāma). The BSk. form is vicchandayati [=vi+Denom. of chando] e. g. Divy 10, 11, 383, 590. -- pp. vicchinna.

Vicchinna [pp. of vicchindati] cut off, destroyed Sdhp 34, 117, 370, 585.

Vicchurita [vi+churita] besprinkled, sprinkled about VvA 4, 280 (=ullitta).

Viccheda [vi+cheda] cutting off, destruction J IV.284 (santati°). a° uninterruptedness VvA 16.

Vijaṭana (nt.) [fr. vijaṭeti] disentangling Miln 11.

Vijaṭita [pp. of vijaṭeti] disentangled S I.165.

Vijaṭeti [vi+Caus. of jaṭ: see jaṭita] 1. to disentangle, to comb out; fig. to unravel, explain Vin II.150 (bimbohanaŋ kātuŋ tūlāni v.); Miln 3; Vism 1, 2. -- 2. to plunder J III.523. -- pp. vijaṭita.

Vijana (adj.) [vi+jana] deserted of people, lonely S I.180; ThA 252. --°vāta: see vāta.

Vijambhati [vi+jambhati] to rouse oneself, to display activity, often appld to the awakening of a lion S III.84; A II.33; J I.12, 493; V.215 (°amāna, ppr., getting roused), 433, 487; VI.173; Vism 311.

Vijambhanā (f.) [vi+jambhanā] arousing, activity, energy J VI.457.

Vijambhikā (f.) [fr. vijambhati] yawning (before rising) i. e. drowsiness, laziness, in ster. combn with arati & tandī S I.7 (trsln "the lanquid frame"); A I.3; Vbh 352; Vism 33. As vijambhitā at S V.64; J I.506 (here in meaning "activity, alertness," but sarcastically as sīha°); VbhA 272 (=kāya--vināmanā).

Vijaya [fr. vi+ji] victory; conquering, mastering; triumph over (--°) D I.46; A IV.272 (idha--loka°); SnA 241 sq. (°sutta, another name for the Kāya--vicchandanika--sutta).

[vi+jayati] to conquer, master, triumph over DA I.250 (vijeti); fut. vijessati J IV.102. <-> ger. vijeyya Sn 524, 1002; and vijetvā J III.523. -- pp. vijita. Cp. abhi°.

Vijahati [vi+jahati] to abandon, forsake, leave; to give up, dismiss Pv III.615 (sarīraŋ); VvA 119; Pot. vijaheyya Pv IV.110; fut. vijahissati S II.220; Pv II.67 (jīvitaŋ). -- ger. vihāya Mhvs 12, 55; & vijahitvā Vin IV.269; J I.117; III.361 (iddh'ânubhāvena attabhāvaŋ). -- grd. vihātabba A III.307 sq.; Miln 371. -- Pass. vihīyati J VI.499 (eko v.=kilamissati C.). -- pp. vijahita & vihīna.

Vijahana (nt.) [fr. vijahati] abandoning, relinquishing DA I.197.

Vijahita [pp. of vijahati] left, given up, relinquished; only in neg. a° J I.71, 76, 94, 178.

Vijātā (f.) [pp. of vijāyati] (a woman) having borne J II.140; Pv II.23 (=pasūtā PvA 80).
--kāla time of birth J II.140. --ghara birth--chamber Miln 301.

Vijāti in °loha in °loha a kind of copper VbhA 63.

Vijāna (nt.--adj.) [fr. vijānāti] understanding; as adj. (--°) in cpds. du° (dubbijāna) hard to understand S I.60; J IV.217; and su° easy to perceive Sn 92; J IV.217.

Vijānana (nt.) [the diæretic form of Sk. vijñāna: cp. jānana=ñāṇa] recognition, knowing, knowledge, discrimination Vian 452; DhsA 141.

Vijānāti [vi+jñā] to have discriminative (dis=vi°) knowledge, to recognize, apprehend, ascertain, to become aware of, to understand, notice, perceive, distinguish, learn, know Sn 93 sq., 763; Dh 64, 65; Nd1 442. See also viññāṇa 2a. -- imper. 2nd sg. vijāna Sn 1091 (=ājāna Nd2 565b); Pv IV.55 (=vijānāhi PvA 260); ppr. vijānanto Sn 656, 953; Pv IV.188; PvA 41; and vijānaŋ neg. a° ignorant Dh 38, 60; It 103. Pot. 1st sg. (poet.) vijaññaŋ J III.360 (=vijāneyyaŋ C.); Sn 1065, 1090, 1097 (=jāneyyaŋ Nd2 565a); & vijāniyaŋ Vv 415 (paṭivijjhiŋ C.); 3rd sg. vijañña Sn 253, 316, 967 (cp. Nd1 489). -- ger. vijāniya Mhvs 8, 16; viññāya Sn 232; & viññitvā Vin IV.264. -- aor. (3rd pl.) vijāniŋsu Mhvs 10, 18. -- Pass. viññāyati PvA 197; fut. viññissati Th 1, 703. -- inf. viññātuŋ S III.134. -- grd. viññātabba (to be understood) VbhA 46; & viññeyya (q. v.). -- pp. viññāta. -- Caus. II. viññāpeti (q. v.).

Vijāyana (nt.) [fr. vijāyati] bringing forth, birth, delivery A I.78; J III.342; VI.333; Vism 500; VbhA 97.

Vijāyati [vi+jāyati] to bring forth, to bear, to give birth to Sdhp 133; aor. vijāyi VvA 220; PvA 82 (puttaŋ); ger. vijāyitvā Mhvs 5, 43 (puttaŋ); and vijāyitvāna Pv I.63. -- pp. vijāta. -- Caus. II. vijāyāpeti to cause to bring forth J VI.340.

Vijāyin (adj.--n.) [fr. vijāyati] in f. °inī able to bear a child, fertile J IV.77 (opp. vañjhā); DhA I.46 (id.).

Vijigucchati [vi+j.] to loathe Sn 41 (°amāna=aṭṭiyamāna harāyamāna Nd2 566), 253, 958 (°ato=aṭṭiyato harāyato Nd1 466), 963; Nd1 479.

Vijita [pp. of vijayati] 1. conquered, subdued, gained, won Sn 46; SnA 352; DA I.160; PvA 75, 76, 161. <-> Cp. nijjita. -- 2. (nt.) conquered land, realm, territory, kingdom J I.262; Vv 8120 (=desa VvA 316); DhA I.386.
--anga at Pv III.117 (PvA 176) read vījit.° --indriya one who has conquered his senses Sn 250. --sangāma by whom the battle has been won, victorious D II.39; It 76; Nd2 542; Pug 68.

Vijitāvin (adj.) [vijita+āvin; see Geiger, P.Gr. 1983] victorious D I.88 (caturanta+); II.146; S III.83; Sn 552, 646; DA I.249; DhA IV.232; SnA 162.

Vijina [doubtful] distress (?), in stock phrase at A V.156, 158, 160, 162 (v. l. at all pass. vicina).

Vijīyati at J III.374 is to be read as vījiyati (Pass. of vījati).

Vijja (adj.) (--°) [=vijjā] having vijjā, possessed of wisdom; in vatthu°, tiracchāna°, nakkhatta° etc. (referring to the lower arts condemned as heretic: vijjā c.) S III.239. te° possessed of threefold wisdom: see vijjā b.

Vijjaṭipatti (f.) [? doubtful spelling] adultery PvA 151.

etc.: see vindati.

Vijjantarikā (f.) is not clear; according to Kern, Toev. s. v.=vīthi+antarikā [a very bold assumption: vīthy° contracted to vijj°!], i. e. space in between two streets or midstreet M I.448; A I.124. Neumann (Mittl. Slg. II.182) translates "Rinnstein" (i. e. gutter). Under antarikā we have given the trsln "interval of lightning," thus taking it as vijju+antarikā. Quoted DA I.34.

Vijjā (f.) [cp. Vedic vidyā knowledge: etym. see under vindati] one of the dogmatic terms of Buddhist teaching, varying in meaning in diff. sections of the Canon. It is not always the positive to avijjā (which has quite a welldefined meaning from its first appearance in Buddhist psych. ethics), but has been taken into the terminology of Buddhism from Brahmanic and popular philosophy. The opposite of avijjā is usually ñāṇa (but cp. S III.162 f., 171; V.429). Although certain vijjās pertain to the recognition of the "truth" and the destruction of avijjā, yet they are only secondary factors in achieving "vimutti" (cp. abhiññā, ñāṇa--dassana & paññā). That vijjā at M I.22 is contrasted with avijjā is to be expld as a word--play in a stereotype phrase. -- A diff. side of "knowledge" again is given by "bodhi." <-> (a) Vijjā is a general, popular term for lore in the old sense, science, study, esp. study as a practice of some art (something like the secret science of the medicine man: cp. vejja!); hence appld in special, "dogmatic" sense as "secret science," revelation (put into a sort of magic formula), higher knowledge (of the learned man), knowledge which may be applied and used as an art (cp. magister artium!), practical knowledge; but also mysterious knowledge: "charm." -- (b) vijjā, having a varying content in its connotation, is applied to a series of diff. achievements. A rather old tabulation of the stages leading by degrees to the attainment of the highest knowledge is given in the Sāmañña--phala--sutta (D I.63--86), repeated in nearly every Suttanta of D 1. It is composed of the 3 sampadās, viz. sīla°, citta° & paññā°. Under the first group belong sīla(--kkhandha), indriya--saŋvara, sati--sampajañña, santuṭṭhi; the second is composed (1) of the overcoming of the nīvaraṇas, (2) of the 4 jhānas; the third consists of 8 items, viz. (1) ñāṇa--dassana, (2) manomaya--kāya, (3) iddhi, (4) dibba--sota, (5) ceto--pariyañāṇa, (6) pubbe--nivās' ânussatiñāṇa, (7) cut'ûpapatti--ñāṇa, (8) āsavānaŋ khaya--ñāṇa. Other terms used are: for the 2nd sampadā: caraṇa (D. I.100), and for the 3rd: vijjā (ibid.). <-> The discussion at D I.100 is represented as contradicting the (brahmaṇic) opinion of Ambaṭṭha, who thought that "vijjā nāma tayo Vedā, caraṇaŋ pañca sīlāni" (DA I.267 sq.). -- In the enumn of 3 vijjās at M I.22 sq. only Nos. 6--8 of the 3rd sampadā (said to have been attained by the Buddha in the 3 night watches) with the verbs anussarati (No. 6), pajānāti (7), abhijānāti (8), each signifying a higher stage of ("saving") knowledge, yet all called "vijjā." Quoted at Vism 202, where all 8 stages are given as "aṭṭha vijjā," and caraṇa with 15 qualities (sīla--saŋvara, indriyesu guttadvāra etc.). The same 3 vijjās (No. 6, 7, 8) are given at

D III.220, 275, and poetically at A II.165 as the characteristics of a proper (ariya, Buddhist) monk (or brāhmaṇa): "etāhi tīhi vijjāhi tevijjo hoti brāhmaṇo," opposing the threeVeda--knowledge of the Brahmins. -- Tevijja (adj.) in same meaning at S I.146 (where it refers to Nos. 3, 5, 8 of above enumn), 192, 194. In brahmanic sense at Sn 594 (=tiveda SnA 463). Both meanings compared & contrasted at A I.163 (aññathā brāhmaṇā brāhmaṇaŋ tevijjaŋ paññāpenti, aññathā ca pana ariyassa vinaye tevijjo hoti "different in the Brahmanic and diff. in the Buddhist sense"). -- Tisso vijjā (without specification, but referring to above 6, 7, 8) further at Vin II.183; Sn 656; Ps I.34; II.56; Pv IV.134; Miln 359 (+chaḷabhiññā); DhA IV.30 (id.). It is doubtful whether the defn of ñāṇa as "tisso vijjā" at Vin III.91 is genuine. <-> On vijjā--caraṇa see also D III.97, 98, 237; S I.153, 166; II.284; V.197; A II.163; IV.238; V.327; Sn 163, 289, 442. -- On vijjā in the doctrinal appln see: D III.156, 214, 274; S II.7 sq. (cakkhu, ñāṇa, paññā, vijjā, āloka); III.47; 163; 171; IV.31, 49 sq. A I.83; II.247; Sn 334 (simply meaning "wisdom," craft, care, but Bdhgh SnA 339 takes it as "āsavānaŋ--khaya--ñāṇa"), 1026 (opposed to avijjā); Pug 14, 57; Vbh 324; Nett 76, 191. -- (c) popular meanings & usage of vijjā: science, craft, art, charm, spell D I.213 (Gandhārī nāma v., also mentioned at J IV.498 as practised by physicians), 214 (Maṇika n. v.); J III.504
(Cintāmaṇi v.); IV.323 (vatthu°: see under vatthu), 498 (ghora°); V.458 (anga° palmistry); Miln 200; Dh I.259 (bhūmicala n. v. "earthquake" charm), 265 (dhanu--agamanīyaŋ Ambaṭṭha n. v.); KhA 237 (vatthu°, khetta°, anga°); and see the list of forbidden crafts at D I.9 (anga°, vatthu°, khetta° etc.; cp. Dial. I.18, 19).

--gata having attained wisdom Sn 730 (opp. avijjā; the playful expln at SnA 505 is "ye arahatta--maggavijjāya kilese vijjhitvā gatā khīṇāsava--sattā"). --caraṇa (--sampanna) (endowed with) special craft (wisdom) & virtue: see above, b. --ṭṭhāna branch of study; there are 18 vijja--ṭṭhānāni or "arts & sciences," subjects of study, referred to at J I.259. --dhara a knower of charms, a sorcerer J III.303, 529; IV.496; V.94; Miln 153, 200, 267. --bhāgiyā (dhammā) (states) conducive to wisdom (6 kinds of saññā) A III.334; cp. D III.243; S V.395; A IV.52 sq. --mayā (iddhi) (potency) accomplished by art or knowledge (Expos. I.122) Vism 383; see iddhi. --vimutti wisdom (higher knowledge) as salvation S V.28, 335 sq.; Ps II.243 (in detail).

Vijju & vijjutā (f.) [cp. Vedic vidyut; fr. vi+dyut: see juti] lightning. -- (a) vijju: S I.100 (°māli); A I.124 (°ūpamacitta); J V.322 (°vaṇṇin); Pug 30; Miln 22 (°jāla); VvA 12; Sdhp 244, 598. -- (b) vijjutā: Th 1, 1167; J II.217. -- On similes with v. see J.P.T.S. 1907, 136. -- Cp. next.

Vijjullatā (f.) [vijju(t)+latā] a flash or streak of lightning, forked lightning S I.106; J I.103, 279, 501.

Vijjotati [vi+jotati] to shine (forth) PvA 56; Caus. °eti to illumine PvA 10. -- pp. vijjotita.

Vijjotalati [Freq. of vijjotati? Or=vijjotayati=vijjoteti?] to flicker Vin II.131; M I.86.

Vijjotita [pp. of vijjotati] resplendent PvA 154.

to pierce, perforate; to shoot with an arrow; to strike, hit, split; fut. °issati J IV.272; inf. °ituŋ ibid.; ger. °itvā Vin II.150; J I.201 (boring through timber); SnA 505 (kilese); PvA 155; & viddhā J VI.77. -- Pass. vijjhati: ger. °itvā having been hit J III.323; ppr. vijjhamāna PvA 107; grd. viddheyya J VI.77. -- pp. viddha. -- Caus. vijjheti J I.45 (sūlehi vijjhayanto); and vedheti to cause to be pierced J VI.453 (fut. vedhayissati). -- pp. vedhita.

Vijjhana (nt.) [fr. vijjhati] piercing or getting pierced DA I.75; II.87 (kaṇṇa°--mangala, ear--piercing ceremony); PvA 107.

Vijjhāpeti [vi+jhāpeti] to extinguish Vin I.31; II.219, 221; J IV.292; Miln 42.

Vijjhāyati [vi+jhāyati2] to be extinguished, to go out (of fire) Vin I.31 (imper. °āyatu & fut. °āyissati); DhA I.21 (akkhīni dīpa--sikhā viya vijjhāyiŋsu).

Viññatti (f.) [fr. viññāpeti] intimation, giving to understand, information; begging or asking by intimation or hinting (a practice forbidden to the bhikkhu) Vin I.72 (°bahula, intent on . . .); III.144 sq. (id.); IV.290; J III.72 (v. nāma na vaṭṭati, is improper); Vbh 13; Vism 41 (threefold: nimitta°, obhāsa°, parikathā; as t. t., cp. Cpd. 1201: medium of communication); Miln 343, 370; DhA II.21 (viññattiŋ katvā bhuñjituŋ na vaṭṭati); PvA 146. -- Two kinds of viññatti are generally distinguished, viz.

kāya° and vacī°, or intimation by body (gesture) and by voice: Dhs 665, 718; Miln 229 sq.; Vism 448, 530, 531. Cp. Cpd. 22, 264.

Viññāṇa (nt.) [fr. vi+jñā; cp. Vedic vijñāna cognition] (as special term in Buddhist metaphysics) a mental quality as a constituent of individuality, the bearer of (individual) life, life--force (as extending also over rebirths), principle of conscious life, general consciousness (as function of mind and matter), regenerative force, animation, mind as transmigrant, as transforming (according to individual kamma) one individual life (after death) into the next. (See also below, c & d). In this (fundamental) application it may be characterized as the sensory and perceptive activity commonly expressed by "mind." It is difficult to give any one word for v., because there is much difference between the old Buddhist and our modern points of view, and there is a varying use of the term in the Canon itself. In what may be a very old Sutta S II.95 v. is given as a synonym of citta (q. v.) and mano (q. v.), in opposition to kāya used to mean body. This simpler unecclesiastical, unscholastic popular meaning is met with in other suttas. E. g. the body (kāya) is when animated called sa--viññāṇaka (q. v. and cp. viññāṇatta). Again, v. was supposed, at the body's death, to pass over into another body (S I.122; III.124) and so find a support or platform (patiṭṭhā). It was also held to be an immutable, persistent substance, a view strongly condemned (M I.258). Since, however, the persistence of v. from life to life is declared (D II.68; S III.54), we must judge that it is only the immutable persistence that is condemned. V. was justly conceived more as "minding" than as "mind." Its form is participial. For later variants of the foregoing cp. Miln 86; PvA 63, 219.

Ecclesiastical scholastic dogmatic considers v. under the categories of (a) khandha; (b) dhātu; (c) paṭiccasamuppāda; (d) āhāra; (e) kāya. (a) V. as fifth of the five khandhas (q. v.) is never properly described or defined. It is an ultimate. But as a factor of animate existence it is said to be the discriminating (vijānāti) of e. g. tastes or sapid things (S III.87), or, again, of pleasant or painful feeling (M I.292). It is in no wise considered as a condition, or a climax of the other incorporeal khandhās. It is just one phase among others of mental life. In mediæval dogmatic it appears rather as the bare phenomenon of aroused attention, the other khandhās having been reduced to adjuncts or concomitants brought to pass by the arousing of v. (Cpd. 13), and as such classed under cetasikā, the older sankhārakkhandha. --(b) as dhātu, v. occurs only in the category of the four elements with space as a sixth element, and also where dhātu is substituted for khandha (S III.10).--(c) In the chain of causation (Paṭicca--samuppāda) v. is conditioned by the sankhāras and is itself a necessary condition of nāma--rūpa (individuality). See e. g. S II.4, 6, 8, 12 etc.; Vin I.1; Vism 545 sq.=VbhA 150; Vism 558 sq.; VbhA 169 sq.; 192. -- At S II.4=III.61 viññāṇa (in the Paṭicca--samuppāda) is defined in a similar way to the defn under v.--ṭṭhiti (see c), viz. as a quality peculiar to (& underlying) each of the 6 senses: "katamaŋ viññāṇaŋ? cha--y--ime viññāṇa--kāyā (groups of v.), viz. cakkhu° sota° etc.," which means that viññāṇa is the apperceptional or energizing principle, so to speak the soul or life (substratum, animator, lifepotency) of the sensory side of individuality. It arises through the mutual relation of sense and sense--object (M III.281, where also the 6 v.--kāyā). As such it forms a factor of rebirth, as it is grouped under upadhi (q. v.). Translations of S II.4: Mrs. Rh. D. (K.S. II.4) "consciousness"; Geiger (in Z. f. B. IV.62) "Erkennen."<-> (d) As one of the four āhāras (q. v.) v. is considered as the material, food or cause, through which comes rebirth (S II.13; cp. B.Psy. p. 62). As such it is likened to seed in the field of action (kamma) A I.223, and as entering (a body) at rebirth the phrase viññāṇassa avakkanti is used (D II.63; S II.91). In this connection the expression paṭisandhi--viññāṇa first appears in Ps I.52, and then in the Commentaries (VbhA 192; cf. Vism 548, 659 paṭisandhicitta); in Vism 554=VbhA 163, the v., here said to be located in the heart, is made out, at bodily death, "to quit its former 'support' and proceed (pavattati) to another by way of its mental object and other conditions." Another scholastic expression, both early and late, is abhisankhāra--v., or "endowment consciousness," viz. the individual transmigrant or transmitted function (viññāṇa) which supplies the next life with the accumulation of individual merit or demerit or indifference, as it is expressed at Nd2 569a in defn of v. (on Sn 1055: yaŋ kiñci sampajānāsi . . . panujja viññāṇaŋ bhave na tiṭṭhe): puññ'âbhisankhāra--sahagata--viññāṇaŋ, apuññ'. . ., ānejj'. . . -- Under the same heading at Nd2 569b we find abhisankhāra v. with ref. to the sotāpatti--stage, i. e. the beginning of salvation, where it is said that by the gradual disappearance of abhis.--v. there are still 7 existences left before nāma--rūpa (individuality) entirely disappears. The climax of this development is "anupādi--sesa nibbāna--dhatu," or the nibbāna stage without a remainder (parinibbāna), which is characterized not by an abhisankhāra--v., but by the carimaka--v., or the final vital spark, which is now going to be extinct. This passage is referred to at DhsA 357, where the first half is quoted literally.--(e) As kāya i. e. group, v. is considered psycho--physically, as a factor in senseperception (D III.243, M III.281, etc.), namely, the contact between sense--organ and object (medium, metazu/ was not taken into account) produces v. of sight, hearing etc. The three factors constitute the v.--kāya of the given sense. And the v. is thus bound to bodily process as a catseye is threaded on a string

(D II.76). Cp. above c.

Other applications of the term v., both Canonical and mediæval: on details as to attributes and functions, see Vin I.13 (as one of the khandhas in its quality of anattā, cp. S IV.166 sq.); D III.223 (as khandha); S II.101 sq. (°assa avakkanti); III.53 sq. (°assa gati, āgati, cuti etc.); A I.223 sq.; III.40; Sn 734 (yaŋ kiñci dukkhaŋ sambhoti, sabbaŋ viññāṇa--paccayā), 1037 (nāma--rūpa destroyed in consequence of v. destruction), 1073 (cavetha v. [so read for bhavetha]; v. at this passage expld as "punappaṭisandhi--v." at Nd2 569c); 1110 (uparujjhati); Ps I.53 sq., 153 sq.; II.102; Vbh 9 sq., 53 sq., 86; Nett 15 (nāma--rūpa v.--sampayutta), 16 (v.--hetuka n.--r.), 17 (nirodha), 28, 79, 116 (as khandha); Vism 529 (as simple, twofold, fourfold etc.), 545=VbhA 150 sq. (in detail as product of sankhāras & in 32 groups); VbhA 172 (twofold: vipāka & avipāka); DhA IV.100.

--ânañc'āyatana infinitude (--sphere) of life--force or mind--matter D I.35, 184, 223; III.224, 262, 265; Nett 26, 39. It is the second of the Āruppa--jhānas; see jhāna. --āhāra consciousness (i. e. vital principle) sustenance: see above d and cp. Dhs 70, 126; Nett 114 sq.; Vism 341. --kāya: see above e. --khandha life--force as one of the aggregates of physical life D III.233; Tikp 61; DhsA 141; VbhA 21, 42. --ṭṭhiti viññāṇa--duration, phase of mental life. The emphasis is on duration or continuation rather than place, which would be ṭṭhāna. There are (a) 4 v.--durations with regard to their "storing" (abhisankhāra) quality, viz. combinations of v. (as the governing, mind--principle) with each of the 4 other khandhas or aggregates of material life (rūpa, vedanā, saññā, sankhārā), v. animating or bringing them to consciousness in any kind of life--appearance; and (b) 7 v.--durations with regard to their "regenerating" (new--life combn or rebirth=paṭisandhi) quality, viz. the 4 planes of var. beings (from men to devas), followed by the 3 super--dimensional stages (the ānañc'āyatanas) of ākāsa--infinitude, viññāṇa--infin. & ākiñ--cañña--infin. -- Passages in the Canon: (a) as 4: D 1 I.262 sq.; S III.53 sq. ("standing for consciousness" & "platform," °patiṭṭhā S III.54; K.S. III.45) <-> (b) the 7: D II.68 sq.; III.253 (trsln "station of consciousness"), 282; =A IV.39. Both the 4 and the 7 at Nd2 570. Cp. under a slightly diff. view S II.65 (yaŋ ceteti . . . ārammaṇaŋ . . . hoti viññāṇassa ṭhitiyā). -- See also Ps I.22, 122; Sn 1114; Nett 31, 83 sq.; Vism 552; VbhA 169. --dhātu mind--element, which is the 6th dhātu after the 4 great elements (the mahābhūtāni) and ākāsa--dhātu as fifth (this expld as "asamphuṭṭha--dhātu" at VbhA 55, whereas v.--dhātu as "vijānana--dhātu") D III.247; Vbh 85, 87; VbhA 55; cp. A I.176; M III.31, 62, 240; S II.248. --vīthi the road of mind (fig.), a mediæval t. t. for process in senseperception KhA 102.

Viññāṇaka (adj.) [viññāṇa+ka] having life or consciousness or sense, endowed with vitality. Found in the four Nikāyas only in one standard passage in the same connection, viz. sa--viññāṇaka kāya "the body with its viññāṇa" (i. e. life--force or mind): S II.253; III.80, 169; V.311; A I.132; IV.53. Thus (sa°) should be read at all passages. -- Later in contrast pair sa° and a°, i. e. with life & without, alive & lifeless, animate & inanimate, e. g. J I.466, 468; DhA I.6; PvA 130.

Viññāṇatta (nt.) [abstr. formation fr. viññāṇa] the fact of being endowed with viññāṇa S III.87; PvA 63.

Viññāta [pp. of vijānāti] apperceived, (re)cognized, understood, cogitated (Cpd. 37), learned Sn 323 (°dhamma, one who has recognized or understood the Dhamma); Vv 4418 (=viññāta--sāsana--dhamma VvA 192); J I.2; Sdhp 429. -- Often in sequence diṭṭha suta muta viññāta to denote the whole range of the cognitional & apperceptional faculties (see muta), e. g. D III.232; Sn 1086, 1122.

Viññātar [n. ag. of viññāta] a perceiver, one who apperceives or takes to heart, a learner D I.56; A III.169; IV.196 (sotar, uggahetar, v.).

Viññāpaka (adj.) [fn. viññāpeti] clever in instruction, able to instruct S V.162=Miln 373; It 107.

Viññāpana (adj.) [fr. viññāpeti] instructing, informing A II.51, 97. -- f. viññāpanī instructive, making clear (of speech) D I.114 (atthassa viññāpaniyā=viññāpanasamatthāya DA I.282); A III.114; Dh 408 (=attha° DhA IV.182); Sn 632.

Viññāpaya (adj.) [grd. of viññāpeti, =*viññāpya] accessible to instruction; only in cpds du° & su° indocile & docile S I.138; D II.38; Nd2 2353; Ps I.121; II.195; Vbh 341.

Viññāpita [pp. of viññāpeti] instructed, informed; su° well taught Miln 101.

Viññāpetar [n. ag. of viññāpita] an instructor, teacher D I.56; A IV.196.

Viññāpeti [Caus. II. of vijānāti] to address, inform, teach, instruct; to give to understand; to appeal to, to beg Vin I.54; IV.264; D I.251; J III.72 (to intimate); Miln 229; VvA 72, 181. -- pp. viññāpita.

Viññāya & viññāyati see vijānāti.

Viññutā & viññūtā (f.) [fr. viññu] discretion; in phrase viññutaŋ pāpuṇāti to reach the years of discretion or puberty Vin I.269; II.278; J I.231; III.437: PvA 3.

Viññupasaṭṭha [vi+ni+upassaṭṭha, pp. of sṛj (?)] unattacked, not deficient, unmolested, undisturbed: is Kern's (Toev. s. v.) proposed reading for viññū--pasattha ("extolled by the wise") at S II.70 (reads ṭṭh); V.343; D II.80; III.245: all identical passages. We consider Kern's change unnecessary: anupasaṭṭha would have been the most natural expression if it had been meant in the sense suggested by Kern.

Viññū (adj.) [cp. Sk. vijña] intelligent, learned, wise D I.163; S I.9; III.134; IV.41 sq., 93, 339; A II.228; V.15; It 98; Sn 39, 294, 313, 396, 403; Ps II.19, 21; Miln 21; DA I.18; VvA 87; PvA 130, 226; Sdhp 45. <-> a° DhA III.395.

Viññeyya (adj.) [grd. of vijānāti] to be recognized or apperceived (of the sense objects: cakkhu--viññeyya rūpa, etc.) D I.245; M III.291; A III.377; IV.404 sq., 415, 430; Nd1 24. -- su° easily understood VvA 258.

Viṭapa [cp. Epic Sk. viṭapa] the fork of a tree, a branch J I.169, 215, 222; III.28; VI.177 (nigrodha°).

Viṭapin [viṭapa+in] a tree, lit. "having branches" J VI.178.

Viṭabhī (f.) [=Sk. viṭapin] the fork of a tree M I.306; J II.107; III.203.

Vitakka [vi+takka] reflection, thought, thinking; "initial application" (Cpd. 282). -- Defd as "vitakkanaŋ vitakko, ūhanan ti vuttaŋ hoti" at Vism 142 (with simile on p. 143, comparing vitakka with vicāra: kumbhakārassa daṇḍa--ppahārena cakkaŋ bhamayitvā, bhājanaŋ karontassa uppīḷana--hattho viya vitakko (like the hand holding the wheel tight), ito c'ito sañcaraṇahattho viya vicāro: giving vitakka the characteristic of fixity & steadiness, vicāra that of movement & display). -- D II.277 ("pre--occupation" trsln: see note Dial. II.311); III.104, 222, 287 (eight Mahāpurisa°); M I.114 (dvidhā--kato v.), 377; S I.39, 126, 186, 203; II.153; IV.69, 216; A II.36; III.87 (dhamma°); IV.229 (Mahāpurisa°), 353 (°upaccheda); Sn 7, 270 sq., 970, 1109; J I.407 (Buddha°, Sangha°, Nibbāna°); Nd1 386, 493, 501 (nine); Nd2 s. v. takka; Ps I.36, 136, 178; Pv III.58; Pug 59, 68; Vbh 86, 104 (rūpa°, sadda° etc.), 228 (sa°), 362 (akusala°); Dhs 7, 160, 1268; Tikp 61, 333, 353; Vism 291 (°upaccheda); Miln 82, 309; DhsA 142; DhA IV.68; VbhA 490; PvA 226, 230. -- kāma°, vihiŋsā°, vyāpāda° (sensual, malign, cruel thought): D III.226; S II.151 sq.; III.93; A I.148, 274 sq.; II.16, 117, 252; III.390, 428. Opp. nekkhamma°, avyāpāda°, avihiŋsā° A I.275; II.76; III.429. -- vitakka is often combd with vicāra or "initial & sustained application" Mrs. Rh. D.; Cpd. 282; "reflection & investigation" Rh. D.; to denote the whole of the mental process of thinking (viz. fixing one's attention and reasoning out, or as Cpd. 17 expls it "vitakka is the directing of concomitant properties towards the object; vicāra is the continued exercise of the mind on that object." See also above defn at Vism 142). Both are properties of the first jhāna (called sa--vitakka sa--vicāra) but are discarded in the second jhāna (called a°). See e. g. D. I.37; S IV.360 sq.; A IV.300; Vin III.4; Vism 85; and formula of jhāna. The same of pīti & samādhi at Vbh 228, of paññā at Vbh 323. The same combn (vitakka+vicāra) at foll. passages: D III.219 (of samādhi which is either sa°, or a°, or avitakka vicāra--matta); S IV.193; V.111; A IV.409 sq., 450; Nett 16; Miln 60, 62; Vism 453. Cp. rūpa-- (sadda-- etc.) vitakka+rūpa<-> (sadda-- etc.) vicāra A IV.147; V.360; Vbh 103. -- On term (also with vicāra) see further: Cpd. 40, 56, 98, 238 sq., 282 (on difference between v. & manasikāra); Expos. I.188n; Kvu trsln 2381. -- Cp. pa°, pari°.

Note. Looking at the combn vitakka+vicāra in earlier and later works one comes to the conclusion that they were once used to denote one & the same thing: just thought, thinking, only in an emphatic way (as they are also semantically synonymous),

and that one has to take them as one expression, like jānāti passati, without being able to state their difference. With the advance in the Sangha of intensive study of terminology they became distinguished mutually. Vitakka became the inception of mind, or attending, and was no longer applied, as in the Suttas, to thinking in general. The explns of Commentators are mostly of an edifying nature and based more on popular etymology than on natural psychological grounds.

Vitakkana (nt.)=vitakka Vism 142.

Vitakkita [pp. of vitakketi] reflected, reasoned, argued DA I.121. Cp. pari°.

Vitakketi [Denom. fr. vitakka] to reflect, reason, consider S I.197, 202; IV.169; V.156; A II.36; Miln 311. -- pp. vitakkita.

Vitacchika at S II.99=IV.188 read vītaccika (q. v.).

Vitacchikā (f.) [cp. *Sk. (medical) vicarcikā] scabies Nd2 3041 (as roga).

Vitacchita [pp. of vitaccheti] planed, smoothed; su° well carded (of a cīvara) Vin III.259.

Vitaccheti [vi+taccheti] 1. tear, pluck, pick to pieces; in simile M I.364 (+virājeti)=S II.255 (reads vibhajeti for virājeti)=Vin III.105 (id.). -- 2. to smoothe: see pp. vitacchita.

Vitaṇḍā (f.) [cp. Epic Sk. vitaṇḍā, e. g. Mbh 2, 1310; 7, 3022] tricky disputation, frivolous or captious discussion; in cpds. vitaṇḍa°: °vāda sophistry SnA 447; DA I.247; °vādin a sophist, arguer DhsA 3 (so read for vidaḍḍha); VbhA 9, 51, 319, 459. See lokāyata.

Vitata [pp. of vitanoti] stretched, extended, diffused S I.207; Sn 272, 669 (v. l. vitthata); J I.356 (tanta° where the strings were stretched); Miln 102, 307; Mhvs 17, 31 (vallīhi v.) -- nt. vitata a drum (with leather on both sides) VvA 37.

Vitatha (adj.) [vi+tatha; cp. Epic & Class. Sk. vitatha] untrue; nt. untruth D II.73 (na hi Tathāgatā vitathaŋ bhaṇanti); Sn 9 sq.; Vv 5315 (=atatha, musā ti attho VvA 240); J V.112; VI.207; Ps 104; DA I.62. -- avitatha true S II.26; V.430; Miln 184; Sdhp 530; DA I.65.

Vitanoti (*vitanati) [vi+tanoti] to stretch out, spread out; poet. ger. vitanitvāna J VI.453. -- Pass. vitaniyyati ibid. -- pp. vitata. Cp. vitāna.

Vitaraṇa (nt.) [fr. vitarati] overcoming, getting through M I.147 (kankhā°); Miln 233 (id.), 351; Sdhp 569.

Vitarati [vi+tarati] 1. to go through, come through, overcome Sn 495, 779 (ger. °eyya, taken as Pot. at Nd1 57: oghaŋ samatikkameyya), 941, 1052; Pv III.24 (vitaritvā =vitiṇṇo hutvā PvA 181, q. v. for detail). -- 2. to perform J II.14 (bubhukkhito no vitarāsi bhottuŋ; v. l. visahāmi). -- pp. vitiṇṇa.

Vitāna (m. & nt.) [fr. vi+tan] spread--out, canopy, awning Vin IV.279; J I.40, 62, 83; DhA II.42; SnA 447; VvA 32, 173; PvA 154. See also cela°.

Vitiṇṇa [pp. of vitarati] 1. overcome or having overcome, gone through, conquered Dh 141 (°kankha); Sn 514 (id.), 746; PvA 181. -- 2. given up, rejected, abandoned Dh 176 (°paraloka); J IV.447 (=pariccatta C.).

Vitudati [vi+tudati] to strike, prick, nudge, knock, push, attack D I.105; S IV.225; A III.366; Sn 675; Ud 67; J II.163, 185. -- Pass. vitujjati Vism 505; VbhA 104, 108. -- pp. vitunna.

Vitunna [pp. of vitudati] struck, pricked, pushed J III.380.

Vitureyyati at J V.47 is not clear. The v. l. is vitariyati; the C. expls by tuleti tīreti, i. e. contemplates, examines. Kern, Toev. s. v. discusses it in detail & proposes writing vituriyata (3rd sg. praet. med.), & expls at "get over" [cp. Vedic tūryati overcome, fr. tur or tvar=P. tarati2]. Dutoit trsls "überstieg."

Vitta1

Vitta1 [orig. pp. of vindati=Av. vista, Gr. a)/istos, Lat. vīsus; lit. one who has found, acquired or recognized; but already in Vedic meaning (as nt.) "acquired possessions"] property, wealth, possessions, luxuries S I.42; Sn 181 sq., 302; J V.350, 445; VI.308; Pv II.81 (=vittiyā upakaraṇa--bhūtaŋ vittaŋ PvA 106). -- Often in phrase °ûpakaraṇa possessions & means, i. e. wealth, e. g. D I.134; S I.71; IV.324; Pug 52; Dh I.295; PvA 3, 71. Vittaŋ is probably the right reading S I.126 (15) for cittaŋ. Cf. p. 123 (3); K.S. I.153, n. 3.

Vitta2

Vitta2 (adj.) [identical with vitta1] gladdened, joyful, happy J III.413 (=tuṭṭha); IV.103; Vv 414 (=tuṭṭha C.); 4414 (id.), 495 (id.).

Vitta3

Vitta3 [pp. of vic to sift, cp. Sk. vikta] see vi°.

Vittaka (adj.) [fr. vitta1] possessing riches, becoming rich by (--°) J I.339 (lañca°); IV.267 (miga°), VI.256 (jūta°).

Vittakatā (f.) [vittaka+tā] in suta° "the fact of getting rich through learning" as an expln of the name Sutasoma J V.457 (for auspiciousness). Dutoit trsls quite differently: "weil er am Keltern des Somatrankes seine Freude hatte," hardly correct.

Vitti (f.) [cp. Sk. vitti, fr. vid] prosperity, happiness, joy, felicity A III.78; J IV.103; VI.117; Kvu 484; Th 1, 609; Dhs 9 (cp. DhsA 143); PvA 106.

Vittha (nt.) [vi+sthā?] a bowl, in surā° for drinking spirits J V.427; DhA III.66.

Vitthaka (nt.) [fr. vittha] a small bowl, as receptacle (āvesana°) for needles, scissors & thimbles Vin II.117.

Vitthata1

Vitthata1 [pp. of vi+stṛ] 1. extended, spread out, wide M. I.178; Vin I.297; J V.319; Miln 311; SnA 214; PvA 68 (doubtful!). -- 2. wide, spacious (of a robe) Vin III.259. -- 3. flat SnA 301.

Vitthata2

Vitthata2 [pp. of vitthāyati (?). A difficult form!] perplexed, confused, hesitating Miln 36 (bhīta+). Ed. Müller, P.Gr. 102 considers it as pp. of vi+tras to tremble, together with vitthāyati & vitthāyi.

Vitthambhana (nt.) [fr. vi+thambhati] making firm, strengthening, supporting Vism 351 (cp. DhsA 335).

Vitthambheti [vi+thambheti] to make firm, strengthen DhsA 335.

Vitthāyati [vi+styā: see under thīna] to be embarrassed or confused (lit. to become quite stiff), to be at a loss, to hesitate

Vin I.94=II.272; aor. vitthāsi (vitthāyi?) ibid. [the latter taken as aor. of tras by Geiger, P.Gr. § 166]. -- pp. vitthata2 & vitthāyita.

Vitthāyitatta (nt.) [abstr. fr. vitthāyita, pp. of vitthāyati] perplexity, hesitation D I.249.

Vitthāra [fr, vi+stṛ] 1. expansion, breadth; instr. vitthārena in breadth Miln 17; same abl. vitthārato J I.49. -- 2. extension, detail; often in C. style, introducing & detailed explanation of the subject in question, either with simple statement "vitthāro" (i. e. here the foll. detail; opp. sankhepa), e. g. DA I.65, 229; SnA 325 [cp. same in BSk. "vistaraḥ," e. g. Divy 428], or with cpds. °kathā SnA 464; PvA 19; °desanā SnA 163; °vacana SnA 416. Thus in general often in instr. or abl. as adv. "in detail," in extenso (opp. sankhittena in short): vitthārena D III.241; S IV.93; A II.77, 177, 189; III.177; Pug 41; PvA 53, 113; vitthārato Vism 351, 479; PvA 71, 77, 81. Cp. similarly BSk. vistarena kāryaŋ Divy 377.

Vitthāratā (f.) [fr. vitthāra] explicitness, detail Nett 2. As vitthāraṇā at Nett 9.

Vitthārika (adj.) [vitthāra+ika] 1. wide--spread Miln 272. -- 2. widely famed, renowned Sn 693; J IV.262. See also bahujañña.

Vitthārita [pp. of vitthāreti] detailed, told in full Vism 351; Mhvs 1, 2 (ati° with too much detail; opp. sankhitta).

Vitthāriyati [Denom. fr. vitthāra] to expand, to go into detail Nett 9.

Vitthāreti [fr. vitthāra] 1. to spread out A III.187. -- 2. to expand, detail give in full Vism 351; SnA 94, 117, 127, 274 and passim. -- pp. vitthārita; f.pp. vithāretabba.

Vitthiṇṇa [vi+thiṇṇa] "spread out," wide, large, extensive, roomy J II.159 (so read for vittiṇṇa); Miln 102, 283, 311, 382; DhsA 307; SnA 76; VvA 88; Sdhp 391, 617. Cp. pari°.

Vidaŋsaka (ad.) [fr. vidaŋseti] showing; danta° showing one's teeth (referring to laughter) A I.261; J III.222.

Vidanseti [vi+daŋseti=dasseti] to make appear, to show A I.261; Th 2, 74; J V.196; Miln 39. Cp. pa°.

Vidaḍḍha [vi+daḍḍha] in redupl.--iter. cpd. daḍḍhavidaḍḍha--gatta "with limbs all on fire" Miln 303.

see vindati.

Vidatthi (f.) [cp. Vedic vitasti; see Geiger, P.Gr. 383] a span (of 12 angulas or finger--breadths) Vin III.149 (dīghaso dvādasa vidatthiyo sugata--vidatthiyā); IV.279; J I.337; III.318; Miln 85; Vism 65, 124, 171, 175, 408; DhA III.172; IV.220; VbhA 343 (dvādas'angulāni vidatthi; dve vidatthiyo ratanaŋ, etc.).

Vidahati [vi+dahati; dhā] to arrange, appoint, assign; to provide; to practise. -- Pres. vidahati: see saŋ°; vidadhāti J VI.537; vidheti J V.107. Pot. vidahe Sn 927 (=vidaheyya Nd1 382); aor. vidahi J V.347.<-> Perf. 3rd pl. vidadhu [Sk. vidadhuḥ] J VI.284.<-> inf. vidhātuŋ Vin I.303 (bhesajjaŋ); ger. vidhāya Mhvs 26, 12 (ārakkhaŋ, posting a guard). -- grd. vidheyya in meaning "obedient," tractable J VI.291. -- pp. vihita.

Vidāraṇa (nt.) [fr. vidāreti] splitting, rending Dhtp 247 (in expln of dar), 381 (do of bhid).

Vidārita [pp. of vidāreti] split, rent Sdhp 381.

Vidāreti [vi+dāreti: see under darī] to split, rend J I.340. -- pp. vidārita.

Vidālana (nt.) [fr. vidāleti] breaking open, bursting, splitting Miln 1.

Vidālita [pp. of vidāleti] split, broken, burst J I.493; PvA 220.

Vidāleti [vi+dāleti; see dalati] to break open, split, burst Th 1, 184; PvA 135, 185. -- pp. vidālita.

Vidita [pp. of vindati] known, found (out) D III.100; S V.180; Sn 436, 1052; Mhvs 17, 4; DA I.135 (a°).

Viditatta (nt.) [abstr. fr. vidita] the fact of having found or known, experience J II.53.

Vidisā (f.) [vi+disā] an intermediate point of the compass S I.224; III.239; Sn 1122; J I.20, 101; VI.6, 531.

Vidugga (adj.--n.) [vi+dugga] hard to walk; troublesome, difficult, painful. -- (m.) difficult passage; difficulty, distress D III.27; A III.128; J III.269; IV.271.

Vidura (adj.) [fr. vid, cp. Sk. vidura] wise, clever J V.399 (=paṇḍita C.). Cp. vidhura 2.

Vidū (adj.) [Vedic vidu] clever, wise, knowing, skilled in (--°) S I.62 (loka°); V.197; Vin II.241 (pl. paracittaviduno); Sn 677 (vidūhi), 996; J V.222 (dhamma°); Vv 3011 (=sappañña VvA 127); Miln 276; Mhvs 15, 51 (ṭhān'âṭhāṇa° knowing right & wrong sites). -- In Pass. sense in dubbidū hard to know J V.446. -- For vidū (vidu) "they knew" see vindati.

Vidūpita at Ud 71 (vitakkā vidūpitā) is to be read as vidhūpita.

Vidūra (adj.) [vi+dūra] far, remote, distant A II.50 (su°). Mostly neg. a° not far, i. e. near Sn 147; PvA 14, 31, 78, 81.

Vidūsita (adj.) [vi+dūsita] corrupted, depraved PvA 178 (°citta).

Videsa [vi+desa; cp. disā at Vin I.50] foreign country Miln 326; VvA 338.

Vidomanassā (f.) [vi+domanassa] absence of dejection Vism 504=VbhA 105.

Viddasu (adj.) [another form of vidvā=Sk. vidvān: see under vindati] skilled, wise M I.65 (gen. sg. & nom. pl. viddasuno), 310 (id.). Usually in neg. form aviddasu foolish Vin II.296=A II.56 (pl. aviddasū); S V.1; Th 2, 164 (pl. aviddasū); Sn 762 (=bāla C.); Dh 268=Nd2 514 (=aviññū DhA III.395); PvA 18.

Viddesa [fr. vi+disa] enmity, hatred J III.353; ThA 268.

Viddesanā (f.) [abstr. formation fr. viddesa, cp. disatā2] enmity Th 2, 446; J III.353.

Viddesin (adj.--n.) [vi+desin; see dessin] hating; an enemy Th 1, 547.

Viddessati [vi+dessati] to hate Th 2, 418. -- grd. viddesanīya to be hated, hateful Sdhp 82.

Viddha1

Viddha1 [pp. of vijjhati] pierced, perforated; hit, struck, hurt Sn 331; Nd1 414 (sallena); Miln 251 (eaten through by worms); Sdhp 201 (kaṇṭakena).

Viddha2

Viddha2 (adj.) [cp. *Sk. vīdhra clear sky] clear; only in phrase viddha vigata--valāhaka deva a clear sky without a cloud Vin I.3; M I.317=S I.65=III.156=V.44=It 20.

Viddhaŋsa [fr. vidhaŋsati] demolition, destruction J IV.58 (°kārin).

Viddhaŋsati [vi+dhaŋsati] to fall down, to be shattered, to be ruined Miln 237; PvA 125 (Pot. °eyya). --Caus. viddhaŋseti to shatter, to destroy S III.190 (both trs. & intrs., the latter for °ati); J II.298; III.431; V.100; DA I.265; Nd1 5 (vikirati vidhameti viddhaŋseti: see also under vikirati). -- pp. viddhasta & viddhaŋsita.<-> Pass. viddhaŋsīyati to drop or to be destroyed, to come to ruin DA I.18=DhsA 19 (suttena sangahitāni pupphāni na vikirīyanti na v.).

Viddhaŋsana (adj.--nt.) [fr. viddhaŋseti; cp. BSk. vidhvaŋsana Divy 180] shattering, destruction (trs. & intrs.), undoing, making disappear; adj. destroying S IV.83; Miln 351 (kosajja°); J I.322; V.267 (adj.); Vism 85 (vikkhepa+); VvA 58, 161 (adj.). -- Often in phrase (denoting complete destruction): anicc--ucchādana--parimaddana--bhedana--viddhaŋsana--dhamma, e. g. D I.76; M I.500; A IV.386; J I.146 [cp. Divy 180: śatanapatana--vikiraṇa--vidhvaŋsana--dharmatā; see also under vikiraṇa].

Viddhaŋsaka (adj.) [fr. viddhaŋsana] destroying DhsA 165.

Viddhaŋsanatā (f.) [abstr. formation fr. viddhaŋsana] quality of destruction, ability to destroy Vism 8.

Viddhaŋsita [pp. of viddhaŋseti] shattered, destroyed DhA III.129.

Viddhasta [pp. of viddhaŋsati] fallen to pieces, broken, destroyed M I.227; A II.50; Sn 542; J I.203; V.69, 401; Vv 6314 (=vinaṭṭha VvA 265).

Viddhā poet. ger. of vijjhati J VI.77.

Vidvā see under vindati.

Vidha1

Vidha1 (adj. (--°) [=vidhā] of a kind, consisting of, --fold, e. g. aneka° manifold DA I.103; tathā° of such--kind, such--like Sn 772; ti° threefold D I.134; Sn 509; nānā° various PvA 53, 96, 113; bahu° manifold ThA 197; etc.

Vidha2

Vidha2 [=vidha1 as noun] form, kind Th 1, 428 (māna°). -- There are several other meanings of vidha, which are, however, uncertain & rest on doubtful readings. Thus it occurs at Vin II.136 in meaning of "buckle" (v. l. pīṭha; C. silent); at Vin IV.168 in meaning "little box" (?); at DA I.269 as "carrying pole" (=kāca2, but text D I.101 has "vividha").

Vidhamaka (adj.) [fr. vidhamati] one who throws away or does away with; destroying, clearing away Miln 344 (kilesa--mala--duggandha°).

Vidhamati & °eti [vi+dhmā in particular meaning of blowing i. e. driving asunder, cp. dhamati] (trs.) to destroy, ruin; do away with, scatter. -- (intrs.) to drop off, fall away, to be scattered, to roll or whirl about. <-> Both vidhamati & °eti are used indiscriminately, although the Caus. °eti occurs mostly in meaning of "destroy." (1) vidhamati: S III.190; J I.284 (in play of words with dhamati to blow; aor. vidhami=viddhaŋsesi C.); VI.490 (vidhamaŋ te raṭṭhaŋ, is ruined); Miln 91, 226 (Mārasenaŋ), 237, 337 (intrs., with vikirati & viddhaŋsati). -- (2) vidhameti: Nd1 5; J III.261 (poet. vidhamemasi [write °se!]=vidhamema, nāsema C.); V.309; Miln 39; PvA 168. -- pp. vidhamita.

Vidhamana (nt.) [fr. vidhamati] destroying, scattering, dispersing Miln 244 (Maccu--sena°).

Vidhamita [pp. of vidhamati] destroyed Nd2 576A.

Vidhavā (f.) [Vedic vidhavā widow, vidhu lonely, vidhura separaṭed, Av. vidavā=Goth. widuwō=Ohg. wituwa (Ger. Witwe=E. widow); Gr. h)i/qeos unmarried; Lat. vidua widow, etc., in all Idg. languages] a widow S I.170; A III.128; J VI.33; Miln 288; Vism 17; PvA 65, 161; VbhA 339.

Vidhā (f.) [cp. Sk. vidhā] 1. mode, manner, sort, kind; proportion, form, variety D III.103 (ādesana°); Th 2, 395 (cakkhu° "shape of an eye" trsln); VbhA 496 (in expln of kathaŋ--vidha: "ākāra--saṇṭhānaŋ vidhā nāma"); DA I.222 (iddhi°), 294 (in expln of tividha--yañña: "ettha vidhā vuccati ṭhapanā" i. e. performance, arrangement), 299 (similarly tisso vidhā=tīṇi ṭhapanāni; of yañña). -- Used as (abl.) adv. vidhā in meaning "variously" at Pv II.952 (C. expln=vidhātabba, not quite correctly; PvA 135). Perhaps the phrase vidhāsamatikkanta is to be explained in this way, viz. "excelling in a variety of ways, higher than a variety (of things)" or perhaps better: "going beyond all distinctions" (i. e. of personality); free from prejudice [i. e. No. 2] S II.253; III.80, 136, 170; A IV.53. <-> 2. (ethically) in special sense: a distinctive feature (of a person as diff. from others), a "mode" of pride or delusion, a "form" of conceit. As such specified as three kinds of conceit (tisso vidhā), viz. "seyyo 'ham asmi," "sadiso 'ham asmi," & "hīno 'ham asmi" (i. e. I am better than somebody else, equal to, & worse than somebody else). See e. g. D III.216; S I.12; III.48, 80, 127; V.56, 98; Nd1 195; Vbh 367; Sn 842; VbhA 496 (māno va vidhā nāma). -- The adj. form is vidha: see sep.

Vidhātar [n. ag. of vidahati] provider, disposer J V.221 (dhātā vidhātā, as of Viśvakarman: cp. Macdonell, Vedic Mythology p. 118).

Vidhāna (nt.) [fr. vi+dhā; Vedic vidhāna] 1. arrangement, get up, performance, process J III.178 (attano vidhānena "in his robes of office"); Vism 66 sq.; DhsA 168=Vism 122 (bhāvanā°); VbhA 69, 71 (manasikāra°); ThA 273 (id.). -- 2. ceremony, rite J VI.202 (yañña°); Miln 3. -- 3. assignment, disposition, provision J II.208 (vidhi--vidhāna--ññū; C. expld v. as "koṭṭhāso vā saŋvidahanaŋ vā"); PvA 30. -- 4. succession (as much as "supplement") KhA 216; SnA 23 (note 2). -- Cp. saŋvidahana & saŋvidhāna.

Vidhānavant (adj.) [vidhāna+vant] making dispositions, careful in providing, circumspect, considerable J VI.287.

Vidhāyaka [fr. vi+dhā] providing PvA 60.

Vidhāvati [vi+dhāvati] to run about, roam, cover space (acc.), stray S I.37; Sn 411, 939; Nd1 414; DA I.39.

Vidhi (f.) [fr. vi+dhā, cp. Ved. vidhi] 1. form, way; rule, direction, disposition, method, motto Vism 278 (manasikāra°, eightfold); PvA 78 (dāna°=dāna), 126; VvA 82. -- instr. vidhinā in due form Mhvs 14, 52; PvA 130; Sdhp 336. -- 2. luck, destiny J II.243 (°rahita unlucky).

Vidhutika [etym.?] a wreath Vin II.10; III.180.

Vidhunāti [vi+dhunāti] to shake S I.197; Miln 399; Vism 71. -- 2. to remove, to skin (an animal) Vin I.193.

Vidhura (adj.) [Vedic vidhura: see vidhavā] 1. destitute, lonely; miserable, wretched J V.399 (so read for vidura; according to Kern, Toev. s. v., but doubtful). <-> 2. [vi+dhura] "burdenless," unequalled Sn 996 (=vigata--dhura, appaṭima SnA 583); A I.116 (here in meaning "clever," perhaps=vidura; spelt vidhūra). Cp. Np. Vidhura KhA 128; SnA 201 (as Vidhūra at J IV.361).

Vidhūpana (adj.--nt.) [fr. vidhūpeti] fanning, a fan Vin II.130; IV.263; A II.130; Nd2 562; Vv 3342 (=caturassa vījani) VvA 147; VbhA 71.

Vidhūpita [pp. of vidhūpeti] scattered, destroyed Sn 472 (=daḍḍha SnA 409); Ud 71 (so read for vidūpita).

[vi+dhūpayati] 1. to fumigate, perfume, diffuse Miln 252. -- 2. to scatter, destroy Vin I.2 (vidhūpayaŋ Māra--senaŋ); S I.14; III.90=A V.325; S IV.210; Ps II.167. -- pp. vidhūpita.

(adj.) [vi+dhūma] "without smoke," i. e. passionless, quiet, emancipated S I.141 (K.S.: "no fume of vice is his"); Sn 460 (=kodhadhūma--vigamena v. SnA 405), 1048 (cp. Nd2 576 with long exegesis); Pv IV.134 (=vigata--micchā--vitakkadhūma PvA 230).

Vinaṭṭha [pp. of vinassati] destroyed VvA 265; PvA 55.

Vinata [pp. of vi+nam] bent, bending PvA 154 (°sākhā).

Vinadati [vi+nadati] to cry or shout out, to scold J III.147 (kāmaŋ vinadantu let them shout!). Cp. BSk. vinādita "reviled" Divy 540.

Vinaddha [pp. of vinandhati] covered, bound, intertwined Vin I.194 (camma°, onaddha+); J V.416; VI.589 (kañcanalatā° bheri); Vism 1 (=jaṭita saŋsibbita).

Vinandhati [vi+nandhati] to close, encircle, cover Mhvs 19, 48; Vism 253 (ppr. vinandhamāna: so read for vinaddh°). -- pp. vinaddha.

Vinandhana (nt.) [fr. vi+nandhati] tying, binding Vin II.116 (°rajju rope for binding).

Vinaya [fr. vi+nī, cp. vineti] 1. driving out, abolishing destruction, removal Vin I.3 (asmi--mānassa), 235= III.3 (akusalānaŋ dhammānaŋ vinayāya dhammaŋ desemi); S I.40; Sn 921; A I.91 (kodha°, upanāha°); II.34 (pipāsa°); IV.15 (icchā°); V.165 (id.); SnA 12; PvA 114 (atthassa mūlaŋ nikati°). Often in phrase rāga°, dosa°, moha°, e. g. S IV.7 sq.; V.137 sq., 241; A IV.175; Nett 22. -- 2. rule (in logic), way of saying or judging, sense, terminology (cp. iminā nayena) S IV.95 (ariyassa Qnaye vuccati loko); A I.163 (ariyassa vinaye tevijjo one called a threefold wise in the nomenclature of the Buddhist); II.166 (ariyassa v.); SnA 403. -- 3. norm of conduct, ethics, morality, good behaviour Sn 916, 974; J IV.241 (=ācāra--vinaya C.); A II.112; III.353 sq. (ariya--vinaye saddhā yassa patiṭṭhitā etc. faith established in Buddhist ethics). -- 4. code of ethics, monastic discipline, rule, rules of morality or of canon law. In this sense applied to the large collection of rules which grew up in the monastic life and habits of the bhikkhus and which form the ecclesiastical introduction to the "Dhamma," the "doctrine," or theoretical, philosophical part of the Buddhist Canon. The history & importance of the Vinaya Piṭaka will be dealt with under the title "Vinaya" in the Dictionary of Names. Only a few refs. must suffice here to give a general idea. See also under Dhamma C., and in detail Geiger, Dhamma pp. 55--58. -- Often combd with dhamma: dhammato vinayato ca on the ground of Dh. and V. Vin I.337; cp. II.247. -- dhammo ca vinayo ca Vin I.356; II.285, 302; or (as (Dvandva) dhammavinaya (i. e. the teaching of the Buddha in its completeness) D I.229; Vin II.237 sq.; M I.284; II.181 sq.; A I.283; III.297, 327; S I.9; III.65; Ud 53; VvA 3. Often approaches the meaning of "Buddhist order," e. g. Vin I.69; D I.176; M I.68, 459, 480; III.127; S II.120; A I.185; II.123; V.122. -- See further Vin II.96 (vinaye cheko hoti); A II.168 (ayaŋ dhammo, ayaŋ v., idaŋ Satthu--sāsanaŋ); Vism 522; VbhA 273; KhA 106, 151; SnA 4, 195, 310. --a--vinaya one who sins against the V. (like a--dhamma one who neglects the Dh.) Vin II.295 sq.; III.174; A I.18; V.73 sq. -- The division of the books of the Vinaya is given at DhsA 18. Its character (as shown by its name) is given in the foll. verse at DhsA 19: "(vividha--visesa--) nayattā vinayanato c'eva kāya--vācānaŋ vinayy'attha--vidūhi ayaŋ vinayo Vinayo ti akkhāto," i. e. "Because it shows precepts & principles, and governs both deed and word, therefore men call this scripture V., for so is V. interpreted" (Expos. I. 23).

--aṭṭhakathā the (old) commentary on the Vinaya Vism 72, 272; VbhA 334; KhA 97. --ânuggaha taking up (i. e. following the rules) of the Vinaya Vin III.21; A I.98, 100; V.70. --kathā exposition of the Vinaya Vin IV.142. --dhara one who knows or masters the V. by heart, an expert in the V. Vin I.169; II.299 (with dhamma--dhara & mātikā--dhara); A I.25; II.147; III.78 sq., 179, 361; IV.140 sq.; V.10 sq.; J III.486; IV.219; Vism 41, 72; KhA 151; DhA II.30 (with dhamma --kathika & dhuta--vāda)

[cp. BSk. vinayadhara Divy 21]. --piṭaka the V. Piṭaka KhA1 2, 97; VbhA 431. --vatthu chapter of the V. Vin II.307. --vādin one who professes the V. (or "speaking in accordance with the rules of conduct"), a V.--follower D I.4 (here expld by Bdhgh as "saŋvara--vinaya--pahāna--vinaya sannissitaŋ katvā vadatī ti" v. DA I.76, thus taking it as vinaya 3) =M III.49=Pug 58 (trsln here: "speaking according to self--control"); D III.135, 175.

Vinayati see vineti.

Vinayana (nt.) [fr. vi+nī] 1. removing, removal Miln 318 (pipāsā°); PvA 39 (soka°). -- 2. instruction, discipline, setting an example J V.457 (conversion); Miln 220.

Vinaḷīkata (adj.) [vi+naḷa+kata, with naḷī for naḷa in combn with kṛ] lit. "having the reed or stem removed," rendered useless, destroyed M I.227; A II.39; Sn 542 (=ucchinna SnA 435); Th 1, 216; J VI.60 (viddhasta+, as at Sn 542).

Vinassati [vi+nassati] to be lost; to perish, to be destroyed S IV.309; M II.108 (imper. vinassa "away with you"); J III.351; V.468; Pv III.45; Vism 427. -- pp. vinaṭṭha. Caus. vināseti.

Vinā (indecl.) [Vedic vinā=vi--nā (i. e. "not so"), of pron. base Idg. *no (cp. nānā "so & so"), as in Sk. ca--na, Lat. ego--ne, pō--ne behind, etc. See na1] without, used as prep. (or post--position) with (usually) instr., e. g. Vin II.132 (vinā daṇḍena without a support); PvA 152 (purisehi vinā without men); or abl., e. g. Sn 589 (ñāti sanghā vinā hoti is separated from his relatives; cp. BSk. vinābhavati MVastu I.243); or acc., e. g. Mhvs 3, 10 (na sakkā hi taŋ vinā). In compn vinā--bhāva separation [cp. BSk. vinābhāva MVastu II.141] Sn 588, 805; Nd1 122; J III.95; IV.155; V.180; VI.482 (=viyoga C.).

by--form of vā to weave: see vāyati1] to weave J II.302; DhA I.428 (tantaŋ); inf. vetuŋ Vin II.150. <-> Pass. viyyati. Cp. upavīyati. -- Caus. II. vināpeti to order to be woven Vin III.259 (=vāyāpeti).

Vināma (m.) & Vināmana (nt.) [fr. vināmeti] bending Miln 352 (°na); VbhA 272 (kāya--vināmanā, bending the body for the purpose of getting up; in expln of vijambhikā); Dhtp 208.

Vināmeti [vi+nāmeti; Caus. of namati] to bend, twist Miln 107, 118.

Vināyaka [fr. vi+nī] 1. a leader, guide, instructor M II.94; Vv 167 (=veneyya--satte vineti VvA 83); ThA 69. <-> 2. a judge J III.336.

Vināsa [vi+nāsa, of naś] destruction, ruin, loss D I.34 (+uccheda & vibhava), 55; Pv II.710; Vism 427 (so read for vinasa); DA I.120; PvA 102 (dhana°), 133.

(adj.) [fr. vināsa] causing ruin; only neg. a° not causing destruction A III.38; IV.266, 270; J V.116.

Vināsana (adj.) [fr. vināsa], only neg. a° imperishable Dpvs IV.16.

Vināseti [Caus. of vinassati] 1. to cause destruction, to destroy, ruin, spoil Th 1, 1027; Sn 106; Pv II.78; DA I.211; PvA 3 (dhanaŋ), 116; Sdhp 59, 314, 546. <-> 2. to drive out of the country, to expel, banish J IV.200.

Vinigaḷati [vi+nigaḷati] to drop down Miln 349.

Viniggata [vi+niggata] coming (out) from J VI.78; DA I.140; DhA IV.46; Sdhp 23.

Viniggaha [vi+niggaha] checking, restraint Ps I.16; II.119.

Viniggilati [vi+niggilati] to throw out, to emit KhA 95.

Vinighātin (adj.) [fr. vi+nighāta] afraid of defeat, anxious about the outcome (of a disputation), in phrase vinighāti--hoti (for °ī--hoti) Sn 826, cp. Nd1 164.

Vinicchaya [vi+nicchaya; cp. Vedic viniścaya] 1. discrimination, distinction, thought, (firm) opinion; thorough knowledge of (--°) A III.354 (pāpakamma°); Sn 327 (dhamma°), 838 (=dvāsaṭṭhi diṭṭhi--vinicchayā Nd1 186), 867 (°ŋ kūrute; cp. Nd1 265); J III.205 (attha°); PvA 1, 112, 210 (kūṭa°), 287. -- 2. decision; (as t. t. in law:) investigation, trial, judgment (given by the king or his ministers) D II.58 (with ref. to lābha, expld as deciding what to do with one's gains)=III.289=A IV.400=Vbh 390 (expld at VbhA 512, where vinicchaya is said to be fourfold, viz. ñāṇa°, taṇhā°, diṭṭhi°, vitakka°); J II.2. -- 3. court house, hall of judgment J I.176; III.105; IV.122, 370; VI.333; Miln 332 (vinaya°, i. e. having the Vinaya as the law court in the City of Righteousness). -- 4. (as t. t. in logic & psychology:) (process of) judgment, detailed analysis, deliberation, consideration, ascertainment J V.60 (°ŋ vicāreti); VbhA 46 sq. (according to attha, lakkhaṇa, etc.), 83 sq. (id.); KhA 23, 75.
--kathā analytical discussion, exegesis, interpretation Vism 16; VbhA 291 (opp. pāḷi--vaṇṇanā). --ññū clever in deciding or giving judgment J III.205; V.367 (a°). --ṭṭhāna place of judgment, law court J V.229; DhA III.141; IV.215. --dhamma law practice J. V.125; DhA III.141. --vīthi process of judgment (in logic): see Cpd. 241. --sālā the law court(s) J IV.120; DhA III.380.

Viniccharati [vi+niccharati] to go out (in all directions) J IV.181.

Vinicchita [pp. of vinicchināti] discerned, decided, distinguished, detailed Vin I.65 (su°); J V.65 (a°); SnA 477; Sdhp 508.

Vinicchin (adj.) [fr. vinicchināti] discerning Th 1, 551.

Viniccninana (nt.) [fr. vinicchināti] giving judgment J V.229.

[vi+nicchināti] to investigate, try; to judge, determine, decide J V.229; fut. vinicchissati Vin III.159; ger. vinicchinitvā Nd1 76; aor. vinicchini J II.2; inf. vinicchituŋ J I.148; DhA IV.215. -- pp. vinicchita.

Vinijjita (adj.) [vi+nijjita] unvanquished Sdhp 318.

Vinidhāya (indecl.) [vi+nidhāya, ger. of vinidahati] lit. "misplacing," i. e. asserting or representing wrongly, giving a false notion of (acc.) Vin II.205, expld at Vin IV.2; SnA 204.

Vinindati [vi+nindati] to censure, blame, reproach J II.346; VI.200.

Vinipāta [fr. vi+nipāteti] ruin, destruction; a place of suffering, state of punishment, syn. with apāya & duggati (with which often combd, plus niraya, e. g. Vin I.227; D I.82, 162; M I.73; A III.211; It 58; Pug 60): A V.169; Sn 278; J III.32; Miln 108; Vism 427 (where expld as "vināsā nipatanti tattha dukkaṭakārino, " together with duggati & niraya). The sotāpanna is called "avinipāta--dhammo," i. e. not liable to be punished in purgatory: see under sotāpanna, & cp. sym. term khīna--niraya A III.211.

Vinipātika (adj.) [fr. vinipāta] destined to suffer in purgatory, liable to punishment after death D II.69; III.253; M I.73, 390; A I.123; II.232 sq.; IV.39, 401; J V.117, 119.

Vinipāteti [vi+nipāteti] to bring to ruin, to destroy, to frustrate Vin I.298; J VI.71; VvA 208.

Vinibaddha (adj.) [vi+nibaddha] bound (to) S I.20; III.9; A III.311 (chanda--rāga°); IV.289 (id.); Nd1 30 (+lagga etc.).

Vinibandha [vi+nibandha] bondage S II.17; III.135, 186; A I.66 (+vinivesa); Sn 16. -- The five cetaso vinibandhā (bondages of the mind) are: kāmesu rāgo, kāye rāgo, rūpe rāgo, yāvadatthaŋ udar'âvadehakaŋ bhuñjitvā seyya--sukhaŋ

anuyogo, aññataraŋ deva--nikāyaŋ paṇidhāya brahmacariyaŋ; thus at D III.238; M I.103; A III.249; IV.461, 463 sq.; V.17; Vbh 377.

Vinibbhujati (or °bhuñjati) [vi+ni+bhujati] 1. [to bhuj, to bend, as in bhuja1 & nibbhujati] to turn inside out Th 2, 471. -- 2. [to bhuj or bhuñj as in bhuñjati2 and paribhuñjati2] to separate, cut off, remove M I.233; S III.141; IV.168 (spells wrongly jj). -- 3. [id.] to cleanse; fig. to sift out thoroughly, to distinguish, discriminate M I.292; J V.121 (avinibbhujaŋ, ppr.); Miln 63 (doubled); Vism 438 (spelling wrongly jj); DhsA 311. -- pp. vinibbhutta.

Vinibbhujana (nt.) [fr. vinibbhujati] turning inside out ThA 284.

Vinibbhutta [pp. of vinibbhujati] separated, distinguished, discriminated Vism 368.

Vinibbhoga1

Vinibbhoga1 (adj.) [vi+nibbhoga] lacking, deprived of (--°), deficient ThA 248 (viññāṇa°).

Vinibbhoga2

Vinibbhoga2 [fr. vinibbhujati 3] sifting out, distinction, discrimination Vism 306 (dhātu°), 368 (id.); neg. a° absence of discrimination, indistinction DhsA 47; used as adj. in sense of "not to be distinguished," indistinct at J III.428 (°sadda).

Vinibhindati [vi+ni+bhid] to break (right) through M I.233.

Vinimaya [fr. vi+niminãti] reciprocity, barter, exchange J II.369.

Vinimīleti [vi+nimīleti] to shut one's eyes Sdhp 189.

Vinimutta (Vinimmutta) [vi+nis+mutta] 1. released, free from J I.375 (mm); Sdhp 1, 4, 16, 225. -- 2. discharged (of an arrow) DhA III.132 (mm).

Vinimoceti [vi+nis+moceti, cp. nimmoka] to free (oneself) from, to get rid of A III.92; Pug 68.

Viniyujjati [vi+niyujjati] to be connected with, to ensue, accrue PvA 29 (=upakappati).

Viniyoga [vi+niyoga] possession, application, use DhsA 151; VvA 157; PvA 171, 175.

[vi+nivatteti] 1. to turn over, to repeat J I.25 (ṭṭ), 153 (ṭṭ), 190 (ṭṭ). -- 2. to turn (somebody) away from, to distract Pv I.88 (read °vattayi for °vattanti); II.619 (°vattayi; aor.); J III.290 (ṭṭ). <-> 3. to roll over, to glide off J III.344 (ṭṭ); DhA II.51 (ṭṭ).

Vinivijjha (adj.) [grd. of vinivijjhati] to be pierced; in dubbinivijjha difficult to pierce, hard to penetrate J V.46.

Vinivijjhati [vi+ni+vijjhati] to pierce through & through J II.91; Miln 339; DhsA 253.

Vinivijjhana (nt.) [fr. vinivijjhati] piercing, perforating, penetrating DhsA 253; ThA 197 (in expln of bahuvidha).

Vinividdha [pp. of vinivijjhati] pierced (all through), perforated J V.269; VI.105; Vism 222.

) (nt.) [vi+nibbeṭhana] unwrapping, unravelling; fig. explaining, making clear, explanation, refutation Nd2 503 (diṭṭhi--sanghātassa vinibbeṭhana; where id. p. at Nd1 343 reads vinivedhana, cp, nibbedha); Miln 96; VvA 297 (diṭṭhi--gaṇṭhiviniveṭhana).

Vinivețheti [vi+nibbețheti] 1. to disentangle, to unwrap Vin I.3, 276 (anta--gaṇṭhiŋ, the intestines); J II.283 (sarīraŋ); V.47. -- 2. to disentangle oneself, to free oneself (from) A III.92; Pug 68.

Vinivesa [vi+nivesa] tie, bond, attachment A I.66 (+vinibandha).

Vinīta [pp. of vineti] led, trained, educated S V.261; A IV.310 (viyatta+); DhA II.66 (°vatthu); PvA 38. -- avinīta not trained S IV.287; Vv 297; Dhs 1003, 1217; suvinīta well trained S IV.287; opp. dubbinīta badly trained J V.284, 287. -- ratha--vinīta (nt.) a relay M I.149.

Vinīlaka (adj.) [vi+nīlaka] of a bluish--black (purple) colour, discoloured J II.39 (of a cygnet, bastard of a swan & a crow, "resembling neither father nor mother," i. e. "black & white"). Usually applied to the colour of a corpse (purple, discoloured), the contemplation of which forms one of the 10 asubha--saññās: M I.88 (uddhumātaka+); Sn 200 (id.). -- A. I.42; II.17; S V.129 sq.; Dhs 264; Nett 27; Miln 332; Vism 110, 178, 193.

Vinīvaraṇa (adj.) [vi+nīvaraṇa] unobstructed, unbiassed, unprejudiced A II.71; Sdhp 458. Usually in phrase °citta of an unbiassed mind, combd with mudu--citta & udagga--citta: Vin I.16, 181; D I.110, 148; A IV.186. <-> Same in BSk., e.g. MVastu III.225; Divy 616 sq.

Vinudati is only found in Caus. form vinodeti.

Vinetar [n. ag. fr. vineti] teacher, instructor, guide Sn 484; Ps II.194 (netar, vinetar, anunetar); J IV.320.

Vineti [vi+neti; cp. vinaya] 1. to remove, put away, give up. -- ppr. vinayaŋ J VI.499; Pot. 3rd sg. vinayetha Sn 361, & vineyya Sn 590; imper. vinaya Sn 1098, & vinayassu Sn 559. -- ger. vineyya Sn 58 (but taken as Pot. at Nd2 577b); Pv II.334 (macchera--malaŋ); vinetvā J V.403 (chandaŋ); vinayitvā VvA 156, & vinayitvāna Sn 485 (bhakuṭiŋ). -- 2. to lead, guide, instruct, train, educate A III.106 (inf. vinetuŋ); S IV.105 (Pot. vineyyaŋ & fut. vinessati); aor. vinesi Miln 13 (Abhidhamme); ger. vinayitvāna ThA 69 (Ap. v. 10); grd. vinetabba SnA 464, & vineyya Miln 12; cp. veneyya. -- pp. vinīta.

Vinodaka (adj.) [fr. vinodeti, cp. nudaka & nūdaka] driving out, dispelling, allaying PvA 114 (parissama°).

Vinodana (adj.--nt.) [fr. vinodeti] dispelling, removal A III.387, 390; Sn 1086 (chanda--rāga°,=pahāna etc. Nd2 578); Miln 285; DA I.140 (niddā°); DhA I.41 (tama°, adj.); PvA 38 (soka°).

Vinodeti [Caus. of vi+nudati] to drive out, dispel, remove, put away S IV.70, 76, 190; A II.13, 117; Sn 273, 956, (tamaŋ); 967; Nd1 454, 489; J I.183; II.63, 283 (sinehaŋ); Vv 8426; Miln 259 (imper. vinodehi, +apanehi, nicchārehi); Mhvs 5, 245 (vimatiŋ); 31, 10 (kankhaŋ); DhA IV.145; PvA 38 (sokaŋ).

both in meaning "to know" & "to find"; cp. Gr. ei)_don I saw, oi)_da I know=Sk. veda "Veda," ei)/dwlon "idol"; Vedic vindati to find, vetti to know, vidyā knowledge; Goth. witan to observe & know= Ger. wissen; Goth. weis=E. wise, etc., for which see Walde, Lat. Wtb. s. v. video] the Vedic differentiations vetti "to know" and vindati "to find" are both in Pāli, but only in sporadic forms, some of which are archaic and therefore only found in poetry. Of vid are more frequent the Pass. vijjati and derivations fr. the Caus. ved°. The root vind occurs only in the present tense and its derivations. -- A. vid to know, to ascertain: The old Vedic pres. vetti only at Th 1, 497 (spelt veti). Another old aor. is vedi [Sk. ayedīt] Dh. 419, 423; J III.420 (=aññāsi); IV.35 (here perhaps as aor. to Caus. vedeti: to cause to know or feel). Remnants of the old perfect tense 3rd pl. [Sk. viduḥ] are vidū & viduŋ (appears as vidu in verse), e. g. at Th 1, 497; Sn 758; Pv II.74 (=jānanti PvA 102); J V.62 (=vijānanti C.); Mhvs 23, 78. The old participle of the same tense is vidvā [=Sk. vidvān; cp. Geiger P.Gr. 1002] in meaning "wise" Sn 792, 897, 1056, 1060; expld as vijjāgato ñāṇī vibhāvī medhāvī at Nd1 93, 308; Nd2 575. Opp. avidvā Sn 535; M I.311. -- Younger forms are a reconstructed (grammatical) pres. vidati DA I.139; ger. viditvā S V.193; Sn 353, 365, 581,

1053, 1068 and pp. vidita (q. v.). -- Pass. vijjati to be found, to be known, to exist; very frequent, e. g. Sn 20 (pl. vijjare), 21, 431, 611, 856, 1001, 1026; Th 1, 132; D I.18; Pv I.56; II.318 (spelt vijjite!) II.914 (=atthi C.); 3rd sg. pret. vijjittha Sn 1098 (mā v.=saŋvijjittha Nd2 568). ppr. vijjamāna existing J I.214; III.127; PvA 25, 87, 103; Miln 216 (gen. pl. vijjamānataŋ). <-> Caus. vedeti; Pass. Caus. vediyati; grd. vedanīya: see separately, with other derivations. -- B. vind to find, possess, enjoy (cp. vitta1, vitta2, vitti) Sn 187 (vindate dhanaŋ), 658; Th 1, 551; 2, 79 (aor. vindi); J VI.508 (vindate, med.=look for, try to find for oneself); Mhvs
1, 13 (ppr. vindaŋ); DhA III.128 (ppr. vindanto), 410. PvA 60, 77. -- inf. vindituŋ Miln 122; J 18; grd; vindiya Vism 526 (as avindiya in expln of avijjā). <-> Cp. nibbindati. -- pp. vitta1 (for which adhigata in lit. meaning).

Vindussara is v. l. of bindu° (q. v.).

Vipakka (adj.) [vi+pakka] fully ripe J I.136.

Vipakkha (adj.) [vi+pakkha1 2] opposite, hostile; enemy; only in foll. cpds.:
--sevaka siding in or consorting with the enemy, keeping bad company, a traitor J I.186; III.321; DhA IV.95. --sevin id. J I.487; II.98.

Vipakkhika (adj.) [vipakkha+ika] 1. [vi+pakkha1 1] without wings J I.429. -- 2. [vi+pakkha1 2] opposite, hostile Sdhp 71.

Vipakkhin (adj.) [vi+pakkhin] having no wings, without wings J V.255.

Vipaccatā (f.) at Vin II.88 is perhaps a der. fr. vi+vac, and not pac, thus representing a Sk. *vivācyatā, meȧning "challenging in disputation," quarrelsomeness, provocation. See also vipāceti. If fr. vi+pac, the meaning would be something like "heatedness, exasperation."

Vipaccati [vi+paccati] 1. to be cooked, i. e. to ripen J V.121; PvA 104. -- 2. to bear fruit D II.266; S I.144; M I.388; Nett 37; VvA 171.

Vipaccanaka (adj.) [fr. vipaccati, cp. paccana] bearing fruit, ripening (fully) Miln 421 (Notes); PvA 190.

Vipaccanīka (adj.) [vi+paccanīka] hostile M I.402; A IV.95; J IV.108; Pug 20; Vbh 351, 359, 371; VbhA 478; PvA 87.

Vipajjati [vi+pajjati] to go wrong, to fail, to perish (opp. sampajjati) DhA III.357; PvA 34. -- pp. vipanna.

see under vipañcita.

Vipañcita [fr. vi+pañc, cp. papañcita] only in phrase °ññū either: knowing diffuseness or detail, or: of unillusioned understanding, clear--minded, unprejudiced, combd with ugghaṭita--ññū at A II.135=Pug 41 (trsld by B. C. Law as "learning by exposition"; PugA 223 expls as "vitthāritaŋ atthaŋ jānāti," i. e. one who knows a matter expld in detail. The spelling at A II.135 is vipacita°; at Pug 41 vipaccita° & at PugA vipaccita°, with v. l. vipañcita°); Nett 7 sq., 125; SnA 163 (where ugghaṭita--ññū is applied to those who understand by condensed instruction, sankhepa--desanāya, and vipañcita--ññū to those who need a detailed one, vitthāradesanā; thus "learning by diffuseness"). -- At Nett 9 we have the var. terms vipañcanā, vipañcayati & vipañciyati (Denom.) used in the description of var. ways of parsing and grammatical analysis. Here vipañcanā (resting clearly on Sk. papañca expansion) means "expanding" (by letters & vowels) and stands midway between ugghaṭanā & vitthāraṇā "condensing & detailing." The term vipañcayati (=vipañciyati) is used in the same way. -- Note. The term is not sufficiently cleared up. It occurs in BSk. as vipañcika (e. g. Divy 319, 391, 475, where it is appld to "brāhmaṇā naimittikā" & trsld by Cowell as "sooth--sayer"), and vipañcanaka (Divy 548?), with which cp. vipañcitājña at Lal. Vist. 520. See remark on vejjañjanika.

Vipaṇeti [vi+Caus. of paṇati] to sell, to trade (with) J IV.363 (=vikkiṇati C.).

Vipatati see vipāṭeti 2.

Vipatti (f.) [vi+patti2] wrong state, false manifestation, failure, misfortune (opp. sampatti) Vin I.171 (ācāra° failure of morality); A I.270 (ājīva°); IV.26, 160 (atta°, para°); Ps I.122; J VI.292; Nett 126 (the 3 vipattiyo: sīla°, diṭṭhi°, ācāra°); DhA I.16 (sīla°) DA I.235. <-> Often in pair diṭṭhi° wrong view, heresy, & sīla° moral failure: D II.213; A I.95, 268, 270; Vin V.98; Vbh 361; Dhs 1361. -- payoga° wrong application PvA 117, 136 (opp. °sampatti).

Vipatha [vi+patha] wrong way or course Vv 5010 (=apatha VvA 212).

Vipanna [pp. of vipajjati] gone wrong, having lost, failing in (--°), opp. sampanna: A III.19 (rukkho sākhā--palāsa° a tree which has lost branches and leaves); Sn 116 (°diṭṭhi one who has wrong views, heretic; expld as "vinaṭṭha--sammādiṭṭhi" SnA 177); Miln 258 (su° thoroughly fallen). --sīla° gone wrong in morals, lacking morality Vin I.63 (+ācāra°, diṭṭhi°); II.4 (id.); J III.138 (vipanna--sīla).

Vipannatta (nt.) [fr. vipanna] failure, misfortune Dhs A 367.

Viparakkamma (indecl.) [ger. of vi+parakkamati] endeavouring strongly, with all one's might Sn 425

[vi+parāmāsa, the form °mosa probably a distortion of °māsa] highway robbery D I.5 (expld as twofold at DA I.80, viz. hima° & gumba°, or hidden by the snow & a thicket; the pop. etym. given here is "janaŋ musanti," i. e. they steal, or beguile people); III.176 (v. l. °māsa); A II.209; V.206; S V.473; Pug 58.

Viparāvatta [pp. of vi+parā+vṛt] reversed, changed D I.8; M II.3; S III.12; V.419; DA I.91.

Vipariṇata [vi+pariṇata] changed, perverted Dhs 1038; Vbh 1, 3, 5 sq.; Miln 50.

Vipariṇāma [vi+pariṇāma] change (for the worse), reverse, vicissitude D III.216 (°dukkhatā); M I.457 (also as "disappointment"); S II.274; III.8; IV.7 sq., 67 sq.; A II.177 (°dhamma subject to change); III.32; V.59 sq.; Vbh 379 (°dhamma); Vism 499 (°dukkha), 629 sq.; VbhA 93 (id.); PvA 60. -- a° absence of change, steadfastness D I.18; III.31, 33; DhA I.121.

Vipariṇāmeti [Denom. fr. vipariṇāma] to change, alter D I.56 (T. °ṇamati; but DA I.167 °ṇāmeti: sic for °ṇāmati!)=S III.211; PvA 199.

Viparibhinna [vi+paribhinna] (entirely) broken up M I.296; S IV.294.

Vipariyattha in verse at J V.372 is the poet. form of vipallattha (so the C. expln).

Vipariyaya & Vipariyāya [vi+pariyaya] change, reversal DA I.148 (ā); SnA 499; DhsA 253 (ā); Sdhp 124, 333.
Cp. vipariyesa & vipallāsa.

Vipariyādikata (adj.) [vipariyāya+kata, with sound change y>d, viz. °āyi>°ādi] thrown out of its course, upset, destroyed Th 1, 184 (cittaŋ; cp. similar phrase vipariyatthaŋ cittaŋ J V.372 -- The v. l. at Th passage is vimariyādi°).

Vipariyesa [a contamination form between °pariyaya & °pallāsa] reversal, contrariness, wrong state Kvu 306 (three reversals: saññā°, citta°, diṭṭhi°; or of perception, consciousness & views, cp. Kvu trsln 176); Vbh 376 (id.). -- °gāha inverted grasp i. e. holding opposite views or "holding the contrary aim" (B. C. Law) Pug 22; DhsA 253 (=vipallattha--gāha).

Viparivatta [vi+parivatta] changing or turning round, upset J I.344 (lokassa °kāle).

Viparivattati [vi+parivattati] to turn round, to upset J IV.224 (nāvā °amānā capsizing); Miln 117; ThA 255.

Viparivattana (nt.) [fr. viparivattati] changing, change. reverse DhsA 367.

Viparīta (adj.) [pp. of vi+pari+i] reversed, changed; equivocal; wrong, upset A III.114 (°dassana); IV.226 (id.); V.284; Th 2, 393; J I.334; Kvu 307; Miln 285, 324; Nett 85 (°gāha), 126 (°saññā); PvA 244. -- aviparīta unequivocal, certain, distinct, definite A V.268 (°dassana); Miln 214 (°vacana); PvA 231 (=sacca & yāthāva).

Viparītatā (f.) [abstr. fr. viparīta] contradistinction Vism 450 (tabbiparītatā).

Vipalāvita [vi+palāvita, pp. of Caus. of plu] made to float, floating, thrown out (into water) J IV.259 (reads viplāvitaŋ)=I.326 (reads vipalāvitaŋ, with reading nipalāvitaŋ in C.). The C. at J IV.259 expls as "uttārita," so at J I 326 as "brought out of water," fished out=thale ṭhapita, evidently incorrect.

Vipallattha (adj.) [=Sk. viparyasta, pp. of vi+pari+as: see vipallāsa] changed, reversed, upset, deranged, corrupt, perverted. Occurs in two forms: vipariyattha J V.372 (°cittaŋ: in poetry); and vipallattha Vism 20 (°citta: trsln "with corrupt thought"; T. spells vipallatta, v. l. °attha); DhsA 253 (°gāha); PvA 212.

Vipallāsa [cp. Sk. viparyāsa, vi+pari+as (to throw). The diaeretic P. form (founded on Sk. is vipariyāsa; another bastard form is vipariyesa (q. v.)] reversal, change (esp. in a bad sense), inversion, perversion, derangement, corruption, distortion. -- The form vipariyāsa occurs at Vin II.80 (citta--°kata, with deranged mind or wrong thoughts); J I.344 (where it is expld by vipallāsa). Otherwise vipallāsa, e. g. Sn 299; Ps II.80; Vism 214 (attha°); Nett 4, 27, 31, 85 sq., 115 sq.; DhA II.228; PvA 7, 70. -- There are 3 kinds of vipallāsas, viz. saññā° perversion of perception, citta° of thought, diṭṭhi° of views; A II.52; Nett 85; Vism 683. See the same under vipariyesa!

Vipallāsayati [Denom. fr. vipallāsa] to be deceived (about), to distort, to have or give a wrong notion (of) Nett 85.

Vipassaka (adj.) [fr. vipassati] qualified to win insight, contemplating, gifted with introspection S II.232; Ps I.167; Miln 342, 369; 393, VbhA 297.

Vipassati [vi+passati] to see clearly; to have intuition, to obtain spiritual insight D III.196 (ye nibbutā loke yathābhūtaŋ vipassisuŋ, aor.); Th 1, 471; 2, 271 (vipassi for °passasi); Sn 1115; J III.183 (pabbajitvā vipassitvā arahattaŋ pāpuṇiŋsu).

Vipassanā (f.) [fr. vi+passati; BSk. vipaśyanā, e. g. Divy 44, 95, 264 etc.] inward vision, insight, intuition, introspection D III.213, 273; S IV.195, 360; V.52 (samatha+); A I.61 (id.), 95; II.140, 157 (samatha+); IV.360; V.99, 131; Ps I.28, 57 sq., 181; II.92 sq.; Pug 25; J I.106; Dhs 55, 1356; Nett 7, 42 sq., 50, 82, 88 sq., 125 sq., 160, 191; Miln 16; Vism 2 (with jhāna etc.), 289 (+samādhi), 628 sq. (the 18 mahā°); PvA 14 (samāhita--citta°), 167; VvA 77; Sdhp 457, 466.
--anga constituent of intuition SnA 8 (given as "nāmarūpa--pariccheda etc."). --upekkhā indifference by introspection Vism 162. --kammaṭṭhāna exercise for intuition DhA IV.46. --ñāṇa ability or method of attaining insight Vism 629; DhA IV.30; cp. Cpd. 65 sq., where 10 such modes. --dhura obligation of introspection DhA I.8; IV.37 sq.

Vipassin (adj.) [fr. vipassati] gifted with insight, wise A IV.244; Sn 349; It 2=7.

Vipāka [fr. vi+pac] fruit, fruition, product; always in pregnant meaning of "result, effect, consequence (of one's action)," either as good & meritorious (kusala) or bad & detrimental (akusala). Hence "retribution" (kamma°), reward or punishment. See on term e. g. Dhs. trsln introd.2 XCIII; Cpd. 43. 249. -- D III.150, 160, 176 sq.; S I.34, 57, 92 (kammassa); II.128 (compar. vipākatara), 255 (id.); IV.186 sq., 348 sq.; A I.48, 97 (sukha°, dukkha°), 134 (kamma°), 263; II.34 (agga), 80, 112; III.35, 172 (dānassa), 410 sq. (kāmānaŋ etc.), 436; IV. 303 (kamma°); V.251; Sn 653 (kamma°); Ps II.79 (dukkha°); Pv

I.91; I.107 & passim; Pug 13, 21; Dhs 431, 497, 987; Vbh 16 sq., 73, 319, 326 sq., 334 (sukha°); Kvu 353 sq., 464 (kamma & vipāka); Nett 99, 161, 180 sq.; Tikp 27 (fourfold), 44, 48, 50, 292 (a° & sa°), 328 sq. (°tika), 350 sq.; Dukp 17; Vism 177, 454 (fourfold), 456 (°viññāṇa), 538 (°paccaya), 545 sq.; VbhA 17, 150 sq. (kusala° & akusala), 144, 177, 391; PvA 50, 73, 77; Sdhp 12, 73, 197, 235.

Vipākatta (nt.) [abstr. fr. vipāka] state of being ripe PvA 52.

Vipāceti [Caus. of vi+pac, or distorted fr. vivāceti?] to become annoyed, to get angry (lit. to get heated): this meaning as trsln of vi+pac, although not quite correct, as pac means to "ripen" and is not ordinarily used of heated conditions. Since the word is not sufficiently cleared up, we refrain from a detailed discussion concerning possible explanations. It may suffice to point out that it occurs only in Vinaya (and in one sporadic passage S I.232) in standing combn ujjhāyati khīyati vipāceti, expressing annoyance or irritation about something; e. g. Vin I.191; II.85, 291; IV.64. The corresponding BSk. phrase is avadhyāyati dhriyati [to resist, dhṛ] vivācayati, e. g. Divy 492. It is not quite clear which of the two versions is the older one. There may be underlying a misunderstood (dial.) phrase which was changed by popular analogy. The BSk. phrase seems a priori the more intelligible one; if we take vipāceti=vivāceti, we should translate it as "to speak disparagingly." Mrs. Rh. D at K.S. I.296 trsls as "were vexed and fretted and consumed with indignation. " -- See remarks under khīyati & cp. vipaccatā.

Vipāṭeti [vi+pāṭeti] 1. to rip or tear open Vin II.115. <-> 2. to be destroyed, to fall to pieces (cp. pāṭeti & Pass. pāṭiyati in sense of "destroy") Pv IV.146 (sanghāṭiyo vipātayanti T.; vv. ll. vināsayati & vidālayati; PvA 240 expls as Pass. vipāḷiyati [=vipaṭiyati?] with v. l. vidāliyati); J V.33 (reads: muddhā vipphaleyya sattadhā: perhaps the best reading), 493 (muddhā vipateyya [sic] sattadhā). See vipphalati.

Vipāḷiyati see vipāṭeti see vipāṭeti 2.

Vipiṭṭhi [vi+piṭṭhi] in phrase vipiṭṭhi--katvā(na) Sn 67 & 362, to turn one's back on (acc.), to leave behind, to abandon; cp. piṭṭhito karoti. The expln at Nd2 580 is pahāna etc.; at SnA 119 piṭṭhito katvā.

Vipina (nt.) [cp. *Sk. vipina, Halāyudha 2, 55] wood, grove D I.248 (doubtful; vv. ll. vijina, vivada, vivana); Ap 51 (vv. ll. vivana, vicina; C. vivana & vipina); Dāvs IV.39; PvA 81 (read vicitta!).

Viputta (adj.) [vi+putta] without a son, bereft of his son J V.106.

Vipubbaka (adj.) [fr. vi+pubba1] full of corruption or matter, festering (said of a dead body). The contemplation (saññā) of a festering corpse is one of the asubhakammaṭṭhānas. -- M I.58, 88; III.91; A III.324. <-> As °saññā: A II.17; V.310; Dhs 264; Nett 27; Miln 102, 332; Vism 110, 178, 193.

Vipula (adj.) [cp. Sk. vipula] large, extensive, great, abundant. The word is poetical. -- D III.150; A I.45 (°paññatā); Sn 41, 675, 687, 978, 994; Th 1, 588; Nd1 581 (=adhimatta); Vv 676 (=mahanta VvA 290); Ap 40; Pv II.118; II.49; II.969 (=ulāra PvA 139); Miln 164, 311, 404; PvA 7, 76; Sdhp 271.

Vippakata [pp. of vippakaroti; vi+pakata] 1. imperfectly executed, left unfinished, interrupted D I.2 (cp. Dh I.49); Vin II.172, 243, 304; IV.279; A II.196; J I.120. -- 2. done wrongly J V.214. -- At Vin IV.358 (in Bdhgh's remarks on Pāc. 26, 1) we find vippagatamedhuna as inaccurate spelling for vippakata--methuna ("interrupted intercourse").

Vippakaroti [vi+pa+kṛ] to ill--treat, abuse Vin II.133. <-> pp. vippakata.

Vippakāra [vi+pakāra] change, mutation, alteration J VI.370; DhA I.28; VvA 46.

Vippakiṇṇa [pp. of vippakirati] strewn all over, beset with, sprinkled (with) J II.240; VI.42; DhA I.140; DA I.40; VvA 36.

Vippakiṇṇatā (f.) [abstr. fr. vippakiṇṇa] the fact of being beset or endowed (with) Vism 8.

Vippakirati [vi+pakirati] 1. to strew all over PvA 92. <-> 2. to confound, destroy J II.398. -- pp. vippakiṇṇa.

Vippakkamati [vi+pakkamati] to part company, to go away Vin IV.284.

Vippajahati [vi+pajahati] to give up, to abandon Sn 817 (inf. °pahātave), 926 (Pot. °pajahe); ger. °pahāya Sn 367, 499, 514; J I.87. -- pp. vippahīna.

Vippaṭikkula (adj.) [vi+paṭikkūla] contrary, antagonistic Dhs 1325=Pug 20.

Vippaṭipajjati [vi+paṭipajjati. Cp. BSk. vipratipadyate Divy 293] to go astray; fig. to err, fail; to commit sin Vin III.166; S I.73; J I.438. -- pp. vippaṭipanna. <-> Caus. vippaṭipādeti.

Vippaṭipatti (f.) [vi+paṭipatti] wrong way, error, sin Vism 511.

Vippaṭipanna [pp. of vippaṭipajjati] "on the wrong track," going or gone astray, committing sin Pv IV.159 (°citta=adhammiyaŋ paṭipadaŋ paṭipanna PvA 242).

Vippaṭipādeti [Caus. of vippaṭipajjati] to cause to commit sin (esp. adultery) Vin III.40.

Vippaṭisāra [vi+paṭisāra] bad conscience, remorse, regret, repentance Vin II.250; D I.138; S III.120, 125; IV.46; A III.166, 197, 353; IV.69; J IV.12; V.88; Pug 62; DhA IV.42; VvA 116; PvA 14, 60, 105, 152. -- a° no regret, no remorse A III.46.

Vippaṭisārin (adj.) [fr. vippaṭisāra; cp. BSk. vipratisārin Divy 322, 638] remorseful, regretful, repentant S III.125; IV.133, 320 sq., 359 sq.; A III.165 sq.; IV.244, 390; J I.200; Miln 10, 285; Tikp 321, 346.

Vippataccheti [vi+pa+taccheti] to scratch open or apart M I.506.

Vippanaṭṭha [vi+pp. of panassati] strayed, lost, perished Vv 849=8444 (=magga--sammūḷha VvA 337); J IV.139; V.70; VI.525; Miln 326.

Vippamutta [vi+pamutta] released, set free, saved S I.4, 29, 50; III.31, 83; IV.11; A I.10; II.34; Sn 176, 218, 363, 472, 492, 501, 913; J I.84; Vv 204÷2910; Nd1 331, 336.

Vippamokkha [vi+pamokkha] release, deliverance S I.154; J V.27.

Vippayutta [vi+payutta] separated S II.173 (visaŋyutta+); Sn 914 (or °mutta). --°paccaya the relation of dissociation Tikp 6, 53 sq., 65; Vism 539.

Vippayoga [vi+payoga] separation Sn 41; PvA 161 (piya°).

Vippalapati [vi+palapati] to talk confusedly (as in one's sleep), to chatter, wail, lament Vin I.15; S IV.303; J I.61; III.217; IV.167; DhA II.100; PvA 40, 93.

Vippalambheti [vi+palambheti] to deceive, mock DA I.151; ThA 78.

Vippalāpa [vi+palāpa] confused talk, wailing Ps I.38; PvA 18.

Vippalujjati [vi+palujjati] to be broken up, to be destroyed Nd1 5.

Vippavadati [vi+pavadati] to dispute, disagree J IV.163; VI.267.

Vippavasati [vi+pavasati] to go from home, to be away from (abl.), to be absent Sn 1138 (=apeti apagacchati vinā hoti Nd2 582); J IV.51, 439. -- pp. vippavuttha.

Vippavāsa [vi+pavāsa] absence; in sati° absence of mind, neglect, absentmindedness, thoughtlessness J I.410; SnA 339; a° thoughtfulness, mindfulness Vin V.216; Sn 1142; J IV.92.

Vippaviddha [pp. of vippavijjhati, vi+pa+vyadh] pierced through and through J I.61.

Vippavuttha [pp. of vippavasati] absent; °sati neglectful DhA I.239.

Vippasanna (adj.) [vi+pasanna] (quite) purified, clear; happy, bright, pure, sinless Vin III.88 (°chavivaṇṇa); S I.32 (cetas); III.2, 235; IV.118, 294; V.301; A III.41, 236; Sn 637; Dh 82, 413 (=pasanna--citta DhA IV.192); Pv I.1010 (=suṭṭhu pasanna); II.935; Vism 262 (where KhA reads pasanna only); DhA II.127; DA I.221.

Vippasādeti [Caus. of vippasīdati] to purify, cleanse Sn 506.

Vippasīdati [vi+pasīdati] to become bright; fig. to be reconciled or pleased, to be satisfied or happy Dh 82; J I.51; PvA 122 (mukha--vaṇṇa). Caus. vippasādeti.

Vippasukkhati [vi+pa+sukkhati] to dry up entirely J V.106.

Vippahāna (nt.) [vi+pahāna] leaving, abandoning, giving up S I.39=Sn 1109; Sn 1097; J VI.260; Miln 181.

Vippahita (nt.) [vi+pahita2] sending out in all directions, message J III.386 (dūta°).

Vippahīna [pp. of vippajahati] given up, abandoned S I.99; A V.16, 29 sq.; Sn 360, 362.

Vippita at J VI.185 is to be read cipiṭa ("flat").

Vipphandati [vi+phandati; cp. BSk. vispandati Jtm 11 to twitch, writhe, struggle Vv 5216 (5214 Ha.); J IV.495 -- pp. vipphandita.

Vipphandita (nt.) [pp. of vipphandati] "writhing," twitching, struggle M I.446; S II.62; -- (fig.) in diṭṭhi° combd with visūkāyita) "scuffling of opinion" (Mrs. Rh. D.), sceptical agitation, worry & writhing (cp. Dial. I.53) M I.8, 486; S I.123 (here without diṭṭhi°; the C. expln is "hatthirājavaṇṇa sappavaṇṇ'ādidassa nāni" K.S. I.320); Dhs 381; Pug 22.

Vipphala (or is it pipphala?)=phala at J VI.518.

Vipphalati [vi+phalati] (intrs.) to split open, to burst asunder: so read at J V.33, 493 (for vipatati); Pv IV.146 (for vipāteti); see detail under vipāṭeti.

Vipphāra [fr. vi+pharati 1 or 2] diffusion, pervasion, (adj.) pervading, spreading out A I.171 (vitakka--vip phāra--sadda, cp. Kvu trsln 241), 206 (mahājutika mahā vipphāra); IV.252; Ps I.112 sq.; II.174; J III.12 (mahā° +mahājutika); V.150 (id.); Miln 230 & 270 (vacī° dilating in talk), 130, 346; Vism 42; DA I.192; VvA 103 (mahā°+mahājutika); PvA 178 (karuṇā°).

Vipphāravant (adj.) [fr. vipphāra, cp. pharati 1 & vipphurati] possessing vibration DhsA 115=Vism 142.

Vipphārika (adj.) [fr. vi+pharati 2] spreading out (in effulgence) VvA 5 (mahā°).

Vipphārita [pp. of Caus. vi+pharati] expanded Dāvs V.34 (°akkhi--yugala, both eyes wide open).

Vipphālita (adj.) [vi+phālita 2] split open, cut to pieces PvA 152 (su°; so read for vipphalita); Sdhp 188 (°anga).

Vipphāleti [vi+sphar: cp. phālita 1. It is not=vi+ phāleti] to expand, to bend or draw the bow J VI.580.

Vipphuraṇa (nt.) [vi+phuraṇa=pharaṇa] spreading out, effulgence, pervasion VvA 277.

Vipphurati [vi+phurati: see pharati] to vibrate, tremble, quiver, fly asunder, diffuse J I.51; SnA 225; VvA 12 (vijjotamāna vipphurato).

Vipphoṭita (adj.) [vi+phoṭita: see phoṭa, cp. BSk. visphoṭa open Divy 603] burst open (of a boil) Th 1, 306.

Viphala (adj.) [vi+phala] fruitless, useless Sdhp 527.

Vibandha [vi+bandha] fetter PvA 207.

Vibandhana (nt.) [vi+bandhana]=vibandha ThA 243.

Vibādhaka (adj.) [fr. vibādha] doing harm to (--°), injuring, preventing Dāvs II.88.

Vibādhati [vi+bādhati] to oppress, harm Miln 135 (so read for °bhādati); DhsA 42. -- Pass. vibādhiyati to be oppressed PvA 239.

Vibbedha [fr. vi+vyadh after analogy of ubbedha; not vi+bheda] circumference J I.212.

Vibbhanta [pp. of vibbhamati] 1. roaming, straying; strayed, confused M I.171 (padhāna° giving up exertion), 247 (id.). Usually in phrase °citta with wandering (or confused) mind S I.61 (see expln of C. at K.S. I.321), 204; III.93; V.269; A I.70; II.30; III.391; It 90; J IV.459 (+kupit'indriya); Miln 324. -- At DhsA 260 we find the cpd. vibbhanti--bhāva [vibbhanta in compn with bhu!] of citta, in meaning "wavering, roaming" (of mind): so read for vibhatti--bhāva.

Vibbhantaka (adj.) [vibbhanta+ka] 1. straying away from (--°), confused Vism 187 (jhāna°), 429. -- 2. (a bhikkhu) who has forsaken the Order, apostate Vin II.60.

Vibbhamati [vi+bhamati] to wander about, to go astray, to forsake the Order Vin I.72; II.14; III.40 (may be taken in the sense of enjoying oneself or sporting, i. e. cohabiting, at this passage), IV.216; J I.117; III.462 (of a bhikkhu enticed by his former wife), 496. -- pp. vibbhanta.

Vibhanga [vi+bhanga, of bhaj1] distribution, division, distinction, classification Vin I.359; Sn 600 (jāti° classification of species; expld as jāti--vitthāra at SnA 464); J IV.361 (+vicaya; C. expls as vibhāga); Mhvs 30, 87 (dhātu° distribution of relics); SnA 422 (contrasted with uddesa). -- Vibhanga is the title of the second book of the Abhidhamma Piṭaka (see Pāli Name Dictionary). Cp. Sutta--vibhanga.

Vibhajati [vi+bhajati, i. e. bhaj1, as in bhājeti] (lit.) to distribute, divide; (fig.) to distinguish, dissect, divide up, classify; to deal with something in detail, to go into details M III.223; S II.2, 255 (vibhājeti)=M I.364 (reads virājeti); S IV.93 (atthaŋ); V.261 (dhammaŋ vivarati vibhajati uttāni--karoti); Sn 87; Pug 41; Vbh 259; Miln 145; SnA 237; DA I.104; PvA 81, 111. ger.

vibhajja (q. v.). -- pp. vibhatta.

Vibhajana (nt.) & °ā (f.) [fr. vibhajati] distinction, division, going into detail Nett 5, 8 sq., 38 (+vivaraṇā & uttāni--kammatā); Tikp 10; SnA 445 (vivaraṇa, v., uttāni--karaṇa); DhsA 343, 344. Cp. vibhājana.

Vibhajja (adv.) [ger. of vibhajati] dividing, analysing, detailing; in detail (°--) D III.229 (°vyākaraṇīya pañha "discriminating reply" trsln); A II.46 (°vacana analysis). -- °vāda the Vibhajja doctrine, i. e. the doctrine which analyses, or the "religion of logic or reason"; a term identical with theravāda, the doctrine of the Elders, i. e. the original teaching of the Buddhist church. --°vādin one who teaches the V. doctrine, Ep. of the Buddha Mhvs 5, 271; Tikp 366; VbhA 130; cp. Kvu trsln introd. p. 38.

Vibhatta (adj.) [pp. of vibhajati] 1. (lit.) divided, distributed; parted, partitioned, having divisions, portioned off Sn 300; Pv I.1013 (of niraya); J V.266 (id.); Miln 316 (a° samudda). -- su° well divided, well planned, proportioned, regular Sn 305; Pv III.221; Miln 330, 345; Vism 108. -- 2. (fig.) detailed, explained, analysed Vism 187; SnA 288; PvA 104.

Vibhattavant (adj.) [fr. vibhatta] full of details, giving all detail Vism 212; DA I.34.

Vibhatti (f.) [fr. vibhajati] 1. division, distinction, classification, detail, variety J VI.432 (of paintings); Nett 1 sq., 105; Miln 102, 381; Vism 352 (contrasted with sankhepa); PvA 199, 282 (rūpa° various forms, patterns). -- 2. (t. t. g.) inflection of nouns & verbs, declensions, conjugation SnA 397; VvA 78, 199. --°lopa omission of inflection VvA 174, 192; PvA 147. -- Note. vibhattibhāva at DhsA 260 is to be read as vibbhanti° (see under vibbhanta).

Vibhattika (adj.) [fr. vibhatti] having divisions; (fig.) detailed. Neg. a° not giving details VvA 164.

Vibhava [vi+bhava] 1. power, wealth, prosperity DA I.147; J I.56; V.285; Mhvs 26, 6; DhA I.6; II.9, 84; IV.7; VvA 5, 302 (°sampanna rich); PvA 122, 130, 176, 196. Great wealth is expressed by asīti--koṭi--vibhava, consisting in 80 koṭis, e. g. DhA I.367; II.25. -- bahu° very rich J I.145; mahā° id. PvA 97, 107. -- yathā vibhavaŋ according to one's means or power PvA 54; vibhav'ânurūpaŋ id. VvA 254. -- 2. non--existence, cessation of life, annihilation D I.34; Sn 514 (+bhava), 867 (id.); Nd1 274, 282; J III.402 (°ŋ gata=vināsaŋ patta C.); V.267 (id.); DhsA 392; DA I.120; VbhA 505 (=bhava--vigama). See also taṇhā B 1.
--taṇhā "craving for life to end" (Dial. III.208), desire for non--existence D III,216, 275; Vin I.10; Ud 33; It 50; VbhA 111. --diṭṭhi the theory of non--becoming D III.212; A I.83; Nd1 245, 274.

Vibhavati [vi+bhavati] to cease to exist S III.56 (fut. °issati); Sn 873 (vibhoti); Nd1 279 (id.). -- pp. vibhūta.

Vibhassikata (nt.) [vi+bhassa+kata] gossip, lit. "made into talk" Vin IV.241.

Vibhāga [fr. vibhajati, cp. vibhanga & vibhajana] distribution, division; detailing, classification J IV.361; Vism 494; VbhA 83; ThA 100; VvA 37; PvA 122. -- attha° detailing of meaning Vism 569; dhātu° distribution of relics VvA 297; PvA 212; pada° division of words SnA 269; PvA 34. -- Cp. saŋ°.

Vibhājana (nt.) [vi+bhājana2] distribution, division Dhtp 92, 561; Dhtm 776, 787.

Vibhāta [pp. of vibhāti] shining, turned to light, bright; in phrase vibhātāya rattiyā when night had become light, i. e. at daybreak or dawn (DhA IV.105; PvA 13, 22). -- (nt.) daybreak, dawn DhA II.5 (°khaṇe).

Vibhāti [vi+bhāti] to shine forth, to be or become light (said of the night turning into day); pres. also vibhāyati Vin I.78; fut. vibhāyissati D II.148; aor. vibhāyi J V.354. -- pp. vibhāta.

Vibhādati at Miln 135 should be read at vibādhati.

Vibhāyana (nt.) [fr. vibhāti] shining forth, brightening VvA 148.

Vibhāvana (nt.) & °ā (f.) [fr. vibhāveti] 1. making clear, ascertainment, explanation, exposition J III.389; Vbh 342, 343 (ā); Sn A 13, 261 sq., 318; VbhA 409 (ā); ThA 76 (ā), 230; PvA 137, 140 (so read for vibhavanā in attha°). -- 2. annihilation, disappearance, making non--existing (cp. vibhava 2) DhsA 163 (vibhāvanā nāma antara--dhāpanā ti attho).

Vibhāvaniya (adj.) [fr. vibhāvana] pertaining to ascertainment, making clear, explaining PvA 244 (paramattha°).

Vibhāvita [pp. of vibhāveti] made non--existing, annihilated Nd2 584.

Vibhāvin (adj.) [fr. vibhāveti] intelligent, wise Sn 317; J VI.304; Nd2 259 (=medhāvin); Miln 21, 276, 346; Sdhp 382.

Vibhāveti [vi+bhāveti] 1. to understand clearly (lit. "to produce intensively or well") Sn 318 (ger. a--vibhāvayitvā). -- 2. to make clear, to explain KhA 89; SnA 406, 472; PvA 1, 70, 92, 135. -- 3. to put out of existence, to annihilate [as Caus. of vibhava 2] DhsA 163. <-> pp. vibhāvita.

Vibhāsita [pp. Caus. of vi+bhāsati2] illuminated, made bright, shining forth Sdhp 591.

Vibhinna (adj.) [vi+bhinna] scattered; divided, at variance Sn 314 (=aññam--aññaŋ bhinna SnA 324).

[cp. *Sk. vibhīta & °ka] the plant Terminalia belerica; beleric myrobolan. Dice were made from its fruits, which are also used as medicine (intoxicant); its flowers smell vilely. -- Vin I.201; J III.161; V.363; VI.529.

Vibhūta (adj.) [pp. of vibhavati, or vi+bhūta] 1. [cp. bhūta 1, & vibhava 2] destroyed, annihilated, being without Th 1, 715; Sn 871 sq., 1113 (=vibhāvita atikkanta vītivatta Nd2 584). -- 2. [cp. bhūta 3] false Sn 664. -- 3. [cp. vibhāveti 2] clear, distinct A V.325; Miln 311; Abdhs 16 (a° unclear); Vism 112 (& a°). --°ŋ karoti to explain Miln 308.

Vibhūti (f.) [fr. vi+bhavati] 1. [cp. vibhūta 2] destruction, ruin Th 1, 1018 (°nandin=malign). -- 2. [cp. vibhava 1] splendour, majesty, glory J V.305; PvA 133 (dāna°), 216 (rāja°).

Vibhūsana (nt.) [vi+bhūsana] adornment A I.212; II.40, 145, 209; Sn 59 (cp. Nd2 585); Pug 21, 58; J I.8; Dhs 1348; Miln 382.

Vibhūsā (f.) [vi+bhūsā] ornament, decoration, distinction, pride Sn 926; Nd1 380; Nd2 585; Miln 224 (Rh. D. trsls "dexterity," hardly correct. Should we read "vibhūti"?).

Vibhūsita [pp. of vibhūseti] adorned, decorated Mhvs 25, 102; Vism 10; PvA 46, 157.

Vibhūseti [vi+bhūseti] to adorn, embellish, beautify Th 2, 411; Mhvs 19, 25; DhA I.77. -- pp. vibhūsita.

Vibheti [vi+bhāyati] to be afraid, to stand in awe of J V.509 (=bhāyati C.). Should we read bibheti?

Vibhedaka [vi+bhedaka] one who disturbs friendship, a slanderer J III.260.

Vibhedika (f.) [fr. vi+bhid] the palmyra tree J VI.529.

Vibhedeti [vi+bhedeti] to cause disruption, to slander A V.345 sq.

Vimajjana (nt.) [fr. vi+majjati2] making smooth, polishing M I. 385.

Vimaṭṭha (adj.) [vi+maṭṭha] smoothed, soft, smooth, polished J V.96 (°ābharana), (C. expls as "visāla"), 204, 400 (of ornaments). --ubhato--bhāga° polished or smooth on both sides M I. 385; A V.61=M II.13 (has °maddha).

Vimata (adj.) [fr. vi+man] perplexed, in doubt J V.340.

Vimati (f.) [vi+mati] doubt, perplexity, consternation D I.105; S IV.327; A II.79, 185; Ap 29; Dhs 425; J III.522; Miln 119, 144, 339; DA I.274.

Vimada (adj.) [vi+mada] disintoxicated, without conceit J V.158 (taken as "unconscious" by C.).

Vimaddana (nt.) [vi+maddana] crushing, destroying VvA 232.

Vimana (adj.) [vi+mano] 1. perplexed, consternated Miln 23, 118; PvA 274. -- 2. infatuate Th 2, 380. <-> 3. distracted, distressed Th 1, 1051; J VI.523.

Vimariyādikata (adj.) [vi+mariyādā+kata] lit. made unrestricted, i. e. delivered, set free S II.173; III.31 (vippamutto °ena cetasā viharati); VI.11; A V.151 sq. -- At Th 1, 184 v. l. for vipariyādi°.

Vimala (adj.) [vi+mala] without stains, spotless, unstained, clean, pure A IV.340; Sn 378, 476, 519, 637, 1131 (cp. Nd2 586); J I.18; Miln 324; DhA IV.192.

Vimalayaka [cp. Sk. vimalaka] a certain precious stone of dark--blue colour VvA 111.

Vimāna1

Vimāna1 (nt.) [in the Pāli meaning not Vedic. Found in meaning "palace--chariot" in the Mbhārata and elsewhere in Epic Sk.] lit. covering a certain space, measuring; the defns given by Dhpāla refer it to "without measure," i. e. immeasurable. Thus=vigata--māne appamāṇe mahanta vara--pāsāda VvA 131;=visiṭṭhamānaŋ, pamāṇato mahantaŋ VvA 160. -- Appld meaning: heavenly (magic) palace, a kind of paradise, elysium. -- 1. General remarks: (a) The notion of the vimāna is peculiar to the later, fantastic parts of the Canon, based on popular superstition (Vimāna & Peta Vatthu, Apadāna, Jātaka and similar fairy tales). It shows distinct traces of foreign (Hellenic--Babylonian) influence and rests partly on tales of sea--faring merchants (cp. location of V. in mid--ocean). On the other hand it represents the old (Vedic) ratha as chariot of the gods, to be driven at will (cp. below 5, 7, 8). Thus at Vv 16 (here as 500 chariots!), 36, 63, 64; J I.59 (deva--vimānasadisa ratha). -- (b) The vimānas are in remote parts of the world (cp. the island of the blessed), similar to the elysium in Homer's Odyssey, e. g. IV.563 sq.: s)e)s *)hlu/sion pedi/on kai\ pei/rata gai/hs a)qa/natoi pemyousin etc. (trsln G. Chapman: "the immortal ends of all the earth, the fields Elysian Fate to thee will give; where Rhadamanthus rules, and where men live a nevertroubled life, where snow, nor show'rs, nor irksome winter spends his fruitless pow'rs, but from the ocean zephyr stQll resumes a constant breath, that all the fields perfume"). Cp. Ehni, Yama p. 206 sq. -- (c) In popular religion the influence of this eschatological literature has been very great, so great in fact as to make the Vimāna and Peta--vatthus & the Jātakastories, exemplifying the theory of retribution as appealing to an ordinary mind by vivid examples of mythology, greater favourites than any other canonical book. From this point of view we have to judge Mhvs 14, 58: Petavatthuŋ Vimānañ ca sacca--saŋyuttaŋ eva ca desesi thero . . . -- 2. The descriptions of the Vimānas are in the most exuberant terms. The palaces (kingdoms in miniature) are of gold, crystal or exquisite jewels, their pillars are studded with gems, their glittering roofs are peaked with 700 pinnacled turrets (VvA 244, 289; also as "innumerable" VvA 188, or 18,000 Ap. 63). Surrounded are these towering (ucca) mansions by lovely, well--planned gardens, the paths of which are sprinkled with gold dust; they are full of wishing--trees, granting every desire. There is a variety of stately trees, bearing heavenly flowers & fruit, swaying gently in delicious breezes. Lotus ponds with cool waters invite to refreshing baths; a host of birds mix their songs with the strains of cymbals and lutes, played by heavenly musicians. Angelic maidens perform their dances, filling the atmosphere with a radiant light which shines from their bodies. Peace and happiness reign everywhere, the joys of such a vimāna cannot be expressed in words. This elysium lasts for aeons

(cira--ṭṭhitika Vv 801, kappa--ṭṭhāyin Th 1, 1190); in short it is the most heavenly paradise which can be imagined. -- For a monograph of vimāna the Vimāna Vatthu and its Commentary should in the first place be consulted. -- 3. The inhabitants of the Vimānas are usually happy persons (or yakkhas: see Stede, P. V. trsl. 39--41), called devatā, who have attained to such an exalted state through their own merit (puñña see foll. 4). -- Departed souls who have gone through the Petastage are frequently such devas (at Vv 172 called pubbadevatā). That these are liable to semi--punishment and semi--enjoyment is often emphasized, and is founded on the character of their respective kamma: J I.240 (vimāna--petiyo sattāhaŋ sukhaŋ anubhavanti, sattāhaŋ dukkhaŋ); J V.2 (vemānika--peta--bhavena--kammassa sarikkhako vipāko ahosi; i. e. by night pleasures; by day tortures); cp. Pv II. 12 (see Stede, Gespenstergeschichten des Peta Vatthu p. 106), III. 78; PvA 204, 210, & Divy p. 9. Expressions for these "mixed" devatās who are partly blessed, partly cursed are e. g.: vimānapeta PvA 145, 148, 271, 275; f. vimāna--petī PvA 152, 160, 186, 190; vimāna devatā PvA 190; vemānika--peta J V.2; PvA 244; DhA III.192 (as powerful, by the side of nāgas & supaṇṇas). -- In their appearance they are like beautiful human beings, dressed in yellowish (pīta, expld as "golden" robes (cp. the angels in the oldest Christian apocalyptic literature: on their relation to Hellenic ideas see e. g. A. Dieterich, Nekyia, Leipzig 1903, pp. 10--18, 29: red & white the colours of the land of the blessed), with gold and silver as complementary outfit in person and surroundings. Thus throughout the Vimāna Vatthu, esp. Nos, 36 & 47 (pīta--vimāna). Their splendour is often likened to that of the moon or of the morning star. -- 4. Origin of Vimānas. A vimāna arises in the "other world" (paraloka) at the instant of somebody doing good (even during the lifetime of the doer) and waits for the entry of the owner: DhA III.291 sq. In the description of the vimāna of the nāga--king (J VI.315=Vv 8422) it is said on this subject: a vimāna is obtained neither without a cause (adhicca), nor has it arisen in the change of the seasons, nor is it self--made (sayankata), nor given by the gods, but "sakehi kammehi apāpakehi puññehi laddha" (i. e. won by one's own sinless & meritorious deeds). -- Entering the Vimāna--paradise is, analogous to all semi--lethal passing over into enchanted conditions in fairy tales, compared with the awakening from sleep (as in a state of trance): sutta--ppabuddha DhA III.7. Of the Vimāna itself it is said that it appears (pātur ahosi), e. g. VvA 188; DhA I.131; or arises (uggañchi) DhA III.291; VvA 221. -- 5. Location of the Vimānas. The "vimāna" is an individual paradisiacal state Therefore vimānas are not definitely located "Elysian Fields." They are anywhere (in this world as well as in the Beyond), but certain places are more favourable for their establishment than others. Thus we may state that kat) e)coxh/n they are found in the neighbourhood of water. Thus either in the Ocean (majjhe sāgarasmiŋ Th 1, 1190; samudda--majjhe PvA 47), where access is possible only through adventures after shipwreck or similar causes (J. IV.1 sq.; Pv IV.11); or at one or the other of the great lakes of the Himavant (Pv II.12). They are in out--of--the--way places ("end of the world"); they are also found in the wilderness: Vv 84; Pv IV.32. As tree--vimānas with rukkha--devatā as inhabitants they occur e. g. at J III.310; V.502; Pv I.9; II.9; PvA 244. Very often they are phantasmagorical castles in the air. By special power of their inhabitants they may be transported to any place at will. This faculty of transference is combined with the ability of extremely swift motion (compared to the speed of thought: manojava). Thus a golden palanquin is suspended in mid--air above a palace at VvA 6 (ākāsa--cārin, sīgha--java). They are said to be ākāsaṭṭhānāni J VI.117; SnA 222, 370 (but the palace of the Yakkha Āḷavaka is bhumma--ṭṭha, i. e. stands on the ground, and is described as fortified: SnA 222). The place of a (flying) vimāna may be taken by various conveyances: a chair, an elephant, ship, bed, litter etc. Or the location of it in the other world is in the Cittalatāvana (Vv 37), or the Pāricchattaka tree (Vv 38), or in the Cātummahārājika--bhavana (VvA 331). -- Later on, when the theory of meritorious deities (or departed souls raised to special rank) as vemānikā devā was established, their abode was with their vimānas settled among the Tāvatiŋsa (e. g. VvA 188, 217, 221, 244, 289; DhA III.291), or in the Tusita heaven. Thus Tusita--pura interchanges with Tusita--vimāna at DhA II. 208. The latter occurs e. g. at DhA III.173, 219. <-> 6. The dimensions of the Vimānas are of course enormous, but harmonious (being "divine"), i. e. either of equal extent in all directions, or specially proportioned with significant numbers. Of these the foll. may be mentioned. The typical numbers of greatest frequency are 12, 16, 30, 700, in connection with yojana. The dimensions, with ref. to which 12 & 16 are used, are length, width, height, & girth, whereas 700 applies usually to the height (DhA III 291 e. g., where it is said to be "over 700"), and the number of turrets (see above 2). At VvA 267 (satta--yojana--pamāṇo ratho) No. 7 is used for 700; No. 30 (extent) is found e. g. at DhA III.7; ThA 55; No. 12 e. g. at J VI.116; DhA III.291; VvA 6, 217, 221, 244, 246, 291 sq.; No. 16 at VvA 188, 289. -- 7. Vimānas of sun and moon. A peculiar (late?) idea is that sun and moon have their vimānas (cp. Vedic ratha=sun). There are only very few passages in the post--canonical books mentioning these. The idea that the celestial bodies are vimānas ("immense chariots in the shape of open hemispheres" Kirfel, Kosmographie der Inder p. 282) is essentially Jainistic. See on Jain Vimānas in general Kirfel, l. c. pp. 7--9, 292--300. -- In the Pāli Com. we find SnA 187, 188 (canda--vimānaŋ bhinditvā=breaking up the moon's palace, i. e. the moon itself); and DhA III.99 (candimasuriyā vimānāni gahetvā aṭṭhaŋsu). -- 8. Other terms for vimāna, and specifications.

Var. other expressions are used more frequently for vimāna in general. Among these are ratha (see above 1 a); nagara (Pv II.125); pura (see above 5, as tusita°); pāsāda; either as dibba° (DhA III.291), or vara° (VvA 130), or vimāna° (Vv 3110). -- The vimānas are specified as deva--vimāna "heavenly palace," e. g. J I.59; Vism 342; VvA 173; or (in a still more superlative expression) brahmavimāna, i. e. best or most excellent magic palace, highest paradise, e. g. D I.17 (here perhaps "palace of Brahmā"); III.28 ("abode of brahmās" Rh. D.); It 15; Vism 108. The latter expression is abbreviated to brahma (nt.) "highest, best thing of all," "summum bonum," paradise, magic palace: ThA 47 (Ap. v. 6) & 55 (Ap. v. 8), at both places as sukataŋ, i. e. well made. --A rather odd expression for the paradisiacal state (in concrete form) is attabhāva (existence, cp. Gr. bioth/ Hom. Od. IV.365?) instead of vimāna, e. g. DhA I.131 (tigāvuta--ppamāṇa); III.7 (id.). -- 9. Various. Of innumerable passages in the books mentioned above (under 1) only the foll. may be given for ref.: J III.310 398, 405; V.165, 171; VI.117 sq., 120 sq.; Ap 35, 55, 59; Dāvs IV.54 (acalaŋ v. antalikkhamhi nāvaŋ gativirahitaŋ ambhorāsi--majjhamhi disvā); and Vimāna Vatthu throughout. Of passages in the 4 older Nikāyas we have only A II.33 (ye devā dīgh'āyukā uccesu vimānesu cira--ṭṭhitikā). At S I.12=23 we should read "na ca mānaŋ" for "na vimānaŋ" (K.S. I.18).

Vimāna2

Vimāna2 [vi+māna] disrespect, contempt Sn 887 (°dassin showing contempt).

Vimānana (nt.) [vi+mānana] disrespect, contempt D III. 190 (a°); Miln 377, 386.

Vimānita [pp. of vimāneti] treated with contempt A III.158, 160.

Vimāneti [vi+māneti] to disrespect, to treat with contempt Vin II.260; Sn 888; Nd1 297. -- pp. vimānita.

Vimukha (adj.) [vi+mukha] turning away from, averted, neglectful Mhvs 22, 80; PvA 3 (dhamma--saññā°), 269 (carita°).

Vimuccati [vi+muccati, Pass. of muñcati] to be released, to be free (of passion), to be emancipated M I.352; S II.94, 124; III.46, 189; IV.86; V.218; A IV.126 sq., 135, 179; Sn 755; Pug 61, 68; Sdhp 613. -- aor. 3rd pl. vimucciŋsu Sn p. 149. -- pp. vimutta. See also (an)upādā & (an)upādāya. -- Caus. vimoceti to cause to be released or emancipated, to set free A II.196 (cittaŋ); Vin III.70 (id.). -- grd. vimocanīya A II.196.

Vimutta [pp. of vimuñcati] freed, released, intellectually emancipated Vin I.8; A IV.75, 179, 340; V.29; D III.97, 100, 133, 258; S I.23, 35; III.13, 53, 137; Sn 354, 475, 522, 877, 1071 sq., 1101, 1114; Nd1 283; Nd2 587; Pv IV.132 (arahā+); Vism 410. -- Often as cittaŋ v. an emancipated heart, e. g. D I.80; A III.21; S I.46, 141; III.90; IV.164; V.157 (here taken by Mrs. Rh. D. at S VI.93, Index, as "unregulated, distrait"); Sn 975; Nd1 284; Vbh 197. ubhatobhāga° emancipated in both ways (see Dial II. 70) D II.71; III.105, 253; S I.191; A I.73; IV.10, 77, 453; V.23; M I.439, 477 sq. -- paññā°, emancipated by insight, freed by reason (see Dial. II.68) S I.191; II.123; D II.70; III.105, 254; M I.439, 477. --saddhā° freed by faith A I.73; IV.10, 77; V.23; Ps II.52; M I.439, 477. --anupādā vimutta freed without any further clinging to the world M I.486; S II.18; III.59; IV.83 and passim.
--atta having an emancipated self S III.46, 55, 58; A IV.428. --āyatana point or occasion of emancipation, of which there are 5, viz. hearing the Dhamma taught by the Master, teaching it oneself, reciting it, pondering over it, understanding it A III.21 sq.; D III.241, 279; Ps I.5.

Vimutti (f.) [fr. vimuccati] release, deliverance, emancipation D I.174; III.288; S V.206 sq. (abhijānāti), 222 (ariya°), 266, 356; A II.247, III.165 (yathābhūtaŋ pajānāti), 242, Sn 54, 73, 725 sq.; J I.77, 78, 80; Ps I.22; II.143 sq.; Nd1 21; Pug 27, 54 sq.; Vbh 86, 272 sq., 392 (micchā°) Nett 29; Vism 410; Sdhp 614. -- ceto° (& paññā°) emancipation of heart (and reason) D I.156; III.78, 108, 247 sq., 273; S I.120; II.214; IV.119 sq.; V.118 sq., 289 sq.; A I.123 sq., 220 sq.; 243; II.36, 87, 214; III.20, 131, 400; IV.83, 314 sq.; V.10 sq.; Vbh 344; Nett 40, 43, 81 sq., 127. --sammā° right or true emancipation A II.222 sq.; V.327; Ps I.107; II.173. -- See also arahatta, upekkhā, khandha II.A, dassana, phala, mettā.
--rasa the essence of emancipation A I.36; IV.203; PvA 287. --sāra substance or essence of emancipation A II.141, 243;

IV.385.

[fr. vi+muc, cp. mokkha1] deliverance, release, emancipation, dissociation from the things of the world, Arahantship D II.70, 111); III.34, 35, 230, 288; M I.196 (samaya° & asamaya°); S I.159 (cetaso v.); II.53, 123; III.121; IV.33; A II.87; IV.316; V.11; Vin V.164 (cittassa); Sn 1071 (which Nd2 588 expls as "agga" etc., thus strangely taking it in meaning of mokkha2, perhaps as edifying etym.); Nd2 466 (in expln of Bhagavā); Ps I.22; II.35 (as 68!), 243; Pug 11 sq.; Vbh 342; Dhs 248; Nett 90, 100, 119, 126; Vism 13, 668 sq.; Miln 159; PvA 98; Sdhp 34, 264. <-> The three vimokkhas are: suññato v., animitto v., appaṇihito v. Ps II.35; Vism 658. The eight vimokkhas or stages of emancipation, are: the condition of rūpī, arūpa--saññī, recognition of subha, realization of ākāsânañc'āyatana, of viññāṇ'ânañc'āyatana, ākiñcaññ'āyatana, neva--saññā--n'âsaññ'āyatana, saññāvedayita--nirodha D III.262 (cp. Dial. III.242), A I.40; IV.306; Vbh 342; expld in detail at Ps II.38--40. [cp. BSk. aṣṭau vimokṣāḥ, e. g. AvŚ II.69, 153.] -- In sequence jhāna vimokkha samādhi samāpatti (magga phala) at Vin I.97, 104; III.91; IV.25; A III.417, 419; V.34, 38; Vbh 342. -- See also jhāna.

Vimocana (nt.) [vi+mocana] 1. letting loose, discharging Dhtm 216 (assu°). -- 2. release from, doing away with Mhvs 35, 73 (antarāya°).

Vimoceti see vimuccati.

Vimohita [pp. of vi+moheti] deluded, bewildered Sdhp 363.

Vimba is another spelling for bimba is another spelling for bimba at S V.217. Cp. BSk. vimbaka (form of face) Divy 172, 525.

Vimhaya [cp. Sk. vismaya, vi+smi] astonishment, surprise, disappointment J V.69 (in expln of vyamhita); Mhvs 5, 92; SnA 42 (explaining "vata"), 256 (do. for "ve"=aho); DA I.43; VvA 234, 329.

Vimhāpaka (adj.) [fr. vimhāpati] deceiving, dismaying SnA 549 (=kuhaka).

Vimhāpana (nt.) [fr. vimhāpeti] dismaying, deceivingQ disappointing Vism 24 (in expln of kuhana); Dhtp 633 (id.).

Vimhāpeti [Caus. of *vimhayati=vi+smi] to astonish, to cause dismay to, to deceive Mhvs 17, 44; DA I.91 (in expln of kuhaka).

Vimhita (adj.) [pp. of vi+smi, cp. mihita] astonished, discouraged, dismayed J VI.270 (su° very dismayed); Miln 122; Mhvs 6, 19; Dāvs II.80. See also vyamhita.

Viya (indecl.) [another form of iva, viâ *via (so some Prākrits: Pischel Prk. Gr., § 143, 336)>viya. Pischel, Prk. Gr. § 336, 337 derives it fr. viva=v'iva] 1. part of comparison: like, as; stands for iva (usually in verse after ā: Sn 420 (jātimā v.); Pv I.85 (vārinā v.); or o Sn 580 (vajjho v.), 818 (kapaṇo v.); or ŋ: Sn 381 (vajantaŋ v.), 689 (nekkhaŋ v.). -- 2. dubitative particle: na viya maññe I suppose not M II.121. <-> Cp. byā.

Viya° the diaeretic form (for sake of metre) of vya° [=vi+ a°], which see generally. Cp. the identical veyya°.

Viyatta (adj.) [cp. Sk. vyakta, vi+pp. of añj] determined, of settled opinion, learned, accomplished; only in stock phrase sāvakā viyattā vinītā visāradā (which Rh. D. trsls "true hearers, wise and well--trained, ready etc." Dial. II. 114) at D II.104=A IV.310=S V.260=Ud 63. The BSk. (at Divy 202) has śrāvakāh (for bhikkhū!) paṇḍitā bhaviṣyanti vyaktā vinītā viśāradāh. <-> 2. separated, split,
dissenting, heretic Sn 800 (=vavatthita bhinna dvejjhāpanna etc. Nd2 108; =bhinna SnA 530). Cp. the two meanings of vavatthita (=*vyakta), which quasi--correspond to viyatta 1 & 2 At this passage the v. l. (all SS of the Commentary) viyutta is perhaps to be perferred to viyatta.

Note. It is to be noted that viyatta in § 1 does not occur in poetry, but seems to have spelling viy° because of the foll. vinīta and visārada. Cp. vyatta & veyyatta.

Viyatti (f.) [cp. Sk. vyakti] distinctness Dhtp 366 & Dhtm 593 (in defn of brū). Cp. veyyatti.

Viyākāra [vi+ākāra] preparation, display, distinction, splendour, majesty Sn 299 (=sampatti SnA 319).

Viyācikkhati in verse at Sn 1090 for vyācikkhati, i. e. vi+ācikkhati, to tell, relate, explain; pp. vyākhyāta.

Viyāpanna [vi+āpanna, pp. of vi+āpajjati cp. vyāpajjati] gone down, lost, destroyed Sn 314 (in verse; gloss viyāvatta. The former expld as "naṭṭha," the latter as "viparivattitvā aññathā--bhūta" at SnA 324).

Viyāyata [vi+āyata] stretched out or across J III.373 (in verse).

Viyārambha [vi+ārambha] striving, endeavour, undertaking Sn 953 (expld as the 3 abhisankhāras, viz. puñña°, apuñña° & āneñja° at Nd1 442).

Viyūḷha [apparently vi+ūḷha, pp. of viyūhati, but mixed in meaning with vi+ūha (of vah)=vyūha] massed, heaped; thick, dense (of fighting) M I.86=Nd2 1995 (ubhato viyūlḥaŋ sangāmaŋ massed battle on both sides); A III.94, 99 (sangāma, cp. S IV.308); J VI.275 (balaggāni viyūḷhāni; C.=pabbūḷha--vasena ṭhitāni where pabbūḷha evidently in meaning "sambādha." <-> 2. put in array, prepared, imminent J II.336 (maraṇe viyūḷhe=paccupaṭṭhite C.). Cp. saŋyūḷha.

Viyūhati [vi+ūh, a differentiated form of vah] to take away, carry off, remove Vin III.48 (paŋsuŋ vyūhati); J I.177, 199 (paŋsuŋ), 238, 331 (kaddamaŋ dvidhā viyūhitvā); III.52 (vālikaŋ); IV.265 (paŋsuŋ); VI.448 (vālukaŋ); DhsA 315; DhA II.38; III.207 (paŋsuŋ). <-> pp. viyūḷha. Cp. saŋyūhati.

Viyūhana (nt.) [fr. viyūhati] removing, removal Vism 302 (paŋsu°).

Viyoga [vi+yoga 2] separation J VI.482; Mhvs 19, 16 (Mahābodhi°); PvA 160, 161 (pati° from her husband); Sdhp 77, 164.

Viyyati [Pass. of vāyati1 or vināti. The Vedic is ūyate] to be woven Vin III.259. -- pp. vīta2.

Viracita [vi+racita] 1. put together, composed, made VvA 14, 183. -- 2. ornamented ThA 257; VvA 188.

Viraja (adj.) [vi+rajo] free from defilement or passion, stainless, faultless Vin I.294 (āgamma maggaŋ virajaŋ); Sn 139, 520, 636, 1105 (see exegesis at Nd2 590); Pv III.36 (=vigata--raja, niddosa PvA 189); DhA IV.142, 187; DA I.237. Often in phrase virajaŋ vītamalaŋ dhamma--cakkhuŋ udapādi "there arose in him the stainless eye of the Arahant," e. g. Vin I.16; S IV.47. --virajaŋ (+asokaŋ) padaŋ "the stainless (+painless) element" is another expression for Nibbāna, e. g. S IV.210; A IV.157, 160; It 37, 46; Vv 169; similarly ṭhānaŋ (for padaŋ) Pv II.333 (=sagga PvA 89).

Virajjaka (adj.) [vi+rajja+ka] separated from one's kingdom, living in a foreign country VvA 336.

Virajjati [vi+rajjati] to detach oneself, to free oneself of passion, to show lack of interest in (loc.). S II.94, 125 (nibbindaŋ [ppr.] virajjati); III.46, 189; IV.2, 86; A V.3; Sn 739=S IV.205 (tattha); Th 1, 247; Sn 813 (na rajjati na virajjati), 853; Nd1 138, 237; Miln 245; Sdhp 613. -- pp. viratta. -- Caus. virājeti to put away, to estrange (acc.) from (loc.), to cleanse (oneself) of passion (loc.), to purify, to discard as rāga D II.51; S I.16=Sn 171 (ettha chandaŋ v.=vinetvā viddhaŋsetvā SnA 213); S IV.17=Kvu 178; A II.196 (rajanīyesu dhammesu cittaŋ v.); Sn 139, 203; Th 1, 282; Pv II.1319 (itthi--cittaŋ=viratta--citta PvA 168); ThA 49; DhA I.327 (itthi--bhāve chandaŋ v. to give up desire for femininity). -- pp. virājita.

Virajjana (nt.) [fr. virajjati; cp. rajjana] discolouring J III.148 (rajjana+).

Virajjhati [vi+rādh; cp. Sk. virādhyati: see rādheti1] to fail, miss, lose S IV.117; J I.17, 490 (aor. virajjhi); II.432 (id.); PvA 59. -- pp. viraddha. -- Caus. virādheti (q. v.).

Viraṇa (adj. nt.) [vi+raṇa] without fight or harm, peace Sdhp 579.

Virata [pp. of viramati] abstaining from (abl.) Sn 59, 531, 704, 900, 1070; Nd1 314; Nd2 591; VvA 72; Sdhp 338.

Virati (f.) [vi+rati] abstinence Mhvs 20, 58. The three viratis given at DA I.305 (=veramaṇī) are sampatta°, samādāna°, setughāta° (q. v.). Cp. DhsA 154 (tisso viratiyo), 218; Sdhp 215, 341 & Cpd. 244, n. 2.

Viratta [pp. of virajjati] dispassioned, free from passion, detached, unattached to, displeased with (loc.) S III.45 (rūpadhātuyā cittaŋ virattaŋ vimuttaŋ); Sn 204 (chandarāga°), 235 (°citta āyatike bhavasmiŋ); A V.3, 313; J V.233 (mayi); Sdhp 613.

Viraddha [pp. of virajjhati] failed, missed, neglecte S V.23 (ariyo maggo v.), 179 (satipaṭṭhānā viraddhā 254, 294; Nd1 512; J I.174, 490; II.384; IV.71, 497; Nett 132.

Viraddhi (f.) (missing, failure?) at Vin I.359 is uncertain reading. The vv. ll. are visuddhi, visandi & visandhi, with explns "viddhaṭṭhāna" & "viraddhaṭṭhāna": see p. 395.

Virandha [vi+randha2] opening; defect, flaw Nd1 165.

Viramaṇa (nt.) (--°) [fr. viramati] abstinence, abstaining from (--°) Mhvs 14, 48 (uccā--seyyā°).

Viramati [vi+ramati] to stop, cease; to desist (abl.), abstain, refrain Sn 400 (Pot. °meyya), 828 (Pot. °me), 925; Nd1 168, 376; Th 2, 397 (aor. viramāsi, cp. Geiger, P.Gr. § 1651); Pv IV.355 (pāpadassanaŋ, acc.); Miln 85; PvA 204.

(adj.) [connected with Vedic ṛtē excluding, without, & nirṛti perishing; cp. also Gr. e)/rhmos lonely; Lat. rarus=rare] 1. sparse, rare, thin Th 2, 254 (of hair, expld as vilūna--kesa ThA 210, i. e. almost bald; spelling ḷ); DhsA 238 (ḷ); DhA I.122 (°cchanna thinly covered); PvA 4 (in ratta--vaṇṇa--virala--mālā read better with v. l. as ratta--kaṇavīra--mālā, cp. J III.59).

Viralita [pp. of Denom. of virala=viraleti, cp. Sk. viralāyate to be rare] thin, sparse, rare Dāvs IV.24 (a°), with v. l. viraḷita.

[vi+rava & rāva; cp. Vedic virava] shouting out, roaring; crying (of animals) J I.25, 74 (ā), 203 (of elephants); V.9 (ā, of swans).

Viravati [vi+ravati] 1. to shout (out), to cry aloud; to utter a cry or sound (of animals) J II.350 (kikī sakuṇo viravi); V.206; Mhvs 12, 49 (mahārāvaŋ viraviŋsu mahājanā); PvA 154, 217, 245 (vissaraŋ), 279 (id.); Sdhp 179, 188, 291. -- 2. to rattle J I.51. -- Caus. virāveti to sound Mhvs 21, 15 (ghaṇṭaŋ to ring a bell).

Viraha (adj.) [vi+raho] empty, rid of, bar, without PvA 137, 139 (sīla°).

Virahita (adj.) [vi+rahita] empty, exempt from, rid of, without Miln 330 (dosa°); PvA 139.

Virāga [vi+rāga] 1. absence of rāga, dispassionateness, indifference towards (abl. or loc.) disgust, absence of desire, destruction of passions; waning, fading away, cleansing, purifying; emancipation, Arahantship. <-> D III.130 sq., 136 sq., 222, 243, 251, 290; S I.136; III.19 sq., 59 sq., 163, 189; IV.33 sq., 47, 226, 365; V.226, 255, 361; A I.100, 299; II.26; III.35, 85, 325

sq.; IV.146 sq., 423 sq.; V.112, 359; Th 1, 599; Sn 795; Ps II.220 sq.; Nd1 100; Kvu 600=Dh 273=Nett 188 (virāgo seṭṭho dhammānaŋ); Dhs 163; Nett 16, 29; Vism 290 (khaya° & accanta°) 293. -- Often nearly synonymous with nibbāna, in the description of which it occurs frequently in foll. formula: taṇhakkhaya virāga nirodha nibbāna, e. g. S I.136; Vin I.5; A II.118; It 88; -- or combd with nibbidā virāga nirodha upasama . . . nibbāna, e. g. M I.431; S II.223; cp. nibbāna II.B1 & III.8. -- In other connection (more objectively as "destruction"): aniccatā sankhārānaŋ etc., vipariṇāma virāga nirodha, e. g. S III.43; (as "ceasing, fading away":) khaya(--dhamma liable to), vaya°, virāga°, nirodha° M I.500; S II.26. -- 2. colouring, diversity or display of colour, dye, hue (=rāga 1) J I.89 (nānā°--samujjala blazing forth different colours); 395 (nānā° variously dyed); PvA 50 (nānā°--vaṇṇa--samujjala).

Virāgatā (f.) [abstr. fr. rāga] disinterestedness, absence of lust Kvu 212=Ud 10.

Virāgita (adj.) [fr. vi+*rāgeti, Denom. of rāga?] at J V.96 is not clear. It is said of beautiful women & expld by C. as vilagga--sarīrā, tanumajjhā, i. e. "having slender waists." Could it be "excited with passion" or "exciting passion"? Or could it be an old misreading for virājita2? It may also be a distorted vilāka (q. v.) or vilaggita.

Virāgin (adj.) [fr. virāga 2, cp. rāgin] 1. discoloured, fading in colour J III.88 (fig. saddhā avirāginī), 148 (rāga° fading in the original dye, of citta). -- 2. changing, reversing A III.416 (of dukkha: dandha° & khippa° of slow & quick change; v. l. M6 is viparāgi, which may represent a vipariyāyi, i. e. changing).

Virāguṇa in meaning "fading away, waning" in verse at It 69 (of viññāṇa) is doubtful reading. It corresponds to virāgadhamma of the prose part (virāgudh° vv. ll.). The v. l. is pabhanguṇa (which might be preferable, unless we regard it as an explanation of virāgin, if we should write it thus).

Virāgeti [for virādheti, as in BSk. virāgayati (e. g. Divy 131, 133) to displease, estrange, the fig. meaning of virāgeti like BSk. ārāgeti for Pāli ārādheti in lit & fig. meanings] to fail, miss; only at M I.327 (puriso narakapapāte papatanto hatthehi ca pādehi ca paṭhaviŋ virāgeyya "would miss the earth"; differently Neumann: "Boden zu fassen suchte," i. e. tried to touch ground). -- Perhaps also in virāgāya (either as ger. to virāgeti or as instr. to virāga in sense of virādha(na)) Pv I.117 (sukhaŋ virāgāya, with gloss virāgena, i. e. spurning one's good fortune; expld as virajjhitvā virādhetvā at PvA 59). Cp. virāye (=virāge?) at Th 1, 1113 (see virādheti).

Virājati [vi+rājati] to shine PvA 189 (=virocati).

Virājita1

Virājita1 [pp. of virājeti] cleansed, discarded as rāga, given up S IV.158 (dosa); J III.404 (=pahīna C.).

Virājita2

Virājita2 [pp. of Caus. of virājati] shining out, resplendent J II.33 (mora . . . suratta--rāji--virājita here perhaps =streaked?). Cp. virāgita.

Virājeti see virajjati.

Virādhanā (f.) [fr. virādheti] failing, failure D II.287; A V.211 sq.

Virādhita [pp. of virādheti] failed, missed, lost J V.400; Pv IV.13 (=pariccatta C.).

Virādheti [vi+rādheti1, or Caus. of virajjhati] to miss, omit, fail, transgress, sin Sn 899; Th 1, 37, 1113 virāye for virādhaya C., may be virāge, cp. Brethren 3752 & see virāgeti); Nd1 312; J I.113; Ap. 47; PvA 59. -- Cp. virageti. -- pp. virādhita.

Virāva see virava.

Viriccati [Pass. of vi+riñcati] to get purged D II.128 (ppr. viriccamāna). -- pp. viritta. -- Cp. vireka.

Viritta [pp. of viriccati] purged Miln 214.

Viriya (nt.) [fr. vīra; cp. Vedic vīrya & vīria] lit. "state of a strong man," i. e. vigour, energy, effort, exertion. On term see also Dhs. trsln § 13; Cpd. 242. -- D III.113, 120 sq., 255 sq.; S II.132, 206 sq.; Sn 79, 184, 353, 422, 531, 966, 1026 (chanda°); Nd1 476, 487; Nd2 394; J I.178 (viriyaŋ karoti, with loc.); Pug 71; Vbh 10; Nett 16, 28; Tikp 60, 63; Miln 36; Vism 160 (°upekkhā), 462; KhA 96; SnA 489; DhA IV.231; DA I.63; DhsA 120; VvA 14; PvA 98, 129; Sdhp 343, 517. <-> accāraddha° too much exertion M III.159; A III.375; opp. atilīna° too little ibid; uṭṭhāna° initiative or rousing energy S I.21, 217; A III.76; IV.282; ThA 267; PvA 129; nara° manly strength J IV.478, 487. --viriyaŋ āra(m)bhati to put forth energy, to make an effort S II.28; IV.125; V.9, 244 sq.; A I.39, 282, 296; II.15= IV.462. -- As adj. (--°) in alīna° alert, energetic J I.22; āraddha° full of energy, putting forth energy, strenuous S I.53, 166, 198; II.29, 207 sq.; IV.224; V.225; A I.4, 12; II.76, 228 sq.; III.65, 127; IV.85, 229, 291, 357; V.93, 95, 153, 335; J I.110; ossaṭṭha° one who has given up effort J I.110; hīna° lacking in energy It 34 (here as vīriya, in metre). -- v. is one of the indriyas, the balas & the sambojjhangas (q. v.).
--ârambha "putting forth of energy," application of exertion, will, energy, resolution D III.252; S II.202; IV.175; A I.12; III.117; IV.15 sq., 280; V.123 sq.; Ps I.103 sq.; Vbh 107, 194, 208; DhsA 145, 146. --indriya the faculty of energy D III.239, 278; S V.196 sq.; Dhs 13; Vbh 123; Nett 7, 15, 19; VbhA 276. --bala the power of energy D III.229, 253; A IV.363; J I.109. --saŋvara restraint by will Vism 7; SnA 8; DhsA 351.

Viriyatā (f.) [abstr. fr. viriya] manliness, energy, strength M I.19; VvA 284.

Viriyavant (adj.) [viriya+vant] energetic A I.236; Sn 528, 531 (four--syllabic), 548 (three--syllabic); Vism 3 (=ātāpin); Sdhp 475.

Virujaka (vīṇā°) lute--player J VI.51 (=vīṇā--vādaka C.). See rujaka.

Virujjhati [vi+rujjhati] to be obstructed Sn 73 (avirujjhamāna unobstructed); J VI.12.

Virujjhana (nt.) [fr. virujjhati] obstructing or being obstructed, obstruction, J VI.448.

Viruta (nt.) [vi+ruta] noise, sound (of animals), cry Sn 927; expld as "virudaŋ [spelling with d, like ruda for ruta] vuccati--miga--cakkaŋ; miga--cakka--pāthakā [i. e. experts in the ways of animals; knowers of auspices] migacakkaŋ ādisanti" at Nd1 382; and as "mig'ādīnaŋ vassitaŋ" at SnA 564. The passage is a little doubtful, when we compare the expression viruṭañ ca gabbhakaraṇaŋ at Sn 927 with the passage viruddha--gabbhakaraṇaŋ at D I.11 (cp. DA I.96), which seems more original.

Viruddha [pp. of virundhati] hindered, obstructed, disturbed S I.236; Sn 248, 630; Nd1 239; Miln 99, 310; J I.97. -- Often neg. a° unobstructed, free S I.236; IV.71; A III.276 (°ka); Dh 406; Sn 365, 704, 854; VbhA 148=Vism 543.
--gabbha--karaṇa (using charms for) procuring abortion D I.11; DA I.96 (expld here as first trying to destroy the fœtus and afterwards giving medicine for its preservation). See also viruta.

[vi+rundhati] to obstruct etc. Pass. virujjhati (q. v.). -- pp. viruddha. -- Caus. virodheti. (q. v.).

Virūpa (adj.) [vi+rūpa] deformed, unsightly, ugly Sn 50; J I.47; IV.379; VI.31, 114; PvA 24, 32, 47; Sdhp 85.
at Sn 50 virūpa is taken as "various" by Bdhgh (SnA 99), and virūpa--rūpa expld as vividha--rūpa, i.e. diversity, variety. So also the Niddesa.

Virūḷha [pp. of virūhati] having grown, growing S II.65 (viññāṇe virūḷhe āyatiŋ punnabbhav'âbhinibbatti hoti).

Virūḷhi (f.) [vi+rūḷhi, of ruh] growth M I.250; S III.53; A III.8, 404 sq.; V.152 sq., 161, 350 sq.; It 113; Miln 33; Mhvs 15, 42; VbhA 196. --avirūḷhi--dhamma not liable to growth Sn 235; DhA I.245.

Virūhati [vi+rūhati1] to grow, sprout It 113; Miln 386; DA I.120. -- Cp. paṭi°. -- pp. virūḷha. -- Caus II. virūhāpeti to make grow, to foster Miln 386.

Virūhanā (f.) & °a (nt.) [vi+rūhanā] growing, growth J II.323 (f.); Miln 354; Vism 220; DA I.161; PvA 7.

; Miln 134 (cp. Vin I.279).

Virecana (nt.) [vi+recana, ric] purging, a purgative Vin I.206 (°ŋ pātuŋ to drink a p.), 279 (id.); D I.12; A V.218; J III.48 (sineha° an oily or softening purgative); DA I.98.

Virecaniya (adj.) [grd. formation fr. virecana] (one who is) to be treated with a purgative Miln 169.

Vireceti [vi+Caus. of riñcati] to purge Miln 229, 335.

Virocati [vi+rocati] to shine (forth), to be brilliant Vin II. 296 (tapati, bhāsati, v.); Sn 378, 550; It 64 (virocare); J I.18, 89; IV.233; Pv I.114; II.962; III.35 (=virājati PvA 189); DhA I.446; IV.143; DhsA 14; PvA 110 (°amāna=sobhamāna), 136 sq., 157. Cp. verocana. <-> Caus. viroceti to illumine Miln 336.

Virodha [vi+rodha1] obstruction, hindrance, opposition, enmity S I.111; IV.71, 210; Sn 362; Pug 18, 22; Kvu 485; Miln 394; DhsA 39. --avirodha absence of obstruction, gentleness M II.105=Th 1, 875; Pv III.73.

Virodhana (adj. nt.) [fr. virodheti] opposing, obstruction, opposition, contradiction, only neg. a° absence of opposition, J III.274, 320, 412; V.378.

Virodhita [pp. of virodheti] obstructed, rendered hostile Pgdp 90 (or is it virādhita?).

Virodheti [Caus. of virundhati] to cause obstruction, to render hostile, to be in disharmony, to exasperate S IV.379=A V.320 (which latter passage reads viggaṇhati instead); Sdhp 45, 496. -- pp. virodhita.

Virosanā (f.) [vi+rosanā] causing anger Vbh 86; VbhA 75.

Vilakkhaṇa (adj.--nt.) [vi+lakkhaṇa] wrong or false characteristic; (adj.) discharacteristic, i. e. inconsistent with characteristics, discrepant (opp. sa° in accordance with ch.) Miln 405; Nett 78; VbhA 250 sq.

Vilagga (adj.) [vi+lagga] 1. stuck Vin I.138; M I.393. <-> 2. slender (of waist) J V.96 (see virāgita), 216 (see vilāka).

Vilaggita (adj.) [vi+laggita] stretched or bending (?), slender J IV.20 (see under vilāka).

Vilanga (nt.) [*Sk. vid̤anga] the plant Erycibe paniculata Vin I.201 (v. l. viḷ°). -- °thālikā at Nd1 154 read as bilanga° (q. v.).

Vilanghaka [fr. vilangheti] in hattha° jerking of the hand beckoning (as a mode of making signs) Vin I.157= M I.207 (has g for gh, cp. p. 547). -- Cp. hattha--vikāra.

Vilanghati [vi+langhati] to jump about, to leap (over) Sdhp 168.

Vilajjati [vi+lajjati] to be ashamed, to be bashful, to pretend bashfulness J V.433.

Vilapati [vi+lapati] 1. to talk idly J I.496. -- 2. to lament, wail Th 1, 705; J II.156; V.179; Miln 275; ThA 148 (Ap. v. 66).

Vilamba (adj.) [vi+lamba] hanging down; only in redupl. --iter. cpd. olamba--vilamba dropping or falling off all round J IV.380.

Vilambati [vi+lambati] to loiter, to tarry, lit. "hang about" J I.413; DhA I.81.

Vilambin (adj.) [vi+lambin] hanging down, drooping M I.306 (f. °inī, of a creeper, i. e. growing tendrils all over).

Vilaya [vi+laya, cp. līyati] dissolution; °ŋ gacchati, as much as: "to be digested," to be dissolved Miln 67. <-> adj. dissolved, dispersed Dpvs I.65.

Vilasati [vi+lasati] to play, dally, sport; to shine forth, to unfold splendour J V.38 (of a tree "stand herrlich da" Dutoit), 433 (of woman); VI.44 (of a tree, vilāsamāna T.). -- pp. vilasita.

Vilasita (adj.) [pp. of vilasati] shining; gay, playful, coquettish J V.420.

Vilāka (adj.) [perhaps=vilagga (Geiger, P.Gr. § 612), although difficult to connect in meaning] only in f. °a: slender (of waist); the expln with vilagga may refer to a comparison with a creeper (cp. vilambin & J V.215) as "hanging" ("climbing") i. e. slim, but seems forced. See also virāgita which is expld in the same way. The word is peculiar to the "Jātaka" style. -- J IV.19 (=suṭṭhu--vilaggita--tanu--majjhā); V.155 (+mudukā; C. expls as sankhitta--majjhā), 215 (°majjhā=vilaggasarīrā C.), 506 (velli--vilāka--majjhā=vilagga--majjhā, tanu--dīgha--majjhā C.); VvA 280 (°majjhā for sumajjhimā of Vv 6413; T. reads vilāta°).

Vilāpa [vi+lāpa] idle talk J I.496; V.24. Cp. saŋ°.

Vilāpanatā (f.)=vilāpa Pug 21.

Vilāsa [fr. vilasati] 1. charm, grace, beauty J I.470; VI.43; Miln 201; ThA 78; PvA 3. -- desanā° beauty of instruction DA I.67; Vism 524, 541; Tikp 21. -- 2. dalliance, sporting, coquetry J III.408; V.436. vilāsa is often coupled with līlā (q. v.).

Vilāsavant (adj.) [fr. vilāsa] having splendour, grace or beauty Mhvs 29, 25.

Vilāsin (adj.) [fr. vilāsa] shining forth, unfolding splendour, possessing charm or grace, charming DA I.40 (vyāmapabhā parikkhepa--vilāsinī splendour shining over a radius of a vyāma).

Vilikhati [vi+likhati] 1. to scrape, scratch S I.124 (bhūmiŋ); IV.198; DhsA 260 (fig. manaŋ v.; in expln of vilekha). -- 2. to scratch open Vin II.175. -- pp. vilikhita.

Vilikhita [pp. of vilikhati] scraped off SnA 207.

Vilitta [pp. of vilimpati] anointed D I.104 (su--nahāta suvilitta kappita--kesa--massu); J III.91; IV.442.

Vilimpati [vi+limpati] to smear, anoint A III.57; J I.265 (ger. °itvā); III.277 (ppr. °anto): Pv I.106 (ger °itvāna); PvA 62 (°itvā). -- pp. vilitta. -- Caus. II. vilimpāpeti to cause to be anointed J I.50 (gandhehi), 254 (id.). see biḷibiḷikā.

Vilīna (adj.) [vi+līna, pp. of vilīyati] 1. clinging, sticking [cp. līyati 1] Vin I.209 (olīna° sticking all over). <-> 2. matured

("digested"? cp. vilaya) J IV.72 (nava°gosappi freshly matured ghee); Miln 301 (phalāni ripefruit). -- 3. [cp. līyati 2] molten, i. e. refined, purified J IV.118 (tamba--loha° molten or liquid--hot copper); v. 269 (tamba--loha°, id.; cp. C. on p. 274; vilīnaŋ tambālohaŋ viya pakkaṭṭhitaŋ lohitaŋ pāyenti); DhsA 14 (°suvaṇṇa). -- Cp. uttatta in same sense and the expln of velli as "uttatta--ghana--suvaṇṇa--rāsi--ppabbā" at J V.506 C.

Vilīyati [vi+līyati 2] to melt (intrs.), to be dissolved, to perish J IV.498; Vism 420 (pabbata, spelling here with ḷ; Warren wrong "are hidden from view," i. e. nilīyati); DhsA 336 (phānita--piṇḍa; trsln not to the point: "reduced or pounded"); Sdhp 383; Pgdp 21. -- pp. vilīna. -- Cp. pa°.

Vilīyana (nt.) [fr. vilīyati] melting, dissolution Sdhp 201.

Vilīva & Viliva (adj.) [Kern, Toev. s. v. compares Sk, bilma slip, chip. Phonetically viliva=Sk. bilva: see billa] 1. made of split bamboo Vin II.266 (i). -- 2. (ī) a chip of bamboo or any other reed, a slip of reed M I.566 (Bdhgh on M I.429); Vism 310 (°maya).

Vilīvakāra [vilīva+kāra] a worker in bamboo, a basketmaker Vin III.82; Miln 331; VbhA 222 (°ka in simile); PvA 175.

Vilugga (adj.) [vi+lugga] broken; only in redupl.--iter. cpd. olugga--vilugga all broken up, tumbling to pieces M I.80, 450.

Vilutta [pp. of vilumpati] plundered, stripped, robbed, ruined S I.85=J II.239; J V.99; VI.44; Miln 303; Mhvs 33, 71 (corehi).

Vilumpaka (adj.) [fr. vi+lup] (act. or pass.) plundering or being plundered J I.370 (°cora); II.239 (pass.).

Vilumpati [vi+lumpati] to plunder, rob, steal, ruin S I.85=J II.239; V.99; Miln 193; VvA 100; DhA III.23. -- Pass. viluppati J V.254 (gloss for °lump° of p. 253). -- pp. vilutta. -- Caus. II. vilumpāpeti to incite to plunder Miln 193; J I.263.

Vilumpana (nt.) [fr. vilumpati] plundering DhA III.23.

[orig. ppr. med. of vilumpati] plundering, robbing J V.254; PvA 4 (°ka cora).

Vilulita (adj.) [vi+luḷita; cp. BSk. vilulita Jtm 210] stirred, agitated, shaken, disturbed Dāvs IV.54 (bhaya°citta). Cp. viloḷeti.

Vilūna (adj.) [vi+lūna] cut off (always with ref. to the hair) M III.180=A I.138; Miln 11; PvA 47.

Vilekha [vi+lekha] perplexity, lit. "scratching" Vin IV.143 (here as f. °ā); Dhs 1256 (mano°); DhsA 260. <-> The more common word for "perplexity" is vikkhepa.

Vilepana (nt.) [vi+lepana] ointment, cosmetic, toilet perfume A I.107, 212; II.209; Th 1, 616 (sīlaŋ v. seṭṭhaŋ. Cp. J III.290); Pug 51, 58; Pv II.316; DA I.77, 88.

Vilokana (nt.) [vi+lok (loc=roc), see loka & rocati] looking, reflection, investigation, prognostication; usually as 5 objects of reflection as to when & where & how one shall be reborn (pañca--mahā--°āni), consisting in kāla, desa, dīpa, kula, mātā (the latter as janetti--āyu i. e. mother and her time of delivery at J I.48) or time (right or wrong), continent, sky (orientation), family (or clan) and one's (future) mother: J I.48, 49; DhA I.84; as 8 at Miln 193, viz. kāla, dīpa, desa, kula, janetti, āyu, māsa, nekkhamma (i. e. the 5+period of gestation, month of his birthday, and his renunciation). Without special meaning at DA I.194 (ālokana+). Cp. volokana.

Vilokita (nt.) [pp. of viloketi] a look A II.104, 106 sq., 210; Pug 44, 45; DA I.193; VvA 6 (ālokita+).

Viloketar [n. ag. fr. viloketi] one who looks or inspects DA I.194 (āloketar+).

Viloketi [vi+loketi, of lok, as in loka] to examine, study, inspect, scrutinize, reflect on Th 2, 282; J I.48, 49; DhA I.84; Miln 193; Mhvs 22, 18. -- pp. vilokita. <-> Cp. pa° & vo°.

Vilocana (nt.) [vi+locana] the eye Dāvs I.41; ThA 253.

Vilopa [vi+lopa] plunder, pillage M I.456 (maccha° fishhaul); J I.7; III.8; VI.409; Dpvs IX.7 (°kamma). <-> vilopaŋ khādati to live by plunder J VI.131.

Vilopaka (adj.) [fr. vilopa] plundering, living by plundering J I.5; Miln 122 (f. °ikā).

Vilopiya (adj.) [grd. formation fr. vilopa] to be plundered; neg. a° Sdhp 311.

Vilomatā (f.) [abstr. fr. viloma] unseemliness, repugnance SnA 106.

Viloma (adj.) [vi+loma] against the grain (lit. against the hair), discrepant, reversed, wrong, unnatural Vin II. 115 (of cīvara: unsightly); J III.113; Dpvs VII.55; DhA I.379; PvA 87.

Vilomana (nt.) [fr. viloma] discrepancy, disagreement, reverse DhsA 253.

Vilometi [Denom. fr. viloma] to dispute, disagree with, to find fault Nett 22; Miln 29, 295; DhsA 253.

Viloḷana (nt.) [fr. vi+luḷ] & Viloṭana [fr. vi+luḍ̤; cp. Whitney, Sanskrit Roots, 1885, p. 149, where themes & their forms are given by luṭh1 to roll, luṭh2 & luṇṭh to rob, luḍ̤ to stir up (some forms of it having meaning of luṇṭ̤h)=lul to be lively] shaking, stirring; only found in lexicogr. literature as defn of several roots, viz. of gāh Dhtp 349; Dhtm 504; math & manth (see mathati) Dhtp 126; Dhtm 183. See also luḷati.

Viloḷeti [vi+loḷeti or loleti, cp. vilulita] to stir, to move about J I.26; Dpvs VI.52.

Viḷayhati [vi+dayhati] to burn (intrs.) J II.220.

Viḷāra at A III.122 read as biḷāra (sasa--biḷārā rabbits & cats).

Vivajjita [pp. of vivajjeti] 1. abandoning, abstaining from VvA 75 (°kiliṭ̤ṭha--kamma). -- 2. avoided Th 2, 459. <-> 3. distant from (abl.) Miln 131.

Vivajjeti [vi+vajjeti] to avoid, abandon, forsake S I.43; A V.17; Sn 53 (=parivajj° abhivajj° Nd2 592), 399 (°jjaya), 407 (praet. °jjayi); Vv 8438 (°jjayātha=parivajjetha VvA 346); J I.473; III.263, 481 (°jjayi); V.233 (Pot. °jjaye); Miln 129; Sdhp 210, 353, 395. -- pp. vivajjita. -- Pass. vivajjati J I.27.

Vivaṭa [vi+vaṭa, pp. of vṛ: see vuṇāti] uncovered, open (lit. & fig.), laid bare, unveiled Sn 19 (lit.), 374 (fig.= anāvaṭa SnA 366), 763, 793 (=open--minded); Nd1 96; Pug 45, 46 (read vivaṭa for pi vaṭa; opp. pihita); Vism 185 (opp. pihita); J V.434; DhA III.79; VvA 27; PvA 283 (mukha unveiled). --vivaṭena cetasā "with mind awake & clear" D III.223; A IV.86; S V.263; cp. cetovivaraṇa. --vivaṭa is freq. v. l. for vivatta (--cchada), e. g. at A II.44; Sn 372; DhA III.195; SnA 265 (in expln of term); sometimes the only reading in this phrase (q. v.), e. g. at Nd2 593. -- instr. vivaṭena as adv. "openly" Vin II.99; IV.21.
--cakkhu open--minded, clear--sighted Sn 921; Nd1 354. --dvāra (having) an open door, an open house J V.293 (aḍ̤ḍ̤ha° half

open); DhA II.74 --nakkhatta a yearly festival, "Public Day," called after the fashion of the people going uncovered (appaṭicchannena sarīrena) & bare--footed to the
river DhA I.388.

Vivaṭaka (adj.) [vivaṭa+ka] open (i. e. not secret) Vin II.99.

Vivaṭṭa (m. & nt.) [vi+vaṭṭa1] 1. "rolling back," with ref. to the development of the world (or the aeons, kappa) used to denote a devolving cycle ("devolution"), whereas vaṭṭa alone or saŋvaṭṭa denote the involving cycle (both either with or without kappa). Thus as "periods" of the world they practically mean the same thing & may both be interpreted in the sense of a new beginning. As redupl.--inter. cpds. they express only the idea of constant change. We sometimes find vivaṭṭa in the sense of "renewal" & saŋvaṭṭa in the sense of "destruction," where we should expect the opposite meaning for each. See also vaṭṭa & saŋvaṭṭa. Dogmatically vivaṭṭa is used as "absence of vaṭṭa," i. e. nibbāna or salvation from saŋsāra (see vaṭṭa & cp. citta--vivaṭṭa, ceto°, ñāṇa°, vimokkha° at Ps I.108 & II.70). -- Fig. in kamma° "the rolling back of k.," i. e. devolution or course of kamma at S I.85. -- Abs. & combd with saŋvaṭṭa (i. e. devolution combd with evolution) e. g. at D I.14, 16 sq.; III.109; A II.142 (where read vivaṭṭe for vivaṭṭo); Pug 60; Vism 419 (here as m. vivaṭṭo, compared with saŋvaṭṭo), 420 (°ṭṭhāyin). In cpd. °kappa (i. e. descending aeon) at D III.51; Pug 60; It 15. -- 2. (nt.) part of a bhikkhu's dress (rolling up of the binding?), combd with anu--vivaṭṭa at Vin I.287.

Vivaṭṭati [vi+vaṭṭati] 1. to move back, to go back, to revolve, to begin again (of a new world--cycle), contrasted with saŋvaṭṭati to move in an ascending line (cp. vivaṭṭa) D I.17; III.84, 109; Vism 327. -- 2. to be distracted or diverted from (abl.), to turn away; to turn over, to be upset Nett 131; Pug 32 (so read for vivattati); Ps II.98 (ppr.). -- pp. vivaṭṭa.

Vivaṭṭana (nt.) & °ā (f) [fr. vivaṭṭati] turning away, moving on, moving back Ps I.66; II.98; Vism 278 (f.; expld as "magga").

Vivaṭṭeti [vi+vaṭṭeti] to turn down or away (perhaps in dogmatic sense to turn away from saŋsāra), to divert, destroy: only in phrase vivaṭṭayi saŋyojanaŋ (in standard setting with acchecchi taṇhaŋ), where the usual v. l. is vāvattayi (see vāvatteti). Thus at M I.12, 122; S I.127; IV.105, 205, 207, 399; A I.134; III.246, 444 sq.; IV.8 sq.; It 47 (T. vivattayi).

Vivaṇṇa (adj.) [vi+vaṇṇa] discoloured, pale, wan Sn 585; Th 2, 79; J II.418.

Vivaṇṇaka (nt.) [fr. vivaṇṇeti] dispraise, reviling Vin IV.143.

Vivaṇṇeti [vi+vaṇṇeti] to dispraise, defame Pv III.10Q (thūpa--pūjaŋ); PvA 212.

Vivatta--cchada (adj.) having the cover removed, with the veil lifted; one who draws away the veil (cp. vivaraṇa) or reveals (the Universe etc.); or one who is freed of all (mental & spiritual) coverings (thus Bdhgh), Ep. of the Buddha. -- Spelling sometimes chadda° (see chada). -- D I.89; II.16; III.142 (dd; sammā--sambuddha lokQ vivatta--chadda; trsln "rolling back the veil from the world"), 177 (dd); A II.44 (v. l. dd); Sn 372 (expld as "vivaṭa--rāga--dosa--moha--chadana SnA 365), 378, 1003 (ed. Sn prefers dd as T. reading); Nd2 593 (with allegorical interpretation); J I.51; III.349; IV.271 (dd); DhA I.201 (v. l. dd); III.195; DA I.250. -- It occurs either as vivatta° or vivaṭa°. In the first case (vivatta°) the expln presents difficulties, as it is neither the opp. of vatta ("duty"), nor the same as vivaṭṭa ("moving back" intrs.), nor a direct pp. of vivattati (like Sk. vivṛtta) in which meaning it would come nearer to "stopped, reverted, ceased." vivattati has not been found in Pāli. The only plausible expln would be taking it as an abs. pp. formation fr. vṛt in Caus. sense (vatteti), thus "moved back, stopped, discarded" [cp. BSk. vivartayati to cast off a garment, Divy 39). In the second case (vivaṭa°) it is pp. of vivarati [vi+vṛ: see vuṇāti], in meaning "uncovered, lifted, off," referring to the covering (chada) as uncovered instead of the uncovered object. See vivaṭa. It is difficult to decide between the two meanings. On the principle of the "lectio difficilior" vivatta would have the preference, whereas from a natural & simple point of view vivaṭa seems more intelligible & more fitting. It is evidently an old phrase. Note. --vivatta--kkhandha at S I.121 is a curious expression ("with his shoulders twisted round"?). Is it an old misreading for pattakkhandha? Cp. however, S.A. quoted K.S. I.151, n. 5, explaining it as a dying monk's effort to gain an

orthodox posture.

Vivattati at Pug 32 is to be read as vivaṭṭati.

Vivadati [vi+vadati] 1. to dispute, quarrel Sn 842, 884; J I.209; Miln 47. -- 2. (intrs.) to be quarrelled with S III.138.

Vivadana (nt.) [fr. vivadati] causing separation, making discord D I.11; DA I.96.

Vivadha (carrying yoke) see khārī--vidha and vividha2.

Vivana (nt.) [vi+vana] wilderness, barren land S I.100; Vv 776 (=arañña VvA 302); J II.191, 317.

Vivara (nt.) [fr. vi+vṛ] 1. opening (lit. dis--covering), pore, cleft, leak, fissure Dh 127 (pabbatānaŋ; cp Divy 532; Miln 150; PvA 104); Vism 192, 262; J IV.16; V.87; DhA IV.46 (mukha°); SnA 355; PvA 152, 283. <-> 2. interval, interstice D I.56 (quoted at Pv IV.327); Vism 185. -- 3. fault, flaw, defect A III.186 sq.; J V.376.

Vivaraṇa (nt.) [fr. vivarati] 1. uncovering, unveiling, making open, revelation, in loka° laying open the worlds, unveiling of the Universe; referred to as a great miracle at Vism 392; Miln 350; Dāvs II.120; J IV.266. -- 2. opening, unfolding, making accessible, purifying (fig.), in ceto° A III.117, 121; IV.352; V.67. -- 3. explanation, making clear (cp. vibhajana) Nett 8 (as f.); SnA 445.

Vivarati [vi+varati vṛ; see vuṇāti] 1. to uncover, to open Vin II.219 (windows, opp. thaketi); D I.85 (paṭicchannaŋ v.); J I.63 (dvāraŋ), 69; IV.133 (nagaraŋ); DhA I.328 (vātapānaŋ); DA I.228; PvA 74 (mukhaŋ); VvA 157, 284. -- 2. (fig.) to open, make clear, reveal S IV.166; V.261; KhA 12 (+vibhajati etc.). -- pp. vivaṭa.

Vivasati [vi+vasati2] to live away from home, to be separated, to be distant J IV.217. -- Cp. vippavasati.

Vivasana (nt.) [vi+vas (uṣ) to shine, cp. vibhāti] (gradually) getting light; turning into dawn (said of the night), only in phrase ratyā vivasane at the end of night, combd in stock phrase with suriy'uggamanaŋ pati "towards sunrise" (evidently an old phrase) at Th 1, 517; J IV.241; V.381, 461; VI.491; Pv III.82. Also at Sn 710.

Vivaseti [Caus. of vi+vas to shine] lit. to make [it] get light; rattiŋ v. to spend the night (till it gets light) Sn 1142; Nd2 594 (=atināmeti) -- vivasati is Kern's proposed reading for vijahati (rattiŋ) at Th 1, 451. He founds his conjecture on a v. l. vivasate & the C. expln "atināmeti khepeti." Mrs. Rh. D. trslQ "waste" (i. e. vijahati).

Vivāda [fr. vi+vad] dispute, quarrel, contention D I.236; III.246; A IV.401; Sn 596, 863, 877, 912; Nd1 103, 167, 173, 260, 307; Pug 19, 22; Ud 67; J I.165; Miln 413; VvA 131. There are 6 vivāda--mūlāni (roots of contention), viz. kodha, makkha, issā, sāṭheyya, pāpicchatā,
sandiṭṭhi--parāmāsa or anger, selfishness, envy, fraudulence, evil intention, worldliness: D III.246; A III.334 sq.; Vbh 380; referred to at Ps I.130. There is another list of 10 at A V.78 consisting in wrong representations regarding dhamma & vinaya.

Vivādaka [fr. vivāda] a quarreller J I.209.

Vivādiyati (vivādeti) [Denom. fr. vivāda] to quarrel Sn 832 (=kalahaŋ karoti Nd1 173), 879, 895. Pot. 3rd sg. vivādiyetha (=kolahaŋ kareyya Nd1 307), & vivādayetha Sn 830 (id. expln Nd1 170).

Vivāha [fr. vi+vah] "carrying or sending away," i. e. marriage, wedding D I.99; Sn p. 105; PvA 144; SnA 448 (where distinction āvāha=kaññā--gahaṇaŋ, vivāha= kaññā--dānaŋ). -- As nt. at Vin III.135. Cp. āvāha & vevāhika.

Vivāhana (nt.) [fr. vi+vah] giving in marriage or getting a husband for a girl (cp. āvāhana) D I.11; DA I.96. Cp. Vin

III.135.

Vivicca (indecl.) [ger. of viviccati] separating oneself from (instr.), aloof from D I.37; A III.25; J VI.388; Dhs 160; Pug 68; Vism 139, 140 (expld in detail). -- Doubtful reading at Pv I.119 (for viricca?). -- As viviccaŋ (& a°) at J V.434 in meaning "secretly" (=raho paṭicchannaŋ C.).

Viviccati [vi+vic] to separate oneself, to depart from, to be alone, to separate (intrs.) Vin IV.241; ger. viviccitvā DhsA 165, & vivicca (see sep.). -- pp. vivitta. -- Cp. viveceti.

Vivicchati [Desid. of vindati] to desire, long for, want Nett 11.

Vivicchā (f.) [Desid. of vid, cp. Sk. vivitsā] manifold desire, greediness, avarice DhsA 375; Nett 11 (where expln "vivicchā nāma vuccati vicikicchā"). See also veviccha.

Vivitta (adj.) [pp. of viviccati; vi+vitta3] separated, secluded, aloof, solitary, separate, alone D I.71; S I.110; A II.210; III.92; IV.436; V.207, 270; Sn 221, 338, 810, 845; Nd1 201; Kvu 605; Miln 205; DA I.208; DhsA 166; DhA III.238; IV.157 (so read for vivivitta!); VbhA 365; PvA 28, 141, 283. Cp. pa°.

Vivittaka (adj.) [vivitta+ka] solitary J IV.242 (°āvāsa).

Vivittatā (f.) [abstr. fr. vivitta] seclusion (=viveka) VbhA 316, cp. K.S. I.321.

Vivitti (f.) [fr. viviccati] separation DhsA 166. -- Cp. viveka.

Vividha1

Vividha1 (adj.) [vi+vidha1] divers, manifold, mixed; full of, gay with (--°) D II.354; Pv II.49; Vv 359; Miln 319; Mhvs 25, 30; SnA 136 (in expln of vi°: "viharati= vividhaŋ hitaŋ harati").

Vividha2

Vividha2 [for Sk. vivadha; vi+vah] carrying--yoke D I.101; S I.78 (as v. l. khāri--vividhaŋ, see khāri); J III.116 (parikkhāraŋ vividhaŋ ādāya, where v. l. reads khāriŋ vividhaŋ).

Viveka [fr. vi+vic] detachment, loneliness, separation, seclusion; "singleness" (of heart), discrimination (of thought) D I.37, 182; III.222, 226, 283=S IV.191 (°ninna citta); S I.2, 194; IV.365 sq.; V.6, 240 sq.; A I.53; III.329; IV.224; Vin IV.241; Sn 474, 772, 822, 851, 915, 1065; Nd1 158, 222; J I.79; III.31; Dhs 160; Pug 59, 68; Nett 16, 50; DhsA 164, 166; ThA 64; PvA 43; Sdhp 471. --viveka is given as fivefold at Ps II.220 sq. and VbhA 316, cp. K.S. I.321 (Bdhgh on S III.2, 8), viz. tadanga°, vikkhambhana°, samuccheda° paṭippassaddhi°, nissaraṇa°; as threefold at Vism 140, viz. kāya°, citta°, vikkhambhana°, i. e. physically, mentally, ethically; which division amounts to the same as that given at Nd1 26 with kāya°, citta°, upadhi°, the latter equivalent to "nibbāna." Cp. on term Dial. I.84. See also jhāna. Cp. pa°.

VbhA 316.

Vivecitatta (nt.) [abstr. fr. vivecita, pp. of viveceti] discrimination, specification DhsA 388.

Viveceti [Caus. of viviccati] to cause separation, to separate, to keep back, dissuade Vin I.64; D I.226; S III.110; M. I.256; Pv III.107 (=paribāheti PvA 214); Miln 339; DhsA 311; Nett 113, 164 (°iyamāna).

Viveṭhiyati [vi+veṭhīyati] to get entangled Vin II.117.

Vivesa [?] distinction D I.229, 233. We should read visesa, as printed on p. 233.

Visa (nt.) [cp. Vedic viṣa; Av. viš poison, Gr. i)o/s, Lat. vīrus, Oir. fī: all meaning "poison"] poison, virus, venom M I.316=S II.110; Th 1, 418; 768; Sn 1 (sappa° snake venom); A II.110; J I.271 (halāhala° deadly p.); III.201; IV.222; Pug 48; Miln 302; PvA 62, 256; ThA 489. -- On visa in similes see J.P.T.S. 1907, 137. Cp. āsī°.
--uggāra vomiting of poison SnA 176. --kaṇṭaka a poisoned thorn or arrow, also name of a sort of sugar DhsA 203. --kumbha a vessel filled with p. It 86. --pānaka a drink of p. DhA II.15. --pīta (an arrow) dipped into poison (lit. which has drunk poison). At another place (see pīta1) we have suggested reading visappita (visa+appita), i. e. "poison--applied," which was based on reading at Vism 303. See e. g. J V.36; Miln 198; Vism 303, 381; DhA I.216. --rukkha "poison tree," a cert. tree Vism 512; VbhA 89; DA I.39. --vaṇijjā trading with poison A III.208. --vijjā science of poison DA I.93. --vejja a physician who cures poison (ous snake--bites) J I.310. --salla a poisoned arrow Vism 503.

Visaŋ is P. prefix corresponding to Sk. viṣu (or visva° [see vi°] in meaning "diverging, on opposite sides,") apart, against; only in cpd. °vādeti and derivations, lit. to speak wrong, i. e. to deceive.

(adj.) [vi+saŋyutta] 1. (lit.) unharnessed, unyoked Th 1, 1021 (half--fig.). -- 2. detached from the world A I.262=III.214; S II.279 (ññ); Th 1, 1022; Sn 621, 626, 634; DhA III.233 (sabba--yoga°); IV.141, 159, 185.

[vi+saŋyoga] disconnection, separation from (--°), dissociation Vin II.259 (ññ)=A IV.280; D III.230 (kāma--yoga°, bhava°, diṭṭhi°, avijjā°; cp. the 4 oghas), 276; A II.11; III.156.

Visaŋvāda [visaŋ+vāda] deceiving; neg. a° Miln 354.

Visaŋvādaka (adj.) [visaŋ+vādaka] deceiving, untrustworthy Vism 496; f. °ikā J V.401, 410. -- a° not deceiving D III.170; A IV.249; M III.33; Pug 57.

Visaŋvādana (nt.) & °ā (f.) & °atā (f.) [fr. visaŋvādeti] deceiving, disappointing A V.136 (°ā); Vin IV.2. -- a° honesty D III.190 (°atā).

Visaŋvādayitar [n. ag. fr. visaŋvādeti] one who deceives another D III.171.

Visaŋvādeti [visaŋ+vādeti; cp. BSk. visaŋvādayati AvŚ I.262, after the Pāli] to deceive with words, to break one's word, to lie, deceive Vin III.143; IV.1; Nett 91. -- Neg. a° J V.124.

Visaŋsaṭṭha (adj.) [vi+saŋsaṭṭha] separated, unconnected with (instr.) M I.480; DA I.59.

Visaŋhata [vi+saŋhata2] removed, destroyed Th 1, 89.

Visakkiya [vi+sakkiya?] in °dūta is a special kind of messenger Vin III.74.

Visaggatā see a°.

Visanka (adj.) [vi+sanka; Sk. viśanka] fearless, secure; a° Sdhp 176.

Visankita (adj.) [pp. of vi+śank] suspicious, anxious ThA 134 (Ap. v. 78). -- neg. a° not perturbed, trusting, secure Sdhp 128.

Visankhāra [vi+sankhāra] divestment of all material things Dh 154 (=nibbāna DhA III.129). See sankhāra 3.

Visankhita [vi+sankhata] destroyed, annihilated Dh 154; J I.493 (=viddhaŋsita DhA III.129).

Visajjati [vi+sajjati, Pass. of sañj; the regular Act. would be visajati] to hang on, cling to, stick to, adhere (fig.); only in pp. visatta (q. v.). -- The apparent ger. form visajja belongs to vissajjati.

see viss°.

Visañña (adj.) [vi+sañña=saññā] 1. having wrong perceptions Sn 874. -- 2. unconscious J V.159. In composition with bhū as visaññī--bhūta at J I.67.

Visaññin (adj.) [vi+saññin] unconscious, one who has lost consciousness; also in meaning "of unsound mind" (=ummattaka Nd1 279) A II.52 (khitta--citta+); Miln 220; Sdhp 117.

Visaṭa & visata [pp. of vi+sṛ, Sk. visṛta] spread, diffused, wide, broad D III.167 (ṭ); Sn 1 (T. reads t, v. l. BB has ṭ); J II.439; IV.499 (t); Miln 221, 354 (ṭ; +vitthata), 357. Cp. anu°.

Visaṭā & visatā (f.) [abrh. formation fr. vi+sañj, spelling t for tt: see visatta. The writing of MSS. concerning t in these words is very confused] "hanging on," clinging, attachment. The word seems to be a quasi--short form of visattikā. Thus at Sn 715 (=taṇhā C.; spelling t); Dhs 1059 (trsln "diffusion," i. e. fr. vi+sṛ; spelling ṭ)=Nd2 s. v. taṇhā (spelt with t).

Visaṭṭha see vissaṭṭha.

Visaṭṭhi (f.) [for vissaṭṭhi, fr. vi+sṛj] 1. emission; in sukka° emission of semen Vin II.38; III.112; Kvu 163. -- 2. visaṭṭhi at S III.133 and A IV.52 (T. visaṭṭhi) probably stands for visatti in meaning "longing," clinging to (cp. BSk. viṣakti AvŚ II.191), or "love for" (loc.).

cp. viś dwelling--place, veśa; Gr. oi/kos house, oi)ke/w to dwell; Lat. vīcus, Goth. weihs=E. °wick in Warwick, etc.] to enter, only in combn with prefixes, like upa°, pa°, pari°, saŋ°, abhisaŋ°, etc. . . . See also vesma (house).

Visatta [pp. of visajjati] hanging on (fig.), sticking or clinging to, entangled in (loc.) A II.25; Sn 38, 272; Nd2 597; J II.146; III.241.

Visattikā (f.) [visatta+ikā, abstr. formation] clinging to, adhering, attachment (to=loc.), sinful bent, lust, desire. -- It is almost invariably found as a syn. of taṇhā. P. Commentators explain it with ref. either to visaṭa (diffused), or to visa (poison). These are of course only exegetical edifying etymologies. Cp. Dhs. trsln § 1059; Expositor II.468: Brethren 213 n. 3, K.S. I.2, n. 6, and the varied exegesis of the term in the Niddesas. <-> S I.1, 24, 35, 107, 110; A II.211; IV.434; Sn 333, 768, 857, 1053 sq.; Th 1, 519; Nd1 8 sq., 247; Nd2 598; DhA III.198; IV.43; DhsA 364; Nett 24; Dhs 1059.

Visada (adj.) [cp. Sk. viśada] 1. clean, pure, white D II.14; Miln 93, 247; Dāvs v. 28. -- 2. clear, manifest Miln 93; DhsA 321, 328 (a°); VbhA 388 sq.
--kiriyā making clear: see under vatthu1. --bhāva clearness Vism 128; Tikp 59.

Visadatā (f.) [abstr. fr. visada] purity, clearness Vism 134 (vatthu°).

Visanna [pp. of visīdati] sunk into (loc.), immersed J IV.399. The poetical form is vyasanna.

Visappana in °rasa in °rasa at Vism 470 is not clear. Is it "spreading" [vi+sṛp], or misprint for visa--pāna?

Visabhāga (adj.) [vi+sabhāga] different, unusual, extraordinary, uncommon Miln 78 sq.; DA I.212; Vism 180 (purisassa itthisarīraŋ, itthiyā purisa--sarīraŋ visabhāgaŋ), 516; DhA IV.52; PvA 118. --°ārammaṇa pudendum muliebre J II.274 ÷

III.498.

Visama (adj.) [vi+sama3] 1. uneven, unequal, disharmonious, contrary A I.74; PvA 47 (vāta), 131 (a°=sama of the "middle" path). -- 2. (morally) discrepant, lawless, wrong A III.285; V.329; Sn 57 (cp. Nd2 599); Miln 250 (°diṭṭhi). -- 3. odd, peculiar, petty, disagreeable A II.87; Miln 112, 304, 357; J I.391 (nagaraka). <-> As nt. an uneven or dangerous or inaccessible place, rough road; (fig.) unevenness, badness, misconduct, disagreeableness A I.35 (pabbata°); S IV.117; Vbh 368 (two sets of 3 visamāni: rāga, etc.); Miln 136, 157, 277, 351; J V.70; VvA 301. --visamena (instr.) in a wrong way Pv IV.14.

Visamāyati [Denom. fr. visama] to be uneven D II.269 (so read for visamā yanti).

Visaya [cp. Sk. viśaya, fr. vi+śī] 1. locality, spot, region; world, realm, province, neighbourhood Sn 977. Often in foll. combns: petti° (or pitti°) and pettika (a) the world of the manes or petas M I.73; S III.224; V.342, 356 sq.; A I.37, 267; II.126 sq.; III.211, 339, 414 sq.; IV.405 sq.; V.182 sq.; Pv II.22; II.79; J I.51; PvA 25 sq., 59 sq., 214. (b) the way of the fathers, native or proper beat or range D III.58; S V.146 sq.; A III.67; J II.59. Yama° the realm of Yama or the Dead Pv II.82 (=petaloka PvA 107). -- 2. reach, sphere (of the senses), range, scope; object, characteristic, attribute (cp. Cpd. 143 n. 2) S V.218 (gocara°); Nett 23 (iddhi°); Miln 186, 215, 316; Vism 216 (visayī--bhūta), 570=VbhA 182 (mahā° & appa°); KhA 17; SnA 22, 154 (buddha°), 228 (id.); PvA 72, 89. --avisaya not forming an object, a wrong object, indefinable A V.50; J V.117 (so read for °ara); PvA 122, 197. -- 3. object of sense, sensual pleasure SnA 100.

Visayha (adj.) [ger. of visahati] possible Pv IV.112 (yathā °ŋ as far as possible); a° impossible M I.207=Vin I.157.

Visara [vi+sara] a multitude DA I.40.

Visalla (adj.) [vi+salla] free from pain or grief S I.180; Sn 17, 86=367.

Visaritā (f.) at D II.213 in phrase iddhi° is doubtful reading. The gloss (K) has "visevitā." Trsln (Dial. II.246); "proficiency." It is combd with iddhi--pahutā & iddhivikubbanatā. Bdhgh's expln is "visavanā" [fr. vi+sru?].

Visahati [vi+sahati] to be able, to dare, to venture Sn 1069 (=ussahati sakkoti Nd2 600); J I.152. -- ppr. neg. avisahanto unable VvA 69, 112; and avisahamāna J I.91. -- ger. visayha (q. v.).

Visākha (adj.) [visākhā as adj.] having branches, forked; in ti° three--branched S I.118=M I.109.

Visākhā (f.) [vi+sākhā, Sk. viśākhā] N. of a lunar mansion (nakkhatta) or month (see vesākha), usually as visākha° (--puṇṇamā), e. g. SnA 391; VvA 165.

Visāṭita [pp. of vi+sāṭeti] cut in pieces, smashed, broken J II.163 (=bhinna C.).

Qsāṇa (nt.) [cp. Sk. viṣāṇa] 1. the horn of an animal (as cow, ox, deer, rhinoceros) Vin I.191; A II.207; IV.376; Sn 35 (khagga°, q. v.), 309; Pug 56 (miga°); Ap 50 (usabha°); J I.505; Miln 103. -- 2. (also as m.) the tusks of an elephant J III.184; V.41, 48. --maya made of horn Vin II.115.

Visāta (adj.) [fr. vi+śat, cp. sāṭeti] crushed to pieces, destroyed M 11 102 (°gabbha, with mūḷha--gabbha; v. l. vighāta).

Visāda [fr. vi+sad] depression, dejection D I.248; DA I.121; Sdhp 117. Cp. visīdati.

Visāra [fr. vi+sṛ] spreading, diffusion, scattering DhsA 118.

Visāraka (adj.) [vi+sāraka, of sṛ] spreading, extending, expanding Vin III.97 (vattu° T.; vatthu° MSS.).

Visārada (adj.) [cp. BSk. viśārada, e. g. AvS I.180. On etym. see sārada] self--possessed, confident; knowing how to conduct oneself, skilled, wise D I.175; II.86; S I.181; IV.246; V.261; A II.8 (vyatta+); III.183, 203; IV.310, 314 sq.; V.10 sq.; M I.386; Ap 23; J III.342; V.41; Miln 21; Sdhp 277. --avisārada diffident Miln 20, 105.

Visāla (adj.) [cp. Sk. viśāla] wide, broad, extensive Sn 38; J V.49, 215 (°pakhuma); Miln 102, 311.
--akkhī (f.) having large eyes J V.40; Vv 371 (+vipulalocanā; or a petī).

Visālatā (f.) [abstr. fr. visāla] breadth, extensiveness VvA 104.

Visāhaṭa (adj.) [visa+āhaṭa] only neg. a° imperturbed, balanced Dhs 11, 15, 24 etc.

Visāhāra [visa+āhāra, or vi+saŋ+āhāra] distractedness, perturbation; neg. a° balance Dhs 11, 15.

Visikhā (f.) [cp. *Sk. (lexicogr.) viśikhā] a street, road Vin IV.312; J I.338; IV.310; V.16, 434.
--kathā gossip at street corners D I.179; M I.513; Dh I.90.

Visiṭṭha (adj.) [pp. of visissati] distinguished, prominent, superior, eminent D III.159; Vv 324; J I.441; Miln 203, 239; DhA II.15; VvA 1 (°māna=vimāna), 85, 261; Sdhp 260, 269, 332, 489. -- compar. °tara Vism 207 (=anuttara). -- As visiṭṭhaka at Sdhp 334. -- See also abhi°, paṭi°, and vissaṭṭha.

Visiṇṇa [pp. of viseyyati] broken, crushed, fallen to pieces J I.174.

Visineti see usseneti.

Visibbita (adj.) [pp. of vi+sibbeti, sīv to sew] entwined, entangled Miln 102 (saŋsibbita° as redupl. -- iter. cpd.).

Visibbeti [vi+sibbeti, sīv] to unsew, to undo the stitches Vin IV.280. -- Caus. II. visibbāpeti ibid. -- Another viṣibbeti see under visīveti.

Visissati [Pass. of vi+śiṣ] to differ, to be distinguished or eminent Nett 188. -- pp. visiṭṭha. -- Caus. viseseti (q. v.).

Visīdati [vi+sad; cp. visāda & pp. BSk. viṣaṇṇa Divy 44] 1. to sink down J IV.223. -- 2. to falter, to be dejected or displeased S I.7; A III.158; Pug 65. -- pp. visanna.

Visīyati [vi+sīyati; cp. Sk. śīyate, Pass. of śyā to coagulate] to be dissolved; 3rd pl. imper. med. visīyaruŋ Th 1, 312 (cp. Geiger, P.Gr. § 126).

Visīvana (nt.) [fr. visīveti] warming oneself J I.326; V.202. As visibbana at Vin IV.115.

Visīveti [vi+sīveti, which corresponds to Sk. vi--śyāpayati (lexicogr.!), Caus. of śyā, śyāyati to coagulate; lit. to dissolve, thaw. The v stands for p; śyā is contracted to sī] to warm oneself Miln 47; J II.68; DhA I.225, 261; II.89. As visibbeti (in analogy to visibbeti to sew) at Vin IV.115. -- Caus. II. visīvāpeti J II.69.

Visuŋ (indecl.) [cp. Sk. viṣu, a derivation fr. vi°] separately, individually; separate, apart DhA II.26 (mātā--pitaro visuŋ honti). Usually repeated (distributively) visuŋ visuŋ each on his own, one by one, separately, e. g. Vism 250; Mhvs 6, 44; SnA 583; VvA 38; PvA 214. --visukaraṇa separation ThA 257.

Visukkha (adj.) [vi+sukkha] dried out or up PvA 58.

Visukkhita (adj.) [vi+sukkhita] dried up Miln 303.

Visujjhati [vi+sujjhati] to be cleaned, to be cleansed, to be pure Vin II.137; J I.75; III.472. -- pp. visuddha. <-> Caus. visodheti (q. v.).

Visuddha (adj.) [pp. of visujjhati] clean, pure, bright; in appld meaning: purified, stainless, sanctified Vin I.105; D III.52 (cakkhu); S II.122 (id.); IV.47 (sīla); A IV.304 (su°); Sn 67, 517, 687; Nd2 601; Pug 60; PvA 1 (su°); Sdhp 269, 383.

Visuddhatta (nt.) [abstr. fr. visuddha] purity, purification A II.239.

Visuddhi (f.) [vi+suddhi] brightness, splendour, excellency; (ethically) purity, holiness, sanctification; virtue, rectitude Vin I.105 (visuddho paramāya visuddhiyā); D I.53; III.214 (diṭṭhi°, sīla°), 288; M I.147; S III.69; A I.95 (sīla° & diṭṭhi°); II.80 (catasso dakkhiṇā°), 195; III.315; V.64 (paramattha°); Sn 813, 824, 840, 892; Dh 16 (kamma°); Ps I.21 (sīla°, citta°, diṭṭhi°); II.85 (id.); Nd1 138, 162; Vism 2; SnA 188 (°divasa), PvA 13 (°cittatā); Sdhp 447. A class of divine beings (dogmatically the highest in the stages of development, viz. gods by sanctification) is called visuddhi--devā Nd2 307; J I.139; VvA 18. See under deva.

Visūka (nt.) [perhaps to sūc, sūcayati] restless motion, wriggling, twisting, twitching (better than "show," although connection with sūc would give meaning "indication, show"), almost synonymous with vipphandita. Usually in cpd. diṭṭhi° scuffling or wriggling of opinion, wrong views, heresy M I.8, 486; Sn 55 (cp. Nd2 301); Pv IV.137.
--dassana visiting shows (as fairs) D I.5 (cp. DA I.77: "visūkaŋ paṭani--bhūtaŋ dassanaŋ," reading not clear); A I.212; II.209; Pug 58.

Visūkāyita (nt.) [pp. of visūkāyeti, denom. fr. visūka] 1. restlessness, impatience M I.446. -- 2. disorder, twisting, distortion (of views); usually in phrase diṭṭhi° with °visevita & °vipphandita e. g. M I.234; S I.123 (Bdhgh's expln at K.S. I.321 is "vinivijjhan'aṭṭhena viloman'aṭṭhena"); II.62 (in same combn; Bdhgh at K.S. II.203: "sabbaŋ micchādiṭṭhi--vevacanaŋ"); Dhs 381 ("disorder of opinion" trsln); Nd2 271III; Vbh 145; DhsA 253. Cp. v. l. S I.12317 (K.S. I.155 "disorders"; n. p. 321).

Visūcikā (f.) [cp. *Sk. visūcikā] cholera Miln 153, 167.

Viseni° [vi+sena in combn with kṛ and bhū; cp. paṭisena] "without an enemy," in °katvā making armyless, i. e. disarming Sn 833, 1078. Expld in the Niddesa as "keep away as enemies, conquering" Nd1 174=Nd2 602 (where Nd1 reads paṭisenikarā kilesā for visenikatvā kilesā). --°bhūta disarmed, not acting as an enemy Sn 793=914, where Nd1 96=334 has the same expln as for °katvā; S I.141 (+upasanta--citta; trsln "by all the hosts of evil unassailed" K.S. I.178). Kern, Toev. s. v. differently "not opposing" for both expressions.

Viseneti to discard, dislike, get rid of (opp. usseneti) S III.89; Ps II.167. See usseneti.

Viseyyati [vi+seyyati, cp. Sk. śīryati, of śṛ to crush] to be broken, to fall to pieces J I.174. -- pp. visiṇṇa.

Visevita (nt.) [vi+sevita] 1. restlessness, trick, capers M I.446 (of a horse; combd with visūkāyita). -- 2. disagreement S I.123 (=viruddha--sevita K.S. I.320). Bdhgh at K.S. II.203 reads °sedhita. Cp. visūkāyita.

Visesa [fr. vi+śiṣ, cp. Epic Sk. viśeṣa] 1. (mark of) distinction, characteristic, discrimination A I.267; S IV.210; J II.9; Miln 29; VvA 58, 131; PvA 50, 60. -- 2. elegance, splendour, excellence J V.151; DhA I.399. -- 3. distinction, peculiar merit or advantage, eminence, excellence, extraordinary state D I.233 (so for vivesa all through?); A III.349 (opp. hāna); J I.435; VvA 157 (puñña°); PvA 71 (id.), 147 (sukha°). -- 4. difference, variety SnA 477, 504; VvA 2; PvA 37, 81, 135 (pl.= items). abl. visesato, distinctively, altogether PvA 1, 259. -- 5. specific idea (in meditation), attainment J VI.69: see & cp. Brethren 24, n. 1; 110. -- Cp. paṭi°.
--âdhigama specific attainment A IV.22; M II.96; Nett 92; Miln 412; DhA I.100. [Cp. BSk. viśeṣadhigama Divy 174].
--gāmin reaching distinction, gaining merit A II.185; III.349 sq.; S V.108. --gū reaching a higher state or attainment J VI.573.

--paccaya ground for distinction VvA 20. --bhāgiya participating in, or leading to distinction or progress (spiritually) D III.272 sq., 277, 282; Nett 77; Vism 11, 88 (abstr. °bhāgiyatā).

Visesaka (m. or nt.) [fr. visesa] 1. a (distinguishing) mark (on the forehead) Vin II.267 (with apanga). -- 2. leading to distinction VvA 85.

Sdhp 265.

Visesana (nt.) [fr. viseseti] distinguishing, distinction, qualification, attribute Vv 1610; J III.11; VI.63; SnA 181, 365, 399; VvA 13. -- instr. avisesena (adv.) without distinction, at all events, anyhow PvA 116.

Visesikā (f.) [fr. visesa] the Vaiśeṣika philosophy Miln 3.

Visesita [pp. of viseseti] distinguished, differentiated Mhvs 11, 32; KhA 18; PvA 56.

Visesin (adj.) [fr. visesa] possessing distinction, distinguished from, better than others Sn 799, 842, 855, 905; Nd1 244.

Visesiya (adj.) [grd. of viseseti] distinguished Vv 1610 (=visesaŋ patvā VvA 85); v. l. visesin (=visesavant C.).

Viseseti [Caus. of visissati] to make a distinction, to distinguish, define, specify J V.120, 451; SnA 343; grd. visesitabba (--vacana) qualifying (predicative) expression VvA 13. -- pp. visesita.

Visoka (adj.) [vi+soka] freed from grief Dh 90; DhA II.166.

Visodha [fr. vi+śudh] cleaning, cleansing, in cpd. dubbisodha hard to clean Sn 279.

Visodhana (nt.) [fr. visodheti] cleansing, purifying, emending Ps II.21, 23; PvA 130.

Visodheti [Caus. of visujjhati] to clean, cleanse, purify, sanctify Kvu 551; Pv IV.325; DhA III.158; Sdhp 321.

Visoseti [Caus. of vissussati] to cause to dry up, to make wither, to destroy A I.204; Sn 949=1099; Nd1 434 (=sukkhāpeti); Nd2 603 (id.).

Vissa1

Vissa1 (adj.) [Vedic viśva, to vi°] all, every, entire; only in Np. Vissakamma. The word is antiquated in Pāli (for it sabba); a few cases in poetry are doubtful. Thus at Dh 266 (dhamma), where DhA III.393 expls as "visama, vissagandha"; and at It 32 (vissantaraŋ "among all beings"? v. l. vessantaraŋ).

Vissa2

Vissa2 (nt.) [cp. Sk. visra] a smell like raw flesh, as °gandha at Dhs 625; DhsA 319; SnA 286; DhA III.393.

Vissaka [of viś] dwelling: see paṭi°.

Vissagga [vi+sagga, vi+sṛj, cp. Sk. visarga] dispensing, serving, donation, giving out, holding (a meal), only in phrases bhatta° the function of a meal Vin II.153; IV.263; Pv III.29 (so read for vissatta); Miln 9; SnA 19, 140; and dāna° bestowing a gift Pv II.927 (=pariccāga--ṭṭhāne dān'agge PvA 124).

Vissajjaka [fr. vissajjati] 1. giving out, distributing Vin II.177 -- 2. one who answers (a question) Miln 295.

Vissajjati [vi+sajjati, of sṛj. The ss after analogy of ussajjati & nissajjati, cp. ossajjati for osajjati]. A. The pres. vissajjati is not in use. The only forms of the simple verb system are the foll.: ger. vissajja, usually written visajja, in meaning "setting free," giving up, leaving behind Sn 522, 794, 912, 1060; Nd1 98; Nd2 596. -- grd. vissajjaniya [perhaps better to vissajjeti1] to be answered, answerable; nt. a reply Nett 161, 175 sq., 191; and vissajjiya to be given away: see under a°. <-> pp. vissaṭṭha. -- B. Very frequent is the Caus. vissajjeti (also occasionally as visajj°) in var. meanings, based on the idea of sending forth or away, viz. to emit, discharge J I.164 (uccāra--passāvaŋ). -- to send Mhvs 8, 3 (lekaŋ visajjayi). -- to dismiss PvA 81 (there). -- to let loose PvA 74 (rathaŋ). -- to spend, give away, bestow, hand over Pug 26 (visajj°); Nd1 262 (dhanaŋ); Miln 41 (dhaññaŋ); PvA 111, 119. -- to get rid of J I.134 (muddikaŋ). -- to answer (questions), to reply, retort Sn 1005 (°essati, fut.); VvA 71; PvA 15, 59, 87. -- pp. vissajjita. -- Caus. II. vissajjāpeti (in meanings of vissajjeti) J IV.2 (hatthaŋ=to push away); Miln 143; Mhvs 6, 43.

Vissajjana (nt.) & °ā (f.) [fr. vissajjeti] 1. giving out, bestowing Nd1 262 (dhana°). -- 2. sending off, discharging J I.239 (nāvā° putting off to sea). -- 3. answer, reply Vism 6, 84; often in combn pucchā° question and answer, e. g. Mhvs 4, 54; PvA 2.

Vissajjanaka (adj.) (--°) [fr. vissajjana] 1. giving out, bestowing PvA 121. -- 2. answering J I.166 (pañha°).

Vissajjāpetar [n. ag. fr. vissajjāpeti] one who replies or causes to reply DhA IV.199. Cp. vissajjetar.

Vissajjita [pp. of vissajjeti] 1. spent, given away Sn 982 -- 2. let loose, sent off, discharged Mhvs 23, 88.

Vissajjetar [n. ag. fr. vissajjeti] one who answers (a question) A I.103 (pañhaŋ). Cp. vissajjāpetar.

Vissaṭṭha [pp. of vissajjati] 1. let loose; sent (out); released, dismissed; thrown; given out Mhvs 10, 68; J I.370; III.373; PvA 46, 64, 123, 174. -- 2. (of the voice.) distinct, well enunciated D I.114 (=apalibuddha, i. e. unobstructed; sandiddha--vilambit'ādi dosa--rahita DA I.282); II.211; A II.51; III.114; S I.189; J VI.16 (here as vissattha--vacana). -- 3. vissaṭṭha at J IV.219 in phrase °indriya means something like "strong," distinguished. The v. l. visatta° suggests a probable visaṭa°; it may on the other hand be a corruption of visiṭṭha°.

Vissaṭṭhi see visaṭṭhi.

Vissattha [pp. of vissasati] trusting or trusted; confident; being confided in or demanding confidence, intimate, friendly A III.114; Vin I.87 (so read for ṭṭh); IV.21; J II.305; III.343; Miln 109 (bahu° enjoying great confidence); SnA 188 (°bhāva state of confidence); Sdhp 168, 593.
--vissaṭṭhena (instr.) in confidence Vin II.99. -- Cp. abhi°.

Vissandaka (adj.) [fr. vissandati] overflowing PvA 119.

Vissandati [vi+sandati, of syand] to flow out, to stream overflow J I.51; V.274; PvA 34 (aor. °sandi=pagghari), 51 (ppr. °amāna), 80 (ger. °itvā), 119 (°anto=paggharanto), 123 (for paggharati; T. °eti).

Vissamati [vi+samati, of śram] to rest, repose; to recover from fatigue J I.485; II.70; 128, 133; III.208; IV.93, 293; V.73; PvA 43, 151. -- Caus. vissameti to give a rest, to make repose J III.36.

Vissamana (nt.) [fr. vissamati] resting, reposing J III.435.

Vissametar [n. ag. fr. vissameti] one who provides a rest, giver of repose, remover of fatigue J VI.526.

Vissara [fr. vi+sarati, of svar] 1. outcry, shout, cry of distress, scream Vin I.87; II.152, 207; IV.316; PvA 22, 245 (s), 279,

284 (°ŋ karoti); Sdhp 188. -- 2. distress Vin IV.212, 229.

Vissarati [vi+sarati, of smṛ] to forget Vin I.207; IV.261; Mhvs 26, 16. -- pp. vissarita.

Vissarita [opp. of vissarati] forgotten PvA 202.

Vissavati [vi+savati, of sru] to flow, ooze Th 1, 453= Sn 205 (v. l. SS vissasati).

Vissasati & vissāseti [vi+sasati, of śvas] to confide in, to put one's trust in (loc. or gen.), to be friendly with S I.79 (vissase); J I.461 (vissāsayitvā); III.148=525 (vissāsaye); IV.56; VI.292. -- pp. vissattha.

Vissāsa [vi+sāsa, of śvas] trust, confidence, intimacy, mutual agreement Vin I.296; 308, A II.78; J I.189, 487; Miln 126; Vism 190; VvA 66; PvA 13, 265. --dubbissāsa difficult to be trusted J IV.462.

(adj.) [vissāsa] intimate, confidential; trustworthy A I.26; Miln 146; DA I.289.

Vissāsaniya (adj.) [grd. of vissāseti] to be trusted, trustworthy PvA 9; Sdhp 306, 441; neg. a° J III.474; cp. dubbissāsaniya hard to trust J IV.462.

Vissāsin (adj.) [fr. vissāsa] intimate, confidential A III.136 (asanthava° intimate, although not acquainted).

Vissuta (adj.) [vi+suta, of śru] widely famed, renowned, famous Sn 137, 597, 998, 1009; Pv II.74; Mhvs 5, 19; PvA 107 (=dūra--ghuṭṭha).

Vissussati [vi+śuṣ] to dry up, to wither S I.126 (in combn ussussati vissussati, with ss from uss°). Spelling here visuss°, but ss at S III.149. -- Caus. visoseti (q. v.).

Vissota (adj.) [vi+sota, of sru] flowedaway, wasted Miln 294.

Vihaga [viha, sky, +ga] a bird (lit. going through the sky) DA I.46. --°pati lord of birds, a garuḷa Dāvs IV.33, 38, 55.

Vihanga =vihaga, J V.416; PvA 154, 157; Sdhp 241.

Vihangama (adj.) [viha+gam] going through the air, flying; (m.) a bird A II.39; III.43; Sn 221, 606; Th 1, 1108; J I.216; III.255; DA I.125=DhsA 141.

Vihaññati [Pass. of vihanati] to be struck or slain; to be vexed or grieved, to get enraged, to be annoyed, suffer hardship; to be cast down Sn 168 sq.; Pv II.117 (=vighātaŋ āpajjati PvA 150); IV.52 (with same expln); J I.73, 359; II.442; V.330; DA I.289. -- ppr. vihaññamāna Sn 1121 (with long and detailed exegesis at Nd2 604); S I.28 (a°); PvA 150. pp. vihata DA I.231.

Vihata1

Vihata1 [pp. of vihanati] struck, killed, destroyed, impaired It 100 (where A I.164 reads vigata); J VI.171; Sdhp 313, 425.

Vihata2

Vihata2 (adj.) [cp. Sk. vihṛti] broad, wide J VI.171 (=puthula C.).

Vihanati [vi+hanati] to strike, kill, put an end to, remove A III.248 (kankhaŋ; v. l. vitarati perhaps to be preferred); Sn 673; Pot. 3rd sg. vihane Sn 975 (cp. Nd1 509); & vihāne Sn 348=Th 1, 1268. -- ger. vihacca: see abhi°. -- Pass. vihaññati (q.

v.). -- pp. vihata.

Viharaṇa (nt.) [fr. viharati] abiding, dwelling DhsA 164, 168.

Viharati [vi+harati] to stay, abide, dwell, sojourn (in a certain place); in general: to be, to live; appld: to behave, lead a life (as such expld with "iriyati" at Vism 16). Synonyms are given at Vbh 194 with iriyati, vattati, pāleti, yapeti, yāpeti, carati; cp. VbhA 262. <-> See e. g. D I.251; Sn 136, 301, 925; Pug 68; DhsA 168; DA I.70, 132; PvA 22, 67, 78. -- Special Forms: aor. 3rd sg. vihāsi Sn p. 16; Pv II.960; Mhvs 5, 233; PvA 54, 121; 3rd pl. vihiŋsu Th 1, 925, & vihaŋsu A II.21; fut. viharissati A III.70; vihessati Th 1, 257; vihissati Th 2, 181; and vihāhisi J I.298 (doubtful reading!), where C. expls as "vijahissati, parihāyissati"; with phrase sukhaŋ vihāhisi cp. dukkhaŋ viharati at A I.95, and see also vihāhesi. -- pp. not found.

Vihaviha [for vihaga] a sort of bird Th 1, 49 (v. l. cihaciha). The C. expls by "parillaka."

Vihāmi at J VI.78 (lohitaŋ) is poetical for vijahāmi; C. expls as niṭṭhubhāmi, i. e. I spit out.

Vihāya is ger. of vijahati (q. v.).

Vihāyasa [cp. Sk. viha & vihāyasa] the air, sky PvA 14. Cases adverbially: °yasā through the air Mhvs 12, 10, & °yasaŋ id. J IV.47. Cp. vehāyasa & vehāsa.

Vihāra [fr. viharati] 1. (as m. & adj.) spending one's time (sojourning or walking about), staying in a place, living; place of living, stay, abode (in general) VvA 50 (jala°); PvA 22, 79; eka° living by oneself S II.282 sq.; janghā° wandering on foot PvA 73; divā° passing the time of day Sn 679; PvA 142. See also below 3 a. -- 2. (appld meaning) state of life, condition, mode of life (in this meaning almost identical with that of vāsa2), e. g. ariya° best condition S V.326; SnA 136; dibba° supreme condition (of heart) Miln 225; brahma° divine state S V.326; SnA 136; Vism 295 sq. (ch. IX.); phāsu° comfort A III.119, 132; sukha° happiness S III.8; V.326; A I.43; II.23; III.131 sq.; IV.111 sq., 230 sq.; V.10 sq. See further D I.145, 196; III.220 (dibba, brahma, ariya), 250 (cha satata°), 281; S II.273 (jhāna°); III.235 (id.); A III.294 (°ŋ kappeti to live one's life); Ps II.20; Nett 119 sq. <-> 3. (a) a habitation for a Buddhist mendicant, an abode in the forest (arañña°), or a hut; a dwelling, habitation, lodging (for a bhikkhu), a single room Vin II.207 sq.; D II.7; A III.51, 299 (yathāvihāraŋ each to his apartment); Sn 220 (dūra° a remote shelter for a bhikkhu), 391; Vism 118 (different kinds; may be taken as c.). -- (b) place for convention of the bhikkhus, meeting place; place for rest & recreation (in garden or park) DA I.133. -- (c) (later) a larger building for housing bhikkhus, an organized monastery, a Vihāra Vin I.58; III.47; S I.185 (°pāla the guard of the monastery); J I.126; Miln 212; Vism 292; DhA I.19 (°cārikā visit to the monastery), 49 (°pokkharaṇī), 416; Mhvs 19, 77; PvA 12, 20, 54, 67, 141. 151; and passim. See also Dictionary of Names. The modern province Behar bears its name from the vihāras.

3 (room, hut) Th 2, 94 (=vasanakaovaraka ThA 90).

Vihārika (adj.)=vihārin; in saddhi° co--resident A III.70.

Vihārin (adj.) (--°) [fr. vihāra] dwelling, living; being in such & such a state or condition D I.162 (appa--dukkha°), 251 (evaŋ°); A I.24 (araṇa°), 26 (mettā); It 74 (appamāda°); Sn 45 (sādhu°), 375; Pv IV.133 (araṇa°); PvA 77, 230 (mettā°); VvA 71. -- eka° living alone S II.282 sq.; IV.35; opp. saddhi° together with another; a coresident, brother--bhikkhu S II.204; IV.103; A II.239.

Vihāhesi "he banished" at J IV.471 is 3rd sg. aor. Caus. of vijahati (hā); expld in C. by pabbājesi. -- Another form vihāhisi see under viharati & cp. viheti2.

Vihiŋsati [vi+hiŋsati] to hurt, injure, harass, annoy S I.165; It 86; Sn 117, 451; PvA 123, 198.

Vihiŋsanā (f.) a Commentary word for vihiŋsā VbhA 75. A similar vihiŋsakā occurs at PvA 123.

Vihiŋsā (f.) (& adj. °a) [abstr. fr. vi+hiŋs, to injure] hurting, injuring, cruelty, injury D III.215; 226 (°vitakka); S I.202; II.151 (°dhātu); A III.448; Sn 292; Nd1 207 (°saññā), 386, 501 (°vitakka); Vbh 86, 363 (°vitakka); Dhs 1348; Pug 25; Nett 97; Miln 337, 367, 390; DhsA 403; VbhA 74 (°dhātu), 118 (°vitakka); Sdhp 510. Neg. avihiŋsā see sep. -- See also vihesā.

Vihita (adj.) [pp. of vidahati] arranged, prepared, disposed, appointed; furnished, equipped J VI.201 (loka); Miln 345 (nagara); D I.45, S III.46; Pug 55 (aneka°); Mhvs 10, 93; PvA 51 (suṭṭhu°). añña° engaged upon something else Vin IV.269.

Vihitaka (adj.)=vihita; D III.28 sq. (kathaŋ v. aggaññaŋ how as the beginning of things appointed?); -- añña° engaged upon something else J IV.389 (or does it belong to āhāra. in sense of "prepared by somebody else"?).

Vihitatā (f.) [abstr. fr. vihita] in añña° being engaged upon something else DhA I.181.

Vihīna (adj.) [pp. of vijahati] left, given up, abandoned Sdhp 579.

Viheṭhaka (adj.) [fr. viheṭheti] harassing, oppressing, annoying J I.504; V.143; Sdhp 89. Neg. a° see sep.

Viheṭhana (nt.) [fr. viheṭheti] harassing, hurting; oppression VbhA 74; VvA 68; PvA 232.

Viheṭhanaka (adj.) [fr. viheṭhana] oppressing, hurting, doing harm J II.123.

Viheṭheti [vi+heṭheti, of hīḍ or heḷ to be hostile. Same in BSk., e. g. MVastu III.360, Divy 42, 145 etc.] to oppress, to bring into difficulties, to vex, annoy, plague, hurt D I.116, 135; II.12; Sn 35; J I.187; II.267; IV.375; Miln 6, 14; DhA 191; VvA 69 (Pass. °iyamāna).

Viheti1

Viheti1 [for bibheti?] to be afraid (of) J V.154 (=bhāyati C.). Cp. vibheti.

Viheti2

Viheti2 [contracted Pass. of vijahāti=vihāyati, cp. vihāhesi] to be given up, to disappear, to go awav J IV.216. Kern, Toev. s . v. wrongly=vi+eti.

Vihesaka (adj.) [fr. viheseti] annoying, vexing, troubling Vin IV.36; Dpvs I.47. -- f. °ikā Vin IV.239, 241.

Vihesā (f.) [for vihiŋsā] vexation, annoyance, injury; worry M I.510; II.241 sq.; S I.136; III.132; IV.73; V.357; D III.240 (a°); Vin IV.143 (+vilekhā); A III.245, 291; Sn 247, 275, 277; Vbh 369; Nett 25; Miln 295; DhA I.55.

Vihesikā (f.) [probably for Sk. *vibhīṣikā, fr. bhī, Epic Sk. bhīṣā, cp. bhīṣma=P. bhiŋsa (q. v.)] fright J III.147. (C. says "an expression of fearfullness").

Viheseti [vi+hiŋs, or Denom. fr. vihesā, cp. Geiger, P.Gr. § 102] to harass, vex, annoy, insult S IV.63; V.346; A III.194; Vin IV.36 sq.; Ud 44; Sn 277; Pv IV.147 (vihesaŋ, aor.); IV.149 (vihesayi, aor.).

Vīci (m. & f.) [cp. late Sk. vīci wave; Vedic vīci only in meaning "deceit"; perhaps connected with Lat. vicis, Ags. wīce=E. week, lit. "change," cp. tide] 1. a wave J I.509; Miln 117 (jala°), 319 (°puppha wave--flower, fig.); Vism 63 (samudda°); Dāvs IV.46; DhsA 116= Vism 143. -- 2. interval, period of time (cp. "tide"= time interval) J V.271 (°antara, in Avīci definition as "uninterrupted state of suffering"). In contrast pair avīci (adj.) uninterrupted, without an interval, & savīci with periods, in

defn of jarā at VbhA 99 & DhsA 328, where avīci means "not changing quickly," and savīci "changing quickly." Also in defn of sadā (continuously) as "avīci--santati" at Nd2 631. Cp. avīci.

to fan J I.165; SnA 487; VvA 6 (T. bījati). <-> Caus. vījeti DhA IV.213; Mhvs 5, 161. -- Pass. vījiyati: ppr. vījiyamāna getting fanned J III.374 (so read for vijīy°); PvA 176 (so for vijjamāna!). -- pp. vījita.

Vījana (nt.) [fr. vīj, cp. Class. Sk. vījana] a fan, fanning; in vījana--vāta a fanning wind, a breeze SnA 174.

Vījanī (f.) [fr. vījana, of vīj] a fan Vv 472 (T. bījanī, v. l. vīj°); J I.46; Vism 310; DhA IV.39; VvA 147; PvA 176; KhA 95. There are 3 kinds of fans mentioned at Vin II.130, viz. vākamaya°, usīra°, mora--piñcha°, or fans made of bark, of a root (?), and of a peacock's tail.

Vījita [pp. of vījati] fanned Pv III.117 (°anga).

(?), doubtful: see apa° & pa°. Kern, Toev. s. v. wrong in treating it as a verb "to see."

Vīṇā (f.) [cp. Vedic vīṇā] the Indian lute, mandoline S I.122=Sn 449 (kacchā bhassati "let the lyre slide down from hollow of his arm" K.S. I.153); Th 1, 467; S IV.196 (six parts); A III.375; J III.91; V.196, 281 (named Kokanada "wolf's howl"); VI.465=580; Vv 6419; 8110; Miln 53 (all its var. parts); VvA 138, 161, 210; PvA 151. -- vīṇaŋ vādeti to play the lute Mhvs 31, 82; ThA 203.
--daṇḍaka the neck of a lute J II.225. --doṇikā the sounding board of a lute (cp. doṇī1 4) Vism 251; VbhA 234; KhA 45.

Vīta1

Vīta1 (adj.) [vi+ita, pp. of i] deprived of, free from, (being) without. In meaning and use cp. vigata°. Very frequent as first part of a cpd., as e. g. the foll.:
--accika without a flame, i. e. glowing, aglow (of cinders), usually combd with °dhūma "without smoke" M I.365; S II.99 (so read for vītacchika)=IV.188=M I.74; D II.134; J I.15, 153; III.447; V.135; DhA II.68; Vism 301. --iccha free from desire J II.258. --gedha without greed Sn 210, 860, 1100; Nd1 250; Nd2 606. --taṇha without craving Sn 83, 741, 849, 1041, 1060; Nd1 211; Nd2 607. --tapo without heat J II.450. --(d)dara fearless Th 1, 525; Dh 385. --dosa without anger Sn 12. --macchara without envy, unselfish Sn 954; Nd1 444; J V.398; Pv III.115. --mada not conceited So 328, cp. A II.120. --mala stainless (cp. vimala) S IV.47, 107; DA I.237; Miln 16. --moha without bewilderment Sn 13. I have to remark that the reading vīta° seems to be well established. It occurs very frequently in the Apadāna. Should we take it in meaning of "excessive"? And are we confronted with an attribute of osadhi, the morning star, which points to Babylonian influence (star of the East)? As it occurs in the Vatthugāthās of the Pārāyanavagga, this does not seem improbable. --raŋsi rayless (?) Sn 1016 (said of the sun; the expression is not clear. One MS. of Nd2 at this passage reads pīta°, i. e. with yellow, i. e. golden, rays; which is to be preferred). Cp. note in Index to SnAQ --rāga passionless Sn 11, 507, 1071; Pug 32; Pv II.47; Miln 76, and frequently elsewhere. --lobha without greed Sn 10, 469, 494. --vaṇṇa colourless Sn 1120. --salla without a sting S IV.64. --sārada not fresh, not unexperienced, i. e. wise It 123.

Vīta2

Vīta2 [pp. of vāyati1, or vināti] woven Vin III.259 (su°).

Vītaŋsa [fr. vi+tan, according to BR. The word is found in late Sk. (lexicogr.) as vītaŋsa. BR compare Sk. avataŋsa (garland: see P. vaṭaŋsa) & uttaŋsa. The etym. is not clear] a bird--snare (BR.: "jedes zum Fangen von Wild & Vögeln dienende Gerät"), a decoy bird Th 1, 139. Kern, Toev. s. v. "vogelstrik."

Vīti° is the contracted prepositional combn vi+ati, representing an emphatic ati, e. g. in the foll.:
--(k)kama (1) going beyond, transgression, sin Vin III.112; IV.290; J I.412; IV.376; Pug 21; Miln 380; Vism 11, 17; DhA

IV.3. -- (2) going on, course (of time) PvA 137 (°ena by and by; v. l. anukkamena). --kiṇṇa sprinkled, speckled, gay with J V.188. --nāmeti to make pass (time), to spend the time, to live, pass, wait J III.63, 381; DhA II.57; VvA 158; PvA 12, 21, 47, 76. --patati to fly past, to flit by, to fly up & down Sn 688; A V.88=Miln 392. --missa mingled, mixed (with) M I.318; D III.96; J VI.151. --vatta having passedQ or overcome, gone through; passed, spent S I.14, 145; III.225; IV.52; A II.44; Sn 6, 395, 796; J I.374; ThA 170; PvA 21, 55, 83. --sāreti [fr. vi+ati+ sṛ; not with Childers fr. smṛ; cp. BSk. vyatisārayati] to make pass (between), to exchange (greeting), to address, converse (kathaŋ), greet. Often in phrase sārāṇīyaŋ sammodanīyaŋ kathaŋ vītisāreti [for which BSk. sammodanīŋ saŋrañjanīŋ vividhāŋ kathāŋ vyatisārayati, e. g. AvŚ II.140] D I.52, 90, 118, 152; Sn 419; cp. Miln 19; J IV.98 (shortened to sārāṇīyaŋ vītisārimha; expld with sārayimha); V.264. --haraṇa passing (mutually), carrying in between J VI.355 (bhojanānaŋ). --harati to associate with (at a meal) S I.162. --hāra, in pada° "taking over or exchange of steps," a stride S I.211; A IV.429; J VI.354. Same in BSk., e. g. MVastu I.35; III.162.

Vīthi (f.) [cp. Epic Sk. vīthi, to Idg. *u̯ei̯ā-- to aim at, as in Lat. via way, Sk. veti to pursue; Lat. venor to hunt; Gr. ei)/sato he went] 1. street, way, road, path, track A V.347, 350 sq.; Vv 836; J I.158 (garden path); V.350 (dve vīthiyo gahetvā tiṭṭhati, of a house); VI.276 (v. and raccha); DhA I.14; VvA 31; PvA 54. --antaravīthiyaŋ (loc.) in the middle of the road J I.373; PvA 96. --°sabhāga share of road J I.422; --°singhāṭaka crossroad DhA IV.4. -- Of the path of the stars and heavenly bodies J I.23; VvA 326. -- Various streets (roads, paths) are named either after the professions carried on in them, e. g. dantakāra° street of ivory--workers J I.320; pesakāra° weaver st. DhA I.424; bhatakāra° soldier st. DhA I.233; -- or after the main kind of traffic frequenting these, e. g. nāga° elephant road VvA 316; miga° animal rd. J I.372; -- or after special occasions (like distinguished people passing by this or that road), e. g. buddha° the road of the Buddha DhA II.80; rāja° King st. ThA 52; Mhvs 20, 38. -- 2. (t.t. in psychology) course, process (of judgment, senseperception or cognition, cp. Cpd. 25, 124, 241 (vinicchaya°), 266. -- Vism 187 (kammaṭṭhāna°); KhA 102 (viññāṇa°). --°citta process of cognition (lit. processed cognition) Vism 22; DhsA 269.

Vīthika (adj.) (--°) [fr. vīthi] having (as) a road Miln 322 (satipaṭṭhāna°, in the city of Righteousness).

Vīmaŋsaka (adj.) [fr. vīmaŋsā] testing, investigating, examining S III.6 sq.; Sn 827; Nd1 166; J I.369.

[Vedic mīmāŋsate, Desid. of man. The P. form arose through dissimilation m>v, cp. Geiger, P.Gr. 46, 4] "to try to think," to consider, examine, find out, investigate, test, trace, think over Sn 215 (°amāna), 405; J I.128, 147, 200; VI.334; Miln 143; PvA 145, 215, 272; Sdhp 91. -- ger. °itvā J VI.368; Mhvs 5, 36; PvA 155; inf. °ituŋ Mhvs 37, 234; PvA 30, 155, 283 (sippaŋ). -- Caus. II, vīmaŋsāpeti to cause to investigate J V.110. -- Cp. pari°.

Vīmaŋsana (nt.) & °ā (f.) [fr. vīmaŋsati] trying, testing; finding out, experiment Vin III.79; J III.55; Mhvs 22, 78; PvA 153.

Vīmaŋsā (f.) [fr. vīmaŋsati] consideration, examination, test, investigation, the fourth of the Iddhipādas, q. v.; D III.77 (°samādhi), 222; S V.280; A I.39, 297; III.37, 346; V.24, 90, 338; Ps I.19; II.123; Kvu 508; Dhs 269; Vbh 219 (°samādhi), 222, 227; Tikp 2; Nett 16 (°samādhi), 42; DA I.106; SnA 349 (vīmaŋsa--kāra=sankheyya--kāra). -- Cp. pari°.

Vīmaŋsin =vīmaŋsaka Sn 877; Nd1 283; DA I.106.

Vīra [Vedic vīra; cp. Av. vīra, Lat. vir, virtus "virtue"; Gotu. wair, Ohg, Ags wer; to vayas strength etc.; cp. viriya] manly, mighty, heroic; a hero S I.137; Sn 44, 165 (not dhīra), 642, 1096, 1102; Th 1, 736 (nara° hero); Nd2 609; DhA IV.225. --mahā° a hero S I.110, 193; III.83 (of the Arahant). --vīra is often an Ep. of the Buddha.
--angarūpa built like a hero, heroic, divine D I.89; II.16; III.59, 142, 145; S I.89; Sn p. 106; expld as "devaputta--sadisa--kāya" at DA I.250 & SnA 450. <-> The BSk. equivalent is var--anga--rūpin (distorted fr. vīr°), e. g. MVastu I.49; II.158; III.197.

Vīyati [Pass. of vināti] see viyyati.

Vīvadāta (adj.) [vi+avadāta, the metric form of vodāta] clean, pure Sn 784, 881.

Vīsati & vīsaŋ (indecl.) [both for Vedic viŋśati; cp. Av. vīsaiti, Gr. ei)/kosi, Lat. viginti, Oir. fiche, etc.; fr. Idg. *u̯i+komt (decad), thus "two decads." Cp. vi°] number 20. -- Both forms are used indiscriminately. -- (1) vīsati, e. g. Vin II.271 (°vassa, as minimum age of ordination); Sn 457 (catu--vīsat'akkharaŋ); J I.89 (°sahassa bhikkhū); III.360; VbhA 191 sq.; DhA I.4 (ekūna°, 19); II.9, 54; III.62 (°sahassa bhikkhū, as followers); as vīsatiŋ at DhA II.61 (vassa--sahassāni). <-> (2) vīsaŋ; e. g. Sn 1019 (°vassa--sata); It 99 (jātiyo); J I.395 (°yojana--sata); V.36 (°ratana--sata); DhA I.8; II.91 (°yojana--sataŋ).

Vīhi [cp. Vedic vrīhi] rice, paddy Vin IV.264 (as one of the 7 kinds of āmaka--dhañña); J I.429; III.356; Miln 102, 267; Vism 383 (°tumba); DhA I.125; III.374 (°piṭaka).

Vuccati [Pass. of vac] to be called D I.168, 245; Sn 436, 759, 848, 861, 946; Nd1 431; Nd2 s. v. katheti; SnA 204; DhA II.35. See also vatti. -- pp. vutta.

Vut̤t̤ha [pp. of vassati1] (water) shed, rained Pv I.56; PvA 29. See also vat̤t̤a & vat̤t̤ha.

Vut̤t̤havant =vusitavant, Nd2 179, 284, 611.

Vut̤t̤hahati & vut̤t̤hāti [the sandhi form of ut̤t̤hahati (q. v.), with euphonic v, which however appears in BSk. as vyut° (i. e. vi+ud°); vyuttisṭhate "to come back from sea" Divy 35, and freq. in AvŚ, e. g. I.242] 1. to rise, arise; to be produced Vin II.278 (gabbha). -- 2. to rise out of (abl.), to emerge from, to come back S IV.294; Vism 661 (vut̤t̤hāti). -- pp. vut̤t̤hita. -- Caus. vut̤t̤hāpeti (1) to ordain, rehabilitate Vin IV.226, 317 sq. (=upasampādeti). (2) to rouse out of (abl.), to turn away from A III.115.

Vut̤t̤hāna (nt.) [the sandhi form of ut̤t̤hāna] 1. rise, origin J I.114 (gabbha°). -- 2. ordination, rehabilitation (in the Order) Vin IV.320; Miln 344. -- 3. (cp. ut̤t̤hāna 3) rousing, rising out, emerging, emergence; appld as a religious term to revival from jhāna--abstraction (cp. Cpd. 67, 215 n. 4; Dhs. trln, § 1332) M I.302; S III.270; IV.294; A III.311, 418, 427 sq.; Vism 661 (in detail), 681 sq. (id.); Dhs 1332; Nett 100; Tikp 272, 346. --°gāminī (--vipassanā--ñāṇa) "insight of discernment leading to uprising" (Cpd. 67) Vism 661, 681 sq.

Vut̤t̤hānatā (f.) [fr. vut̤t̤hāna] rehabilitation; in āpatti° forgiveness of an offence Vin II.250.

Vut̤t̤hānima [?] is an expression for a certain punishment (pain) in purgatory M I.337 (vut̤t̤hānimaŋ nāma vedanaŋ vediyamāna).

Vut̤t̤hi (f.) [fr. vṛṣ, see vassati1 & cp. Vedic vṛṣṭi] rain S I.172=Sn 77 (fig.=saddhā bījaŋ tapo vut̤t̤hi); A III.370, 378 (vāta°); It 83; Dh 14; J VI.587 (°dhārā); Ap 38 (fig.), 52 (amata°); Miln 416; Vism 37, 234 (salila°); Mhvs 1, 24; SnA 34, 224; PvA 139 (°dhārā shower of rain). --dubbut̤t̤hi lack of rain, drought (opp. suvut̤t̤hi) J II.367=VI.487; Vism 512.

Vut̤t̤hikā (f.)=vut̤t̤hi; only in cpd. dubbut̤t̤hikā time of drought, lack of rain D I.11; DA I.95; It 64 sq. (as avut̤t̤hika--sama resembling a drought); DhA I.52.

Vut̤t̤hita [pp. of vut̤t̤hahati; cp. ut̤t̤hita] risen (out of), aroused, having come back from (abl.) D II.9 (paṭisallāṇā); Sn p. 59; S IV.294.

Vut̤t̤himant (adj.) [fr. vut̤t̤hi, cp. Vedic vṛṣṭimant in same meaning] containing rain, full of rain; the rainy sky Th 2, 487 (=deva, i. e. rain--god or sky ThA 287). Kern, Toev. s. v. wrongly=*vyuṣṭi°, i. e. fr. vi+uṣ (vas) to shine, "luisterrijk," i. e. lustrous, resplendent.

Vuḍ̤ḍ̤ha & vuddha [pp. of vaḍ̤ḍ̤hati] old (fig. venerable) <-> 1. vuḍ̤ḍ̤ha Pv II.114; Mhvs 13, 2. -- 2. vuddha M II.168; J V.140; Sn p. 108 (+mahallaka); DA I.283.

Vuḍḍhaka (adj.) [vuḍḍha+ka] old; f. °ikā old woman Th 2, 16.

Vuḍḍhi & vuddhi (f.) [a by--form of vaḍḍhi] increase, growth, furtherance, prosperity. -- 1. vuḍḍhi PvA 22. Often in phrase vuḍḍhi virūḷhi vepulla (all three almost tautological) Miln 51; Vism 129. -- 2. vuddhi M I.117 (+virūḷhi etc.); S II.205 sq.; III.53; V.94, 97; A III.76 (opp. parihāni), 404 (+virūḷhi), 434 (kusalesu dhammesu); V.123 sq.; It 108; J V.37 (°ppatta grown up); Vism 271, 439 (so read for buddhi); DhA II.82, 87; Sdhp 537.

[we are giving this base as such only from analogy with the Sk. form vrṇāti (vṛṇoti); from the point of view of Pāli grammar we must consider a present tense varati as legitimate (cp. saŋ°). There are no forms from the base vuṇāti found in the present tense; the Caus. vāreti points directly to varati]. The two meanings of the root vṛ as existing in Sk. are also found in Pāli, but only peculiar to the Caus. vâreti (the form aor avari as given by Childers should be read avāriŋsu Mhvs 36, 78). The present tense varati is only found in meaning "to wish" (except in prep. cpds. like saŋvarati to restrain). -- Defns of vṛ: Dhtp 255 var= varaṇa--sambhattisu; 274 val=saŋvaraṇe (see valaya); 606 var=āvaraṇ'icchāsu. -- 1. to hinder, obstruct; to conceal, protect (on meanings "hinder" and "conceal" cp. rundhati); Idg. *u̯er and *u̯el, cp. Gr. e)/lutron, Sk. varutra, Lat. volvo, aperio etc. See vivarati. The pp. *vuta only in combn with prefixes, like pari°, saŋ°. It also appears as *vaṭa in vivaṭa. -- 2. to wish, desire; Idg. *u̯el, cp. Sk. varaṇa, varīyān "better," Gr. e)/ldomai to long for, Lat. volo to intend, Goth. wiljan to "will," wilja=E. will. -- Pres. varati (cp. vaṇeti): imper. varassu J III.493 (varaŋ take a wish; Pot. vare Pv II.940 (=vareyyāsi C.); ppr. varamāna Pv II.940 (=patthayamāna PvA 128). -- pp. does not occur.

Vuṇhi° (& instr. vuṇhinā) at Pgdp 13, 15, 19, 35 must be meant for v--uṇha° (& v'uṇhena), i. e. heat (see uṇha).

Vutta1

Vutta1 [pp. of vatti, vac; cp. utta] said DA I.17 (°ŋ hoti that is to say); DhA II.21, 75, 80; SnA 174.
--vādin one who speaks what is said (correctly), telling the truth M I.369; S II.33; III.6.

Vutta2

Vutta2 [pp. of vapati1] sown S I.134 (khetta); J I.340; III.12; VI.14; Miln 375 (khetta); PvA 7, 137, 139.

Vutta3

Vutta3 [pp. of vapati2] shaven M II.168 (°siro). Cp. nivutta2.

Vutta--velā at J IV.45 (tena vutta--velāyaŋ & ittarāya vutta--velāya) is by Kern, Toev. s. v. vutta2 fancifully & wrongly taken as *vyuṣṭa (=vi+uṣṭa, pp. of vas to shine), i. e. dawned; it is however simply vutta1=at the time said by him (or her).

Vuttaka (nt.) [vutta1+ka. The P. conneetion seems to be vac, although formally it may be derived fr. vṛt "to happen" etc. (cp. vuttin & vattin, both fr. vṛt, & vutti). The BSk. equivalent is vṛttaka "tale" (lit. happening), e. g. Divy 439] what has been said, saying; only in title of a canonical book "iti--vuttakaŋ" ("logia"): see under iti.

Vuttamāna at S I.129 read as vattamāna.

Vuttari of Dh 370 is pañca--v--uttari(ŋ), cp. DhA IV.109.

Vutti (f.) [fr. vṛt, cp. vattati; Sk. vṛtti] mode of being or acting, conduct, practice, usage, livelihood, habit S I.100 (ariya°; cp. ariya--vāsa); Sn 81=Miln 228 (=jīvitavutti SnA 152); Sn 68, 220, 326, 676; J VI.224 (=jīvita--vutti C.); Pv II.914 (=jīvita PvA 120); IV.121 (=jīvikā PvA 229); Miln 224, 253; VvA 23.

Vuttika (adj.) (--°) [vutti+ka] living, behaving, acting A III.383 (kaṇḍaka°); PvA 120 (dukkha°); sabhāga° living in mutual courtesy or properly, always combd with sappatissa, e. g. Vin I.187; II.162; A III.14 sq.

Vuttitā (f.) (--°) [abstr. formation fr. vutti] condition Vism 310 (āyatta°).

Vuttin (adj.) [cp. Sk. vṛttin]=vuttika; in sabhāga° Vin I.45; J I.219. Cp. vattin.

Vuttha1

Vuttha1 [pp. of vasati1] clothed: not found. More usual nivattha.

Vuttha2

Vuttha2 [pp. of vasati2] having dwelt, lived or spent (time), only in connection with vassa (rainy season) or vāsa (id.: see vāsa2). See e. g. DhA I.7; PvA 32, 43Q J I.183 (°vāsa). With ref. to vassa "year" at J IV.317. -- At DhA I.327 vuttha stands most likely for vuddha (arisen, grown), as also in abstr. vutthattaŋ at DhA I.330. -- See also parivuttha, pavuttha & vusita.

Vutthaka (adj.) (--°) [vuttha2+ka] dwelt, lived, only in pubba° where he had lived before Mhvs 1, 53 (so for °vuttaka).

see vuḍḍha & vuḍḍhi.

Vuppati is Pass. of vapati.

Vuyhati to be carried away: Pass. of vahati, q. v. and add refs.: Miln 69; Vism 603 (vuyhare). -- ppr. vuyhamāna: -- 1. being drawn M I.225 (of a calf following its mother's voice). -- 2. being carried away (by the current of a river), in danger of drowning Sn 319. <-> pp. vuḷha & vūḷha.

Vuyhamānaka (adj.) [vuyhemāna with disparaging suffix °ka] one who is getting drowned, "drownedling" J III.507.

Vuḷha & Vūḷha [pp. of vahati, Pass. vuyhati; but may be vi+ūḷha] carried away. -- 1. vuḷha: Vin I.32, 109. <-> 2. vūḷha: A III.69; J I.193; DhA II.265 (udakena). See also būḷha.

Vuvahyamāna at A IV.170 read with C. at opuniyamāna "sifting" (fr. opunāti): see remark at A IV.476.

Vusita [Kern, Toev. s. v. vasati takes it as vi+uṣita (of vas2), against which speaks meaning of vivasati "to live from home." Geiger, P.Gr. § 661 & 195 expld it as uṣita with prothetic v, as by--form of vuttha. Best fitting in meaning is assumption of vusita being a variant of vosita, with change of o to u in analogy to vuttha; thus=vi+osita "fulfilled, come to an end or to perfection"; cp. pariyosita. Geiger's expln is supported by phrase brahmaQariyaŋ vasati] fulfilled, accomplished; (or:) lived, spent (=vuttha); only in phrase vusitaŋ brahmacariyaŋ (trsln Dial. I.93; "the higher life has been fulfilled") D I.84 (cp. Dh I.225= vutthaŋ parivutthaŋ); It 115 (ed. vūsita°); Sn 463, 493; Pug 61. -- Also at D I.90 neg. a°, with ref. to avusitavā, where Rh. D. (Dial. I.112) trsls "ill--bred" and "rude," hardly just. See also arahant II.A.

Vusitatta (nt.) [abstr. fr. vusita] state of perfection D I.90 (vusitavā--mānin kiŋ aññatra avusitattā=he is proud of his perfection rather from imperfection).

Vusitavant (adjQ) [vusita+vant] one who has reached perfection (in chaste living), Ep. of the arahant D II.223 (trsln "who has lived 'the life'"): M I.4; S III.61 Q A V.16; Sn 514; Nd1 611; Miln 104. On D I.90 see vusita (end). See also arahant II C.

Vusīmant (adj.) [difficult to explain; perhaps for vasīmant (see vasīvasa) in sense of vasavattin]=vusitavant A IV.340; Sn 1115 (cp. Nd2 611=vuṭṭhavā ciṇṇa--caraṇo etc., thus "perfected," cp. ciṇṇavasin in same meaning).

Vussati is Pass. of vasati2 (q. v.).

Vūpakaṭṭha [doubtful, whether vi+upakaṭṭha (since the latter is only used of time), or=vavakaṭṭha, with which it is identical in meaning. Cp. also BSk. vyapakṛṣṭa AvS I.233; II.194; of which it might be a re--translation] alienated, withdrawn, drawn away (from), secluded: often in phrase eko vūpakaṭṭho appamatto ātāpī etc. (see arahant II.B.), e. g. D III.76; S I.117; II.21, 244; III.35, 73 sq.; IV.72; A IV.299. Cp. also A IV.435 (gaṇasmā v.).

Vūpakāsa [formed fr. vūpakāseti] estrangement, alienation, separation, seclusion; always as twofold: kāya° & citta° (of body & of mind), e. g. D III.285 (Dial. III.260 not correctly "serenity"); S V.67; A IV.152.

Vūpakāseti [Caus. of vavakassati] to draw away, alienate, distract, exclude Vin IV.326; A V.72 sq. -- Caus. II. vūpakāsāpeti to cause to distract or draw away Vin I.49; IV.326. -- pp. vūpakaṭṭha.

Vūparati [vi+uparati]=uparati cessation DhsA 403.

Vūpasanta [pp. of vūpasammati] appeased, allayed, calmed S IV.217, 294; A I.4 (°citta); III.205; Sn 82; Pug 61 (°citta); PvA 113.

Vūpasama [fr. vi+upa+śam; cp. BSk. vyupaśama Divy 578] 1. allaying, relief, suppression, mastery, cessation, calmness S III.32; IV.217; V.65 (cetaso); D II.157 (sankhārā); A I.4 (id.); II.162 (papañca°); V.72; Pug 69; J I.392; DhsA 403. -- 2. quenching (of thirst) PvA 104.

Vūpasamana (nt.) [fr. vi+upa+śam; cp. BSk. vyupaśamana AvŚ II.114] allayment, cessation J I.393; Miln 320; PvA 37, 98.

Vūpasammati [vi+upasammati] 1. to be assuaged or quieted S IV.215. -- 2. to be suppressed or removed J III.334. -- 3. to be subdued or extinguished, to go out (of light) Ap. 35. -- pp. vūpasanta. -- Caus. vūpasāmeti to appease, allay, quiet, suppress, relieve S V.50: SnA 132 (reṇuŋ); PvA 20, 38 (sokaŋ), 200

Vūḷha see vuḷha.

Ve1

Ve1 (indecl.) [cp. Vedic vē, vai] part. of affirmation, emphasizing the preceding word: indeed, truly Vin I.3 (etaŋ ve sukhaŋ); Dh 63 (sa ve bāḷo ti vuccati), 83 (sabbattha ve), 163 (yaŋ ve . . . taŋ ve); Sn 1050, 1075, 1082; DhA III.155 (=yeva). See also have.

Ve2

Ve2 may be enclitic form of tumhe, for the usual vo at Sn 333 (=tumhākaŋ SnA 339). See P.T.S. ed. of Sn; cp. v. l. ve for vo at Sn 560 (here as particle!).

Ve° is the guṇa (increment) form of vi°, found in many secondary (mostly f. & nt. abstr.) derivations from words with vi°, e. g. vekalla, vecikicchin, veneyya, vepulla, vematta, vevicchā, veramaṇī, which Bdhgh expls simply as "vi--kārassa ve--kāraŋ katvā veramaṇī" KhA 24. <-> Cp. veyy°.

Vekaṭika (adj.) [fr. vikaṭa] one addicted to dirt, living on dirty food D I.167; Miln 259 (doubled).

Vekaṇḍa [perhaps connected with vikaṇṇaka] a kind of arrow M I.429.

Vekata (adj.) [=vikata] changed VvA 10.

Vekantaka (VbhA 63) is a kind of copper: see loha.

Vekalla (nt.) [fr. vikala] deficiency J V.400; Miln 107; Dhs 223; DhA II.26 (anga° deformity), 79; III.22; VvA 193; Sdhp 5, 17. -- As vekalya at KhA 187 (where contrasted to sākalya). -- jaṇṇū avekallaŋ karoti to keep one's knees straight Miln 418 (Kern, Toev. s. v. trsls "presses tightly together"). See also avekalla.

Vekallatā & vekalyatā (f.) [abstr. fr. vekalla] deficiency A III.441 (a°); Vism 350 (indriya°); J I.45 (v. 254) (°lya°).

Vekkhiya is poetical for avekkhiya (=avekkhitvā: see avekkhati) in appaṭivekkhiya not considering J IV.4. See the usual paccavekkhati.

Vega [cp. Vedic vega, fr. vij to tremble] quick motion, impulse, force; speed, velocity S IV.157; A III.158 (sara°); Sn 1074; Miln 202, 258, 391; PvA 11, 47 (vāta°), 62 (visa°), 67, 284 (kamma°); Sdhp 295. -- instr. vegena (adv.) quickly DhA I.49; another form in same meaning is vegasā, after analogy of thāmasā, balasā etc., e. g. J III.6; V. 117. -- Cp. saŋ°.

Vegha at D II.100 (°missakena, trsln Rh. D. "with the help of thongs")=S V.153 (T. reads vedha°), & Th 1, 143 (°missena, trsln "violence") may with Kern, Toev. s. v. be taken as veggha=viggha (Sk. vighna), i. e. obstacle, hindrance; cp. uparundhati Th 1, 143. It remains obscure & Kern's expln problematic. Cp. Dial. II.107.

Vecikicchin (adj.) [fr. vicikicchā] doubting, doubtful A II.174 (kankhin+); S III.99 (id.); M I.18; Sn 510.

Vecitta (nt.) [fr. vi+citta2] confusion, disturbed state of mind Dhtp 460 (in defn of root muh)

Vejja [fr. vid, *Sk. vaidya, but to Pāli etym. feeling fr. vijjā] a physician, doctor, medical man, surgeon J I.455; III.142; KhA 21; SnA 274 (in simile); VvA 185, 322; DhA I.8; PvA 36, 86; Sdhp 279, 351. --hatthi° elephantdoctor J VI.490; Mhvs 25, 34; visa° a physician who cures poison(ous bites) J I.310; IV.498.
--kamma medical practice or treatment J II.421; V.253; Vism 384; DhA III.257, 351; IV.172.

Vejjikā (f.) [fr. vejja?] medicine (?) Vin III.185.

Veṭha [fr. viṣṭ, veṣṭ] wrap, in sīsa° head--wrap, turban M I.244; S IV.56.

Veṭhaka (adj.) [fr. veṭheti] surrounding, enveloping D I.105 ("furbelow" see Dial. I.130); Mhvs 11, 14 (valayanguli°).

Veṭhana (nt.) [fr. veṭheti, cp. Epic & Class. Sk. veṣṭhana] 1. surrounding, enveloping J VI.489. -- 2. a turban, head--dress D I.126; A I.145; III.380 (sīsa°); J V.187; DhA IV.213; PvA 161. -- 3. wrapping, clothing, wrap, shawl J VI.12. -- Cp. pali°.

Veṭhita [pp. of veṭheti] enveloped, enclosed, surrounded, wrapped Sdhp 362. Cp. ni°, pari°.

Veṭheti [Vedic veṣṭate, viṣṭ or veṣṭ, to Lat. virga, branch, lit. twisting] to twist round, envelope, wrap, surround J I.5, 422; Miln 282. -- Pass. veṭhiyati: see vi°. -- pp. veṭhita. -- Cp. pali°.

Veṇa [cp. *Sk. vaiṇa, dial.] 1. a worker in bamboo PvA 175. -- 2. a member of a low & despised class (cp. pukkusa) Vin IV.6; S I.93 (°kula); A II.85 (id.); III.385; Pug 51; f. veṇī J V.306 (=tacchikā C.); Pv III.113 (read veṇī for veṇiŋ).

Veṇi (f.) [cp. Sk. veṇi] a braid of hair, plaited hair, hair twisted into a single braid A III.295; Vin II.266 (dussa°); Th 2, 255; Vv 384 (=kesa--veṇi C.). fig. of a "string" of people D I.239 (andha°). --°kata plaited, having the hair plaited J II.185; V.431.

Veṇu [cp. Vedic veṇu. Another P, form is veḷu (q. v.)] bamboo; occurs only in cpds., e. g. --°gumba thicket of bamboo DhA I.177; --°tinduka the tree Diospyros J V.405 (=timbaru C.); --°daṇḍaka jungle--rope J III.204; --°bali a tax to be paid in bamboo (by bamboo workers) DhA I.177; °--vana bamboo forest J V.38.

Vetaṇḍin (adj.) [fr. vitaṇḍā] full of sophistry, skilled in vitaṇḍā Miln 90 (said of King Milinda).

Vetana (nt.) [cp. Epic & Class. Sk. vetana] wages, hire; payment, fee, remuneration; tip J I.194 (nivāsa° rent); Sn 24; VvA 141; DhA I.25; PvA 112. Most frequently combd with bhatta° (q. v.). As vedana at J III.349.

Vetabba is grd. of *veti [vi]=vināti to weave (q, v.), thus "to be woven," or what is left to be woven J VI.26. <-> inf. vetuŋ Vin II.150.

Vetasa [Vedic vetasa] the ratan reed, Calamus rotang J V.167; SnA 451.

Vetāla at D I.6 (in the lists of forbidden crafts) refers to some magic art. The proper meaning of the word was already unknown when Bdhgh at DA I.84 explained it as "ghana--tāḷaŋ" (cymbal beating) with remark "mantena mata--sarīr'uṭṭhāpanan ti eke" (some take it to be raising the dead by magic charms). Rh. D. at Dial. I.8 translates "chanting of bards" (cp. vetālika). It is of dialectical origin.

Vetālika [dial.; cp. Epic & Class. Sk. vaitālika] a certain office or occupation at court connected with music or other entertainment, a bard. With other terms in list at Miln 331, some of them obscure and regional. Also at J VI.277, where expld as "vetālā [read vettāya?] uṭṭhāpake," i. e. those whose duty it is [by vetāla or vetta] to make (people] rise. The expln is obscure, the uṭṭhāpaka reminds of Bdhgh's uṭṭhāpana (under vetāla). Kern misunderstands the phrase by translating "chasing bards away."

Veti [vi+eti, of i; Sk. vyeti] to go away, disappear, wane S III.135; A II.51; J III.154; DhsA 329. Cp. vyavayāti.

[cp. *Sk. vaitulya; also called vaipulya, fr. vipula. The P. form is not clear; it probably rests on dial. trsln of a later term] a certain dissenting sect (see Mhvs. trsln 259, n. 2) in °vāda heretic doctrine Mhvs 36, 41; Dpvs 22, 45; --°vādin an adherent of this doctrine.

Vetta (nt.) [cp. Epic Sk. vetra] twig, rod; creeper; junglerope (cp. veṇu--daṇḍa); cane (calamus). By itself only in standard list of punishments (tortures): vettehi tāḷeti to flog with canes, e. g. A I.47; II.122; Miln 196. Otherwise freq. in cpds.:
--agga cane--top, sprout of bamboo (cp. kaḷīra) Vism 255 (where KhA in id. p. reads °ankura); VbhA 60, 239, 252. --ankura a shoot of bamboo KhA 52, 67. --āsana cane chair VvA 8. --cāra (vettācāra) "stick--wandering" (?) J III.541 (+sankupatha; C.: vettehi sañcaritabba); Vv 8411 (vettācāraŋ sankupathañ ca maggaŋ, expld as vettalatā bandhitvā ācaritabba magga VvA 338); better as "jungle--path." --patha "a jungle full of sticks" (trsln Rh. D.) Miln 280 (+sankupatha), jungle--path. --bandhana binding with twigs (rope?), creeper--bands S III.155; V.51=A IV.127. --latā cane creeper J I.342; VvA 8, 338. --valli garland of creeper Dāvs III.40.

Veda [fr. vid, or more specifically ved as P. root] 1. (cp. vediyati & vedanā) (joyful) feeling, religious feeling, enthusiasm, awe, emotion, excitement (something like saŋvega) D II.210 (°paṭilābha+somanassa--paṭilābha); M I.465 (uḷāra); Sn 1027 (=pīti SnA 585); J II.336; III.266. attha--veda+dhamma--veda enthusiasm for the truth (for the letter & the spirit) of Buddha's teaching M I.37; A V.329 sq., 333, 349, 352; veda here interpreted as "somanassaŋ" at MA I.173. -- See also cpd. °jāta. -- 2. (cp. vedeti & vijjā) (higher) knowledge (as "Buddhist" antithesis to the authority of the "Veda"), insight, revelation, wisdom: that which Bdhgh at MA I.173 defines with "ñāṇa," and illustrates with vedagū of Sn 1059; or refers to at DA I.139

with defn "vidanti etenā ti vedo." Thus at Sn 529 & 792 (=vedā vuccanti catūsu maggesu ñāṇaŋ paññā Nd1 93), cp. SnA 403. -- As adj. veda Ep. of the Buddha "the knower" or the possessor of revelation, at M I.386. See also vedagū. -- 3. the Veda(s), the brahmanic canon of authorized religious teaching (revelation) & practice; otherwise given as "gantha" i. e. "text" at MA I.173, & illustrated with "tiṇṇaŋ vedānaŋ pāragū." The latter formula is frequent in stock phrase describing the accomplishments of a Brahmin, e. g. at D I.88; M II.133; Sn 1019; A I.163; DhA III.361. In the older texts only the 3 Vedas (irubbeda=Rg; yaju° & sāma°) are referred to, whereas later (in the Commentaries) we find the 4 mentioned (athabbana added), e. g. the three at S IV.118; J I.168; II.47; III.537; Miln 10; Vism 384; the four at DA I.247; Miln 178. -- Unspecified (sg.): SnA 462. As adj. veda "knowing the Vedas" SnA 463 (ti°), cp. tevijja. -- The Vedas in this connection are not often mentioned, they are almost identical with the Mantras (see manta) and are often (in Com.) mentioned either jointly with manta or promiscuously, e. g. Pv II.613 (the Vedas with the 6 angas, i. e. vedāngas, called manta); SnA 293 (manta--pāragū+veda--pāragū), 322, 448.
--antagu "one who has reached the end of knowledge," i. e. one who has obtained perfection in wisdom Vin I.3; Sn 463. --gū one who has attained to highest knowledge (said of the Buddha). Thus different from "tiṇṇaŋ vedānaŋ pāragū," which is brahmanic. The expln of vedagū is "catūsu maggesu ñāṇaŋ" Nd2 612, & see above 2. -- S I.141, 168; IV.83, 206; A II 6; IV.340; Sn 322, 458, 529, 749, 846, 947, 1049, 1060; Nd1 93, 204, 299, 431. A peculiar meaning of vedagū is that of "soul" (lit. attainer of wisdom) at Miln 54 & 71. --jāta thrilled, filled with enthusiasm, overcome with awe, excited A II.63; Sn 995, 1023; Kvu 554=Vv 3427 (=jāta--somanassa VvA 156); J I.11; Miln 297. --pāragū one who excels in the knowledge of the Vedas, perfected in the Veda SnA 293; cp. above 3. --bandhu one who is familiar with the Vedas SnA 192.

Vedaka (adj.) [fr. veda 3] knowing or studying the Vedas SnA 462 (brāhmaṇa).

Vedanaka (adj.) [fr. vedanā] having feeling, endowed with sensation Vbh 419 (a°+asaññaka).

Vedanā (f.) [fr. ved°: see vedeti; cp. Epic Sk. vedanā] feeling, sensation (see on term, e. g. Cpd. 14 Mrs. Rh. D. B. Psy., ch. iv.) D I.45; II.58 (cp. Dial. II.54), 66; III.58, 77, 221, 228, 238 (°upādāna); S III.86 sq.; A I.39, 122, 141; II.79, 198, 256; III.245 sq., 450; IV.301, 385; Kh III. (tisso v.); Sn 435, 529, 739, 1111; Nd1 109; Nd2 551 (tisso v.); Ps I.6, 50 sq., 145 sq., 153 sq.; II.109 sq., 181 sq.; Vbh 135 sq., 294, 401, 403 sq.; Dhs 3, 1348; Nett 27, 65 sq.; 83, 123, 126; Tikp 246, 317 sq., 345 sq.; Vism 460 sq.; DA I.125; VbhA 13 sq., 39 sq., 80, 178, 193, 221 (°ânupassanā, in detail), 263 sq., 382 (various). -- Three modes of feeling (usually understood whenever mention is made of "tisso vedanā"): sukhā (pleasant), dukkhā (painful) adukkha--m--asukhā (indifferent) D III.275; S II.53, 82; IV.207; A III.400; It 46; Tikp 317 sq. -- or: kusalā, akusalā, avyākatā Vism 460. -- Five vedanās: sukhaŋ, dukkhaŋ, somanassaŋ, domanassaŋ, upekkhā Vism 461. Categories of 2 to 108 modes of Vedanā, S IV.223 sq. --vedanā is one of the 5 khandhas (see khandha II.B). -- On relation of old and new sensations (purāṇa°>nava°) see e. g. A II.40; III.388; IV.167; Vism 33; and see formula under yātrā. -- In the Paṭiccasamuppāda (q. v.) vedanā stands between phassa as condition and taṇhā as result; see e. g. Vism 567 sq. -- 2. (in special application) painful sensation, suffering, pain (i. e. dukkhavedanā) M I.59; A I.153 (sārīrikā bodily pain); II.116 (id.); III.143 (id.); Pv I.1015; Miln 253 (kāyikā & cetasikā); VbhA 101 (maraṇ'antikā v. agonies of death). --vedan'aṭṭa afflicted by pain Vin II.61; III.100; J I.293. -- As adj. vedana suffering or to be suffered Pv III.106 (=anubhūyamāna PvA 214). --vedana at J III.349 is to be read as vetana.

Vedayita [pp. of vedeti] felt, experienced S I.112; II.65; III.46; A II.198; IV.415; Vism 460.

Vedalla (nt.) [may be dialectical, obscure as to origin; Bdhgh refers it to Veda 1] Name of one of the 9 angas (see nava) or divisions of the Canon according to matter A II.7, 103, 178; III.88, 107, 361 sq.; IV.113; Vin III.8; Pug 43; DhsA 26; DA I.24; PvA 22. The DhsA comprises under this anga the 2 suttas so--called in M. (43, 44), the Sammādiṭṭhi, Sakkapañha, Sankhārābhājaniya, Mahāpuṇṇama etc. Suttas, as catechetical DhsA 26=DA I.24. -- Note. The 2nd part of the word looks like a distortion fr. ariya (cp. mahalla>mah' ariya). Or might it be=vedanga?

Vedi & Vedī (f.) [Vedic vedi sacrificial bench] ledge, cornice, rail Mhvs 32, 5; 35, 2; 36, 52 (pāsāṇa°); 36, 103; Vv 8416 (=vedikā VvA 346). -- See on term Dial. II.210; Mhvs. tsrln 220, 296. Cp. vedikā & velli.

Vedikā (f.) (& vediyā) [fr. vedi] cornice, ledge, railing D II.179; Vin II.120; J IV.229, 266; Vv 786 (vediyā= vedikā VvA 304); 8416 (=vedikā VvA 340); VvA 275.

Vedita [pp. of vedeti] experienced, felt S IV.205 (sukha & dukkha)=Sn 738.

Vedisa [fr. vidisā?] N. of a tree J V.405; VI.550.

Vedeti [Vedic vedayati; Denom. or Caus. fr. vid to know or feel] "to sense," usually in Denom. function (only one Caus. meaning: see aor. avedi); meaning twofold: either intellectually "to know" (cp. veda), or with ref. to general feeling "to experience" (cp. vedanā). <-> For the present tense two bases are to be distinguished, viz. ved°, used in both meanings; and vediy° (=*vedy°), a specific Pāli formation after the manner of the 4th (y) class of Sk. verbs, used only in meaning of "experience." Thus vedeti: (a) to know (as=acc., equal to "to call") Sn 211 sq. (taŋ muniŋ vedayanti); (b) to feel, to experience S IV.68 (phuṭṭho vedeti, ceteti, sañ<-> jānāti); M I.37; Pv IV.150 (dukkhaŋ=anubhavati PvA 241). --vediyati: to feel, to experience a sensation or feeling (usually with vedanaŋ or pl. vedanā) M I.59; II.70 (also Pot. vediyeyya); S II.82; III.86 sq.; IV.207; A I.141; II.198 (also ppr. vediyamāna); J II.241; Miln 253. -- aor. avedi he knew, recognized J III.420 (=aññāsi C.); he made known, i. e. informed J IV.35 (=jānāpesi C.); vedi (recognized, knew) Sn 643, 647, 1148 (=aññāsi aphusi paṭivijjhi Nd2 613); & vedayi Sn 251 (=aññāsi SnA 293). -- Fut. vedissati (shall experience) Pv I.1015 (dukkhaŋ vedanaŋ v.). -- grd. vediya (to be known) Sn 474 (para° diṭṭhi held as view by others; expld as "ñāpetabba" SnA 410); vedanīya: (a) to be known, intelligible, comprehensible D I.12; (dhammā nipuṇā . . . paṇḍita--vedanīyā); II.36; M I.487; II.220; (b) to be experienced S IV.114 (sukha° & dukkha°); A I.249 (diṭṭhadhamma°); IV.382; Pv II.117 (sukha°--kamma= sukha--vipāka PvA 150); III.37 (kamma); IV.129 (of kamma--vipāka=anubhavana--yogga PvA 228); PvA 145 (kamma); & veditabba to be understood or known D I.186; PvA 71, 92, 104. -- pp. vedita & vedayita.

Vedeha [=Npl. Vedeha] lit. from the Videha country; wise (see connection between Vedeha & ved, vedeti at DA I.139, resting on popular etymology) S II.215 sq. (°muni, of Ānanda; expld as "vedeha--muni=paṇḍitamuni," cp. K.S. I.321; trsln K.S. II.145 "the learned sage"); Mhvs 3, 36 (same phrase; trsln "the sage of the Videha country"); Ap 7 (id.).

Vedha [adj.--n.) [fr. vidh=vyadh, cp. vyādha] 1. piercing, pricking, hitting A II.114 sq. (where it is said of a horse receiving pricks on var. parts, viz. on its hair: loma°; its flesh: maŋsa°; its bone: aṭṭhi°). --avedha [to vyath!] not to be shaken or disturbed, imperturbable Sn 322 (=akampana--sabhāva SnA 331). -- 2. a wound J II.274 sq. -- 3. a flaw Miln 119. -- Cp. ubbedha.

Vedhati [for *vethati=vyathati, of vyath] to tremble, quiver, quake, shake S V.402; Th 1, 651; 2, 237 (°amāna); Sn 899, 902 (Pot. vedheyya); Nd1 312, 467; J II.191 (kampati+); Miln 254 (+calati); VvA 76 (vedhamānena sarīrena); DhA II.249 (Pass. vedhiyamāna trembling; v. l. pa°). Cp. vyadhati, ubbedhati & pavedhati.

Vedhana (nt.) [fr. vidh to pierce] piercing J IV.29; DA I.221.

Vedhabba (nt.) [abstr. fr. vidhavā,=Epic Sk. vaidhavya] widowhood J VI.508.

Vedhavera [for *Sk. vaidhaveya, fr. vidhavā] son of a widow; in two diff. passages of the Jātaka, both times characterized as sukka--cchavī vedhaverā "sons of widows, with white skins," and at both places misunderstood (or unintelligibly expld) by the Cy., viz. J IV.184 (+thulla--bāhū; C.: vidhavā apatikā tehi vidhavā sarantī ti [ti]vidha--verā ca vedhaverā); VI.508 (C.: vidhav'itthakā; v. l. vidhav--ittikāmā purisā).

Vedhitā (f.) [pp. of vedheti, Caus. of vijjhati] shooting, hitting J VI.448.

Vedhin (adj.) [fr. vidh=vyadh] piercing, shooting, hitting: see akkhaṇa°.

Venateyya [fr. vinata] descended from Vinatā, Ep. of a garuḷa Ps II.196; J VI.260; Dāvs IV.45.

Venayika1

Venayika1 [fr. vi 3+naya] a nihilist. The Buddha was accused of being a v. M I.140.

Venayika2

Venayika2 (adj.) [fr. vinaya] versed in the Vinaya Vin I.235; III.3 (cp. Vin A I.135); M I.140; A IV.175, 182 sq.; V.190; Miln 341.

Veneyya (adj.) [=vineyya, grd. of vineti; cp. BSk. vaineya Divy 36, 202 & passim] to be instructed, accessible to instruction, tractable, ready to receive the teaching (of the Buddha). The term is late (Jātaka style & Com.) J I.182 (Buddha°), 504; SnA 169, 510; DhA I.26; VbhA 79; VvA 217; ThA 69 (Ap. v. 10). Cp. buddha°.

Veneyyatta (nt.) [fr. veneyya] tractableness Nett 99.

Vepakka (nt.) [fr. vipakka] ripening, ripeness, maturity. <-> (adj.) yielding fruit, resulting in (--°) A I.223 (kāmadhātu° kamma); III.416 (sammoha° dukkha); Sn 537 (dukkha° kamma).

Vepurisikā (f.) [vi+purisa+aka] a woman resembling a man (sexually), a man--like woman, androgyn Vin II.271; III.129.

Vepulla (nt.) [fr. vipula] full development, abundance, plenty, fullness D III.70, 221, 285; S III.53; A I.94 (āmisa°, dhamma°); III.8, 404; V.152 sq., 350 sq.; Miln 33, 251; Vism 212 (saddhā°, sati°, paññā°, puñña°), 619; DhA I.262 (sati°); VbhA 290. -- Often in phrase vuḍḍhi virūḷhi vepulla (see vuḍḍhi), e. g. Vin I.60; It 113. Cp. vetulla.

Vepullatā (f.) [abstr. formation fr. vepulla]=vepulla; A II.144 (rāga°, dosa°, moha°); Ap 26, 39; Miln 252. As vepullataŋ (nt.) at A III.432.

Vebhanga [fr. vibhanga] futility, failure J IV.451 (opp. sampatti; expld as vipatti C.).

(adj.) see a°.

(nt. & f.) [fr. vibhāvin] thinking over, criticism Dhs 16; Ps I.119; Pug 25; Nett 76.

Vebhassi (f.)=vibhassikatā, i. e. gossiping Vin IV.241.

(adj.--nt.) [fr. vibhūti 1] causing disaster or ruin; nt. calumnious speech, bad language D III.106 (°ya); Sn 158 (°ya); Vv 8440 (°ka; expld as "sahitānaŋ vinābhāva--karaṇato vebhūtikaŋ," i. e. pisuṇaŋ VvA 347).

Vema (nt.) [fr. vāyati2, cp. Sk. veman (nt.); Lat. vimen] loom or shuttle DhA III.175; SnA 268.

Vemaka (nt.)=vema Vin II.135.

Vemajjha (nt.) [fr. vi+majjha] middle, centre J IV.250; VI.485; Pug 16, 17; Vism 182 (°bhāga central part); VvA 241, 277. -- loc. vemajjhe: (a) in the present, or central interval of saŋsāra Sn 849 (cp. Nd1 213 and majjha 3 b); (b) in two, asunder Vism 178.

Vematika (adj.) [fr. vimati] in doubt, uncertain, doubtful Vin I.126; II.65; IV.220, 259; Vism 14 (°sīla). Opp. nibbematika.

Vematta (nt.) [fr. vi+matta1] difference, distinction Miln 410; Vism 195.

Vemattatā (f.) [abstr. formation fr. vematta] difference, distinction, discrepancy, disproportion(ateness) M I.453, 494; S II.21; III.101; V.200; A III.410 sq.; Sn p.102 (puggala°); Nett 4, 72 sq., 107 sq.; Miln 284, 285. <-> The 8 differences of the var. Buddhas are given at SnA 407 sq. as addhāna°, āyu°, kula°, pamāṇa°, nekkhamma°, padhāna°, bodhi°, raŋsi°.

Vemātika (adj.) [vi+°mātika] having a different mother J IV.105 (°bhāginī); VI.134 (°bhātaro); PvA 19.

Vemānika (adj.) [fr. vimāna1] having a fairy palace (see vimāna 3) J V.2; DhA III.192.

Veyy° is a (purely phonetic) diaeretic form of vy°, for which viy° & veyy° are used indiscriminately. There is as little difference between viy° & veyy° as between vi° & ve° in those cases where (double, as it were) abstract nouns are formed from words with ve° (vepullatā, vemattatā, etc.), which shows that ve° was simply felt as vi°. Cp. the use of e for i (esp. before y) in cases like alabbhaneyya>°iya; addhaneyya>°iya; pesuṇeyya>°iya, without any difference in meaning.

Veyyaggha (adj.) [fr. vyaggha] belonging to a tiger Dh 295 (here simply=vyaggha. i. e. with a tiger as fifth; veyya°=vya° metri causâ; Bdhgh's expln at DhA III.455 is forced). -- (m). a car covered with a tiger's skin J V.259, cp. 377.

(adj.) J IV.347.

Veyyañjanika [=vyañjanika] one who knows the signs, a fortune--teller, soothsayer J V.233, 235. -- The BSk. equivalent is vaipañcanika (MVastu I.207) etc.: see under vipañcita, which may have to be derived (as viyañcita=viyañjita) from vi+añj=vyañjana. See also Kern. Toev. p. 19.

Veyyatta =viyatta, i. e. accomplished, clever J V.258.

Veyyatti (f.) [=viyatti] distinction, cleverness, accomplishment J V.258; VI.305.

Veyyattiya (nt.) [abstr. form (°ya=°ka) fr. veyyatti= viyatti] distinction, lucidity; accomplishment D III.38 (paññā° in wisdom); M I.82, 175; II.209.

Veyyākaraṇa (m. nt.) [=vyākaraṇa] 1. (nt.) answer, explanation, exposition D I.46, 51, 105, 223; II.202; A III.125; V.50 sq.; Sn 352, 510, 1127; Pug 43, 50; Miln 347; DA I.247. -- 2. (m.) one who is expert in explanation or answer, a grammarian D I.88; A III.125; Sn 595; Miln 236; SnA 447.

Veyyābādhika (adj.) [=vyābādhika] causing injury or oppression, oppressive, annoying (of pains) M I.10; A III.388; Vism 35 (expld diff. by Bdhgh as "vyābādhato uppannattā veyyābādhikā").

Veyyāyika (nt.) [fr. vyaya] money to defray expenses, means Vin II.157.

Veyyāvacca (nt.) [corresponds to (although doubtful in what relation) Sk. *vaiyā--pṛtya, abstr. fr. vyāpṛta active, busy (to pṛ, pṛṇoti)=P. vyāvaṭa; it was later retranslated into BSk. as vaiyāvṛtya (as if vi+ā+vṛt); e. g. Divy 54, 347; MVastu I.298] service, attention, rendering a service; work, labour, commission, duty Vin I.23; A III.41; J I.12 (kāya°); VI.154; SnA 466; VvA 94; ThA 253. --°kamma doing service, work J III.422; --°kara servant, agent, (f.) housekeeper J III.327; VvA 349; °--kārikā (f.) id. PvA 65. -- Cp. vyappatha.

Veyyāvaṭika (nt.) [doublet of veyyāvacca; °ka=°ya] service, waiting on, attention Sn p. 104 (kāya°); J IV.463; VI.154, 418, 503 (dāna°); DhA I.27 (kāya°); III.19 (dāna°); Dpvs VI.61.

Vera (nt.) [cp. Sk. vaira, der. fr. vīra] hatred, revenge, hostile action, sin A IV.247; Dh 5; J IV.71; DhA I.50.; PvA 13. --avera absence of enmity, friendliness; (adj.) friendly, peaceable, kind D I.167, 247 (sa° & a°), 251; S IV.296; A IV.246; Sn 150. The pañca bhayāni verāni (or vera--bhayā) or pañca verā (Vbh 378) "the fivefold guilty dread" are the fears connected with sins against the 5 first commandments (sīlāni); see S II.68; A III.204 sq.; IV.405 sq.; V.182; It 57=Sn 167 (vera--bhay'atīta).

Pv IV.138. See also verika.

Verajja (nt.) [fr. vi+rajja] a variety of kingdoms or provinces S III.6 (nānā°--gata bhikkhu a bh. who has travelled much).

Verajjaka (adj.) [fr. verajja] belonging to var. kingdoms or provinces, coming from various countries (nānā°); living in a different country, foreign, alien D I.113; M II.165 (brāhmaṇā); A III.263 (bhikkhū); Th 1, 1037; Vv 8412 (=videsa--vasika VvA 338); Miln 359.

Veramaṇī (f.) [fr. viramaṇa; cp. the odd form BSk. vīramaṇī, e. g. Jtm. 213] abstaining from (--°), absti nence A II.217, 253; V.252 sq., 304 sq.; Sn 291; Pug 39, 43; Vism 11; KhA 24; DhA I.235, 305.

(adj.) [etym.? Probably dialectical, i. e. regional] attribute of the wind (vāta or pl. vātā), a wind blowing in high altitudes [cp. BSk. vairambhaka Divy 90] S II.231; A I.137; Th I.597; J III.255, 484; VI.326; Nd2 562; VbhA 71.

Verika =vera i. e, inimical; enemy (cp. veraka) J V.229, 505; Vism 48.

Verin (adj.) [fr. vera] bearing hostility, inimical, revengeful J III.177; Pv IV.325 (=veravanto PvA 252); Miln 196; Vism 296 (°puggala), 326 (°purisa, in simile), 512 (in sim.); VbhA 89. -- Neg. averin Dh 197, 258.

Verocana [=virocana, fr virocati] the sun (lit. "shining forth") S I.51; A II.50.

Velā (f.) [Vedic velā in meaning 1; Ep. Sk. in meanings 2 & 3] -- 1. time, point of time (often equal to kāla) Pug 13 (uḍḍahana°); J IV.294; Miln 87; KhA 181; PugA 187; SnA 111 (bhatta° meal--time); DhsA 219; PvA 61, 104, 109 (aruṇ'uggamana°), 129, 155; VvA 165 (paccūsa° in the early morning). -- 2. shore, sea--shore Vin II.237=A IV.198; J I.212; Mhvs 19, 30. -- 3. limit, boundary A V.250 (between v. & agyāgāra); Th 1, 762; Miln 358; DhsA 219; in spec. sense as "measure," restriction, control (of character, sīla--velā) at Dhs 299 ("not to trespass" trsln), and in dogmatic exegesis of ativelaŋ at Nd1 504; cp. Nd2 462 & DhsA 219. -- 4. heap, multitude (?) DhsA 219 (in Npl. Uruvelā which is however *Uruvilvā).

Velāmika (adj.) [velāma+ika, the word velāma probably a district word] "belonging to Velāma," at D II.198 used as a clan--name (f. Velāmikānī), with vv. ll. Vessinī & Vessāyinī (cp. Velāma Np. combd with Vessantara at VbhA 414), and at D II.333 classed with khujjā, vāmanikā & komārikā (trsln "maidens"; Bdhgh: "very young & childish": see Dial. II.359); v. l. celāvikā. They are some sort of servants, esp. in demand for a noble's retinue. See also Np. Velāma (the V.<-> sutta at J I.228 sq.).

Velāyati [Denom. fr. velā] to destroy (?) DhsA 219 (cp. Expos. II.297); expld by viddhaŋseti. More appropriate would be a meaning like "control," bound, restrict.

Vellāḷin (adj.) [Is it a corruption fr. *veyyāyin=*vyāyin?] flashing (of swords) J VI.449.

Velli [dial.?] is a word peculiar to the Jātaka. At one passage it is expld by the Commentary as "vedi" (i. e. rail, cornice), where it is applied to the slender waist of a woman (cp. vilāka & vilaggita): J VI.456. At most of the other passages it is expld as "a heap of gold": thus at J V.506 (verse: velli--vilāka--majjhā; C.: "ettha vellī ti rāsi vilākamajjhā ti vilagga--majjhā uttattaghana--suvaṇṇa--rāsi--ppabhā c'eva tanu--dīgha--majjhā ca"), and VI.269 (verse: kañcana--velli--viggaha; C.:

"suvaṇṇa--rāsi--sassirīka--sarīrā"). At V.398 in the same passage as VI.269 expld in C. as "kañcana--rūpakasadisa--sarīrā"). The idea of "golden" is connected with it throughout.

Vellita (adj.) [pp. of vellati, vell to stagger, cp. paṭivellati] crooked, bent; (of hair:) curly PvA 189. It is only used with ref. to hair.
--agga with bending (or crooked) tip (of hair), i. e. curled Th 2, 252 (cp. ThA 209); J V.203 (=kuñcit'agga C.); VI.86 (sun--agga--vellita); PvA 46, 142. -- Cp. kuñcita--kesa J I.89.

Veḷu [=veṇu, cp. Geiger, P.Gr. § 433 & Prk. veḷu: Pischel, Prk. Gr. § 243] a bamboo A II.73; Vin IV.35; J IV.382 (daṇḍa°); V.71; Vism 1, 17; SnA 76 (=vaŋsa); VbhA 334.
--agga (veḷagga) the top of a bamboo Vin II.110. --gumba a bamboo thicket SnA 49, 75. --daṇḍa a bamboo stick SnA 330. --dāna a gift of bamboo Vbh 246; Miln 369; SnA 311; KhA 236; VbhA 333. --nāḷi (°nalaka, °nāḷika) a stalk or shaft of bamboo Vism 260; KhA 52; ThA 212. --pabba a stalk or section of the b. J I.245; Vism 358=VbhA 63.

Veḷuka [fr. veḷu] a kind of tree J V.405 (=vaŋsa--coraka).

Veḷuriya (nt.) [cp. dial. Sk. vaiḍūrya] a precious stone, lapis lazuli; cp. the same word "beryl" (with metathesis r>l; not fr. the Sk. form), which the Greeks brought to Europe from India. -- D I.76; Vin II.112; S I.64; A I.215; IV.199, 203 sq.; J III.437; Pv II.75; Mhvs 11, 16; DhA II.220. Often in descriptions of Vimānas, e. g. Vv 21; 121; 171; cp. VvA 27, 60. -- Probably through a word--play with veḷu (bamboo; popular etymology) it is said to have the colour of bamboo: see vaŋsa--rāga & vaŋsa--vaṇṇa. At J I.207 a peacock's neck is described as having the colour of the veḷuriya. At Miln 267 (in inventory of "loka") we have the foll. enumeration of precious stones: pavāḷa coral, lohitanka ruby, masāragalla cat's eye, veḷuriya lapis lazuli, vajira diamend. See also under ratana1.

Veḷuva [cp. Vedic vainava (made of cane)?] probably not to veḷu, but another spelling for beḷuva, in °laṭṭhikā S III.91, as sometimes v. l. veḷuva for beḷuva (q. v.).

Vevacana (nt.) [fr. vivacana] attribute, epithet; synonym Nett 1 sq., 24, 53 sq., 82, 106; Vism 427; SnA 24, 447. Cp. adhivacana.

Vevaṇṇa (nt.) [fr. vivaṇṇa] discolouring ThA 85 (Ap. v. 42).

Vevaṇṇiya (nt.) [abstr. fr. vivaṇṇa] 1. state of having no caste, life of an outcast A V.87÷200. [Cp. BSk. vaivarṇika outcast Divy 424]. -- 2. discolouring, fading, waning J III.394.

Vevāhika [fr. vivāha] wedding--guest J II.420.

Veviccha (nt.) [abstr. formation fr. vivicchā] "multifarious wants," greediness, selfishness, avarice Sn 941 (=pañca macchariyāni Nd1 422, as at Nd2 614), 1033 (where Nett 11 reads vivicchā); Pug 19, 23; Dhs 1059, 1122; Nd2 s. v. taṇhā; DhsA 366, 375.

Vesa [cp. Sk. veṣa, fr. viṣ to be active] dress, apparel; (more frequently:) disguise, (assumed) appearance J I.146 (pakati° usual dress), 230 (āyuttaka°); III.418 (andha°); Miln 12; DhA II.4; PvA 62, 93 (ummattaka°), 161 (tunnavāya°); Sdhp 384; purisa° (of women) DA I.147.

Vesama =visama VvA 10.

Vesākha [cp. Vedic vaiśākha] N. of a month (April--May) Mhvs 1, 73; 29, 1.

Vesārajja (nt.) [abstr. formation fr. visārada, i. e. *vaiśāradya] (the Buddha's or an Arahant's) perfect selfconfidence

(which is of 4 kinds), self--satisfaction, subject of confidence. The four are given in full at M I.71 sq., viz. highest knowledge, khīṇāsava state, recognition of the obstacles, recognition & preaching of the way to salvation. See also D I.110; J II.27; A II.13; III.297 sq.; IV.83, 210, 213; M I.380; Ps II.194; Nd2 466B; DhA I 86; DA I.278; KhA 104; VvA 213; Sdhp 593.

Vesiyāna [=vessa, with °na as in gimhāna, vassāna etc.] a Vaiśya (Vessa) J VI.15, 21, 328, 490, 492. As vessāyana at Sn 455 (where vesiyāna is required).

Vesī & Vesiyā (f.) [the f. of vessa] a woman of low caste, a harlot, prostitute. -- (a) vesī: Vin III.138; J V.425; in cpd. vesi--dvāra a pleasure house Th 2, 73. -- (b) vesiyā: Vin IV.278; Sn 108; Vbh 247; in cpd. vesiyā--gocara asking alms from a prostitute's house DhA III.275; DhsA 151; VbhA 339.

Vesma (nt.) [Vedic veśman, fr. viś to enter: see visati] a house J V.84. A trace of the n--stem in loc. vesmani J V.60.

Vessa [cp. Vedic vaiśya, a dial. (local) word] a Vaiśya, i. e. a member of the third social (i. e. lower) grade (see vaṇṇa 6), a man of the people D III.81, 95 (origin); S I.102, 166; IV.219; V.51; A I.162; II.194; III.214, 242; Vbh 394; DA I.254 (origin). -- f. vesī (q. v.); vessī (as a member of that caste) D I.193; A III.226, 229.

Vessikā (f.) [fr. vessa] a Vaiśya woman Sn 314.

i. e. air, sky; only used in acc. vehāyasaŋ in function of a loc. (cp. VvA 182: vehāyasaŋ=vehāyasa--bhūte hatthi--piṭṭhe), combd with ṭhita (standing in the air) Vv 41; Mhvs 1, 24; PvA 14.

Vehāsa [contraction of vehāyasa] the air, sky, heaven; only in the two cases (both used as loc. "in the air"): acc. vehāsaŋ D III.27; S V.283; Vin III.105; VvA 78; & loc. vehāse Vin I.320.
--kuṭī "air hut" i. e. airy room, "a hut in which a middle--sized man can stand without knocking his head against the ceiling" (expln) Vin IV.46. --gamana going through the air Vism 382; Dhtm 586. --ṭṭha standing in the air D I.115; DA I.284. --ṭṭhita id. D I.95.

Vehāsaya [=vehāyasa with metathesis y>s] occurs only in acc. (=loc.) vehāsayaŋ, equal to vihāyasaŋ at J IV.471.

Vo1

Vo1 (indecl.) a particle of emphasis, perhaps=eva, or =vo2 (as dative of interest). The Commentaries explain it as "nipāta," i. e. particle. Thus at Sn 560, 760.

Vo2

Vo2 [cp. Vedic vaḥ, Av. vō, Lat. vos, Gr. u)/mme] is enclitic form of tumhe (see under tuvaŋ), i. e. to you, of you; but it is generally interpreted by the C. as "nipāta," i. e. particle (of emphasis or exclamation; i. e. vo1). Thus e. g. at Pv I.53 (cp. PvA 26).

Vo° is commonly regarded as the prefix combn vi+ava° (i. e. vi+o°), but in many cases it simply represents ava° (=o°) with v as euphonic ("vorschlag"), as in vonata (=onata), voloketi, vokkanti, vokiṇṇa, voropeti, vosāpeti, vosāna, vossagga. In a few cases it corresponds to vi+ud°, as in vokkamati, vocchijjati, voyoga.

Vokāra [v(i)+okāra; cp. vikāra] 1. difference Sn 611. <-> 2. constituent of being (i. e. the khandhas), usually as eka°, catu° & pañca°--bhava, e. g. Kvu 261; Vbh 137; Tikp 32, 36 sq.; Vism 572; KhA 245; SnA 19, 158. In this meaning vokāra is peculiar to the Abhidhamma and is almost synonymous with vikāra 4, and in the Yamaka with khandha, e. g. pañca v., catu v. etc. <-> 3. worthless thing, trifle S II.29. -- 4. inconvenience, disadvantage (cp. vikāra 3) PvA 12 (line 1 read: anek' ākāra--vokāraŋ).

Vokiṇṇa (adj.) [v(i)+okiṇṇa] covered with, drenched (with); mixed up, full of (instr.) M I.390; S II.29; A I.123, 148; II.232; J I.110; DhsA 69. -- Cp. abbokiṇṇa.

Vokiṇṇaka (adj.) [vokiṇṇa+ka] mixed up Miln 300 (kapiniddā--pareto vokiṇṇakaŋ jaggati a person with light sleep, so--called "monkey--doze," lies confusedly awake, i. e. is half asleep, half awake). Rh. D. not quite to the point: "a man still guards his scattered thoughts."

Vokkanta [pp. of vokkamati] deviated from (abl.) It 36.

Vokkanti (f.) [v(i)+akkanti] descent (into the womb), conception Th 1, 790.

Vokkamati [vi+ukkamati] to turn aside, deviate from (abl.); mostly in ger. vokkamma Vin II.213; D I.230; M III.117; S IV.117; Sn 946; J I.23; Vism 18. -- pp. vokkanta.

Vokkamana (nt.) [fr. vokkamati] turning aside, deviation fr. (abl.) M I.14; A I.243.

Vokkha (adj) [? doubtful reading] is at J III.21 given as syn. of vaggu (q. v.).

Vocarita [pp. of vi+ocarati] penetrated (into consciousness), investigated, apperceived M I.478; A IV.363 (=manodvāre samudācāra--ppatta).

Vocchādanā (f.) [fr. vi+ava+chad] covering up (entirely) VbhA 493.

Vocchijjati [vi+ud+chijjati, Pass. of chid] to be cut off S III.53 (so read). -- pp. neg. abbocchinna: see abbhocchinna. (=*avyucch°).

(nt.) [=vavatth°] establishing, synthesis, determination, a momentary stage in the unit called percept (cp. Cpd. 29), always with °kicca (or °kiriyā) "accomplishing the function of determination" Vism 21; DhsA 401; DA I.194 (v. l. voṭṭhabb°); Tikp 276 (°kiriyā).

to establish, put up, arrange J VI.583.

Vodaka (adj.) [vi+odaka=udaka] free from water Vin II.113.

Vodapeti (or °dāpeti) [Caus. of vodāyati] to cleanse, purify DhA II.162.

Vodāta (adj.) [vi+odāta, cp. vīvadāta] clean, pure M I.319.

Vodāna (nt.) [fr. vi+ava+dā4 to clean, cp. BSk. vyavadāna Divy 616; AvŚ II.188] 1. cleansing, getting bright (of sun & moon) D I.10 (=visuddhatā DA I.95). -- 2. purity (from the kilesas, or stains of sin), purification, sanctification M I.115 (opp. sankilesa); S III.151 (citta°, adj.; opp. citta--sankilesa); A III.418 sq.; V.34; Ps I.166; Vbh 343; Nett 96, 100, 125 sq.; Vism 51 sq., 89; VbhA 401; DhA III.405.

Vodāniya (adj.) [grd. formn from vodāna] apt to purify, purifying D I.195; III.57. Opp. sankilesika.

Vodāpana (nt.) [fr. vodapeti] cleansing, purification DhA III.237 (=pariyodapana).

Vodāya at J IV.184 appears to be a misreading for codāya (ger. from codeti) in meaning iṇaŋ codeti to undertake a loan, to lend money at interest (=vaḍḍhiyā inaŋ payojetvā C.), to demand payment for a loan. The v. l. at all places is codāya

(=codetvā). See codeti.

Vodāyati [vi+ava+dā4 to clean] to become clean or clear, to be purified or cleansed A V.169 (fig. saddhammassa), 317 (id.; expld by C. as "vodānaŋ gacchati"); J II.418 (of a precious stone).

Vodāsa [?] only at D III.43 in phrase °ŋ āpajjati in meaning of "making a distinction," being particular (about food: bhojanesu), having a dainty appetite; expld by "dve bhāge karoti" Bdhgh. It seems to stand for vokāra, unless we take it to be a misspelling for vodāya "cutting off," fr. vi+ava+dā, thus "separating the food" (?): Suggestive also is the likeness with vosānaŋ āpajjati.

Vodiṭṭha [pp. of vi+ava+diś, cp. odissa & the BSk. vyapadeśa pretext Divy 435] defined, fully understood, recognized M I.478; A IV.363 (=suṭṭhu diṭṭha C.).

Vonata (adj.) [v(i)+onata] bent down Th 1, 662.

Vopeti at DA I.277 (avopetvā) is to be read with v. l. as copeti, i. e. shake, move, disturb, violate (a rule).

Vobhindati [vi+ava+bhindati] to split; ppr. °anto (fig.) hair--splitting D I.162; M I.176; aor. vobhindi (lit.) to break, split (one's head, sīsaŋ) M I.336.

Vomādapeti at DA I.300 is to be read as vodāpeti (cleanse, purify); v. l. BB vodāpeti; SS cāmā[dā]peti, i. e. to cause to be rinsed, cleanse.

(adj.) [v(i)+omissa(ka)] miscellaneous, various Vism 87 (°katā), 88 (°ka), 104 (°carita).

Voyoga [vi+uyyoga in sense of uyyutta?] effort (?), application KhA 243. Reading doubtful.

Voropana (nt.) [abstr. fr. voropeti] depriving (jīvita° of life) J I.99.

Voropeti [=oropeti] to deprive of (abl.), to take away; only in phrase jīvitā voropeti [which shows that --v-- is purely euphonic] to deprive of life, to kill D I.85; J IV.454; DA I.236; DhA IV.68; PvA 67, 105, 274.

Volokana (nt.) [v(i)+olokana, but cp. BSk. vyavalokana "inspection" Divy 435] looking at, examination J IV.237 (v. l. vi°).

Voloketi [v(i)+oloketi; in meaning equal to viloketi & oloketi] to examine, study, scrutinize M I.213 (with gen.); Vin I.6 (lokaŋ); Kvu 591; DhA I.319 (lokaŋ); II.96 (v. l. oloketi).

Vosāṭitaka (nt.) [wrong spelling for *vossaṭṭhika=v(i)+ ossaṭṭha+ika] (food) put down (on cemeteries etc.) for (the spirits of) the departed Vin IV.89.

Vosāna (nt.) [v(i)+osāna] 1. (relative) achievement, perfection (in this world), accomplishment M II.211 (diṭṭhadhamm'âbhiññāvosāna--pārami--ppatta); Dh 423 (cp. DhA IV.233); Th 1, 784 (°ŋ adhigacchati to reach perfection). -- 2. stopping, ceasing; in phrase °ŋ āpajjati (almost equal to pamāda) to come to an end (with), to stop, to become careless, to flag M I.193; J III.5; PvA 29; antarā °ŋ āpajjati to produce half--way achievement, to stop half--way A V.157, 164; It 85. Kern, Toev. s. v. quite wrong "to arrive at a conclusion, to be convinced."

Vosāpeti [v(i)+osāpeti] to make end, to bring to an end or a finish SnA 46 (desanaŋ).

Vosāraṇiya (adj. nt.) [fr. v(i)+osāraṇā] belonging to reinstatement A I.99.

Vosita [vi+osita, pp. of ava+sā. See also vusita & vyosita] one who has attained (relative) achievement, perfected, accomplished, mastering, in phrase abhiññā° one who masters special knowledge S I.167; Dh 423; It 47=61=81; A I.165; cp. DhA IV.233: "niṭṭhānaŋ patto vusita--vosānaŋ vā patto etc."

(nt.) making impotent (see under vassakamma) D I.12; DA I.97.

Vossagga [=ossagga; ava+sṛj] relinquishing, relaxation; handing over, donation, gift (see on term as ethical Bdhgh at K.S. I.321) D III.190 (issariya° handing over of authority), 226; S IV.365 sq.; V.63 sq., 351 (°rata fond of giving); A II.66 (id.); III.53 (id.); Ps I.109; II.24, 117; J VI.213 (kamma°); Nett 16; Vbh 229, 350; Vism 224; VbhA 317. --sati--vossagga relaxation of attention, inattention, indifference DhA I.228; III.163, 482; IV.43. --pariṇāmi, maturity of surrender S I.88.

Vossajjati [=ossaj(j)ati] to give up, relinquish; to hand over, resign Sn 751 (ger. vossajja; SnA 508 reads oss°); J V.124 (issariyaŋ vossajjanto; cp. D III.190).

Voharati [vi+oharati] 1. to express, define, decide M I.499; D I.202; Miln 218. -- 2. to decide, govern over (a kingdom), give justice, administrate J IV.134 (Bārāṇasiŋ maŋsa--sur--odakaŋ, i. e. provide with; double acc.), 192 (inf. vohātuŋ=voharituŋ C.). -- Pass. vohariyati to be called SnA 26; PvA 94; ThA 24.

Vohāra [vi+avahāra] 1. trade, business M II.360; Sn 614 (°ŋ upajīvati); J I.495; II.133, 202; V.471; PvA 111, 278. -- 2. current appellation, common use (of language), popular logic, common way of defining, usage, designation, term, cognomen; (adj.) (--°) so called SnA 383, 466, 483 (laddha° so--called); DA I.70; PvA 56, 231 (laddha° padesa, with the name) VvA 8, 72 (pāṇo ti vohārato satto), 108 (loka nirūḷhāya samaññāya v.). --ariya--vohāra proper (i. e. Buddhist) mode of speech (opp. anariya° unbuddhist or vulgar, common speech) D III.232; A II.246; IV.307; Vin IV.2; Vbh 376, 387. lokiya--vohāra common definition, general way of speech SnA 382. On term see also Dhs. trsln § 1306. -- 3. lawsuit, law, lawful obligation; juridical practice, jurisprudence (cp. vohārika) Sn 246 (°kūṭa fraudulent lawyer); J II.423 (°ŋ sādheti to claim a debt by way of law, or a lawful debt); VI.229; DhA III.12 (°ûpajīvin a lawyer); SnA 289. -- 4. name of a sea--monster, which gets hold of ships J V.259.

Vohārika [fr. vohāra] "decider," one connected with a law--suit or with the law, magistrate, a higher official (mahāmatta) in the law--courts, a judge or justice. At Vin I.74 two classes of mahāmattā (ministers) are given: senānāyakā those of defence, and vohārikā of justice; cp. Vin II.158; III.45 (purāṇa--vohāriko mahāmatto); IV.223.

Vy° is the semi--vowel (i. e. half--consonantic) form of vi° before following a & ā (vya°, vyā), very rarely ū & o. The prefix vi° is very unstable, and a variety of forms are also attached to vy°, which, after the manner of all consonant--combns in Pāḷi, may apart from its regular form vy° appear either as contracted to vv° (written v°), like vagga (for vyagga), vaya (for vyaya), vosita (=vyosita), *vvūha (=vyūha, appearing as °bhūha), or diaeretic as viy° (in poetry) or veyy° (popular), e. g. viyañjana, viyārambha, viyāyata; or veyvañjanika, veyyākaraṇa, veyyāyika. It further appears as by° (like byaggha, byañjana, byappatha, byamha, byāpanna, byābādha etc.). In a few cases vya° represents (a diaeretic) vi°, as in vyamhita & vyasanna; and vyā°=vi° in vyārosa.

Vyakkhissaŋ at Sn 600 is fut. of vyācikkhati (see viyā°).

Vyagga (adj.) [vi+agga, of which the contracted form is vagga2] distracted, confused, bewildered; neg. a° S I.96 (°mānasa); V.66, 107.

Vyaggha [cp. Vedic vyāghra] a tiger D III.25; A III.101; Sn 416 (°usabha); Ap 68 (°rājā); J I.357; III.192 (Subāhu); V.14 (giri--sānuja). -- f. viyagghinī (biy°) Miln 67. See also byaggha.

Vyagghīnasa [?] a hawk S I.148 (as °nisa); J VI.538. Another word for "hawk" is sakuṇagghi.

Vyañjana (nt.) [fr. vi+añj, cp. añjati2 & abbhañjati] 1. (accompanying) attribute, distinctive mark, sign, characteristic (cp. anu°) Sn 549, 1017; Th 1, 819 (metric: viyañjana); J V.86 (viyañjanena under the pretext); Dhs 1306. gihi° characteristic of a layman Sn 44 (cp. SnA 91); Miln 11; purisa° membrum virile Vin II.269. -- 2. letter (of a word) as opposed to attha (meaning, sense, spirit), e, g. D III.127; S IV.281, 296; V.430; A II.139 (Cp. savyañjana); or pada (word), e. g. M I.213; A I.59; II.147, 168, 182; III.178 sq.; Vin II.316; Nett 4; SnA 177. --vyañjanato according to the letter Miln 18 (opp. atthato). -- 3. condiment, curry Vin II.214; A III.49 (odano anekasūpo aneka--vyañjano); Pv II.115 (bhatta° rice with curry); PvA 50. -- Cp. byañjana.

Vyañjanaka (adj.) [fr. vyañjana] see ubhato° & veyyañjanika.

Vyañjayati [vi+añjati, or añjeti] to characterise, denote, express, indicate SnA 91; Nett 209 (Cy.).

Vyatireka [vi+atireka] what is left over, addition, surplus PvA 18 (of "ca"), 228 (°to).

Vyatta (adj.) [cp. viyatta, veyyatta & byatta] 1. experienced, accomplished, learned, wise, prudent, clever S IV.174 (paṇḍita+), 375; A III.117, 258; J VI.368; VvA 131 (paṇḍita+); PvA 39 (id.). --a° unskilled, foolish (+bāla) S IV.380; A III.258; J I.98. -- 2. evident, manifest PvA 266 (°pākaṭa--bhāva).

Vyattatā (f.) [abstr. fr. vyatta] experience, learning, cleverness Miln 349 (as by°); DhA II.38 (avyattatā foolishness: so correct under avyattatā P.D. I.86).

Vyattaya [vi+ati+aya] opposition, reversal; in purisa° change of person (gram.) SnA 545; vacana° reversal of number (i. e. sg. & pl.) DA I.141; SnA 509.

Vyathana (nt.) [fr. vyath] shaking, wavering Dhtp 465 (as defn of tud).

Vyadhati [in poetry for the usual vedhati of vyath, cp. Goth. wipōn] to tremble, shake, waver; to be frightened Vin II.202 (so for vyādhati); J III.398 (vyadhase; C. vyadhasi=kampasi). -- Caus. vyadheti (& vyādheti) to frighten, confuse J IV.166 (=vyādheti bādheti C.). -- Fut. vyādhayissati S I.120=Th 1, 46 (by°). Under byādheti we had given a different derivation (viz. Caus. fr. vyādhi).

Vyanta (adj. nt.) [vi+anta] removed, remote; nt. end, finish; only as vyanti° in combn with kṛ and bhū. The spelling is often byanti°. -- (1) vyantikaroti to abolish, remove, get rid of, destroy M I.115 (byant'eva ekāsiŋ), 453 (by°); D I.71 (°kareyya); S IV.76, 190; A IV.195; DA I.125, 212. -- Fut. vyantikāhiti Miln 391 (by°); DhA IV.69. -- pp. vyantikata Th 1, 526. -- (2) vyantibhavati to cease, stop; to come to an end, to be destroyed Kvu 597 (by°); or °hoti A I.141; III.74; Ps I.171 (by°); Miln 67 (by°), vyantibhāva destruction, annihilation M I.93; A V.292, 297 sq.; Pv IV.173; Kvu 544 (by°). vyantibhuta come to an end J V.4.

Vyapagacchati [vi+apagacchati] to depart, to be dispelled J II.407 (ger. °gamma). -- pp. °gata.

Vyapagata [pp. of vyapagacchati] departed J I.17; Miln 133, 225.

Vyapanudati [vi+apanudati] to drive away, expel; ger °nujja Sn 66. aor. vyapānudi Th 2, 318.

Vyapahaññati [vi+apa+haññati] to be removed or destroyed J VI.565.

Vyappatha (nt.) [perhaps a distortion of *vyāpṛta, for which the usual P. (der.) veyyāvacca (q. v.) in meaning "duty"] 1. duty, occupation, activity Sn 158 (khīṇa° of the Arahant: having no more duties, cp. vyappathi). -- 2. way of speaking, speech, utterance Sn 163, 164 (contrasted to citta & kamma; cp. kāya, vācā, mano in same use), expld at SnA 206 by vacīkamma; &

in defn of "speech" at Vin IV.2 (see under byappatha); DhsA 324 (expld as vākya--bheda).

Vyappathi (f.) [cp. Sk. vyāpṛti] activity, occupation, duty (?) Sn 961. See remarks on byappatha.

Vyappanā (f.) [vi+appanā] application (of mind), focussing (of attention) Dhs 7.

Vyamha (nt.) [etym.?] palace; a celestial mansion, a vimāna, abode for fairies etc. J V. 454; VI.119, 251 (=pura & rāja--nivesa C.); Vv 351 (=bhavana VvA 160). Cp. byamha.

Vyamhita (adj.) [metric for vimhita] astounded, shocked, awed; dismayed, frightened J V.69 (=bhīta C.); VI.243, 314.

Vyaya [vi+aya, of i; the assimilation form is vaya2] expense, loss, decay S IV.68, 140; Miln 393 (as abbaya). avyayena (instr.) safely D I.72. Cp. veyyāyika & vyāyika.

Vyavayāti [vi+ava(=apa)+i, cp. apeti & veti] to go away, disappear J V.82.

Vyavasāna (nt.) [somewhat doubtful. It has to be compared with vavassagga, although it should be derived fr. sā (cp. pp. vyavasita; or śri?), thus mixture of sṛj & sā. Cp. a similar difficulty of sā under osāpeti] decision, resolution; only used to explain part. handa (exhortation) at SnA 200, 491 (v. l. vyavasāya: cp. vavasāya at DA I.237), for which otherwise vavassagga.

Vyavasita (adj.) [pp. of vi+ava+sā (or śri?), cp. vyavasāna] decided, resolute SnA 200.

Vyasana (nt.) [fr. vy+as] misfortune, misery, ruin, destruction, loss D I.248; S III.137 (anaya°); IV.159; A I.33; V.156 sq., 317 (several); Sn 694 (°gata ruined); Pv I.64 (=dukkha PvA 33); III.56 (=anattha PvA 199); Vbh 99 sq., 137; VbhA 102 (several); PvA 4, 103, 112; Sdhp 499. -- The 5 vyasanas are: ñāti°, bhoga°, roga°, sīla°, diṭṭhi° or misfortune concerning one's relations, wealth, health, character, views. Thus at D III.235; A III.147; Vin IV.277.

Vyasanin (adj.) [fr. vyasana] having misfortune, unlucky, faring ill J V.259.

Vyasanna [metric (diaeretic) for visanna] sunk into (loc.), immersed J IV.399; V.16 (here doubtful; not, as C., vyasanāpanna; gloss visanna; vv. ll. in C.: vyaccanna, viphanna, visatta).

Vyākata [pp. of vyākaroti] 1. answered, explained, declared, decided M I.431 (by°); A I.119; S II.51, 223; IV.59, 194; V.177; Sn 1023. -- avyākata unexplained, undecided, not declared, indeterminate M I.431 (by°); D I.187, 189; S II.222; IV.375 sq., 384 sq., 391 sq.; Ps II.108 sq.; Dhs 431, 576. -- 2. predicted J I.26. <-> 3. settled, determined J III.529 (asinā v. brought to a decision by the sword).

Vyākatatta (nt.) [abstr. fr. vyākata] explanation, definiteness PvA 27.

Vyākattar [n. ag. of vyākaroti; cp. BSk. vyākartṛ Divy 620] expounder A III.81.

Vyākaraṇa (nt.) [fr. vyākaroti; see also veyyākaraṇa] 1. answer (pañha°), explanation, exposition A I.197; II.46; III.119; SnA 63, 99; KhA 75, 76. -- 2. grammar (as one of the 6 angas) SnA 447; PvA 97. -- 3. prediction J I.34, 44; DhA IV.120.

Vyākaroti [vi+ā+kṛ] 1. to explain, answer (in combn with puṭṭha, asked) D I.25, 58, 175, 200; Sn 510, 513 sq., 1102, 1116; Miln 318 (byākareyya); VvA 71. Fut. °karissati D I.236; Sn 993; PvA 281. For vyākarissati we have vyakkhissati (of viyācikkhati) at Sn 600. -- aor. sg. vyākāsi Sn 541, 1116, 1127; PvA 212; pl. vyākaŋsu Sn 1084; Pv II.135. -- grd. vyākātabba D I.94, 118. <-> 2. to prophesy, predict [cp. BSk. vyākaroti in same sense Divy 65, 131] J I.140; Pv III.55 (aor. °ākari); Mhvs 6, 2 (aor. °ākaruŋ); DhA IV.120 (°ākāsi); PvA 196, 199 (°ākāsi). -- pp. vyākata.

Vyākāra see viy°.

Vyākhyāta [pp. of v(i)yācikkhati] told, announced, set forth, enumerated Sn 1,000.

Vyākula (adj.) [vi+ākula] perplexed J I.301; PvA 160; VvA 30; Sdhp 403.

Vyādinna [for vyādiṇṇa, vi+ādiṇṇa?] at A III.64 (soto vikkhitto visato+) is doubtful in reading & meaning ("split"?). It must mean something like "interrupted, diverted." The vv. ll. are vicchinna & jiṇṇa.

Vyādha [fr. vyadh: see vedha & vijjhati] a huntsman, deer--hunter Mhvs 10, 89 (read either vyādha--deva god of the h.; or vyādhi° demon of maladies); 10, 95.

Vyādhi1

Vyādhi1 [see byādhi] sickness, malady, illness, disease A I.139 (as devadūta), 146, 155 sq.; III.66; Ps I.59 sq.; II.147; J VI.224; Vism 236. Often in sequence jāti jarā vyādhi maraṇa, e. g. A II.172; III.74 sq.; Vism 232.

Vyādhi2

Vyādhi2 (camel) see oṭṭhi°.

Vyādhita [pp. of vyādheti] 1. affected with an illness, ill J V.497; Miln 168. See byādhita. -- 2. shaken, f. °ā as abstr, shakiness, trembling VbhA 479.

Vyādhiyaka (nt.) [fr. vyādheti] shaking up Vbh 352; VbhA 479 (uppannavyādhitā; i. e. kāya--pphandana).

Vyādhati see vyadhati. -- pp. vyādhita.

VyāpQka (adj.) [fr. vyāpeti] filling or summing up, combining, completing PvA 71 (in expln of "ye keci": anavasesa° niddesa).

Vyāpajjati [vi+āpajjati] (instr.) to go wrong, to fail, disagree; to be troubled; also (trs.) to do harm, to injure S III.119; IV.184=Nd2 40 (by°); A III.101 (bhattaŋ me vyāpajjeyya disagrees with me, makes me ill); Sn 1065 (ākāso avyāpajjamāno not troubled, not getting upset); Nd2 74 (by°). -- pp. vyāpanna. -- Caus. vyāpādeti.

Vyāpajjanā (f.) [fr. vyāpajjati] injuring, doing harm, illwill Pug 18; Dhs 418 ("getting upset" trsln).

Vyāpajjha (adj.--nt.) [perhaps grd. of vyāpajjati; but see also avyāpajjha] to be troubled or troubling, doing harm, injuring; only neg. avyāpajjha (& abyābajjha) (adj.) not hurting, peaceful, friendly; (nt.) kindness of heart Vin I.183; M I.90 (abyābajjhaŋ vedanaŋ vedeti), 526; D I.167, 247, 251; S IV.296, 371; A I.98; II.231 sq.; III.285, 329 sq., 376 sq. Cp. byāpajjha & vyābādha etc.

Vyāpatti (f.) [fr. vyāpajjati] injury, harm; doing harm, malevolence A V.292 sq.; Pug 18; J IV.137; Dhs 418 ("disordered temper" trsln)

Vyāpanna (adj.) [pp. of vyāpajjati] spoilt, disagreeing, gone wrong; corrupt; only with citta, i. e. a corrupted heart, or a malevolent intention; adj. malevolent D I.139; III.82; A I.262, 299; opp. avyāpanna (q. v.). See also byāpanna & viyāpanna.

Vyāpāda [fr. vyāpajjati. See also byāpāda] making bad, doing harm: desire to injure, malevolence, ill--will D I.71, 246;

III.70 sq., 226, 234; S I.99; II.151; IV.343; A I.194, 280; II.14, 210; III.92, 231, 245; IV.437; Vbh 86, 363 sq., 391; Pug 17 sq.; Dhs 1137; Vism 7; DA I.211; VbhA 74, 118, 369. °anusaya M I.433. °dosa M III.3. °dhātu M III.62. °nīvaraṇa M II.203. See under each affix. -- Cp. avyāpāda.

Vyāpādeti [Caus. of vyāpajjati] to spoil Miln 92.

Vyāpāra [vi+ā+pṛ] occupation, business, service, work J I.341; V.60; Vism 595. Cp. veyyāvacca, vyappatha (by°), vyāvaṭa.

Vyāpāritar one occupied with M III.126.

Vyāpin (adj.) [fr. vi+āp] pervading, diffused DhsA 311.

Vyāpeti [vi+Caus. of āp] to make full, pervade, fill, comprise DhsA 307; VvA 17; ThA 287; PvA 52 (=pharati), 71 (in expln of "ye keci").

[fr. vi+ā+bādh, but semantically connected with vi+ā+pad, as in vyāpāda & vyāpajjha] oppression, injury, harm, hurting; usually in phrase atta° & para° (disturbing the peace of others & of oneself) M I.89; S IV.339; A I.114, 157, 216; II.179. -- Also at S IV.159 (pāṇinaŋ vyābādhāya, with v. l. vadhāya). See also byābādha. The corresponding adjectives are (a)vyāpajjha & veyyābādhika (q. v.).

[Caus. of vi+ā+badh or distortion fr. vyāpadeti, with which identical in meaning] to do harm, hurt, injure Vin II.77/78; S IV.351 sq.; DA I.167. The BSk. is vyābādhayate (e. g. Divy 105).

Vyābāheti [vi+ā+bah: see bahati3] lit. "to make an outsider," to keep or to be kept out or away Vin II.140 (°bāhiŋsu in Pass. sense; so that they may not be kept away). Oldenberg (on p. 320) suggests reading vyābādhiŋsu, which may be better, viz. "may not be offended" (?). The form is difficult to explain.

Vyābhangī (f.) [see byā°] 1. a carrying pole (or flail?) Th 1, 623; combd with asita (see asita4 in corr. to pt. 2) "sickle & pole" M II.180; A III.5. -- 2. a flail S IV.201.

Vyāma see byāma see byāma & add ref. D II.18÷Vism 136 (catu°pamāṇa).

Vyāyata [vi+āyata] stretched; only neg. a° senseless, confused (should it be vyāyatta?) J I.496 (=avyatta C.). See also viyāyata.

DhsA 146.

Vyāyika (adj.) [fr. vyaya] belonging to decay; only neg. a° not decaying, imperishable A II.51; J V.508.

Vyārambha see viy°.

Vyāruddha (adj.) [pp. of vi+ā+rundh] opposed, hostile Th 2, 344; Sn 936. See byāruddha.

Vyārosa [vi+ā+rosa, cp. virosanā] anger M III.78; S III.73.

Vyālika (nt.) [for vy+alika] fault ThA 266.

Vyāvaṭa (adj.) [=Sk. vyāpṛta, cp. vyāpāra, byappatha. & veyyāvacca] doing service, active, busy; eager, keen, intent on (loc.), busy with A IV.195 (mayi=worrying about me); J III.315 (su°); IV.371 (kiccâkiccesu v.= uyyatta C.); V.395 (=ussukka);

VI.229 (=kāya--veyyāvacca--dān'ādi--kamma--karaṇena vyāvaṭa C.). --dassana° keen on a sight, eager to see J I.89; VvA 213 (preferred to T. reading!). --dāna° serving in connection with a gift, busy with giving, a "commissioner of gifts," i. e. a superintendent installed by a higher (rich) person (as a king or seṭṭhi) to look after the distribution of all kinds of gifts in connection with a mahādāna. Rh. Davids at Dial. II.372 (following Childers) has quite misunderstood the term in referring it to a vyāvaṭa in meaning of "hindered," and by translating it as "hindered at the largesse" or "objecting to the largesse." At none of the passages quoted by him has it that meaning. See e. g. D II.354; J III.129; Pv II.950 (dāne v.=ussukkaŋ āpanna PvA 135); PvA 112 (dāne), 124 (id.); DA I.296 (? not found). avyāvaṭa not busy, not bothering about (loc.), unconcerned with, not worrying D II.141 (Tathāgatassa sarīre; trsln not to the point "hinder not yourselves"); Vin III.136. See also separately. -- Note. vyāvaṭa (& a°) only occur in the meaning given above, and not in the sense of "covered, obstructed" [wrongly fr. vṛ] as given by Childers. Correct the trsln given under byāvaṭa accordingly!

Vyāviddha (adj.) [vi+āviddha] whirling about, flitting (here & there), moving about, pell--mell J VI.530.

Vyāsa [fr. vi+ās to sit] separation, division; always contrasted with samāsa, e. g. Vism 82 (vyāsato separately, distributively; opp. samāsato); KhA 187.

Vyāsatta see byāsatta.

Vyāsiñcati [vi+āsiñcati] to defile, corrupt, tarnish S IV.78 (cittaŋ). -- pp. vyāsitta ibid.

Vyāseka [fr. vi+ā+sic] mixed; only neg. a° unmixed, untarnished, undefiled D I.70; DA I.183; Pug 59; Th 1, 926.

Vyāharati [vi+āharati] to utter, talk, speak Vin II.214; J II.177; IV.225 (puṭṭho vyāhāsi, perhaps with v. l. as vyākāsi). See also avyāharati. -- Cp. paṭi°.

Vyūha [fr. vi+vah; see byūha] 1. heap, mass; massing or array, grouping of troops S V.369 (sambādha° a dense crowd, or massed with troops (?); in phrase iddha phīta etc., as given under bāhujañña); J II.406 (battle array: paduma°, cakka°, sakaṭa°). -- 2. a side street (?), in sandhibbūha J VI.276. See also byūha.

Vyūhati at VvA 104 is not clear (see byūhati). It looks more like a present tense to viyūḷha in sense "to be bulky," than a Denom. fr. vyūha as "stand in array." For the regular verb vi+vah see viyūhati. Cp. paṭi° & saŋyūhati.

Vyosita (adj.) [=vosita] perfected; neg. a° not perfected, imperfect Th 1, 784 (aby°).

S.

--S-- a euphonic --s-- seems to occur in combn ras--agga--saggin a euphonic --s-- seems to occur in combn ras--agga--saggin (see rasa2). An apparent hiatus --s in ye s--idha Sn 1083, and evaŋ s--ahaŋ Sn 1134 (v. l.) may be an abbreviated su° (see su2), unless we take it as a misspelling for p.

Sa1 the letter s

Sa1 the letter s (sa--kāra) SnA 23; or the syllable sa DhA II.6; PvA 280.

Sa2

Sa2 [Idg. *so-- (m.), *sā-- (f.); nom. sg. to base *to-- of the oblique cases; cp. Sk. sa (saḥ), sā; Av. hō̄, hā; Gr. o(, h(; Goth. sa, sō̄; Ags. sē "the" (=that one); pe--s=E. thi--s] base of the nom. of the demonstr. pron. that, he, she. The form sg. m. sa is rare (e. g. Dh 142; Sn 89). According to Geiger (P.Gr. § 105) sa occurs in Sn 40 times, but so 124 times. In later Pāli sa is almost extinct. The final o of so is often changed into v before vowels, and a short vowel is lengthened after this v: svājja Sn 998=so

ajja; svāhaŋ J I.167=so ahaŋ; svāyaŋ Vin I.2=so ayaŋ. The foll. vowel is dropped in so maŋ It 57=so imaŋ. -- A form se is Māgadhism for nt. acc. sg. taŋ, found e. g. at D II.278, 279; M II.254, 255, and in combn seyyathā, seyyathīdaŋ (for which taŋyathā Miln 1). An idiomatic use is that of so in meaning of "that (he or somebody)," e. g. "so vata . . . palipanno paraŋ palipannaŋ uddharissatī ti: n'etaŋ ṭhānaŋ vijjati" M I.45; cp. "sā 'haŋ dhammaŋ nâssosiŋ" that I did not hear the Dh. Vv 405. Or in the sense of a cond. (or causal) part. "if," or "once," e. g. sa kho so bhikkhu . . . upakkileso ti iti viditvā . . . upakkilesaŋ pajahati "once he has recognised . . ." M I.37. Cp. ya° II.2 b. On correl. use with ya° (yo so etc.) see ya° II.1.

Sa3

Sa3 [identical with saŋ°] prefix, used as first pt. of compounds, is the sense of "with," possessed of, having, same as; e. g. sadevaka with the devas Vin I.8; sadhammika having common faith D II.273; sajāti having the same origin J II.108. Often opposed to a-- and other neg. prefixes (like nir°). Sometimes almost pleonastical (like sa--antara). -- Of combinations we only mention a few of those in which a vocalic initial of the 2nd pt. remains uncontracted. Other examples see under their heading in alph. order. E. g. sa--antara inside DhA III.788 (for santara Dh 315); sa--Inda together with Indra D II.261, 274; A V.325 sq.; °--uttara having something beyond, inferior (opp. an°) D I.80; II.299=M I.59; Dhs 1292, 1596; DhsA 50; °--uttaracchada (& °chadana) a carpet with awnings above it D I.7÷; II.187 (°ava); A I.181; Vin I.192; DA I.87; --°udaka with water, wet Vin I.46; --°udariya born from the same womb, a brother J IV.417, cp. sodariya; --°uddesa with explanation It 99; Vism 423 (nāma--gotta--vasena sa--udd.; vaṇṇ'ādi--vasena sākāra); --°upanisa together with its cause, causally associated S II.30; --°upavajja having a helper M III.266; --°upādāna showing attachment M II.265; --°upādisesa having the substratum of life remaining Sn 354; It 38; Nett 92. Opp. anupādisesa; --°ummi roaring of the billows It 57, 114. -- Note. sa2 & sa3 are differentiations of one and the same sa, which is originally the deictic pronoun in the function of identity & close connection. See etym. under saŋ°.

Sa4

Sa4 (reflex. pron.) [Vedic sva & svayaŋ (=P. sayaŋ); Idg. *seu̯o, *su̯e; cp. Av. hava & hva own; Gr. e(o/s & o(/s his own; Lat. sui, suus; Goth. swēs own, sik=Ger. sich himself; etc.] own M I.366; D II.209; Sn 905; J II.7; III.164, 323 (loc. samhi lohite), 402 (acc. saŋ his own, viz. kinsman; C=sakaŋ janaŋ); IV.249 (saŋ bhātaraŋ); Pv II.121=DhA III.277 (acc. san tanuŋ); instr. sena on one's own, by oneself J V.24 (C. not quite to the point: mama santakena). Often in composition, like sadesa one's own country Dāvs I.10. Cp. saka.

Saŋ° (indecl.) [prefix; Idg. *sem one; one & the same, cp. Gr. o(malo/s even, a(/ma at one, o(mo/s together; Sk. sama even, the same; samā in the same way; Av. hama same=Goth. sama, samap together; Lat. simul (=simultaneous), similis "re--sembling." Also Sk. sa (=sa2) together=Gr. a(-- a)-- (e. g. a)/koitis); Av. ha--; and samyak towards one point=P. sammā. -- Analogously to Lat. semel "once," simul, we find sa° as numeral base for "one" in Vedic sakṛt "once"=P. sakid (& sakad), sahasra 1000=P. sahassa, and in adv. sadā "always," lit. "in one"] prefix, implying conjunction & completeness. saŋ° is after vi° (19%) the most frequent (16%) of all Pāli prefixes. Its primary meaning is "together" (cp. Lat. con°); hence arises that of a closer connection or a more accentuated action than that expressed by the simple verb (intensifying=thoroughly, quite), or noun. Very often merely pleonastic, esp. in combn with other prefixes (e. g. sam--anu°, sam--ā°, sam--pa°). In meaning of "near by, together" it is opposed to para°; as modifying prefix it is contrary to abhi° and (more frequently) to vi° (e. g. saŋvadati> vivadati), whereas it often equals pa° (e. g. pamodati> sammodati), with which it is often combd as sampa°; and also abhi° (e. g. abhivaḍḍhati>saŋvaḍḍhati), with which often combd as abhisaŋ°. -- Bdhgh & Dhpāla explain saŋ° by sammā (SnA 151; KhA 209: so read for samā āgatā), suṭṭhu (see e. g. santasita, santusita), or samantā (=altogether; SnA 152, 154), or (dogmatically) sakena santena samena (KhA 240), or as "saŋyoga" Vism 495. -- In combn with y we find both saŋy° and saññ°. The usual contracted form before r is sā°.

[pp. of saŋyamati] lit. drawn together; fig. restrained, self--controlled D II.88; S I.79; Sn 88, 156, 716; J I.188; Vv 3411; Miln 213.
--atta having one's self restrained, self--controlled S I.14 (for saya°); Sn 216, 284 (ññ), 723; Pv II.614 (ññ;=saññata--citta PvA 98). --ūru having the thighs pressed together, having firm thighs J V.89, 107 (ññ). 155 (ññ). --cārin living in self--control Dh

104 (ññ). --pakhuma having the eyelashes close together VvA 162.

[fr. saŋ+yam] 1. restraint, selfcontrol, abstinence S I.21, 169; D I.53; Vin I.3; A I.155 sq. (kāyena, vācāya, manasā); D III.147; It 15 (ññ); Sn 264, 655; M II.101 (sīla°); Dh 25 (saññama dama); DA I.160; DhA II.255 (=catu--pārisuddhi--sīla); VbhA 332. -- 2. restraint in giving alms saving (of money etc.), stinginess Vin I.272; Pv II.711 (=sankoca PvA 102).

Saŋyamati [saŋ+yamati] to practise self--control S I.209 (pāṇesu ca saŋyamāmase, trsln "if we can keep our hands off living things"). -- pp. saŋyata. -- Caus. saññāmeti to restrain M I.365, 507; Dh 37, 380. Cp. paṭi°.

Saŋyamana (nt.) [fr. saŋ+yam] fastening J V.202, 207.

Saŋyamanī (f.) [fr. last] a kind of ornament J V.202 (=maṇisuvaṇṇa--pavāḷa--rajata--mayāni pilandhanāni C.).

Saŋyācikā (f.) [collect. abstr. fr. saŋ+yāc] begging, what is begged; only in instr. °āya (adv.) by begging together, by collecting voluntary offerings Vin III.144 (so read for °āyo), 149 (expld incorrectly as "sayaŋ yācitvā"); J II.282 (so read for °āyo).

Saŋyuga (nt.) [fr. saŋ+yuj] harness Th 1, 659.

Saŋyuñjati [saŋ+yuñjati] to connect, join with (instr.), unite S I.72. Pass. saŋyujjati S III.70. -- pp. saŋyutta. -- Caus. saŋyojeti (1) to put together, to endow with D II.355; S V.354; J I.277. -- (2) to couple, to wed someone to (instr.) J III.512 (dārena); IV.7 (id.). -- pp. saŋyojita.

Saŋyuta (adj.) [saŋ+yuta, of yu] connected, combined Sn 574 (ññ), 1026.

Saŋyutta [pp. of saŋyuñjati] 1. tied, bound, fettered M III.275 (cammena); S IV.163; A IV.216 (saŋyojanena s. by bonds to this world); Sn 194 (ññ), 300, 304; It 8; Sdhp 211. -- 2. connected with, mixed with (--°) J I.269 (visa°). -- Cp. paṭi°, vi°.

Saŋyūḷha [pp. of saŋyūhati, cp. in similar meaning viyūḷha] massed, collected, put together, composed or gathered (like a bunch of flowers D II.267 (gāthā); M I.386; DA I.38 (spelt saŋvūḷha, i. e. saŋvyūḷha; v. l. sañaḷha, i. e. sannaddha).

Saŋyūhati [saŋ+vyūhati] to form into a mass, to ball together, to conglomerate A IV.137 (kheḷapiṇḍaŋ). <-> pp. saŋyūḷha.

Saŋyoga [fr. saŋ+yuj] 1. bond, fetter M I.498; S I.226; III.70; IV.36; A IV.280=Vin II.259 (opp. vi°); Sn 522, 733; Dh 384 (=kāmayog'ādayo saŋyogā DhA IV.140). -- 2. union, association J III.12 (ññ); Vism 495. <-> 3. connection (within the sentence), construction PvA 73 (accanta°), 135 (id.).

Saŋyojana (nt.) [fr. saŋyuñjati] bond, fetter S IV.163 etc.; especially the fetters that bind man to the wheel of transmigration Vin I.183; S I.23; V.241, 251; A I.264; III.443; IV.7 sq. (diṭṭhi°); M I.483; Dh 370; It 8 (taṇhā); Sn 62, 74, 621; J I.275; II.22; Nett 49; DhA III.298; IV.49.

The ten fetters are (1) sakkāyadiṭṭhi; (2) vicikicchā; (3) sīlabbataparāmāso; (4) kāmacchando; (5) vyāpādo; (6) rūparāgo; (7) arūparāgo; (8) māno; (9) uddhaccaŋ; (10) avijjā. The first three are the tīṇi saŋyojanāni <-> e. g. M I.9; A I.231, 233; D I.156; II.92 sq., 252; III.107, 132, 216; S V.357, 376, 406; Pug 12, 15; Nett 14; Dhs 1002; DA I.312. The seven last are the satta saŋyojanāni, Nett. 14. The first five are called orambhāgiyāni -- e. g. A I.232 sq.; II.5, 133; V.17; D I.156; II.92, 252; M I.432; S V.61, 69; Th 2, 165; Pug 17. The last five are called uddhambhāgiyāni <-> e. g. A V.17; S V.61, 69; Th 2, 167; ThA 159; Pug 22; Nett 14, 49.

A different enumeration of the ten saŋyojanas, at Nd2 657=Dhs 1113, 1463 (kāmarāga, paṭigha, māna, diṭṭhi, vicikicchā, sīlabbataparāmāsa, bhavarāga, issā, macchariya, avijjā); compare, however, Dhs 1002.

A diff. enumn of seven saŋyojanas at D III.254 & A IV.7, viz. anunaya°, paṭigha°, diṭṭhi°, vicikicchā°, māna°, bhavarāga°, avijjā°. A list of eight is found at M I.361 sq. Cp. also ajjhatta--saŋyojano & bahiddhāsaŋyojano puggalo A I.63 sq.; Pug 22; kiŋ--su--s° S I.39= Sn 1108.

Saŋyojaniya (saññ°) (adj.) [fr. saŋyojana] connected with the saŋyojanas, favourable to the saŋyojanas, A I.50; S II.86; III.166 sq.; IV.89, 107; Dhs 584, 1125, 1462; DhsA 49. Used as a noun, with dhammā understood, Sn 363, 375.

Saŋyojita [pp. of saŋyojeti, Caus. of saŋyuñjati] combined, connected with, mixed with J I.269 (bhesajja°).

Saŋrakkhati [saŋ+rakkhati] to guard, ward off Sdhp 364.

Saŋrambha [saŋ+*rambha, fr. rabh, as in rabhasa (q. v.)] impetuosity, rage Dāvs IV.34. This is the Sanskritic form for the usual P. sārambha.

Saŋrāga [saŋ+rāga] passion J IV.22. Cp. sārāga.

Saŋrūḷha [pp. of saŋrūhati] grown together, healed J III.216; V.344.

Saŋrūhati [saŋ+rūhati] to grow J IV.429 (=vaḍḍhati).

Saŋroceti [saŋ+roceti] to find pleasure in, only in aor. (poetical) samarocayi Sn 290, 306, 405; J IV.471.

Saŋvacana (nt.) [saŋ+vacana] sentence DhsA 52.

Saŋvacchara [saŋ+vacchara; cp. Vedic saŋvatsara] a year D II.327; A II.75; IV.139, 252 sq.; Dh 108; J II.80; Sdhp 239; nom. pl. saŋvaccharāni J II.128.

Saŋvaṭṭa (m. & nt.) [saŋ+vaṭṭa1] 1. "rolling on or forward" (opp. vivaṭṭa "rolling back"), with ref. to the development of the Universe & time (kappa) the ascending aeon (vivaṭṭa the descending cycle), evolution It 99; Pug 60; Vism 419; Sdhp 484, 485. --°vivaṭṭa a period within which evolution & dissolution of the world takes place, a complete world--cycle (see also vivaṭṭa) D I.14; A II.142; It 15, 99; Pug 60.

Saŋvaṭṭati [saŋ+vaṭṭati] 1. to be evolved, to be in a process of evolution (opp. vivaṭṭati in devolution) D I.17; III.84, 109; A II.142; DA I.110. -- 2. to fall to pieces, to come to an end (like the world's destruction), to pass away, perish, dissolve (intrs.) J III.75 (paṭhavī s.; v. l. saŋvaddh°); Miln 287 (ākāso °eyya). For saŋvaṭṭ° at J I.189 read saŋvaddh°.

Saŋvaṭṭanika (adj.) [fr. saŋvaṭṭa(na)] turning to, being reborn D I.17.

Saŋvaḍḍha [pp. of saŋvaḍḍhati] grown up, brought up D I.75; II.38; PvA 66.

Saŋvaḍḍhati [saŋ+vaḍḍhati] to grow up; ppr. °amāna (ddh.) growing up, subsisting J I.189 (so far °vaṭṭ°). <-> Caus. °vaḍḍheti to rear, nourish, bring up J I.231 (ppr. pass. °vaḍḍhiyamāna).

Saŋvaṇṇana (nt.) [saŋ+vaṇṇana] praising, praise J I.234.

Saŋvaṇṇita [pp. of saŋvaṇṇeti] praised, combd with sambhāvita honoured M I.110; III.194, 223.

Saŋvaṇṇeti [saŋ+vaṇṇeti] to praise Vin III.73 sq.; J V.292 (aor. 3rd pl. °vaṇṇayuŋ). Cp. BSk. saŋvarṇayati Divy 115. -- pp. saŋvaṇṇita.

Saŋvattati [saŋ+vattati] to lead (to), to be useful (for) A I.54, 58 (ahitāya dukkhāya); Vin I.10=S V.421; It 71 sq.; J I.97; Pot. saŋvatteyya Vin I.13. -- Often in phrase nibbidāya, virāgāya . . . nibbānāya saŋvattati e. g. D I.189; II.251; III.130; S V.80, 255; A III.83, 326.

Saŋvattanika (adj.) [fr. saŋvattati] conducive to, involving A II.54, 65; It 82; Kvu 618; J I.275; Nett 134=S V.371. As °iya at PvA 205.

Saŋvadati [saŋ+vadati] to agree M I.500 (opp. vivadati).

Saŋvadana (nt.) [fr. saŋvadati] a certain magic act performed in order to procure harmony D I.11; DA I.96; cp. Dial. I.23.

Saŋvaddhana (nt.) [fr. saŋ+vṛdh] increasing, causing to grow J IV.16.

Saŋvara [fr. saŋ+vṛ] restraint D I.57, 70, 89; II.281 (indriya°); III.130, 225; A II.26; S IV.189 sq.; It 28, 96, 118; Pug 59; Sn 1034; Vin II.126, 192 (āyatiŋ saŋvarāya "for restraint in the future," in confession formula), Dh 185; Nett 192; Vism 11, 44; DhA III.238; IV.86 (°dvārāni). The fivefold saŋvara: sīla°, sati°, ñāṇa°, khanti°, viriya°, i. e. by virtue, mindfulness, insight, patience, effort DhsA 351; as pātimokkha° etc. at Vism 7; VbhA 330 sq. --°vinaya norm of self--control, good conduct SnA 8. cātuyāma°, Jain discipline M L.377.

Saŋvaraṇa (nt.) [fr. saŋ+vṛ] covering; obstruction Dhtp 274 (as def. of root val, i. e. vṛ).

Saŋvarati [saŋ+varati=vuṇāti 1] to restrain, hold; to restrain oneself Vin II.102 (Pot. °vareyyāsi); Miln 152 (pāso na saŋvarati). -- pp. saŋvuta.

Saŋvarī (f.) [Vedic śarvarī fr. śarvara speckled; the P. form viâ sabbarī>sāvarī>saŋvarī] the night (poetical) D III.196; J IV.441; V.14, 269; VI.243.

Saŋvasati [saŋ+vasati2] to live, to associate, cohabitate A II.57; Vin II.237; Nd2 423; Pug 65; Dh 167; Dpvs X.8; Miln 250. -- Caus. °vāseti same meaning Vin IV.137. -- Cp. upa°.

Saŋvāti [saŋ+vāyati2] to be fragrant J V.206 (cp. vv. ll. on p. 203).

Saŋvāsa [saŋ+vāsa2] 1. living with, co--residence Vin I.97; II.237; III.28; A II.57 sq., 187; III.164 sq.; IV.172; J I.236; IV.317 (piya--saŋvāsaŋ vasi lived together in harmony); Sn 283, 290, 335; Dh 207, 302; Sdhp 435. <-> 2. intimacy J II.39. -- 3. cohabitation, sexual intercourse D I.97; J I.134; II.108; SnA 355.

Saŋvāsaka (adj.) [fr. saŋvāsa] living together Vin II.162; III.173.

Saŋvāsiya [fr. saŋvāsa] one who lives with somebody Sn 22; a°--bhāva impossibility to co--reside Miln 249.

Saŋvigga [pp. of saŋvijjati1] agitated, moved by fear or awe, excited, stirred D I.50; II.240; A II.115; S IV.290; V.270; J I.59; Miln 236; PvA 31 (°hadaya).

Saŋvijita [pp. of saŋvejeti] (med.) filled with fear or awe, made to tremble; (pass.) felt, realized Sn 935 (=saŋvejita ubbejita Nd1 406).

Saŋvijjati1

Saŋvijjati1 [Vedic vijate, vij; not as simple verb in P.] to be agitated or moved, to be stirred A II.114; It 30. <-> pp. saŋvigga. -- Caus. saŋvejeti M I.253; S I.141; Vin I.32; imper. °vejehi S V.270; aor. °vejesi Miln 236; inf. °vejetuŋ S I.197; ger °vejetvā J I.327; grd. °vejanīya that which should cause awe, in °āni ṭhānāni places of pilgrimage D II.140; A I.36; II.120; It 30. -- pp. saŋvijita & °vejita.

Saŋvijjati2

Saŋvijjati2 [Pass. of saŋvindati] to be found, to exist, to be D I.3; Vin II.122; J I.214 (°amāna); PvA 153.

Saŋvidati [saŋ+vidati: see vindati] to know; ger. °viditvā J III.114; V.172. -- pp. saŋvidita.

Saŋvidahati [saŋ+vidahati] to arrange, appoint, fix, settle, provide, prepare D I.61 (Pot. °eyyāma); aor. °vidahi PvA 198; inf. °vidhātuŋ A II.35, & °vidahituŋ Vin I.287; ger. °vidhāya Vin IV.62 sq., 133; Mhvs 17, 37, & °vidahitvā Vin I.287; III.53, 64; J I.59; V.46; also as Caus. formn °vidahetvāna J VI.301. -- pp. saŋvidahita & saŋvihita.

Saŋvidahana (nt.) [for the usual °vidhāna] arrangement, appointment, provision J II.209; DA I.148; DhsA 111. The word is peculiar to the Commentary style.

Saŋvidahita [pp. of saŋvidahati] arranged Vin IV.64; DhA I.397.

Saŋvidita [pp. of saŋvidati] known Sn 935.

Saŋvidhātar [n. ag. fr. saŋvidahati] one who arranges or provides (cp. vidhātar) D III.148.

Saŋvidhāna (nt.) [fr. saŋvidahati] arranging, providing, arrangement D I.135; J I.140 (rakkhā°).

Saŋvidhāyaka (adj.) [saŋ+vidhāyaka] providing, managing; f. °ikā J I.155.

Saŋvidhāvahāra [saŋvidhā (short ger. form)+avahāra] taking by arrangement, i. e. theft committed in agreement with others Vin III.53.

Saŋvindati [saŋ+vindati] to find; ppr. (a)saŋvindaŋ Th 1, 717. -- Pass. saŋvijjati (q. v.).

Saŋvibhajati [saŋ+vibhajati] to divide, to share, to communicate D II.233; Miln 94, 344; inf. °vibhajituŋ Miln 295; Dāvs V.54. -- pp. saŋvibhatta. -- Caus. °vibhājeti. It 65.

Saŋvibhatta [pp. of saŋvibhajati] divided, shared Th 1, 9.

Saŋvibhāga [saŋ+vibhāga] distribution, sharing out D III.191; A I.92, 150; It 18 sq., 98, 102; Vv 375; Miln 94. --dāna° (of gifts) J V.331; Vism 306.

Saŋvibhāgin (adj.) [fr. saŋvibhāga] generous, open--handed S I.43=J IV.110; V.397 (a°); Miln 207.

Saŋvirūḷha (adj.) [pp. of saŋvirūhati] fully grown, healed up J II.117.

Saŋvirūhati [saŋ+virūhati] to germinate, to sprout Miln 99, 125, 130, 375. -- pp. saŋvirūḷha. -- Caus. °virūheti to cause to grow, to nourish J IV.429.

SaŋvilāQa [saŋ+vilāpa] noisy talk; fig. for thundering S IV.289 (abbha°).

Saŋvisati [saŋ+visati] to enter; Caus. saŋveseti (q. v.). Cp. --bhisaŋvisati.

Saŋvissajjetar [saŋ+vissajjetar] one who appoints or assigns DA I.112.

Saŋvissandati [saŋ+vissandati] to overflow M II.117; Miln 36.

Saŋvihita [pp. of saŋvidahati] arranged, prepared, provided J I.133 (°ārakkha i. e. protected); in cpd. su° well arranged or appointed, fully provided D II.75; M II.75; DA I.147, 182; a° unappointed Vin I.175; Vism 37.

Saŋvījita [saŋ+vījita] fanned Dāvs V.18.

Saŋvuta [pp. of saŋvarati] 1. closed D I.81. -- 2. tied up J IV.361. -- 3. restrained, governed, (self--)controlled, guarded D I.250; III.48, 97; S II.231; IV.351 sq.; A I.7 (cittaŋ); II.25; III.387; It 96, 118; Sn 340 (indriyesu); Dh 340; DA I.181. asaŋvuta unrestrained S IV.70; A III.387; Pug 20, 24; in phrase asaŋvuṭā lokantarikā andhakārā (the world--spaces which are dark &) ungoverned, orderless, not supported, baseless D II.12. --su° well controlled Vin II.213; IV.186; S IV.70; Sn 413; Dh 8. --atta self--controlled S I.66. --indriya having the senses under control It 91; Pug 35. --kārin M II.260.

Saŋvūḷha see saŋyūḷha.

Saŋvega [fr. saŋ+vij] agitation, fear, anxiety; thrill, religious emotion (caused by contemplation of the miseries of this world) D III.214; A I.43; II.33, 114; S I.197; III.85; V.130, 133; It 30; Sn 935; J I.138; Nd1 406; Vism 135=KhA 235 (eight objects inducing emotion: birth, old age, illness, death, misery in the apāyas, and the misery caused by saŋsāra in past, present & future stages); Mhvs 1, 4; 23, 62; PvA 1, 22, 32, 39, 76.

Saŋvejana (adj.) [fr. saŋ+vij] agitating, moving It 30.

Saŋvejaniya (adj.) [fr. saŋvejana] apt to cause emotion A II.120; Vism 238. See also saŋvijjati1.

Saŋvejita [pp. of saŋvejeti] stirred, moved, agitated S I.197; Nd1 406.

Saŋvejeti Caus. of saŋvijjati1 (q. v.).

Saŋveṭheti [saŋ+veṭheti] to wrap, stuff, tuck in Vin IV.40.

Saŋvedhita [saŋ+vyathita: see vyadhati] shaken up, confused, trembling Sn 902.

Saŋvelli (f.) [saŋ+velli, cp. vellita] "that which is wound round," a loin cloth J V.306. As saŋvelliya at Vin II.137, 271.

Saŋvelleti [fr. saŋ+vell] to gather up, bundle together, fold up Vism 327.

Saŋvesanā (f.) [fr. saŋveseti] lying down, being in bed, sleeping J VI.551 sq., 557.

Saŋveseti [Caus. of saŋvisati] to lead, conduct A I.141; Pass. saŋvesiyati to be put to bed (applied to a sick person) M I.88=III. 181;D II.24. Cp. abhi°.

Saŋvossajjati see samavossajjati.

Saŋvohāra [saŋ+vohāra] business, traffic Vin III.239; A II.187=S I.78; A III.77; SnA 471.

Saŋvohārati [Denom. fr. saŋvohāra] to trade (with); ppr. °vohāramāna [cp. BSk. saŋvyavahāramāna Divy 259] A

II.188.

Saŋsagga [fr. saŋ+sṛj] contact, connection, association Vin III.120; A III.293 sq. (°ārāmatā); IV.87 sq., 331; It 70; J I.376; IV.57; Miln 386; Nd2 137; VbhA 340 (an--anulomika°); PvA 5 (pāpamitta°). -- Two kinds of contact at Nd2 659: by sight (dassana°) and by hearing (savaṇa°). -- pada° contact of two words, "sandhi" Nd1 139; Nd2 137 (for iti); SnA 28. --a° S II.202; Miln 344. --°jāta one who has come into contact Sn 36.

Saŋsaṭṭha [pp. of saŋ+sṛj] 1. mixed with (instr.), associating with, joined M I.480 (opp. vi°); A III.109, 116, 258 sq., 393; PvA 47. -- 2. living in society Vin I.200; II.4; IV.239, 294; D II.214; Kvu 337=DhsA 42; Dhs 1193; J II.105; DhsA 49, 72. --a° not given to society M I.214; S I.63; Miln 244; Vism 73.

Saŋsati [Vedic śaŋsati, cp. Av. saŋhaiti to proclaim, Lat. censeo=censure; Obulg. qom to say] to proclaim, point out J V.77; VI.533; Pot. saŋse J VI.181; aor. asaŋsi J III.420; IV.395; V.66; & asāsī (Sk. aśaŋsīt) J III.484. Cp. abhi°.

Saŋsatta [pp. of saŋ+sañj] adhering, clinging D I.239 (paramparā°).

Saŋsad (f.) [fr. saŋ+sad] session, assembly; loc. saŋsati J III.493 (=parisamajjhe C.), 495

Saŋsaddati [saŋ+śabd] to sound, in def. of root kitt at Dhtp 579; Dhtm 812.

Saŋsandati [saŋ+syand, cp. BSk. saŋsyandati AvŚ II.142 sq., 188] to run together, to associate D I.248; II.223; S II.158=It 70; S IV.379; Pug 32. -- Caus. saŋsandeti to put together; unite, combine J I.403; V.216; Miln 131; DhA II.12; IV.51.

Saŋsandanā (f.) [fr. saŋsandati] 1. (lit.) coming together J VI.414 (v. l. for T. saŋsandita). -- 2. (fig.) import, application, reference, conclusion (lit. "flowing together") Tikp 264. opamma° application of a simile, "tertium comparationis" Vism 326; DA I.127. diṭṭha° (pucchā) a question with reference to observation Nd2 s. v. pucchā; DhsA 55.

Saŋsanna [pp. of saŋsīdati or saŋsandati] depressed, exhausted Dh 280 (=osanna DhA III.410: see ossanna).

Saŋsappa (adj.) [fr. saŋ+sṛp] creeping A V.289.

Saŋsappati [saŋ+sappati] to creep along, to crawl, move A V.289; VvA 278; DhA IV.49.

the creeping exposition, a discussion of the consequences of certain kinds of kamma, A V.288 sq.

Saŋsappin (adj.)=saŋsappa A IV.172.

Saŋsaya [cp. Vedic saŋśaya] doubt A II.24; Nd2 660 (=vicikicchā etc.); Miln 94; Dhs 425.

Saŋsayita (nt.) [pp. of saŋsayati=saŋ+seti of śi; in meaning=saŋsaya] doubt Dāvs I.50.

Saŋsarati [saŋ+sarati, of sṛ] to move about continuously, to come again and again J I.335. -- 2. to go through one life after the other, to transmigrate D I.14; DA I.105; ppr. saŋsaranto (& saŋsaraŋ) S III.149; IV.439; It 109; PvA 166; med. saŋsaramāna Vv 197; ger. °saritvā S III.212; Pug 16. -- pp. saŋsarita & saŋsita.

Saŋsaraṇa (nt.) [fr. saŋ+sṛ] 1. moving about, running; °lohita blood in circulation (opp. sannicita°) Vism 261; KhA 62; VbhA 245. -- 2. a movable curtain, a blind that can be drawn aside Vin II.153.

Saŋsarita [pp. of saŋsarati] transmigrated D II.90; A II.1; Th 2, 496. a° M I.82.

Saŋsava [fr. saŋ+sru] flowing VvA 227.

Saŋsavaka [fr. saŋsava] N. of a purgatory Vv 5212, cp. VvA 226 sq.

Saŋsăveti [fr. saŋ+sru] to cause to flow together, to pour into (loc.), to put in J V.268 (=pakkhipati C.).

Saŋsādiyā (f.) [cp. *Sk. syavaŋ--sātikā, on which see Kern, Toev. II.62, s. v.] a kind of inferior rice J VI.530.

Saŋsādeti Caus. of saŋsīdati (q. v.).

Saŋsāmeti [Caus. of saŋ+śam] lit. "to smoothe," to fold up (one's sleeping mat), to leave (one's bed), in phrase senāsanaŋ saŋsāmetvā Vin II.185; IV.24; M I.457; S III.95, 133; IV.288.

Saŋsāyati [saŋ+sāyati, which stands for sādati (of svad to sweeten). On y>d cp. khāyita>khādita & sankhāyita] to taste, enjoy J III.201 (aor. samasāyisuŋ: so read for samāsāsisuŋ).

Saŋsāra [fr. saŋsarati] 1. transmigration, lit. faring on D I.54; II.206 (here=existence); M I.81 (saŋsārena suddhi); S II.178 sq.; A I.10; II.12=52; Sn 517; Dh 60; J I.115; Pv II.1311; Vism 544 (in detail), 578, 603 (°assa kāraka); PvA 63, 243. For description of saŋsāra (its endlessness & inevitableness) see e. g. S II.178, 184 sq., 263; III.149 sq.; VbhA 134 (anta--virahita) & anamatagga (to which add refs. VbhA 45, 182, 259, 260). -- 2. moving
on, circulation: vacī° exchange of words A I.79.
--cakka [cp. BSk. saŋsāra--cakra] the wheel of tr. Vism 198, 201; VvA 105=PvA 7. --dukkha the ill of tr. Vism 531; VbhA 145, 149. --bhaya fear of tr. VbhA 199. --sāgara the ocean of tr. J III.241.

Saŋsijjhati [saŋ+sidh] to be fulfilled Sdhp 451.

Saŋsita1

Saŋsita1=saŋsarita J V.56 (cira--ratta°=carita anuciṇṇa C.).

Saŋsita2

Saŋsita2 [pp. of saŋ+śri] dependent Sdhp 306.

Saŋsiddhi (f.) [saŋ+siddhi] success Dhtp 420.

Saŋsibbita [pp. of saŋ+sibbati] entwined Vism 1; Miln 102, 148; DhA III.198.

Saŋsīda [fr. saŋsīdati] sinking (down) S IV.180 (v. l. saŋsāda).

Saŋsīdati [saŋ+sad] 1. to sink down, to lose heart D I.248; A III.89=Pug 65; Th 1, 681; J II.330. -- 2. to be at an end (said of a path, magga) Vin III.131; S I.1. -- Caus. saŋsādeti: 1. to get tired, give out M I.214; A I.288. <-> 2. to drop, fail in A IV.398 (pañhaŋ, i. e. not answer). -- 3. to place DA I.49.

Saŋsīdana (nt.) [fr. saŋsīdati]=saŋsīda Th 1, 572 (ogha°).

Saŋsīna [saŋ+sīna, pp. of śṛ to crush, Sk. śīrṇa] fallen off, destroyed Sn 44 (°patta without leaves=patita--patta C.).

Saŋsuddha (adj.) [saŋ+suddha] pure D I.113; Sn 372, 1107; Nd1 289; Nd2 661; J I.2.

--gahaṇika of pure descent D I.113; DA I.281.

Saŋsuddhi (f.) [saŋ+suddhi) purification Sn 788; Nd1 84.

Saŋsumbhati [saŋ+sumbhati] to beat J VI.53, 88 (°amāna).

Saŋsūcaka (adj.) [fr. saŋsūceti] indicating VvA 244, 302.

Saŋsūceti [saŋ+sūcay°, Denom. fr. sūci] to indicate, show, betray Dāvs V.50; DA I.311.

Saŋseda [saŋ+seda] sweat, moisture M I.73; ThA 185.
--ja [cp. BSk saŋsvedaja Divy 627] born or arisen from moisture D III.230; Miln 128; KhA 247; VbhA 161.

Saŋseva (adj.) [fr. saŋ+sev] associating A II.245; V.113 sq. (sappurisa° & asappurisa°); Miln 93.

Saŋsevanā (f.) [fr. saŋsevati] associating Dhs 1326=Pug 20.

Saŋsevā (f.) [fr. saŋseva] worshipping, attending Miln 93 (sneha°).

Saŋsevita [saŋ+sevita] frequented, inhabited J VI.539.

Saŋsevin (adj.)=saŋseva J I.488.

Saŋhata1

Saŋhata1 [pp. of saŋ+han] firm, compact Miln 416; Sdhp 388.

Saŋhata2

Saŋhata2 [pp. of saŋ+hṛ] DA I.280; see vi°.

Saŋhanati & saŋhanti [saŋ+han] 1. to join together, reach to J V.372. -- 2. to suppress, allay, destroy A IV.437 (kaṇḍuŋ). -- pp. saŋhata.

Saŋhanana (nt.) [fr. saŋhanati] joining together, closing D I.11; J VI.65.

Saŋhara [fr. saŋ+hṛ] collecting; dus° hard to collect Vin III.148; J IV.36 (here as dussanghara, on which see Kern, Toev. I.121).

Saŋharaṇa (nt.) [fr. saŋharati] collecting, gathering Dāvs V.33. Cp. upa° & sangharaṇa.

Saŋharati [saŋ+harati] 1. to collect, fold up Vin I.46; II.117, 150; M III.169; J I.66, 422; Dāvs IV.12; PvA 73. -- 2. to draw together Vin II.217. -- 3. to gather up, take up SnA 369 (rūpaŋ). -- 4. to heap up Pv IV.14 (saŋharimha=sañcinimha PvA 279). --asaŋhāriya (grd.) which cannot be destroyed (see also saŋhīra) S V.219. <-> Caus. II. °harāpeti to cause to collect, to make gather or grow Vin IV.259 (lomāni), 260 (id.). -- Pass. saŋhīrati (q. v.). -- pp. saŋhata. Cp. upa°.

Saŋhasati [san+hasati] to laugh with M II.223.

Saŋhāni (f.) [saŋ+hāni] shrinking, decrease, dwindling away D II.305=M I.49=S II.2=Dhs 644; DhsA 328. Cp. parihāni.

Saŋhāra [fr. saŋ+hṛ] abridgment, compilation PvA 114. Cp. upa°.

Saŋhāraka [saŋ+hāra+ka] drawing together, a collector S II.185=It 17. sabba° a kind of mixed perfume J VI.336.

Saŋhārima (adj.) [fr. saŋ+hṛ] movable Vism 124; Sn 28, 321. a° Vin IV.272.

Saŋhita [pp. of sandahati] connected, equipped with, possessed of D I.5; M II.202; S I.103; Dh 101 (gāthā anattha--pada°). Often as attha° endowed with profit, bringing advantage, profitable D I.189; S II.223; IV.330; V.417; A III.196 sq.; V.81; Sn 722. Cp. upa°.

Saŋhīyati see sandhīyati.

[grd. of saŋharati] that which can be restrained, conquerable Th 1, 1248; J V.81. a° immovable, unconquerable S I.193; Vin II.96; A IV.141 sq.; Th 1, 649; Sn 1149; J IV.283. See also asaŋhāriya.

Saŋhīrati [Pass. of saŋharati] to be drawn away or caught in (loc.) M III.188 sq. (paccuppannesu dhammesu); DhsA 420 (id.); J III.333.

Saka (adj.) [sa4+ka] own D I.106, 119, 231; II.173 (sakaŋ te "all be your own," as greeting to the king); M I.79; Vin I.3, 249 (ācariyaka); S V.261 (id.); Sn 861; It 76; Nd1 252; Pv I.51 (ghara); II.61 (bhātā). -- Opp. assaka2. -- appassaka having little or nothing as one's own (=daḷidda) A I.261; II.203; kamma--ssaka possessing one's own kamma M III.203 sq.; A V.288; Miln 65; Dhs 1366.
--gavacaṇḍa violent towards one's own cows, harassing one's own Pug 47.

Sakaṭa1

Sakaṭa1 (m. & nt.) [cp. Sk. śakaṭa; Vedic śakaṭī] a cart, waggon; a cartload D II.110; Vin III.114; J I.191; Miln 238; PvA 102; VbhA 435 (simile of two carts); SnA 58 (udaka--bharita°), 137 (bīja°). sakaṭāni pajāpeti to cause the carts to go on J II.296.
--gopaka the guardian of the waggon DhA IV.60. --bhāra a cart--load VvA 79. --mukha the front or opening of the waggon, used as adj. "facing the waggon or the cart" (?) at D II.234, of the earth -- that is, India as then known -- and at D II.235 (comp. Mahāvastu III.208), of six kingdoms in Northern India. At the second passage B. explains that the six kingdoms all debouched alike on the central kingdom, which was hexagonal in shape. This explanation does not fit the other passage. Could sakaṭa there be used of the constellation Rohinī, which in mediæval times was called the Cart? Cp. Dial. II.269. --vāha a cart--load Pv II.75. --vyūha "the waggon array," a wedge--shaped phalanx J II.404; IV.343; Vism 384.

Sakaṭa2

Sakaṭa2 see kasaṭa.

Sakaṇika (adj.) [sa+kaṇa+ika] having a mole D I.80; DA I.223.

Sakaṇṭaka (adj.) [sa+kaṇṭaka] thorny, dangerous D I.135; Th 2, 352; DA I.296.

Sakaṇṇajappaka [sa+kaṇṇa+jappa+ka] whispering in the ear, a method of (secretly) taking votes Vin II.98 sq. (salāka--gāha).

Sakatā (f.) (--°) [abstr. fr. saka] one's own nature, identity, peculiarity: see kamma--ssakatā & adj. °ssakata. It may also be considered as an abstr. formation fr. kamma--ssaka.

Sakadāgāmin [sakad=sakid, +āgāmin] "returning once," one who will not be reborn on earth more than once; one who has attained the second grade of saving wisdom Vin I.293; D I.156, 229; III.107; M I.34; S III.168; A I.120, 232 sq.; II.89, 134; III.348; IV.292 sq., 380; V.138 sq., 372 sq.; DhA IV.66.

Sakadāgāmitā (f.) [abstr. fr. last] the state of a "oncereturner" D II.206.

Sakabala (adj.) [sa+kabala] containing a mouthful Vin IV.195.

Sakamana [saka+mana] is Bdhgh's expln of attamana (q. v.), e. g. DA I.129, 255.

Sakamma (nt.) [sa4+kamma] one's own occupation D I.135.

Sakaraṇīya (adj.) [sa3+karaṇīya] one who still has something to do (in order to attain perfection) D II.143; Th 1, 1045; Miln 138.

Sakaruṇa--bhāva [sa3+karuṇa+bhāva] being full of compassion SnA 318.

Sakala (adj.) [cp. Sk. sakala] all, whole, entire Vin II.109; Vism 321; SnA 132; PvA 93, 97, 111. Cp. sākalya.

Sakalikā (f.) [fr. sakala=Sk. śakala potsherd] a potsherd; a splinter, bit D II.341; A II.199=S IV.197; S I.27= Miln 179; M I.259; A V.9 (°aggi); J IV.430; Miln 134; KhA 43 (maccha°); Nett 23; DhsA 319. -- sakalikaŋ sakalikaŋ in little pieces Vin II.112. -- sakalika--hīra a skewer J IV.29, 30.

Sakasaṭa (adj.) [sa3+k.] faulty, wrong (lit. bitter) Miln 119 (vacana).

Sakāsa [sa3+k.=Sk. kāśa] presence; acc. sakāsaŋ towards, to Sn 326; J V.480; PvA 237; loc. sakāse in the presence of, before J III.24; IV.281; V.394; VI.282.

Sakicca (nt.) [sa4+kicca] one's own duty or business Vism 321 (°pasuta).

Sakiccaya (nt.) [sa4+kiccaya=kṛtya]=sakicca Miln 42; DhsA 196 (°pasuta).

Sakiñcana (adj.) [sa3+kiñcana] having something; (appld) with attachment, full of worldly attachment Sn 620= Dh I.246; Dh 396 (=rāg'ādīhi kiñcanehi sakiñcana DhA IV.158).

Sakid & Sakiŋ (adv.) [fr. sa°=saŋ] once. (1) sakiŋ: D II.188; J I.397; DhA III.116 (sakiŋvijātā itthi= primipara); once more: Miln 238; once for all: Th 2, 466; DhA II.44; ThA 284.-- (2) sakid (in composition; see also sakad--āgāmin): in sakid eva once only A II.238; IV.380; Pug 16; PvA 243; at once Vin I.31.

Sakiya (adj.) [fr. saka, cp. Sk. svakīya] own J II.177 III.48, 49; IV.177.

Sakuṇa [Vedic śakuna] a bird (esp. with ref. to augury) D I.71 (pakkhin+); Vin III.147; S I.197; A II.209; III.241 sq., 368; J II.111, 162 (Kandagala); KhA 241. pantha° see under pantha. -- f. sakuṇī S I.44. adj. sakuṇa J V.503 (maŋsa).
--kulāvaka a bird's nest KhA 56. --patha bird--course, Npl. Nd1 155. --pāda bird foot KhA 47. --ruta the cry of birds Miln 178. --vatta the habit (i. e. life) of a bird J V.254. --vijjā bird craft, augury (i. e. understanding the cries of birds) D I.9; DA I.93.

SnA 27. -- f. sakuṇikā D I.91; Miln 202; J I.171; IV.290.

Sakuṇagghi (f.) [sakuṇa+°ghi, f. of °gha] a kind of hawk (lit. "bird--killer") S V.146; J II.59; Miln 365. Cp. vyagghīnasa.

Sakuṇita at PvA 123 read sankucita.

Sakunta [cp. Sk. śakunta] a bird; a kind of vulture Sn 241; Dh 92, 174; J IV.225; VI.272.

Sakuntaka =sakunta Vin I.137.

Sakumāra (adj.) [sa2+kumāra] of the same age; a playmate J V.360, 366.

Sakula [cp. Epic Sk. śakula] a kind of fish J V.405.

Sakka (adj.) [fr. śak, cp. Sk. śakya] able, possible Sn 143. sasakkaŋ (=sa3+s.) as much as possible, as much as one is able to M I.415, 514.

(adv.) [orig. ger. of sakkaroti] respectfully, carefully, duly, thoroughly; often with uppaṭṭhahati to attend, serve with due honour. -- Vv 125; Miln 305; J IV.310. The form sakkaccaŋ is the older and more usual, e. g. at D II.356 sq.; S IV.314; A II.147; IV.392; Vin IV.190, 275; Th 1, 1054; J I.480; Dh 392; PvA 26, 121. The BSk. form is satkṛtya, e. g. MVastu I.10. --kārin zealous S III.267; Miln 94. --dāna M III.24.

Sakkata [pp. of sakkaroti] honoured, duly attendo D I.114, 116; II.167; Nd 73; J I.334; Miln 21; SnA 43 Usually combd with garukata, pūjita, mānita.

Dhtp 9: gamana] to go; see osakkati & cp. Pischel, Prk. Gr. § 302. Other P. cpds. are ussakkati & paṭisakkati.

Sakkatta (nt.) [fr. Sakka=Indra] Śakraship, the position as the ruler of the devas M III. 65; J I.315; Vism 301 (brahmatta+). °rajja a kingdom rivalling Sakka's J I.315.

Sakkaroti [sat+kṛ] to honour, esteem, treat with respect, receive hospitably; often combd with garukaroti, māneti, pūjeti, e. g. D I.91, 117; III.84; M I.126. ppr. °karonto D II.159; Pot. °kareyya It 110; aor. °kari PvA 54; ger. °katvā Pug 35; J VI.14, & °kacca (q. v.). -- pp. sakkata. -- Caus. sakkāreti=sakkaroti; Mhvs 32, 44; grd. sakkāreyya Th 1, 186 (so read for °kareyya).

Sakkā (indecl.) [originally Pot. of sakkoti=Vedic śakyāt; cp. Prk. sakkā with Pischel's expln in Prk. Gr. § 465. A corresponding formation, similar in meaning, is labbhā (q. v.)] possible (lit. one might be able to); in the older language still used as a Pot., but later reduced to an adv. with infin. E. g. sakkā sāmaaññphalaŋpaññāpetuŋ would one be able to point out a result of samaṇaship, D I.51; khādituŋ na sakkā, one could not eat, J II.16; na sakkā maggo akkhātuŋ, the way cannot be shown, Mil 269; sakkā etaŋ mayā ñātuŋ? can I ascertain this? D I.187; sakkā honti imāni aṭṭha sukhāni vindituŋ, these eight advantages are able to be enjoyed, J I.8; sakkā etaŋ abhavissa kātuŋ, this would be possible to do, D I.168; imaŋ sakkā gaṇhituŋ, this one we can take J IV.219. See also SnA 338, 376 (=labbhā); PvA 12, 69, 96.

Sakkāya [sat+kāya, cp. BSk. satkāya Divy 46; AvŚ I.85. See on expln of term Mrs. Rh. D. in J.R.A.S. 1894, 324; Franke Dīgha trsln p. 45; Geiger P.Gr. § 241; Kern. Toev. II.52] the body in being, the existing body or group (=--nikāya q. v.); as a t.t. in P. psychology almost equal to individuality; identified with the five khandhas M I.299; S III.159; IV.259; A II.34; Th 2, 170, 239; DhsA 348. See also D III.216 (cp. Dial. III.2161); A III.293,
401; Nd1 109.

--diṭ̤ṭhi theory of soul, heresy of individuality, speculation as to the eternity or otherwise of one's own individuality M I.300=III.17=DhS 1003, S III.16 sq. In these passages this is explained as the belief that in one or other of the khandhas there is a permanent entity, an attā. The same explanation, at greater length, in the Diṭ̤ṭhigata Sutta (Ps I.143--151). As delusions about the soul or ghost can arise out of four sorts of bias (see abhinivesa) concerning each of the five khandhas, we have twenty kinds of s° diṭ̤ṭhi: fifteen of these are kinds of sakkāya--vatthukā sassata--diṭ̤ṭhi, and five are kinds of s°--vatthukā

uccheda--diṭṭhi (ibid. 149, 150). Gods as well as men are s° pariyāpannā S III.85; and so is the eye, DhsA 308. When the word diṭṭhi is not expressed it is often implied, Th 2, 199, 339; Sn 231. S° diṭṭhi is the first Bond to be broken on entering the Path (see saŋyojana); it is identical with the fourth kind of Grasping (see upādāna); it is opposed to Nibbāna, S IV.175; is extinguished by the Path, M I.299; S III.159; IV.260; and is to be put away by insight DhsA 346. -- See further: D III.234; A III.438; IV.144 sq.; Kvu 81; Sn 950; Dhs 1003; and on term Dhs. trsln § 1003; K.S. III.80, n. 3. --nirodha the destruction of the existing body or of individuality A II.165 sq.; III.246; D III.216. --samudaya the rise of individuality D III.216; Nd1 109.

Sakkāra [fr. sat+kṛ] hospitality, honour, worship Vin I.27, 183; A II.203; J I.63; II.9, 104; Dh 75; Miln 386; Dhs 1121; Vism 270; SnA 284; VbhA 466. °ŋ karoti to pay reverence, to say goodbye DhA I.398. Cp. lābha.

Sakkāreti is Caus. of sakkaroti (q. v.).

Sakkuṇeyyatta (nt.) [abstr. fr. sakkuṇeyya, grd. of sakkoti] possibility; a° impossibility PvA 48.

def. Dhtp 508 etc. as "sattiyaŋ": see satti] to be able. Pres. sakkoti D I.246; Vin I.31; Miln 4; DhA I.200; sakkati [=Class. Sk. śakyate] Nett 23. Pot. sakkuṇeyya J I.361; PvA 106; archaic 1st pl. sakkuṇemu J V.24; Pv II.81. ppr. sakkonto Miln 27. -- Fut. sakkhati Sn 319; sakkhīti [=Sk. śakṣyati] M I.393; pl. 3rd sakkhinti Sn 28; 2nd sg. sagghasi Sn 834; 3rd sg. sakkhissati DhA IV.87. -- Aor. asakkhi D I.96, 236; PvA 38; sakkhi Miln 5; J V.116; 1st pl. asakkhimha PvA 262, & asakkhimhā Vin III.23; 3rd sg. also sakkuṇi Mhvs 7, 13. -- grd. sakkuṇeyya (neg. a°) (im)possible J I.55; PvA 122. -- sakka & sakkā see sep.

Sakkharā (f.) [cp. Vedic śarkarā gravel] 1. gravel, grit Vin III.147=J II.284; J I.192; A I.253; D I.84; Pv III.228; DhA IV.87. -- 2. potsherd VvA 157; PvA 282, 285. -- 3. grain, granule, crystal, in loṇa° a salt crystal S II.276; DhA I.370; SnA 222. -- 4. (granulated) sugar J I.50.

Sakkharikā (f.) [fr. sakkharā] in loṇa° a piece of salt crystal Vin I.206; II.237.

Sakkharilla (adj.) [=sakkharika, fr. sakkharā] containing gravel, pebbly, stony A IV.237.

) (f.) [cp. Sk. śaṣkulī] 1. the orifice of the ear: see kaṇṇa°. -- 2. a sort of cake or sweetmeat (cp. sanguḷikā) A III.76 (T. sakkhalakā; v. l. °likā & sankulikā); Vin III.59; J II.281.

Sakkhi1

Sakkhi1 [sa3+akkhin; cp. Sk. sākṣin] an eyewitness D II.237 (nom. sg. sakkhī=with his own eyes, as an eyewitness); Sn 479, 921, 934 (sakkhi dhammaŋ adassi, where the corresp. Sk. form would be sākṣād); J I.74. -- kāya--sakkhī a bodily witness, i. e. one who has bodily experienced the 8 vimokkhas A IV.451; Vism 93, 387, 659. -- sakkhiŋ karoti [Sk. sākṣī karoti] (1) to see with one's own eyes S II.255; (2) to call upon as a witness (with gen. of person) J VI.280 (rājāno); DhA II.69 (Moggallānassa sakkhiŋ katvā); PvA 217 (but at 241 as "friendship"). Note. The P. form is rather to be taken as an adv. ("as present") than adj.: sakkhiŋ & sakkhi, with reduced sakkhi° (cp. sakid & sakiŋ). See also sacchi°.
--diṭṭha seen face to face M I.369; D I.238; J VI.233. --puṭṭha asked as a witness Sn 84, 122; Pug 29. --bhabbatā the state of becoming an eyewitness, of experiencing M I.494; DhsA 141. --sāvaka a contemporaneous or personal disciple D II.153.

Sakkhī (f.) or sakkhi2 (nt.) [cp. Sk. sākhya] friendship (with somebody=instr.) S I.123=A V.46 (janena karoti sakkhiŋ make friends with people); Pv IV.157; IV.165; J III.493; IV.478. Cp. sakhya.

see Dictionary of Names. In cpd. °puttiya (belonging to the Sakya son) in general meaning of "a (true) follower of the Buddha," A IV.202; Vin I.44; Ud 44; a° not a follower of the B. Vin III.25.

Sakhi [Vedic sakhi m. & f.] a companion, friend; nom. sakhā J II.29; 348; acc. sakhāraŋ J II.348; V.509; & sakhaŋ J II.299; instr. sakhinā J IV.41; abl. sakhārasmā J III.534; gen. sakhino J VI.478; voc. sakhā J III.295; nom. pl. sakhā J

III.323; & sakhāro J III.492; gen. sakhīnaŋ J III.492; IV.42; & sakhānaŋ J II.228. In compn with bhū as sakhi° & sakhī°, e. g. sakhibhāva friendship J VI.424; PvA 241; & sakhībhāva J III.493.

Sakhikā (f.) [fr. sakhi] a female friend J III.533.

Sakhitā (f.) [abstr. fr. sakhi] friendship Th 1, 1018, 1019.

Sakhila (adj.) [fr. sakhi] kindly in speech, congenial D I.116; Vin II.11; J I.202, 376; Miln 207; Pv IV.133 (=mudu PvA 230). Cp. sākhalya.
--vācatā use of friendly speech Dhs 1343.

Sakhī (f.) [to sakhi] a female friend J II. 27, 348.

Sakhura (adj.) [sa3+khura] with the hoofs J I.9; Bdhgh on M. I.78 (see M I.536).

Sakhya (nt.) [Sk. sākhya; cp. sakkhī] friendship J II.409; VI.353 sq.

Sagandhaka (adj.) [sa3+gandha+ka] fragment Dh 52.

Sagabbha (adj.) [sa3+gabbha] with a fœtus, pregnant Mhvs 33, 46.

Sagaha (adj.) [sa3+gaha2] full of crocodiles It 57, 114. As sagāha at S IV.157.

Sagāmeyya (adj.) [grd. formation fr. gāma,+sa2=saŋ°) hailing from the same village S I.36, 60.

Sagārava (adj.) [sa3+gārava] respectful, usually combd with sappatissa & other syn., e. g. Vin I.45; It 10; Vism 19, 221.

Sagāravatā (f.) [fr. sagārava] respect Th 1, 589.

Saguṇa (adj.) [either sa3+guṇa1 1, as given under guṇa1; or sa°=saŋ° once, as in sakṛt,+guṇa1 2] either "with the string," or "in one"; Vin I.46 (saguṇaŋ karoti to put together, to fold up; C ekato katvā). This interpretation (as "put together") is much to be preferred to the one given under guṇa1 1; saguṇaŋ katvā belongs to sanghāṭiyo, and not to kāyabandhanaŋ, thus: "the upper robes are to be given, putting them into one (bundle)."

Saguḷa [sa3+guḷa2] a cake with sugar J VI.524. Cp. sanguḷikā.

Sagocara [sa2=saŋ, +gocara] companion, mate (lit. having the same activity) J II.31.

Sagotta [sa2=saŋ,+gotta] a kinsman J V.411; cp. VI.500.

Sagga [Vedic svarga, svar+ga] 1. heaven, the next world, popularly conceived as a place of happiness and long life (cp. the pop. etym. of "suṭṭhu--aggattā sagga" PvA 9; "rūpādīhi visayehi suṭṭhu aggo ti saggo" Vism 427); usually the kām'âvacara--devaloka, sometimes also the 26 heavens (ThA 74). Sometimes as sagga ṭhāna (cp. °loka), e. g. J VI.210. --Vin I.223; D II.86; III.52, 146 sq.; M I.22, 483; S I.12; A I.55 sq., 292 sq.; II.83 sq.; III.244, 253 sq.; IV.81; V.135 sq.; Sn 224 (loc. pl. saggesu); It 14; Pv I.13; Vism 103, 199.
--âpāya heaven and hell Th 2, 63; Sn 647. --ārohaṇa (--sopāna) (the stairs) leading to heaven (something like Jacob's ladder) Vism 10. --kathā discourse or talk about heaven Vin I.15 (cp. anupubbikathā) --kāya the heavenly assembly (of the gods) J VI.573. --dvāra heaven's gate Vism 57. --patha=sagga J I.256. --pada heavenly region, heaven J II.5; IV.272 (=saggaloka). --magga the way to heaven J VI.287; DhA I.4. --loka the heavenworld M I.73; J IV.272. --saŋvattanika leading to heaven D III.66.

Sagguṇa [sat+guṇa] good quality, virtue Sdhp 313.

Saggh° see sakkoti.

Saghaccā (f.) [sat+ghaccā] just or true killing J I.177.

Sankacchā (f.) [saŋ+kacchā1] part of a woman's dress, bodice, girdle (?) J V.96 (suvaṇṇa°).

Sankacchika (nt.) [fr. sankacchā] a part of clothing, belt, waist--cloth Vin II.272; IV.345. The C. expln is incorrect.

Sankaṭīra (nt.) [unexplained] a dust heap D II.160; S II.270; M I.334. Expld as "sankāra--ṭṭhāna" K.S. II.203.

Sankaḍḍhati [saŋ+kaḍḍhati] 1. to collect M I.135; J I.254; IV.224; Dh I.49; Pass. °khaḍḍiyati Vism 251 (ppr. °iyamāna being collected, comprising). -- 2. to examine, scrutinize J VI.351 (cintetvā °kaḍḍhituŋ).

Vedic śankate, cp. Lat. cunctor to hesitate; Goth. hāhan=Ags. hangon "to hang"; Oicel. h&amacremacr;tta danger] to doubt, hesitate, to be uncertain about; pres. (med.) 1st sg. sanke S I.111; J III.253 (=āsankāmi C.); VI.312 (na sanke maraṇ'āgamāya); Pot. sanketha J II.53=V.85. Pass. sankīyati S III.=Kvu 141; A IV.246.

Sankathati [saŋ+kathati] to name, explain. Pass. sankathīyati DhsA 390.

Sankanta [pp. of sankamati] gone together with (--°), gone over to, joined Vin I.60; IV.217.

Sankantati [saŋ+kantati] to cut all round, M III.275.

Sankanti (f.) [fr. sankamati] transition, passage Kvu 569; Vism 374 sq.

Sankantika [fr. sankanta] a school of thought (lit. gone over to a faction), a subdivision of the Sabbatthivādins S V.14; Vism 374 sq.; Mhvs 5, 6; Dpvs 5, 48; Mhbv 97.

Sankappa [saŋ+kḷp, cp. kappeti fig. meaning] thought, intention, purpose, plan D III.215; S II.143 sq.; A I.281; II.36; Dh 74; Sn 154, 1144; Nd1 616 (=vitakka ñāṇa paññā buddhi); Dhs 21; DhA II.78. As equivalent of vitakka also at D III.215; A IV.385; Dhs 7. --kāma° a lustful thought A III.259; V.31. paripuṇṇa° having one's intentions fulfilled M I.192; III.276; D III.42; A V.92, 97 sq.; sara° memories & hopes M I.453; S IV.76; vyāpāda°, vihiŋsa°, malicious, cruel purposes, M II.27 sq.; sammā° right thoughts or intentions, one of the angas of the 8--fold Path (ariya--magga) Vin I.10; D II.312; A III.140; VbhA 117. Sankappa is defd at DhsA 124 as (cetaso) abhiniropanā, i. e. application of the mind. See on term also Cpd. 238.

Sankappeti [Den. fr. sankappa] 1. to imagine; wish A II.36; M I.402; Pug 19. -- 2. to determine, to think about, strive after J III.449 sq.

Sankamati [saŋ+kamati] 1. to go on, to pass over to (acc.), to join D I.55 (ākāsaŋ indriyāni s.); Vin I.54; II.138 (bhikkhū rukkhā rukkhaŋ s., climb fr. tree to tree); Kvu 565 sq. (jhānā jhānaŋ). -- 2. to transmigrate Miln 71 sq. (+paṭisandahati). -- grd. sankamanīya to be passed on or transferred Vin I.190; cīvara° a dress that should be handed over, which does not belong to one Vin IV.282. -- pp. sankanta. -- Caus. sankāmeti (1) to pass over, to cause to go, to move, to shift Vin III.49, 58, 59. -- 2. to come in together (sensations to the heart) DhsA 264. -- Cp. upa°.

Sankama [fr. saŋ+kram] a passage, bridge M I.439; Vin III.127; J III.373 (attānaŋ °ŋ katvā yo sotthiŋ samatārayi); Miln 91, 229.

Sankamana (nt.) [fr. sankamati] lit. "going over," i e. step; hence "bridge," passage, path S I.110; Vv 5222; 775; Pv II.78; II.925; J VI.120 (papā°). Cp. upa°.

Sankampati [saŋ+kampati] to tremble, shake Vin I.12; D II.12, 108; J I.25. -- Caus. sankampeti id. D II.108.

Sankara1

Sankara1 (fight, confusion) wrongly for sangara Nett 149, in quot. fr. M III.187.

Sankara2

Sankara2 (adj.) [cp. Sk. śankara] blissful Mhbv 4 (sabba°).

Sankalana (nt.) [fr. saŋ+kal to produce] addition DA I.95; MA I.2.

Sankalaha [saŋ+kalaha] inciting words, quarrel J V.393.

Sankasāyati [fr. saŋ+kṛṣ, kasati? Or has it anything to do with kasāya?] to become weak, to fail S I.202; II.277; IV.178; A I.68.

Sankassara (adj.) [doubtful, if Vedic sankasuka] doubtful; wicked Vin II.236 (cp. Vin. Texts III.300); S I.49=Dh 312 (expld as "sankāhi saritabba, āsankāhi sarita, ussankita, parisankita" DhA III.485, thus taken as sankā+sṛ by Bdhgh; of course not cogent); A II.239; IV.128, 201; S I.66 (°ācāra="suspecting all" trsln); IV.180; Th 1, 277; Pug 27.

Sankā (f.) [fr. śank: see sankati] doubt, uncertainty, fear (cp. visanka) J VI.158; DhA III.485.

Sankāpeti [fr. saŋ+kḷp] to prepare, get ready, undertake Vin I.137 (vass'āvāsaŋ); S IV.312.

Sankāyati [Denom. fr. sankā; Dhtp 4 defines sank as "sankāyaŋ"] to be uncertain about Vin II.274. Cp. pari°.

Sankāra [fr. saŋ+kṛ] rubbish Vin I.48; IV.265; J I.315; II.196.
--kūṭa rubbish heap, dust heap M II.7; Pug 33; Miln 365; DhA I.174. Cp. kacavara & kattara. --cola a rag picked up from a rubbish heap J IV.380. --ṭhāna dust heap Th 1, 1175, J I.244; Vism 250; DhA II.27. --dhāna id. Dh 58. --yakkha a rubbish heap demon J IV.379.

Sankāsa [saŋ+kāsa, of kāś, cp. okāsa] appearance; (--°) having the appearance of, like, similar J II.150; V.71, 155, 370 (puñña°=sadisa C.); Bu 17, 21; Miln 2.

Sankāsana (nt.) & °ā (f.) [fr. saŋ+kāś] explanation, illustration S V.430; Nett 5, 8, 38; SnA 445 (+pakāsana).

Sankiṇṇa [pp. of sankirati] mixed; impure S III.71; A IV.246.
--parikha having the trenches filled; said of one who is free of saŋsāra M I.139; A III.84; Nd2 p. 161.

Sankita [fr. śank] anxious, doubtful J V.85; Mhvs 7, 15; SnA 60. Cp. pari°, vi°.

Sankittana (nt.) [saŋ+kittana] proclaiming, making known PvA 164.

Sankitti (f.) [perhaps saŋ+kitti] derivation & meaning very doubtful; Bdhgh's expln at PugA 231 is not to be taken as reliable, viz. "sankittetvā katabhattesu hoti. dubbhikkha--samaye kira acela--kāsāvakā acelakānaŋ atthāya tato tato taṇḍul'ādīni samādapetvā bhattaŋ pacanti, ukkaṭṭhâcelako tato na paṭigaṇhāti." D I.166 (trsln Dial. I.229 "he will not accept

food collected, i. e. by the faithful in time of drought"; Neumann "not from the dirty"; Franke "nichts von Mahlzeiten, für die die Mittel durch Aufruf beschafft sind"?); M I.77; A II.206; Pug 55. It may be something like "convocation."

Sankin (adj.) [fr. śank] anxious Mhvs 35, 101.

Sankiya (adj.) [grd. fr. śankati] 1. apt to be suspected It 67. -- 2. anxious J I.334.

Sankiraṇa (nt.) [fr. saŋ+kirati] an astrological t.t., denoting the act of or time for collecting or calling in of debts (Bdhgh; doubtful) D I.11; DA I.96; cp. Dial. I.23.

Sankirati [saŋ+kirati] to mix together; Pass. sankīyati (q. v.); pp. sankiṇṇa.

Sankiliṭṭha [pp. of sankilissati] stained, tarnished, impure, corrupt, foul D I.247; S II.271; A III.124; V.169; Dh 244; J II.418; Dhs 993, 1243; Pv IV.123 (kāyena vācāya ca); DhsA 319.

Sankilissati [saŋ+kilissati, cp. BSk. sankliśyati Divy 57] to become soiled or impure D I.53; S III.70; Dh 165; J II.33, 271. -- pp. sankiliṭṭha. -- Caus. sankileseti.

Sankilissana (nt.) [fr. sankilissati] staining, defiling; getting defiled VvA 329.

Sankilesa [saŋ+kilesa] impurity, defilement, corruption, sinfulness Vin I.15; D I.10, 53, 247 (opp. visuddhi); M I.402; S III.69; A II.11; III.418 sq.; V.34; J I.302; Dhs 993, 1229; Nett 100; Vism 6, 51, 89; DhsA 165.

Sankilesika (adj.) [fr. sankilesa] baneful, sinful D I.195; III.57; A II.172; Dhs 993 (cp. DhsA 345); Tikp 333, 353.

Sankīyati [Pass. of sankirati, saŋ+kīr; Sk. °kīryate> *kiyyati>P. °kīyati] to become confused or impure S III.71; A II.29; IV.246.

Sankīḷati [saŋ+kīḷati] to play or sport D I.91; A IV.55, 343; DA I.256.

Sanku [cp. Vedic śanku] a stake, spike; javelin M I.337; S IV.168; J VI.112; DhA I.69. --ayo° an iron stake A IV.131.
--patha a path full of stakes & sticks Vv 8411; J III.485, 541; Miln 280; Vism 305. --sata a hundred sticks, hundreds of sticks J VI.112; Vism 153 (both passages same simile with the beating of an ox--hide). --samāhata set with iron spikes, N. of a purgatory M I.337; J VI.453.

Sankuka [fr. sanku] a stake VvA 338. Cp. khāṇuka.

Sankucati [saŋ+kucati: see kuñcita] to become contracted, to shrink DhsA 376. -- pp. °kucita. -- Caus. °koceti.

Sankucita [pp. of sankucati] shrunk, contracted, clenched (of the first: °hattha) J I.275; VI.468 (°hattha, opposed to pasārita--hattha); DA I.287; PvA 123, 124.

Sankuṭika [fr. saŋ+*kuṭ kuc, cp. kuṭila] doubled up J II.68; cp. J.P.T.S. 1884, 102.

Sankuṭita [=last] doubled up, shrivelled, shrunk; J II.225; Miln 251, 362; DhsA 376; Vism 255 (where KhA reads bahala); VbhA 238.

Sankuṭila (adj.) [saŋ+kuṭila] curved, winding Miln 297.

Sankuṇḍita [pp. of saŋ+kuṇḍ: see kuṇḍa] contorted, distorted PvA 123.

Sankuddha [saŋ+kuddha] angry D II.262.

Sankupita [saŋ+kupita] shaken, enraged S I.222.

Sankuppa (adj.) [saŋ+kuppa] to be shaken, movable; a° immovable Th 1, 649; Sn 1149.

Sankula (adj.) [saŋ+kula] crowded, full Sdhp 603.

Sankuli [cp. sakkhali 2 & sanguḷikā] a kind of cake J VI.580.

Sankulya (nt.)=sankuli J VI.524.

Sankusaka (adj.) [cp. Sk. sankasuka crumbling up] contrary; neg. a° J VI.297 (=appaṭiloma C.).

Sankusumita (adj.) [saŋ+kusumita] flowering, in blossom J V.420; Miln 319.

Sanketa [saŋ+keta: see ketu] intimation, agreement, engagement, appointed place, rendezvous Vin I.298; Miln 212; Nett 15, 18; cp. Cpd. 6, 33. sanketaŋ gacchati to keep an appointment, to come to the rendezvous Vin II.265. asanketena without appointing a place Vin I.107. vassika° the appointed time for keeping the rainy season Vin I.298.
--kamma agreement Vin III.47, 53, 78.

Sanketana (nt.)=sanketa, °ṭṭhāna place of rendezvous DhA II.261.

Sankeḷāyati [saŋ+keḷāyati] to amuse oneself (with) A IV.55.

Sankoca [saŋ+koca, of kuñc: see kuñcita] contraction (as a sign of anger or annoyance), grimace (mukha°) PvA 103; also as hattha°, etc. at PvA 124.

Sankocana (nt.)=sankoca J III.57 (mukha°); DhA III.270; Dhtp 809.

Sankoceti [Caus. of sankucati] to contract J I.228; DhsA 324.

Sankopa see sankhepa.

Sankha1

Sankha1 [cp. Vedic śankha; Gr. ko/gxos shell, measure of capacity, & ko/xlos; Lat. congius a measure] a shell, conch; mother--of--pearl; a chank, commonly used as a trumpet D I.79; II.297=M I.58; A II.117; IV.199; Vv 8110; J I.72; II.110; VI.465, 580; Miln 21 (dhamma°); DhA I.18. Combined with paṇava (small drum) Vism 408; J VI.21; or with bheri (large drum) Miln 21; Vism 408.
--ûpama like a shell, i. e. white J V.396, cp. VI.572. --kuṭṭhin a kind of leper; whose body becomes as white as mother--of--pearl DhA I.194, 195. --thāla mother ofpearl, (shell--) plate Vism 126 (sudhota°), 255. --dhama a trumpeter D I.259=M II.19; M II.207=S IV.322. --dhamaka a conch blower, trumpeter J I.284; VI.7. --nābhi a kind of shell Vin I.203; II.117. --patta motherof--pearl DhA I.387. --muṇḍika the shell--tonsure, a kind of torture M I.87; A I.47; II.122. --mutta mother--ofpearl J V.380 (C expls as "shell--jewel & pearl--jewel"); VI.211, 230. --likhita polished like mother--of--pearl; bright, perfect D I.63, 250; S II.219; A V.204; Vin I.181; Pug 57; DA I.181; DhA IV.195. See also under likhita, & cp. Franke, Wiener Zeitschrift 1893, 357. --vaṇṇa pearl--white J III.477; M I.58=A III.324. --sadda the sound of a chank A II.186; Vism 408; Dhs 621. --silā "shell--stone," a precious stone, mother--of--pearl (?) Ud 54; J IV.85; Pv II.64. Frequent in BSk., e. g. AvŚ I.184, 201, 205; Divy 291.

Sankha2

Sankha2 [etym.?] a water plant (combd with sevāla) Miln 35. See detail under paṇṇaka 2.

Sankhata [pp. of sankharoti; Sk. saŋskṛta] 1. put together, compound; conditioned, produced by a combination of causes, "created," brought about as effect of actions in former births S II.26; III.56; Vin II.284; It 37, 88; J II.38; Nett 14; Dhs 1085; DhsA 47. As nt. that which is produced from a cause, i. e. the sankhāras S I.112; A I.83, 152; Nett 22. asankhata not put together, not proceeding from a cause Dhs 983 (so read for sankhata), 1086; Ep. of nibbāna "the Unconditioned" (& therefore unproductive of further life) A I.152; S IV.359 sq.; Kvu 317 sq.; Pv III.710 (=laddhanāma amataŋ PvA 207); Miln 270; Dhs 583 (see trsln ibid.), 1439. The discernment of higher jhāna- states as sankhata is a preliminary to the attainment of Arahantship M III.244. Cp. abhi°; visankhita; visankhāra. -- 2. cooked, dressed Mhvs 32, 39. -- 3. embellished Mhvs 22, 29.
 --lakkhaṇa properties of the sankhata, i. e. production, decay and change A I.152; VvA 29.

Sankhati (f.) [cp. Sk. saŋskṛti] cookery M I.448.

Sankhaya [saŋ+khaya] destruction, consumption, loss, end Vin I.42; D II.283; M I.152; S I.2, 124; IV.391; It 38; Dh 282 (=vināsa DhA III.421), 331; J II.52; V.465; Miln 205, 304.

Sankharoti [saŋ+kṛ] to put together, prepare, work PvA 287. a--sankhārāna S I.126. Ger. sankharitvā S II.269 (v. l. sankhāditvā, as is read at id. p. Vin II.201). Cp. abhi°. -- pp. sankhata.

Sankhalā (f.) [cp. Sk. śṛnkhalā] a chain Th 2, 509. aṭṭhi° a chain of bones, skeleton A III.97. As °kankalā at Th 2, 488.

Sankhalikā (f.) [fr. sankhalā] a chain S I.76; J III.168; VI.3; Nd2 304III; Miln 149, 279; DhA IV.54; PvA 152. Sometimes sankhalika (esp. in composition), e. g. J III.125 (°bandhana); VI.3; Miln 279. --aṭṭhi° a chain of bones, a skeleton [cp. BSk. asthi--sankhalikā MVastu I.21] D II.296=M I.58; Vin III.105; J I.433; Pv II.1211; DhA III.479. --deva° a magic chain J II.128; V.92.

Sankhā (f.) & Sankhyā (f.) [fr. saŋ+khyā] 1. enumeration, calculation, estimating D II.277; M I.109; Miln 59 <-> 2. number Dāvs I.25. -- 3. denomination, definition, word, name (cp. on term K.S. I.321) S III.71 sq.; IV.376 sq.; Nd2 617 (=uddesa gaṇanā paññatti); Dhs 1306; Miln 25. --sankhaŋ gacchati to be styled, called or defined; to be put into words D I.199, 201; Vin II.239; M I.190, 487; A I.68, 244=II.113; Pug 42; Nett 66 sq.; Vism 212, 225, 235, 294 (khy); SnA 167 (khy); DhsA 11 (khy). sankhaŋ gata (cp. sankhāta) is called DA I.41 (uyyānaŋ Ambalaṭṭhikā t'eva s. g.). sankhaŋ na upeti (nopeti) cannot be called by a name, does not count, cannot be defined It 54; Sn 209, 749, 911, 1074; Nd1 327; Nd2 617.

Sankhāta [pp. of sankhāyati] agreed on, reckoned; (--°) so--called, named D I.163 (akusala° dhammā); III.65, 133=Vin III.46 (theyya° what is called theft); DA I.313 (the sambodhi, by which is meant that of the three higher stages); DhsA 378 (khandha--ttaya° kāya, cp. Expos. II.485); PvA 40 (medha° paññā), 56 (hattha° pāṇi), 131 (pariccāga° atidāna), 163 (caraṇa° guṇa).
 --dhamma one who has examined or recognized the dhamma ("they who have mastered well the truth of things" K.S. II.36), an Ep. of the arahant S II.47; IV.210; Sn 70 (°dhammo, with expln Nd2 618b: "vuccati ñāṇaŋ" etc.; "sankhāta--dh.=ñāta--dhammo," of the paccekabuddha), 1038 (°dhammā=vuccanti arahanto khīṇāsavā Nd2 618a), Dh 70 (T. sankhata°, but DhA II.63 sankhāta°).

Sankhādati [saŋ+khādati] to masticate Vin II.201= S II.269 (reads °kharitvā); A III.304 sq.; J I.507. -- pp. °khādita.

Sankhādita [pp. of sankhādati] chewed, masticated KhA 56, 257; VbhA 241 (where Vism 257 reads °khāyita).

Sankhāna1

Sankhāna1 (nt.) & Sankhyāna (nt.) [fr. saŋ+khyā, cp. sankhā] calculation, counting D I.11; M I.85; DA I.95; Dhtp 613 (khy).

Sankhāna2

Sankhāna2 (nt.) [?] a strong leash ThA 292 (where Th 2, 509 reads sankhalā).

Sankhāyaka [fr. saŋ+khyā] a calculator S IV.376.

Sankhāyati & Sankhāti [saŋ+khyā] 1. to appear J V.203 (°āti). -- 2. to calculate Sn p. 126 (inf. °khātuŋ); Dh 196.
ger. sankhāya having considered, discriminately, carefully, with open mind D II.227; III.224 (paṭisevati etc.: with ref. to the 4 apassenāni); S I.182; Sn 209, 391, 749, 1048 (=jānitvā etc. Nd2 619); Nd1 327; Dh 267 (=ñāṇena DhA III.393); It 54.
sankhā pi deliberately M I.105 sq.

Sankhāyita =sankhādita; Vism 257.

Sankhāra [fr. saŋ+kṛ, not Vedic, but as saŋskāra Epic & Class. Sk. meaning "preparation" and "sacrament," also in philosophical literature "former impression, disposition, " cp. vāsanā] one of the most difficult terms in Buddhist metaphysics, in which the blending of the subjective--objective view of the world and of happening, peculiar to the East, is so complete, that it is almost impossible for Occidental terminology to get at the root of its meaning in a translation. We can only convey an idea of its import by representing several sides of its application, without attempting to give a "word" as a def. trsln. -- An exhaustive discussion of the term is given by Franke in his Dīgha translation (pp. 307 sq., esp. 311 sq.); see also the analysis in Cpd. 273--276. -- Lit. "preparation, get up"; appld: coefficient (of consciousness as well as of physical life, cp. viññāṇa), constituent, constituent potentiality; (pl.) synergies, cause--combination, as in S III.87; discussed, B. Psy., p. 50 sq. (cp. DhsA 156, where paraphrased in defn of sa--sankhāra with "ussāha, payoga, upāya, paccaya--gahaṇa"); composition, aggregate. 1. Aggregate of the conditions or essential properties for a given process or result -- e. g. (i.) the sum of the conditions or properties making up or resulting in life or existence; the essentials or "element" of anything (--°), e. g. āyusaṅkhāra, life--element D II.106; S II.266; PvA 210; bhavasankhāra, jīvitasaṅkhāra, D II.99, 107. (ii.) Essential conditions, antecedents or synergy (co--ordinated activity), mental coefficients, requisite for act, speech, thought: kāya°, vacī°, citta°, or mano°, described respectively as "respiration," "attention and consideration," "percepts and feelings," "because these are (respectively) bound up with," or "precede" those M I.301 (cp. 56); S IV.293; Kvu 395 (cp. trsln 227); Vism 530 sq.; DhsA 8; VbhA 142 sq. -- 2. One of the five khandhas, or constitutional elements of physical life (see khandha), comprising all the citta--sampayutta--cetasikā dhammā -- i. e. the mental concomitants, or adjuncts which come, or tend to come, into consciousness at the uprising of a citta, or unit of cognition Dhs 1 (cp. M III.25). As thus classified, the saṅkhāra's form the mental factor corresponding to the bodily aggregate or rūpakkhandha, and are in contrast to the three khandhas which represent a single mental function only. But just as kāya stands for both body and action, so do the concrete mental syntheses called sankhārā tend to take on the implication of synergies, of purposive intellection, connoted by the term abhisaṅkhāra, q. v. -- e. g. M III.99, where saṅkhārā are a purposive, aspiring state of mind to induce a specific rebirth; S II.82, where puññaŋ, opuñ<->
ñaŋ, āṇeñjaŋ s. abhisankharoti, is, in D III.217 & Vbh 135, catalogued as the three classes of abhisankhāra; S II.39, 360; A II.157, where s. is tantamount to sañcetanā; Miln 61, where s., as khandha, is replaced by cetanā (purposive conception). Thus, too, the ss. in the Paṭiccasamuppāda formula are considered as the aggregate of mental conditions which, under the law of kamma, bring about the inception of the paṭisandhiviññāṇa, or first stirring of mental life in a newly begun individual. Lists of the psychologically, or logically distinguishable factors making up the composite saṅkhārakkhandha, with constants and variants, are given for each class of citta in Dhs 62, etc. (N.B.--Read cetanā for vedanā, § 338.) Phassa and cetanā are the two constant factors in the s--kkhandha. These lists may be compared with the later elaboration of the saṅkhāra--elements given at Vism 462 sq. -- 3. sankhārā (pl.) in popular meaning. In the famous formula (and in many other connections, as e. g. sabbe sankhārā) "aniccā vata sankhārā uppādavaya--dhammino" (D II.157; S I.6, 158, 200; II.193; Th 1, 1159; J I.392, cp. Vism 527), which is rendered by Mrs. Rh. D. (Brethren, p 385 e. g.) as "O, transient are our life's experiences! Their nature 'tis to

rise and pass away," we have the use of s. in quite a general & popular sense of "life, physical or material life"; and sabbe sankhārā means "everything, all physical and visible life, all creation." Taken with caution the term "creation" may be applied as t.t. in the Paṭiccasamuppāda, when we regard avijjā as creating, i. e. producing by spontaneous causality the sankhāras, and sankhārā as "natura genita atque genitura" (the latter with ref. to the foll. viññāṇa). If we render it by "formations" (cp. Oldenberg's "Gestaltungen," Buddha 71920, p. 254), we imply the mental "constitutional" element as well as the physical, although the latter in customary materialistic popular philosophy is the predominant factor (cp. the discrepancies of "life eternal" and "life is extinct" in one & the same European term). None of the "links" in the Paṭicca--samuppāda meant to the people that which it meant or was supposed to mean in the subtle and schematic philosophy (dhammā duddasā nipuṇā!) of the dogmatists. -- Thus sankhārā are in the widest sense the "world of phenomena" (cp. below °loka), all things which have been made up by pre--existing causes. -- At PvA 71 we find sankhārā in lit. meaning as "things" (preparations) in defn of ye keci (bhogā) "whatever." The sabbe s. at S II.178 (trsln "all the things of this world") denote all 5 aggregates exhausting all conditioned things; cp. Kvu 226 (trsln "things"); Mhvs IV.66 (: the material and transitory world); Dh 154 (vi--sankhāragataŋ cittaŋ=mind divested of all material things); DhsA 304 (trsln "kamma activities," in connection avijjā--paccaya--s°); Cpd. 211, n. 3. -- The defn of sankhārā at Vism 526 (as result of avijjā & cause of viññāṇa in the P.--S.) is: sankhataŋ abhisankharontī ti sankhārā. Api ca: avijjā--paccayā sankhārā sankhāra--saddena āgata--sankhārā ti duvidhā sankhārā; etc. with further def. of the 4 sankhāras. <-> 4. Var. passages for sankhāra in general: D II. 213; III.221 sq., M II.223 (imassa dukkha--nidānassa sankhāraŋ padahato sankhāra--ppadhānā virāgo hoti); S III.69 (ekanta--dukkhā sankhārā); IV.216 sq. (sankhārāṇaŋ khaya--dhammatā; id. with vaya°, virāga°, nirodha° etc.); Sn 731 (yaŋ kiñci dukkhaŋ sambhoti sabbaŋ sankhāra--paccayā; sankhārānaŋ nirodhena n'atthi dukkhassa sambhavo); Vism 453, 462 sq. (the 51), 529 sq.; DhA III.264, 379; VbhA 134 (4 fold), 149 (3 fold), 192 (āyūhanā); PvA 41 (bhijjana--dhammā). <-> Of passages dealing with the sankhāras as aniccā, vayadhammā, anattā, dukkhā etc. the foll. may be mentioned: Vin I.13; S I.200; III.24; IV.216, 259; V.56, 345; M III.64, 108; A I.286; II.150 sq.; III.83, 143; IV.13, 100; It 38; Dh 277, 383; Ps I.37, 132; II.48; 109 sq.; Nd2 444, 450; also Nd2 p. 259 (s. v. sankhārā).
  --upekkhā equanimity among "things" Vism 161, 162. --ûpasama allayment of the constituents of life Dh 368, 381; cp. DhA IV.108. --khandha the aggregate of (mental) coefficients D III.233; Kvu 578; Tikp 61; DhsA 345; VbhA 20, 42. --dukkha the evil of material life, constitutional or inherent ill VbhA 93 (in the classification of the sevenfold sukkha). --paccayā (viññāṇaŋ) conditioned by the synergies (is vital consciousness), the second linkage in the Paṭicca--samuppāda (q. v.) Vism 577; VbhA 152 sq. --padhāna concentration on the sankhāras M II.223. --majjhattatā=°upekkhā VbhA 283. --loka the material world, the world of formation (or phenomena), creation, loka "per se," as contrasted to satta--loka, the world of (morally responsible) beings, loka "per hominem" Vism 205; VbhA 456; SnA 442.

Sankhāravant (adj.) [fr. sankhāra] having sankhāras A II.214=Dhs 1003.

Sankhitta [pp. of sankhipati] 1. concise, brief Miln 227; DhsA 344; instr. sankhittena in short, concisely (opp. vitthārena) Vin I.10; D II.305; S V.421; Pug 41. Cp. BSk. sankṣiptena Divy 37 etc. -- 2. concentrated, attentive D I.80 (which at Vism 410 however is expld as "thīna--middh'ânugata"); S II.122; V.263; D II.299= M I.59. -- 3. contracted, thin, slender: °majjhā of slender waist J V.155. -- Cp. abhi°.

Sankhipati [saŋ+khipati] 1. to collect, heap together Mhvs 1, 31. -- 2. to withdraw, put off Dāvs IV.35. <-> 3. to concentrate J I.82. -- 4. to abridge, shorten. <-> pp. sankhitta.

Sankhippa (adj.) [saŋ+khippa] quick J VI.323.

Sankhiyā--dhamma form of talk, the trend of talk D I.2; DA I.43. Cp. sankhyā.

Sankhubhati [saŋ+khubbati] to be shaken, to be agitated, to stir J I.446 (ger. °khubhitvā); DhA II.43, 57; aor. °khubhi PvA 93. -- pp. sankhubhita. -- Caus. sankhobheti to shake, stir up, agitate J I.119, 350; II.119.

Sankhubhita [pp. of sankhubhati] shaken, stirred J III.443.

Sankhepa [saŋ+khepa] 1. abridgment, abstract, condensed account (opp. vitthāra), e. g. Vism 532, 479; Dh I.125; KhA 183; DhsA 344; SnA 150, 160, 314; VbhA 47. Cp. ati°. -- 2. the sum of, quintessence of; instr. °ena (adv.) by way of, as if, e. g. rāja° as if he were king DA I.246; bhūmi--ghara° in the shape of an earth house DA I.260. -- 3. group, heaping up, amassing, collection: pabbata--sankhepe in a mountain glen (lit. in the midst of a group of mountains) D I.84; A III.396. bhava° amassing of existences J I.165 sq., 366, 463; II.137. <-> 4. aṭavi° at A I.178; III.66 is probably a wrong reading for °sankopa "inroad of savage tribes."

Sankheyya1

Sankheyya1 (adj.) [grd. of sankhāyati] calculable; only neg. a° incalculable S V.400; A III.366; PvA 212. --°kāra acting with a set purpose Sn 351. -- As grd. of sankharoti: see upa°.

Sankheyya2

Sankheyya2 (nt.) a hermitage, the residence of Thera Āyupāla Miln 19, 22 etc.

Sankhobha [san+khobha] shaking, commotion, upsetting, disturbance J I.64; Sdhp 471.

Sankhobheti see sankhubhati.

Sanga [fr. sañj: see sajjati1] cleaving, clinging, attachment, bond S I.25, 117 sq.; A III.311; IV.289; Dh 170, 342, etc.; Sn 61, 212, 386, 390, 475, etc.; Dhs 1059; DhsA 363; J III.201; the five sangas are rāga, dosa, moha, māna, and diṭṭhi, Thag. 633=Dhp. 370; DhA IV.187; seven sangas, It. 94; Nd1 91, 432; Nd2 620. --âtiga one who has overcome attachment, free from attachment, an Arahant M I.386; S I.3, 23; IV.158= It 58; Sn 250, 473,
621; DhA IV.159.

Sangacchati [saŋ+gacchati] to come together, to meet with; ger. °gamma It 123; & °gantva Sn 290. -- pp. sangata.

Sangaṇa (adj.) [sa+angaṇa) sinful Sn 279. Cp. sāngaṇa.

Sangaṇikā (f.) [saŋ+gaṇa+ikā, cp. BSk. sangaṇikā MVastu II.355; Divy 464] communication, association, society Vin I.45; A III.256; J I.106.
--ārāma delighting in society D II.78; M III.110; VbhA 474. --ārāmatā delight in company D II.78; M III.110; A III.116, 293 sq., 310, 422. --rata fond of society D II.78; Sn 54; cp. sangaṇike rata Th 1, 84. --vihāra (sangaṇika°) living in society A III.104; IV.342.

Sangaṇha (adj.) [fr. saŋ+grah] showing kindness, helping VvA 59 (°sīla).

Sangaṇhāti [saŋ+gaṇhāti] 1. to comprise PvA 80, 117; SnA 200 (ger. °gahetvā), 347 (°gaṇhitvā). -- 2. to collect Mhvs 10, 24. -- 3. to contain, include Miln 40. -- 4. to compile, abridge Mhvs 37, 244. -- 5. to take up; to treat kindly, sympathize with, favour, help, protect Vin I.50; J II.6; IV.132; V.426 (aor. °gaṇhi), 438 (to favour with one's love), 510; Miln 234; KhA 160. <-> aor. sangahesi Mhvs 38, 31; fut. °gahissati J VI.392; ger. °gahetvā Mhvs 37, 244; grd. °gahetabba Vin I.50; ppr. Pass. °gayhamāna DhsA 18. -- pp. sangahita. <-> Caus. II. sangaṇhāpeti: see pari° (e. g. J VI.328).

Sangata [pp. of sangacchati] 1. come together, met Sn 807, 1102 (=samāgata samohita sannipātita Nd2 621); nt. sangataŋ association Dh 207. -- 2. compact, tightly fastened or closed, well--joined Vv 642 (=nibbivara VvA 275).

Sangati (f.) [fr. sangacchati] 1. meeting, intercourse J IV.98; V.78, 483. In defn of yajati (=service?) at Dhtp 62 & Dhtm 79. -- 2. union, combination M I.111; S II.72; IV.32 sq., 68 sq.; Vbh 138 (=VbhA 188). <-> 3. accidental occurrence D I.53; DA I.161.

Sangatika [adj.] kalyāṇa°, pāpa°, united with, M II.222, 227.

Sangama [fr. saŋ+gam] 1. meeting, intercourse, association Sn 681; J II.42; III.488; V.483. -- 2. sexual intercourse M I.407; J IV.106.

Sangara [fr. saŋ+gṛ1 to sing, proclaim, cp. gāyati & gīta] 1. a promise, agreement J IV.105, 111, 473; V.25, 479; sangaraŋ karoti to make a compact Vin I.247; J IV.105; V.479. -- 2. (also nt.) a fight M III.187=Nett 149; S V.109.

Sangaha1

Sangaha1 [fr. saŋ+grah] 1. collecting, gathering, accumulation Vin I.253; Mhvs 35, 28. -- 2. comprising, collection, inclusion, classification Kvu 335 sq. (°kathā), cp. Kvu. trsln 388 sq.; Vism 191, 368 (eka°); °ŋ gacchati to be comprised, included, or classified SnA 7, 24, 291. -- 3. inclusion, i. e. constitution of consciousness, phase Miln 40. -- 4. recension, collection of the Scriptures Mhvs 4, 61; 5, 95; 38, 44; DA I.131. -- 5. (appld) kind disposition, kindliness, sympathy, friendliness, help, assistance, protection, favour D III.245; Sn 262, 263; A I.92; J I.86 sq.; III.471; VI.574; DA I.318; VvA 63, 64; PvA 196 (°ŋ karoti). The 4 sangaha--vatthūni or objects (characteristics) of sympathy are: dāna, peyyavajja, atthacariyā, samānattatā, or liberality, kindly speech, a life of usefulness (Rh. D. at Dial. III.145: sagacious conduct; 223: justice), impartiality (? better as state of equality, i. e. sensus communis or feeling of common good). The BSk. equivalents (as sangrahavastūni) are dāna, priyavākya, tathārthacaryā, samānasukha--duḥkatā MVastu I.3; and d., p., arthakriyā, samānārthatā (=samāna+artha+tā) Lal. Vist. 30. Cp. Divy 95, 124, 264. The P. refs. are D III.152, 232; A II.32, 248; IV.219, 364; J V.330; SnA 236, 240. See also Kern, Toev. II.67 s. v.

Sangaha2

Sangaha2 (nt.) [fr. saŋ+grah] restraining, hindrance, bond It 73 (both reading & meaning very doubtful).

Sangahaṇa (adj.) [fr. sangaṇhāti] firm, well--supported J V.484.

[pp. of sangaṇhāti] 1. comprised, included Miln 40 (eka°); PvA 80. -- 2. collected Mhvs 10, 24. -- 3. grouped Kvu 335 sq. -- 4. restrained Sn 388 (°attabhāva); SnA 291 (°atta). -- 5. kindly disposed Vv 116=Pv IV.160 (°attabhāva=paresaŋ sangaṇha--sīla VvA 59, i. e. of sympathetic nature).

Sangāma [fr. saŋ+*gam: see grāma; lit. "collection"] a fight, battle D I.46; II.285; M I.86, 253; S I.98; IV.308 sq.; A I.106; II.116; III.94; Vin I.6; It 75; Sn 440; Nd2 199; Pug 68; J I.358; II.11; Miln 332; Vism 401. Cp. vijita°.
--âvacara whose sphere is the battle, quite at home on the battlefield J II.94, 95; Vin V.163 sq., 183 (here said fig. of the bhikkhu). --ji (sangāma--j--uttama) victorious in battle Dh 103 (cp. DhA II.227=sangāma--sīsa--yodha). --bheri battle drum DhA III.298; IV.25. --yodha a warrior J I.358.

Sangāmeti [Denom. fr. sangāma; given as special root sangām° at Dhtp 605 with defn "yuddha"] to fight, to come into conflict with Vin II.195; III.108; It 75; J II.11, 212. aor. °gāmesi J V.417, 420 (C.=samāgami, cp. sangacchati).

Sangāyati [saŋ+gāyati] to chant, proclaim (cp. sangara), to rehearse, to establish the text of the B. scriptures Vin II.285; DA I.25 (Buddha--vacanaŋ). -- pp. sangīta.

Sangāyika (adj.) [fr. sangāyati] connected with the proclamation; dhamma°--therā the Elders gathered in the council for proclaiming the Doctrine J V.56.

Sangāha (adj.--n.) [fr. saŋ+grah] 1. collecting, collection, Mhvs 10, 24. -- 2. restraining, self--restraint A II.142.

Sangāhaka (adj.--n.) [fr. sangāha] 1. compiling, collection, making a recension J I.1; Miln 369; VvA 169 (dhamma°). -- 2. treating kindly, compassionate, kind (cp. sangaha 5) A IV.90; J I.203; III.262. -- 3. (m.) a charioteer D II.268; J I.203; II.257; IV.63.

Sangāhika (adj.) [=last] 1. comprising, including J I.160; Vism 6; DA I.94. -- 2. holding together M I.322=A III.10. -- 3. comprehensive, concise J II.236.

Sangīta [pp. of sangāyati] sung; uttered, proclaimed, established as the text Vin II.290; J I.1; DA I.25 (of the Canon, said to have been rehearsed in seven months). -- (nt.) a song, chant, chorus D II.138; J VI.529.

Sangīti (f.) [fr. saŋgāyati; BSk. sangīti Divy 61] 1. a song, chorus, music J I.32 (dibba°); VI.528 (of birds). -- 2. proclamation (cp. sangara), rehearsal, general convocation of the Buddhist clergy in order to settle questions of doctrine and to fix the text of the Scriptures. The first Council is alleged to have been held at Rājagaha, Vin II.284 sq.; Dpvs IV.; Mhvs III.; DA I.2 sq.; SnA 67, 483. The second Council at Vesāli Vin II.294 sq.; Dpvs IV.27 sq.; Mhvs IV.; the third at Pāṭaliputta, Dpvs VII.34 sq.; Mhvs V.268 sq. A Council of heretics, the so--called MahāsaQgīti, is mentioned Dpvs V.31 sq. <-> 3. text rehearsed, recension Vin II.290; DA I.17; Miln 175 (dhamma°); text, formula Vin I.95; II.274, 278. On the question of the Councils see especially Franke J.P.T.S. 1908, 1 sq.
--kāra editor of a redaction of the Holy Scriptures SnA 42 sq., 292, 394, 413 sq., 504 and passim; PvA 49, 70, etc. --kāraka id J I.345 --kāla the time of the
redaction of the Pāli Canon, or of (one of them, probably the last) the Council Tikp 241; SnA 580; VvA 270. --pariyāya the discourse on the Holy Text D III.271 (Rh. D. "scheme of chanting together").

Sanguḷikā (f.) [either=Sk. śaṣkulikā, cp, sakkhali 2, or fr. saguḷa=sanguḷa] a cake Vin II.17; DhA II.75; cp. sankulikā A III.78.

Sangopeti [saŋ+gopeti] to guard; to keep, preserve; to hold on to (acc.) J IV.351 (dhanaŋ).

Sangha [fr. saŋ+hṛ; lit. "comprising." The quâsi pop. etym. at VvA 233 is "diṭṭhi--sīla--sāmaññena sanghāṭabhāvena sangha"] 1. multitude, assemblage Miln 403 (kāka°); J I.52 (sakuṇa°); Sn 589 (ñāti°); 680 (deva°); D III.23 (miga°); Vv 55 (accharā°=samūha VvA 37). bhikkhu° an assembly of Buddhist priests A I.56, etc.; D I.1, etc.; S I.236; Sum I.230, 280; Vin I.16; II.147; bhikkhunī° an assembly of nuns S V.360; Vin I.140; sāvaka° an assembly of disciples A I.208; D II.93; S I.220; PvA 195, etc.; samaṇa° an assembly of ascetics Sn 550. -- 2. the Order, the priesthood, the clergy, the Buddhist church A I.68, 123, etc.; D I.2, etc.; III.102, 126, 193, 246; S IV.270 sq.; Sn 227, etc.; J II.147, etc.; Dhs 1004; It 11, 12, 88; Vin I.102, 326; II.164, etc. <-> 3. a larger assemblage, a community A II.55=Sv.400; M I.231 (cp. gaṇa). -- On the formula Buddha, Dhamma, Sangha see dhamma C 2.
--ânussati meditation on the Order (a kammaṭṭhāna) D III.250, 280; A I.30; J I.97. --ārāma a residence for members of the Order J I.94; VbhA 13. --kamma an act or ceremony performed by a chapter of bhikkhus assembled in solemn conclave Vin I.123 (cp. I.53, 143 & expln at S.B.E. XXII.7); III.38 sq.; J I.341. --gata gone into the sangha, joining the community M I.469. --thera senior of the congregation Vin II.212, 303. --bhatta food given to the community of bhikkhus Vin I.58; II.109, 212. --bhinna schismatic Vin V.216. --bheda causing dissension among the Order Vin I.150; II.180 sq.; A II.239 sq.; It 11; Tikp 167, 171; J VI.129; VbhA 425 sq. --bhedaka causing dissension or divisions, schismatic Vin I.89, 136, 168; It 11. --māmaka devoted to the Sangha DhA I.206. --rāji [=rāji2] dissension in the Order Vin I.339; II.203=VbhA 428; Vin IV.37.

Sanghaŋsati [saŋ+ghaŋsati] to rub together, to rub against Vin II.315 (Bdhgh).

Sanghaṭita [saŋ+ghaṭita, for °ghaṭṭita, pp. of ghaṭṭeti] 1. struck, sounded, resounding with (--°) J V.9 (v. l. ṭṭ); Miln 2. -- 2. pierced together, pegged together, constructed Miln 161 (nāvā nānā--dāru°).

Sanghaṭṭa1

Sanghaṭṭa1 (adj.) [fr. saŋ+ghaṭṭ] knocking against, offending, provoking, making angry J VI.295.

Sanghaṭṭa2

Sanghaṭṭa2 (?) bangle Sn 48 (°yanta): thus Nd2 reading for °māna (ppr. med. of sanghaṭṭeti).

Sanghaṭṭana (nt.) & °ā (f.) [fr. sanghaṭṭeti] 1. rubbing or striking together, close contact, impact S IV.215; V.212; J VI.65; Vism 112; DA I.256 (anguli°). <-> 2. bracelet (?) SnA 96 (on Sn 48).

Sanghaṭṭeti [saŋ+ghaṭṭeti] 1. to knock against Vin II.208. -- 2. to sound, to ring Mhvs 21, 29 (°aghaṭṭayi). -- 3 to knock together, to rub against each other J IV.98 (aŋsena aŋsaŋ samaghaṭṭayimha); Dāvs III.87. -- 4. to provoke by scoffing, to make angry J VI.295 (paraŋ asanghaṭṭento, C. on asanghaṭṭa); VvA 139 (pres. pass. °ghaṭṭiyati). -- pp. sanghaṭ(ṭ)ita.

Sanghara =saghara [sa4+ghara] one's own house J V.222.

Sangharaṇa (nt.) [=saŋharaṇa] accumulation J III.319 (dhana°).

Sangharati [=saŋharati] 1. to bring together, collect, accumulate J III.261; IV.36 (dhanaŋ), 371; V.383. <-> 2. to crush, to pound J I.493.

Sanghāṭa [fr. saŋ+ghaṭeti, lit. "binding together"; on etym. see Kern, Toev. II.68] 1. a raft J II.20, 332 (nāvā°); III.362 (id.), 371. Miln 376. dāru° (=nāvā°) J V.194, 195. -- 2. junction, union VvA 233. -- 3. collection, aggregate J IV.15 (upāhana°); Th 1, 519 (papañca°). Freq. as aṭṭhi° (cp. sankhalā etc.) a string of bones, i. e. a skeleton Th 1, 570; DhA III.112; J V.256. -- 4. a weft, tangle, mass (almost="robe," i. e. sanghāṭī), in taṇhā°--paṭimukka M I.271; vāda°--paṭimukka M I.383 (Neumann "defeat"); diṭṭhi°--paṭimukka Miln 390. <-> 5. a post, in piṭṭha° door--post, lintel Vin II.120.

Sanghāṭika (adj.) [fr. sanghāṭī] wearing a sanghāṭī M I.281.

Sanghāṭī (f.) [fr. sanghaṭeti; cp. BSk. sanghāṭī Divy 154, 159, 494] one of the three robes of a Buddhist Vin I.46, 289; II.78, 135, 213; D I.70; II.65; M I.281; II.45; S I.175; A II.104, 106 sq., 210; IV.169 sq.; V.123; Pv IV.146; VbhA 359 (°cīvara); PvA 43.
--cāra wandering about in a sanghāṭī, having deposited the cīvara Vin IV.281. --vāsin dressed in a s. Sn 456.

Sanghāṇi (f.) a loin--cloth Vin IV.339 sq.

Sanghāta [saŋ+ghāta] 1. striking, killing, murder Vin I.137; D I.141; II.354; M I.78; A II.42 sq. -- 2. knocking together (cp. sanghaṭṭeti), snapping of the fingers (acchara°) A I.34, 38; J VI.64. -- 3. accumulation, aggregate, multitude PvA 206 (aṭṭhi° mass of bones, for the usual °sanghāṭa); Nett 28. -- 4. N. of one of the 8 principle purgatories J V.266, 270.

Sanghātanika (adj.) [fr. sanghāta or sanghāṭa] holding or binding together M I.322 (+agga--sangāhika); A III.10 (id.); Vin I.70 ("the decisive moment" Vin. Texts I.190).

Sanghādisesa [unexplained as regards etym.; Geiger, P.Gr. § 383, after S. Lévi,=sangh'âtisesa; but atisesa does not occur in Pāli] requiring suspension from the Order; a class of offences which can be decided only by a formal sangha--kamma Vin II.38 sq.; III.112, 186; IV.110 sq., 225 (where explained); A II.242; Vism 22; DhA III.5.

Sanghika (adj.) [fr. sangha] belonging to, or connected with the Order Vin I.250.

Sanghin (adj.) [fr. sangha] having a crowd (of followers), the head of an order D I.47, 116; S I.68; Miln 4; DA I 143.
--sanghâsanghī (pl.) in crowds, with crowds (redupl. cpd.!), with gaṇi--bhūtā "crowd upon crowd" at D I.112, 128; II.317;

DA I.280.

Sanghuṭṭha (adj.) [saŋ+ghuṭṭha] 1. resounding (with) J VI.60, 277 (turiya--tāḷita°); Mhvs 15, 196; 29, 25 (turiya°); Sdhp 298. -- 2. proclaimed, announced PvA 73.

Sacāca (conj.) if indeed Vin I.88; see sace.

Sacitta1

Sacitta1 (nt.) [sa4+citta] one's own mind or heart D II.120; Dh 183, 327=Miln 379.

Sacitta2

Sacitta2 (adj.) [sa2+citta] of the same mind J V.360.

Sacittaka (adj.) [sa3+citta+ka] endowed with mind, intelligent DhsA 295.

Sace (conj.) [sa2+ce; cp. sacāca] if D I.8, 51; Vin I.7; Dh 134; J I.311. -- sace . . . noce if . . . if not J VI.365.

Sacetana (adj.) [sa3+cetana] animate, conscious, rational J I.74; Mhvs 38, 97.

Sacetasa (adj.) [sa3+cetasa] attentive, thoughtful A I.254 (=citta--sampanna C.).

Sacca (adj.) [cp. Sk. satya] real, true D I.182; M II.169; III.207; Dh 408; nt. saccaŋ truly, verily, certainly Miln 120; saccaŋ kira is it really true? D I.113; Vin I.45, 60; J I.107; saccato truly S III.112. -- (nt. as noun) saccaŋ the truth A II.25, 115 (parama°); Dh 393; also: a solemn asseveration Mhvs 25, 18. Sacce patiṭṭhāya keeping to fact, M I.376. -- pl. (cattāri) saccāni the (four) truths M II.199; A II.41, 176; Sn 883 sq.; Dhs 358. -- The 4 ariya--saccāni are the truth about dukkha, dukkhasamudaya, dukkha--nirodha, and dukkha--nirodha--gāminipaṭipadā. Thus e. g. at Vin I.230; D II.304 sq.; III.277; A I.175 sq.; Vism 494 sq.; VbhA 116 sq., 141 sq. A shortened statement as dukkha, samudaya, nirodha, magga is freq. found, e. g. Vin I.16; see under dukkha B. 1. -- See also ariyasacca & asacca. -- iminā saccena in consequence of this truth, i. e. if this be true J I.294.
--avhaya deserving his name, Cp. of the Buddha Sn 1133, cp. Nd2 624. --âdhitthāna determined on truth M III.245; D III.229. --ânupaṭṭi realization of truth M II.173 sq. --ânubodha awakening to truth M II.171 sq. --ânurakkhaṇa warding of truth, M II.176. --âbhinivesa inclination to dogmatize, one of the kāya--ganthas S V.59; Dhs 1139; DhsA 377. --âbhisamaya comprehension of the truth Sn 758; Th 1, 338; ThA 239. --kāra ratification, pledge, payment in advance as guarantee J I.121. --kiriyā a solemn declaration, a declaration on oath J I.214, 294; IV.31, 142; V.94; Miln 120; Mhvs 18, 39 (see trsln p. 125 on term). --ñāṇa knowledge of the truth Vism 510; DhA IV.152. --nāma doing justice to one's name, bearing a true name, Ep. of the Buddha A III.346; IV.285, 289; PvA 231. --nikkhama truthful Sn 542. --paṭivedha penetration of the truth Ps II.57. --vanka a certain kind of fish J V.405 (the Copenhagen MS. has [sa]sacca--vanka, which has been given by Fausböll as sata--vanka). --vacana (1) veracity M I.403; Dh I.160; (2)=saccakiriyā KhA 169, 180. --vajja truthfulness D I.53; S IV.349; J IV.320. --vācā id. A II.228; III.244; J I.201. --vādin truthful, speaking the truth D I.4; III.170; A II.209; IV.249, 389; S I.66; Sn 59; Dh 217; Miln 120; Nd2 623; DhA III.288. --vivaṭṭa revelation of truth Ps I.11. --sandha truthful, reliable D I.4; III.170; A II.209; IV.249; DA I.73. --sammatā popular truth, maxim S IV.230.

Saccāpeti at A IV.346=Vin II.19 is probably misreading or an old misspelling for sajjāpeti fr. sajjeti, the confusion sac: saj being frequent. Meaning: to undertake, fulfil, realize.

Saccika (adj.) [cp. Sk. satyaka] real, true Miln 226 (the same passage at Ps I.174 & Nd1 458 spells sacchika). <-> saccik'aṭṭha truth, reality, the highest truth Kvu 1 sq.; DhsA 4 (nearly=paramaṭṭha); KhA 102. Kern in a phantastic interpretation (Toev. II.49, 50) takes it as sacci--kaṭṭha (=Sk. sāci--kṛṣta) "pulled sideways," i. e. "misunderstood."

Sacceti in fut. saccessati at A IV.343 is most likely an old mistake for ghaṭṭessati is the same passage at A III.343; the meaning is "to touch," or to approach, disturb. It is hardly=saśc "to accompany."

Sacchanda (adj.) [sa4+chanda] self--willed, headstrong J I.421; as sacchandin ibid.

Sacchavīni (mūlāni) at A III.371 (opp. ummūla) means "roots taking to the soil again." It is doubtful whether it belongs to chavi "skin."

Sacchikata [pp. of sacchikaroti cp. BSk. sākṣātkṛtaḥ AvŚ I.210] seen with one's own eyes, realized, experienced D I.250; S V.422=Vin I.11; DhA IV.117.

Sacchikaraṇīya (adj.) [grd: of sacchikaroti] (able) to be realized S III.223 sq.; D III.230=A II.182 (in four ways: by kāya, sati, cakkhu, paññā).

Sacchikaroti [cp. Sk. sākṣāt kṛ; the P. form being *saccha° (=sa3+akṣ, as in akkhi), with change of °a to °i before kṛ. See also sakkhiŋ karoti] to see with one's eyes, to realize, to experience for oneself. Pres. °karoti D I.229; S IV.337; V.11, 49. -- Fut. °karissati S V.10; M II.201 (as sacchi vā k.). -- Aor. sacch'âkāsi S IV.63; SnA 166. -- Grd. °kātabba Vin I.11; S V.422; & °karaṇīya (q. v.). -- pp. sacchikata.

Sacchikiriyā (f.) [fr. sacchikaroti] realization, experiencing oath, ordeal, confirmation D I.100 (etc.). D I.100; III.255; S IV.254; A I.22; II.148; III.101; IV.332 sq.; Sn 267; Vism 696 sq.; Dhs 296; DhA IV.63.

Sajati1 [sṛj, cp. Av. hərəzaiti to let loose; Sk. sarga pouring out, sṛṣṭi emanation, creation] to let loose, send forth; dismiss, give up Sn 386, 390; J I.359; V.218 (imper. sajāhi); VI.185, 205. -- infin. saṭṭhuŋ (q. v.); pp. saṭṭha (see vissaṭṭha). -- Caus. sajjeti (q. v.). -- For sajj° (Caus.) we find sañj° in sañjitar.

Sajati2 [svaj; Dhtp 74, 549=ajjana (?) or=sajati1?] to embrace D II.266 (imper. saja). udakaŋ sajati to embrace the water, poet. for "to descend into the water" J IV.448 (T. sajāti); VI.198 (C.=abhisiñcati), 205 (C.= attano upari sajati [i. e. sajati1] abbhukkirati). On C. readings cp. Kern, Toev II.51.

Sajana [sa4+jana] a kinsman J IV.11 (read °parijanaŋ).

Sajala (adj.--n.) [sa3+jala] watery, wet; nt. water.
--da giving water, bringing rain (of wind) Vism 10. --dhara holding water, i, e. a cloud VvA 223.

Sajāti (f.) [sa2+jāti] (being of) the same class or caste Vin I.87; J II.108 (°putta).

Sajitar see sañjitar.

Sajīva1

Sajīva1 (adj.) [sa3+jīva] endowed with life Mhvs 11, 13.

Sajīva2

Sajīva2 [for saciva?] a minister J VI.307, 318 (=amacca C.).

Sajīvāna (nt.) at S I.44 is metric spelling for sa--jīvana [sa2=saŋ,+jīvana] "same livelihood," in phrase kiŋsu kamme s. "what is (of) the same livelihood in work, i. e. occupation?" The form is the same as jīvāna at J III.353. Taken wrongly as gen.

pl. by Mrs. Rh. D. in trsln (K.S. I.63): "who in their work is mate to sons of men?" following Bdhgh's wrong interpretation (see K.S. I.321) as "kammena saha jīvantānan; kammadutiyakā nāma honti."

Sajotibhūta (adj.) [sa3+joti+bhūta; same BSk., e. g. MVastu I.5] flaming, ablaze, aglow D I.95; Vin I.25; A I.141; J I.232; DA I.264.

Sajja (adj.) [grd. formation fr. sajj=sañj Caus.; cp. the exact likeness of Ger. "fertig"] prepared, ready J I.98; II.325; III.271; Miln 351; PvA 156, 256. Of a bow furnished with a bow--string A III.75.

Sajjaka (adj.)=sajja; J IV.45 (gamana° ready for going, "fertig").

Sajjati [Pass. of sañj or saj to hang. Cp. sanga] 1. to cling, to, to be attached S I.38, 111 (aor. 2 sg. sajjittho); II.228; A II.165; J I.376 (id. asajjittho); Sn 522, 536. ppr. (a)sajjamāna (un)--attached Sn 28, 466; J III.352. -- 2. to hesitate J I.376 (asajjitvā without hesitation). -- pp. satta1. -- Cp. abhi° & vi°.

Sajjana1

Sajjana1 (nt.) [fr. sṛj] decking, equipping ThA 241.

Sajjana2

Sajjana2 [sat(=sant)+jana] a good man Miln 321.

Sajjā (f.) [orig. grd. of sad] seat, couch Pv II.128 (expln at PvA 157 doubtful).

Sajjita [pp. of sajjeti] issued, sent off; offered, prepared S II.186; Vin III.137 (here in sense of "happy"= sukhita); Miln 244 (of an arrow: sent); Mhvs 17, 7; 27, 16. -- nt. offering (=upakkhaṭa) DA I.294; PvA 107.

Sajju (adv.) [Sk. sadyaḥ, sa+dyaḥ, lit. one the same day] 1. instantly, speedily, quickly Dāvs III.37. -- 2. newly, recently Dh 71 (°khīra; cp. DhA II.67).

1. quickly Mhvs 7, 6; 14, 62. -- 2. newly VvA 197.

Sajjulasa [cp. Sk. sarjarasa; see Geiger, P.Gr. § 192] resin Vin I.202.

Sajjeti [Caus. of sṛj (sajati1), Sk. sarjayati] to send out, prepare, give, equip; to fit up, decorate: dānaŋ to give a donation DhA II.88; pātheyyaŋ to prepare provisions J III.343; gehe to construct houses J I.18; nāṭakāni to arrange ballets J I.59; yaññaŋ to set up a sacrifice J I.336; dhammasabhaŋ to equip a hall for a religious meeting J III.342; nagaraŋ to decorate the town J V.212; paṇṇākāraŋ to send a present J III.10. -- Caus. II. sajjāpeti to cause to be given or prepared J I.446: PvA 81. Cp. vissajjeti.

Sajjha (nt.) [cp. Sk. sādhya] silver D II.351 (v. l.); S V.92 (v. l.); A III.16. Cp. sajjhu.
--kāra silversmith Miln 331.

Sajjhāya [cp. Sk. svādhyāya, sva+adhyāya, i. e. sa4+ ajjhaya, cp. ajjhayana & ajjhāyaka] repetition, rehearsal study D III.241; Vin I.133; II.194; A IV.136; S V.121 J I.116, 436; II.48; Miln 12, KhA 24; VbhA 250 sq. <-> °ŋ karoti to study D III.241; A III.22; J V.54.

Sajjhāyati [Denom. fr. sajjhāya, cp. BSk. svādhyāyita AvŚ I.287; II.23] to rehearse, to repeat (aloud or silently), to study J I.435; II.273; III.216; IV.64; Miln 10. -- ppr. °āyanto DhA III.347; ger. sajjhāya S I.202, & sajjhāyitvā J IV.477; V.450; KhA

97. -- Caus. sajjhāpeti to cause to learn, to teach J III.28 (of teacher, with adhīyati, of pupil). Caus. II. sajjhāyāpeti id. Miln 10.

Sajjhu (nt.) [cp. sajjha] silver D II.351; S V.92; J VI.48; Mhvs 19, 4; 27, 26; 28, 33.

Sañcaya [fr. saŋ+ci] accumulation, quantity Sn 697; It 17 (aṭṭhi°); Miln 220.

Sañcara [fr. saŋ+car] passage, way, medium DA I.289.

Sañcaraṇa (nt.) [fr. saŋ+car] wandering about, meeting meeting--place J I.163; IV.335; Miln 359. a° impassable Miln 217.

Sañcarati [saŋ+carati] 1. to go about, to wander D I.83. -- 2. to meet, unite, come together J II.36 (of the noose of a snare). -- 3. to move, to rock J I.265. -- 4. to pass J I.491. -- Caus. °cāreti to cause to move about Miln 377, 385. -- Caus. II. °carāpeti to cause to go, to emit J I.164; to make one's mind dwell on Vism 187.

Sañcaritta (nt.) [fr. saŋ+caritar] 1. going backwards & forwards, acting as go--between Vin III.137. -- 2. intercourse Miln 266.

Sañcāra [saŋ+cāra] 1. going, movement, passing through Sdhp 244. -- 2. passages entrance, road J I.409; II.70, 122.

Sañcalati [saŋ+calati] to be unsteady or agitated Miln 117. Caus. °cāleti to shake Vin III.127; J V.434. -- pp. °calita.

Sañcalita [pp. of sañcalati] shaken Miln 224 (a°).

Sañcicca (adv.) [ger. of saŋ+cinteti; ch. BSk. sañcintya Divy 494] discriminately, purposely, with intention Vin II.76; III.71, 112; IV.149, 290; D III.133; Kvu 593; Miln 380; PvA 103.

Sañcita [pp. of sañcināti] accumulated, filled (with) J VI.249; ThA 282; Sdhp 319.

Sañcināti (& saŋcayati) [saŋ+cināti] to accumulate; ppr. °cayanto Mhvs 21, 4; aor. cini° PvA 202 (puññaŋ), 279 (pl. °cinimha). -- pp. sañcita. -- Cp. abhi°.

[saŋ+cinteti] to think, find out, plan, devise means D II.180, 245 (aor. samacintesuŋ); Th 1, 1103 (Pot. °cintaye); J III.438 (aor. samacetayi).

Sañcuṇṇa [saŋ+cuṇṇa] crushed, shattered Bu II.170= J I.26.

Sañcuṇṇita [pp. of sañcuṇṇeti] crushed J II.41; Miln 188; Vism 259.

Sañcuṇṇeti [saŋ+cuṇṇeti] to crush J II.210, 387 (aor. °esi); III.175 (Pot. °eyya), 176 (ger. °etvā). -- pp. °cuṇṇita.

Sañcetanā (f.) [saŋ+cetanā] thought, cogitation, perception, intention A II.159 (atta°, para°); D III.231 (id.); S II.11, 40, 99 (mano°); II.39 sq., 247; III.60, 227 sq.; Vbh 285; Dhs 70, 126. Sixfold (i. e. the 6 fold sensory perception, rūpa°, sadda°, etc.): D II.309; III.244; Ps I.136. Threefold (viz. kāya°, vacī°, mano°): Vism 341, 530; VbhA 144, 145.

Sañcetanika (adj.) [fr. sañcetanā] intentional Vin III.112; M III.207; A V.292 sq.; a° M I.377.

Sañcetayitatta (nt.) reflection Dhs 5, 72.

Sañceteti see °cinteti.

Sañcodita [saŋ+codita] instigated, excited PvA 5, 68, 171, 213; ThA 207.

Sañcopati [cp. Sk. copati, as a(/pac in Mhbh. We should expect copeti in Pāli, fr. cup to stir] to move, to stir; a misunderstood term. Found in aor. samacopi (so read for T. samadhosi & v. l. samañcopi) mañcake "he stirred fr. his bed" S III.120, 125; and sañcopa (pret.) J V.340 (v. l. for T. sañcesuŋ āsanā; C. expls as "caliŋsu").

Sañcopana (nt.) & °ā (f.) [saŋ+copana] touching, handling Vin III.121 (ā); IV.214 (a) (=parāmasanan nāma ito c'ito ca).

Sañchanna [saŋ+channa1] covered (with= --°) M I.124; Th 1, 13; J I.201; SnA 91 (°patta full of leaves; puppha° of flowers). Often in cpd. paduma° covered with lotuses (of ponds) Pv II.120; II.122; Vv 441; J I.222; V.337.

M II.217, 259.

Sañchādita [pp. of sañchādeti] covered PvA 157.

Sañchindati [saŋ+chindati] to cut, destroy M III.275 (Pot. °chindeyya); A II.33=S III.85 (ger. °chinditvā). -- pp. sañchinna.

Sañchinna [pp. of sañchindati] Vin I.255 (of the kaṭhina, with samaṇḍalīkata "hemmed"). Also in cpd. °patta "with leaves destroyed" is Nd2 reading at Sn 44 (where T. ed. & SnA 91 read saŋsīna), as well as at Sn 64 (in similar context, where T. ed. reads sañchinna). The latter passage is expld (Nd2 625) as "bahula--pattapalāsa saṇḍa--cchāya," i. e. having thick & dense foliage. The same meaning is attached to sañchinna--patta at VvA 288 (with v. l. saŋsīna!), thus evidently in sense of sañchanna. The C. on Sn 64 (viz. SnA 117) takes it as sañchanna in introductory story.

Sañjagghati [saŋ+jagghati] to joke, to jest D I.91; A IV.55, 343; DA I.256.

Sañjati is the P. correspondent of sajati1 (sṛj), but Sk. sañj=sajjati (to hang on, cling), which at Dhtp 67 & 397 defd as sanga. The Dhtp (64) & Dhtm (82) take sañj in all meanings of ālingana (=sajati2), vissagga (=sajati1), & nimmāna (=sajjeti).

Sañjanati [saŋ+janati] to be born; only in Caus. °janeti to cause, produce; realize Pug 16; Sdhp 564 (ger. °janayitvāna). -- pp. sañjāta. See also Pass. saŋjāyati.

Sañjanana (nt.) producing; f. °ī progenetrix (identical with taṇhā) Dhs 1059; DhsA 363.

Sañjanetar [n. ag. fr. sañjaneti] one who produces S I.191; III.66.

Sañjambhari in °ŋ karoti in °ŋ karoti is not clear in dern & meaning; perhaps "to tease, abuse," see D I.189 (°riyaŋ); A I.187; S II.282. Probably fr. bhṛ (Intensive jarbhṛta Vedic!) as *jarbhari. See on dern Konow, J.P.T.S. 1909, 42; Kern, Toev. II.69. The C. on S II.282 (K.S. II.203) expls as "sambharitaŋ nirantaraŋ phuṭaŋ akaŋsu, upari vijjhiŋsū ti," i. e. continually touching (or nudging) (phuṭa=phuṭṭha or phoṭita).

Sañjāta1

Sañjāta1 [pp. of sañjanati] having become, produced, arisen Dhs 1035 (+bhūta & other syn.). °-- full of, grown into, being in a state of Sn 53 (°khandha=susaṇṭhita° SnA 103); VvA 312, 318 (°gārava full of respect), 324 (°pasāda).

Sañjāta2

Sañjāta2 (adj.) [sa2+jāta] of the same origin (con--gener) J IV.134. Cp. sajāti.

Sañjāti (f.) [saŋ+jāti] birth, origin; outcome; produce D I.227; II.305.

Sañjādiya a grove, wood J V.417, 421 (v. l sañcāriya).

Sañjānana (nt.) & °ā (f.) [fr. sañjānāti] knowing, perceiving, recognition Miln 61; DA I.211; characteristic, that by which one is distinguished DhsA 321. As f. at Dhs 4; DhsA 110, 140 (trsln Expos. 185: "the act of perceiving by noting").

Sañjānāti [saŋ+jānāti] 1. to recognize, perceive, know, to be aware of Vin III.112; D II.12; M I.111, 473; S III.87; A V.46, 60, 63; J I.135; IV.194; ThA 110. -- 2. to think, to suppose J II.98. -- 3. to call, name, nickname D I.93; J I.148. -- Aor. sañjāni DA I.261; ger. saññāya J I.187; II.98; saññatvā M I.1; and sañjānitvā J I.352. -- Caus. saññāpeti (q. v.). -- pp. saññāta.

Sañjānitatta (nt.) [fr. sañjānita, pp. Caus. of sañjānāti] the state of having perceived Dhs 4.

Sañjānetar at S III.66 read sañjanetā.

Sañjāyati [saŋ+jāyati, cp. sañjanati] to be born or produced D I.220; J II.97; aor. sañjāyi D II.209; Vin I.32; ppr. °jāyamāna J V.384.

Sañjiṇṇa [saŋ+jiṇṇa] decayed J I.503 (v. l.).

Sañjitar [n. ag. fr. sajati1, cp. sañjati] creator, one who assigns to each his station D I.18, 221; M I.327; DA I.111 (v. l. sajjitar, cp. Sk. sraṣṭar).

Sañjīvana (adj.) [fr. saŋ+jīv] reviving ThA 181 (Ap. V. 23: putta°).

Sañjhā (f.) [cp. Sk. sandhyā] evening; only in cpds. °ātapa evening sun VvA 4, 12; °ghana evening cloud ThA 146 (Ap. V.44); Dāvs V.60.

Saññ° is frequent spelling for saŋy° is frequent spelling for saŋy° (in saŋyojana=saññojana e. g.), q. v.

Saññatta1

Saññatta1 (nt.) [abstr. formation fr. saññā] the state of being a saññā, perceptibility S III.87.

Saññatta2

Saññatta2 [pp. of saññāpeti] induced, talked over Sn 303, 308

Saññatti (f.) [fr. saññāpeti] 1. informing, convincing A I.75; S I.199; Vin II.98, 199, 307; J III.402. -- 2. appeasing, pacification M I.320.

Saññā (f.) [fr. saŋ+jñā] (pl. saññāyo and saññā -- e. g. M I.108) 1. sense, consciousness, perception, being the third khandha Vin I.13; M I.300; S III.3 sq.; Dhs 40, 58, 61, 113; VbhA 42. -- 2. sense, perception, discernment, recognition, assimilation of sensations, awareness M I.293; A III.443 (nibbāna°); S III.87; Sn 732 (saññāya uparodhanā dukkhakkhayo hoti; expld as "kāmasaññā" SnA); Miln 61; Dhs 4; DhsA 110, 200 (rūpa° perception of material qualities). -- 3. consciousness D I.180 sq.; M I.108; Vbh 369 (nānatta° c. of diversity: see nānatta); Miln 159; J IV.391; is previous to ñāṇa D I.185; a constituent part of nāma S II.3, cp. Sn 779; according to later teaching differs from viññāṇa and paññā only as a child's

perceiving differs from (a) an adult's, (b) an expert's Vism 436 sq.; Dhs. trsln 7 n. 2, 17 n. 2. --nevasaññā--nâsaññā neither consciousness nor unconsciousness D III.224, 262 sq.; M I.41, 160; II.255; III.28, 44; Ps I.36; Dhs 268, 582, 1417; Kvu 202; Nett 26, 29; Vism 571. -- 4. conception, idea, notion D I.28; III.289 (cp. Dial. III.263: "concept rather than percept"); M III.104; S I.107; Sn 802, 841; J I.368 (ambaphala saññāya in the notion or imagining of mango fruit); Vism 112 (rūpa° & aṭṭhika°). saññaŋ karoti to imagine, to think J II.71; to take notice, to mind J I.117. -- 5. sign, gesture token, mark J I.287; II.18; paṇṇa° a mark of leaves J I.153; rajjusaññā a rope used as a mark, a guiding rope, J I.287; rukkha--saññaŋ pabbata--saññaŋ karonto, using trees and hills as guiding marks J IV.91; saññaŋ dadāti to give the sign (with the whip, for the horse to start) J VI.302. -- 6. saññā is twofold, paṭighasamphassajā and adhivacanasamphassajā i. e. sense impression and recognition (impression of something similar, "association by similarity," as when a seen person calls up some one we know), Vbh 6; VbhA 19 sq.; threefold, rūpasaññā, paṭighasaññā, and nānattasaññā A II.184; S II.211; cp. Sn 535; or kāma°, vyāpāda°, vihiŋsā° (as nānatta°) Vbh 369, cp. VbhA 499; fivefold (pañca vimutti--paripācaniyā saññā); anicca°, anicce dukkha°, dukkhe anatta°, pahāna°, virāga° D III.243, cp. A III.334; there are six perceptions of rūpa, sadda, gandha, rasa, phoṭṭhabba, and dhamma, D II.309; S III.60; the sevenfold perception, anicca--, anatta--, asubha--, ādīnava--, pahāna--, virāga--, and nirodha--saññā, D II.79; cp. A III.79; the tenfold perception, asubha--, maraṇa--, āhāre paṭikkūla--, sabbaloke anabhirata--, anicca--, anicce dukkha--, dukkhe anatta--, pahāna--, virāga--, nirodha--saññā A V.105; the one perception, āhāre paṭikkūlasaññā, Cpd. 21. -- 7. See further (unclassified refs.): D I.180; II.277 (papañca°); III.33, 223; S II.143; A II.17; IV.312; Nd1 193, 207; Nett 27; Vism 111, 437, 461 sq. (in detail); VbhA 20 (pañca--dvārikā), 34; VvA 110; and on term Cpd. 40, 42.
--gata perceptible, the world of sense M I.38. --bhava conscious existence Vism 572; VbhA 183. --maya= arūpin M I.410 (opp. manomaya=rūpin). --vedayitanirodha cessation of consciousness and sensation M I.160, 301; III.45; A I.41; Kvu 202; S II.212. --viratta free from consciousness, an Arahant, Sn 847. --vimokkha emancipation from consciousness Sn 1071 sq.; Miln 159=Vin V.116.

Saññāṇa (nt.) [Vedic sañjñāna] 1. perception, knowledge VvA 110. -- 2. token, mark J IV.301; DA I.46; Vism 244. -- 3. monument Mhvs 19, 35.

Saññāta [pp. of sañjānāti] skilled M I.396.

Saññāpana (nt.) [fr. saññāpeti] convincing J V.462.

Saññāpeti [Caus. of sañjānāti] 1. to make known, to teach J I.344; Miln 45. -- 2. to remonstrate with, gain over, convince D I.236; M I.397; A I.75; S IV.313; Vin I.10; II.197; Miln 316. -- 3. to appease, conciliate J I.479; PvA 16. Also saññapeti J I.26, etc. -- inf. saññattuŋ Sn 597. -- pp. saññatta. -- At J I.408 read saññāpāpetvā (instead of saññaŋ pāpetvā), or simply saññāpetvā, like the parallel text at Ud 17.

Saññāvant (adj.) [fr. saññā] having perception A II.215= Dhs 1003.

Saññita [=saññāta; pp. of sañjānāti] so--called, named, so--to--speak Mhvs 7, 45; PvA 135; Sdhp 72, 461. See also aya under niraya.

Saññin (adj.) [fr. saññā] (f. saññinī) conscious, being aware of (--°), perceiving, having perception D I.31, 180; III.49, 111, 140, 260; S I.62; A II.34, 48, 50; III.35; IV.427; Dh 253; Nd1 97, 138. -- ālokasaññin having a clear perception D I.71; A II.211; V.207; Sum I.211; nānatta° conscious of diversity A IV.39 sq.; paṭhavīsaññin conscious of the earth (kasiṇa), in samādhi A V.8 sq.; paṭhavisaññiniyo (fem. plur.), having a worldly mind D II.139; asubhasaññin perceiving the corruption of the world It 93; vihiŋsasaññin conscious of the trouble Vin I.7; nevasaññī--nâsaññin neither conscious nor unconscious D III.111; A II.34; Nd1 97, 138; It 90; DA I.119. Cp. vi°. -- In composition saññi°, e. g. °gabbha animate production D I.54; DA I.163.

Saññīvāda [saññin+vāda] name of a school maintaining conscious existence after death D I.31; DA I.119; Mhbv 110.

Saṭa [most likely=Sk. śada (fall), fr. śad to fall; Kern Toev. s. v. equals it to Sk. sūta (or sṛta) of sṛ (or su) to run (to impel), as in ussaṭa and visaṭa. The Dhtm (789) gives a root saṭ in meaning of "visaraṇa," i. e. profusion, diffusion (cp. visaṭa)] a fall, a

heap of things fallen; only in cpd. paṇṇa° a heap of fallen leaves M I.21 (=paṇṇa--kacavara MA I.120); J II.271.

Saṭṭha [pp. of sajati1] dismissed; in cpd. --°esana one who has abandoned all longing or research D III.269 (cp. Dial. III.247 "has utterly given up quests"); A II.41 (so read for saṭh°). -- saṭṭha at S III.84 is to be read seṭṭha, and at S IV.298 saṭha.

Saṭṭhi (num. ord.) [cp. Sk. ṣaṣṭi: see cha] sixty D I.45; II.261; Sn 538; DhA III.412 (ekūna°). It is found mostly in the same application as cha (group--number), e. g. at J I.64 (°turiya--sahassāni); VvA 92 (id.); J I.87 (°yojana); VI.512 (°sahassa); DhA I.8, 17, 26, 131 (°sakaṭa). --°hāyana 60 years old (of elephant) M I.229; J II.343.

Saṭṭhuŋ at J VI.185 (taŋ asakkhi saṭṭhuŋ) is inf. of sajati1 (sṛj=Sk. sraṣṭuŋ) to dismiss, let loose. The form has caused trouble, since the Com. explains it with gaṇhituŋ "to take." This has induced Kern (Toev. s. v.) to see in it a very old (even pre--Vedic!) form with *sāḍ̤huŋ as original. Evidently he derives it fr. sah (Epic Sk. soḍ̤huŋ!), as he trsls it as "to master, overpower. "

Saṭha (adj.) [cp. Sk. śaṭha] crafty, treacherous, fraudulent D II.258; III.246; M I.32, 153; S IV.299; A II.41; III.35; V.157; Dh 252; Vin II.89; Nd1 395; Miln 250; Dāvs II.88; DhA III.375; Dhtp 100 (=keṭave). -- f. saṭhī Pv II.34. See also kerāṭika, samaya°, sāṭheyya.

Saṭhatā (f.) [abstr. fr. saṭha] craft, wickedness Pug 19.

Saṭhila (adj.) [Sk. śithila, which also appears as sithila, e. g. Th 1, 277] loose, inattentive Dh 312.

Saṭhesana see saṭṭha.

Saṇa (nt.) [Vedic śaṇa; Gr. ka/nnabis=Lat. cannabis; Ags haenep=E. hemp; Ger. hanf.] a kind of hemp D II.350 (v. l.); S I.115 (do.); cp. sāṇa1 & sāṇī.
--dhovika [perhaps (Kern's suggestion) sāṇa° (v. l.)= visāṇa°?] name of a particular kind of gambol of elephants in water M I.229, 375. Bdhgh at DA I.84 uses the obscure term sāṇa--dhovana--kīḷā to denote a trick of Caṇḍ̤ālas. But see sandhovika.

Idg. *su̯enō̄=Lat. sono, Ags. swin music, swinsian to sing; Ohg. swan=swan] to sound, to make a noise Sn 721 (T. sanati)=Miln 414; sanate S I.7=203; J VI.507; ppr. saṇanto Sn 720 (T. n).

Saṇiŋ (adv.) [cp. Sk. śanaiḥ] softly, gradually Sn 350; Mhvs 25, 84.

Saṇikaŋ (adv.) [fr. last] slowly, gently, gradually D II.333; M I.120; S I.82, 203; J I.9, 292; II.103; Miln 117; DA I.197; DhA I.60, 389; VvA 36, 178.

Saṇṭha a reed (used for bow--strings) M I.429.

Saṇṭhapeti & °ṭhāpeti [Caus. of santiṭṭhati] 1. to settle, to establish A II.94 (cittaŋ); S IV.263; J I.225; PvA 196. -- 2. to call to order D I.179 (°āp°). -- 3. to adjust, fold up J I.304.

Saṇṭhahana (nt.) [fr. santiṭṭhati] recreation Vism 420 sq.

Saṇṭhāti see santiṭṭhati.

Saṇṭhāna (nt.) [fr. saŋ+sthā] 1. configuration, position; composition, nature, shape, form Vin II.76; M I.120 (spelt °nth°); A I.50; IV.190 (C. osakkana); Miln 270, 316, 405; J I.71, 291, 368; II.108; Vism 184, 225, 243; DhsA 321; DA I.88 (nth); SnA 464 (=linga). su° well formed Sn 28. -- adj. (--°) having the appearance of megha--vaṇṇa° PvA 251; chavi° appearance of the skin J I.489; vaṇṇa° outward semblance Nett 27; J I.271; sarīra° the (material) body Vism 193. -- 2. fuel J II.330 =IV.471.

-- 3. (usually spelt °nth°) a resting place, meeting place, public place (market) (cp. Sk. sansthāna in this meaning). At S I.201 in phrase nadī--tīresu saṇṭhāne sabhāsu rathiyāsu (i. e. at all public places). S I.201 reads saṇṭhāne (v. l. santhāne); cp. K.S. I.256 from C.: "a resting place (vissamana--ṭṭhāne) near the city gate, when market--wares had been brought down," trsln "resting by the gates." This stanza is quoted at SnA 20, where the ed. prefers reading panthāne as correct reading (v. l. saṇṭhāne). At M I.481 (°nth°)= S II.28 (2 fr. b.), it seems to be used in the sense of "end, stopping, cessation"=A IV.190 (the editions of S and A have saṇṭhāna). At J VI.113 it is translated by "market place," the comp. saṇṭhāna--gata being explained by the Comm. by saṇṭhāna--mariyādaŋ gatā, but at J VI.360 saṇṭhāna--gata is by the English translator translated "a wealthy man" (vinicchaye ṭhito, Com.), which, however, ought to be "in the court house" (cp. vinicchaya--ṭṭhāna), i. e. publicly. In both places there is also v. l. santhāna--°.

Saṇṭhita [pp. of santiṭṭhati] 1. established in (--°), settled, composed Sn 330 (santi--soracca--samādhi°); Sdhp 458; su° firmly or well established Sn 755; Miln 383; in a good position, well situated DhsA 65. -- 2. being composed (as), being of the nature of (--°), ullumpanasabhāva° of a helping disposition DA I.177; PvA 35.

Saṇṭhiti (f.) [fr. santiṭṭhati] 1. stability, firmness S V.228; Dhs 11; Vism 206; DhsA 143; Sdhp 460. -- 2. fixing, settling Miln 144.

Saṇḍa [dial.; Dhtm 157: gumb'attha--m--īraṇe; cp. Sk. ṣaṇḍa] a heap, cluster, multitude; a grove (vana°) D I.87; S III.108; Vin I.23; J I.134 (vana°); satta° teeming with beings It 21. -- Jambu° N. of Jambudīpa Sn 352=Th 1, 822 (v. l. °maṇḍa, which Kern considers to be the correct reading; see Toev. II.67). --saṇḍa°cārin swarming D I.166=M I.77=A II 206.

Saṇḍāsa [saŋ+ḍaŋsa, fr. ḍasati] (long) pincers, tweezers A I.210; J I.223; III.138; used to pull out hair M II.75; Vin II.134.

[cp. saṇi=Sk. sṛṇi] an elephant--driver's hook J I.445 (so read for paṇṇ°).

Saṇha (adj.) [cp. Sk. ślakṣṇa] 1. smooth, soft Vin I.202; II.151; Vv 5018 (=mudu VvA 213); Vism 260=KhA 59. saṇhena softly Th 1, 460. -- 2. gentle, mild D II.259; Sn 853; J I.202, 376; Nd1 234; PvA 56, 215. Of speech (opp. pharusa harsh) M I.126; A III.196; Dhs 1343. <-> 3. delicate, exquisite Th 2, 258, 262, 264, 268. Cp. pari°.
--karaṇī "a wooden instrument for smoothing the ground, or a sort of trowel," Abhp 1007; J IV.250 (loc. °iyaŋ piŋsito); IV.4 (°ī viya tilāni piŋsamānā); V.271; VI.114 (asani viya viravanto °iyaŋ viya piŋsanto); cp. KhA 59; thus it seems to mean also a sort of instrument for oil--pressing, or a mortar.

at J III.394 (of hair growing white "saṇhakasadisā") according to Kern, Toev. II.69 (coarse) hempen cloth (=sāṇavāka), as indicated by v. l. sāṇalāka. Thus a der. fr. saṇa=sāṇa. Kern compares P. tuṇhīra= tūṇīra; Sk. śaṇa=śāṇaka. According to Andersen, Pāli Glossary "betelnut" (=saṇha).

Saṇheti [Caus. fr. saṇha] to brush down, smooth (kese): only as cpd. o° at Vin II.107; J IV.219.

Sata1

Sata1 (num. card.) [Vedic śataŋ; cp. Av. satəm, Gr. e(--kato/n, Lat. centum; Goth. hund=hundred; Idg. *kmtóm fr. dkm̊tóm (=decem), thus ultimately the same as daśa, i. e. decad (of tens)] a hundred, used as nt. (collect.), either --° or as apposition, viz. gāma--sataŋ a hundred (ship of) villages DhA I.180; jaṭila--satāni 100 ascetics Vin I.24; jāti° D I.13; or gāthā sataŋ 100 stanzas Dh 102.--Often in sense of "many" or "innumerable," e. g. °kaku, °raŋsi, etc.; cp. °satāni bahūni J IV.310, 311.
--kaku having a hundred corners, epithet of a cloud A III.34=S I.100 (v. l. sattakatu) see J.P.T.S. 1891--93 p. 5. --patta the Indian crane (or woodpecker?) J II.153; 388; Miln 404. --padī a centipede A II.73; III.101, 306; IV.320; V.290; Vin II.110, 148; Miln 272. --pala (Th 1, 97) see pala. --pāka (--tela) oil mixture, worth 100 pieces J IV.281; DhA II.48; III.311; see also pāka. --puñña 100, i. e. innumerable merits Vism 211. --pupphā Anethum sowa, a sort of dill or fennel J VI.537. --porisa of the height of a hundred men, extremely high, attribute of a hell Vv 52, 12 sq.; name of a hell J V.269. --mūlī Asparagus racemosus Abhp 585. --raŋsi "having 100 rays," the sun Sdhp 590; J I.44. --rasabhojana food of 100 flavours DhA III.96 (v. l.

all pass, satta°) --vanka a kind of fish Abhp 672. --vallikā an under--garment, arranged like a row of jewelry Vin II.137. --sahassa one hundred thousand J II.20; Miln 88; 136; DhA II.86. --sahassima id. S II.133.

Sata2

Sata2 [pp. of sarati, of smṛ, cp. BSk. smṛta AvŚ I.228; II.197] remembering, mindful, conscious D I.37; II.94; III.49, 107, 222, 269; M I.520 (su--ssata & dus--sata); S IV.211; A III.169 (+sampajāna), 325; IV.311; Sn 741; Dhs 163; DA I.211. -- satokārin cultivator of sati Ps I.175.

Sataka (nt.) [cp. BSk. śataka] a hundred, collection of 100 J I.74.

Satakkhattuŋ (adv.) [cp. dvi--kkhattuŋ, ti--kkhattuŋ etc.] a hundred times.

Satata (adj.) [with satrā "completely" & sadā "always" to sa° "one": see saŋ°; lit. "in one (continuous) stretch"] continual, chronic. Only in nt. satataŋ (adv.) continually A IV.14; It 116; Sn 507; Miln 70; Pv II.811 (=nirantaraŋ PvA 110); III.710 (=sabbakālaŋ PvA 207); PvA 177; and as °-- in °vihāra a chronic state of life, i. e. a behaviour remaining even & the same A II.198=D III.250, 281. Cp. sātacca.

Satadhā (adv.) [sata+dhā, cp. ekadhā, dvidhā etc.] in 100 ways, into 100 pieces D II.341.

Sati (f.) [Vedic smṛti: see etym. under sarati2] memory, recognition, consciousness, D I.180; II.292; Miln 77--80; intentness of mind, wakefulness of mind, mindfulness, alertness, lucidity of mind, self--possession, conscience, self--consciousness D I.19; III.31, 49, 213, 230, 270 sq.; A I.95; Dhs 14; Nd1 7; Tikp 61; VbhA 91; DhsA 121; Miln 37; upaṭṭhitā sati presence of mind D III.252, 282, 287; S II.231; A II.6, 218; III.199; IV.232; It 120; parimukhaŋ satiŋ upaṭṭhāpetuŋ to surround oneself with watchfulness of mind M III.89; Vin I.24, satiŋ paccupaṭṭhāpetuŋ to preserve self--possession J I.112; IV.215; kāyagatā sati intentness of mind on the body, realization of the impermanency of all things M III.89; A I.43; S I.188; Miln 248; 336; muṭṭhasati forgetful, careless D III.252, 282; maraṇasati mindfulness as to death A IV.317 sq.; J IV.216; SnA 54; PvA 61, 66. asati not thinking of, forgetfulness DhsA 241; instr. asatiyā through forgetfulness, without thinking of it, not intentionally Vin II.2892. sati (sammā°) is one of the constituents of the 8--fold Ariyan Path (e g. A III.141 sq.; VbhA 120): see magga 2. --âdhipateyya (sat°) dominant mindfulness A II.243 sq.; It 40. --indriya the sense, faculty, of mindfulness A II.149; Dhs 14. --uppāda arising, production of recollection J I.98; A II.185; M I.124. --ullapakāyika, a class of devas S I.16 sq. --paṭṭhāna [BSk. smṛty'upasthāna Divy 126, 182, 208] intent contemplation and mindfulness, earnest thought, application of mindfulness; there are four satipaṭṭhānas, referring to the body, the sensations, the mind, and phenomena respectively, D II.83, 290 sq.; III.101 sq., 127, 221; M I.56, 339; II.11 etc.; A II.218; III.12; IV.125 sq., 457 sq.; V.175; S III.96, 153; V.9, 166; Dhs 358; Kvu 155 (cp. Kvu. trsln 104 sq.); Nd1 14, 45, 325, 340; Vism 3; VbhA 57, 214 sq., 417. -- See on term e. g. Cpd. 179; and in greater detail Dial. II.322 sq. --vinaya disciplinary proceeding under appeal to the accused monk's own conscience Vin I.325; II.79 etc.; M II.247; A I.99. --vepullappatta having attained a clear conscience Vin II.79. --saŋvara restraint in mindfulness Vism 7; DhsA 351; SnA 8. --sampajañña mindfulness and self--possession D I.70; A II.210; DA I.183 sq. --sambojjhanga (e. g. S V.90) see (sam)bojjhanga. --sammosa loss of mindfulness or memory, lack of concentration or attention D I.19; Vin II.114; DA I.113; Pug 32; Vism 63; Miln 266.

Satika (adj.) (--°) [fr. sata1] consisting of a hundred, belonging to a hundred; yojanasatika extending one hundred yojanas Vin II.238; vīsaŋvassasatika of hundred and twenty years'standing Vin II.303.

Satitā (f.) [abstr. formation fr. sati] mindfulness, memory DhsA 405 (--°).

Satima (adj.) [superl. formn fr. sata1] the hundredth S II.133; J I.167 (pañca°).

Satimant (adj.) [fr. sati] mindful, thoughtful, contemplative, pensive; nom. sg. satimā D I.37; S I.126; Sn 174; A II.35; Dhs 163; DhA IV.117; Pv IV.344; satīmā (in verse) Sn 45; nt. satīmaŋ Sn 211; gen. satimato S I.208; satīmato S I.81; Dh

24; nom. pl. satīmanto D II.120; Dh 91; DhA II.170; gen. satīmataŋ Dh 181; It 35; satimantānaŋ A I.24. -- See also D III.77, 141, 221 sq.; A IV.4, 38, 300 sq., 457 sq.; Nd1 506; Nd2 629.

Satī (f.) [fr. sant, ppr. of as] 1. being J III.251. -- 2. a good or chaste woman Abhp 237; asatī an unchaste woman Miln 122=J III.350; J V.418; VI.310.

Satekiccha (adj.) [sa3+tekiccha] curable, pardonable Miln 192, 221; Vism 425. See tekiccha.

Sateratā (f.) [cp. Sk. śatahradā, śata+hrada] lightning J V.14, 203. Also as sateritā Vv 333; 644; VvA 161 (=vijjulatā), 277. As saderitā at Th 1, 260.

Satta1

Satta1 [pp. of sañj: sajjati] hanging, clinging or attached to Vin I.185; D II.246; Nd1 23, 24; Dh 342; J I.376. Cp. āsatta1 & byāsatta.

Satta2

Satta2 [cp, Vedic sattva living being, satvan "strong man, warrior," fr. sant] 1. (m.) a living being, creature, a sentient & rational being, a person D I.17, 34, 53, 82; II.68; A I.35 sq., 55 sq.; S I.135; V.41; Vin I.5; Miln 273; Vism 310 (defn: "rūp'ādisu khandhesu chandarāgena sattā visattā ti sattā," thus=satta1); Nett 161; DA I.51, 161; VbhA 144. --naraka° a being in purgatory (cp. niraya°) Vism 500. -- 2. (nt.) soul (=jīvita or viññāṇa) Pv I.81 (gata°=vigata--jīvita PvA 40). <-> 3. (nt.) substance Vin I.287. nissatta non--substantial, phenomenal DhsA 38.
--āvāsa abode of sentient beings (see nava1 2) D III.263, 268; A V.53; Vism 552; VbhA 168. --ussada (see ussada 4) teeming with life, full of people D I.87, 111, 131. --loka the world of living creatures SnA 263, 442; Vism 205. See also sankhāra--loka. --vaṇijjā slave trade DA I.235=A III.208 (C.: manussa--vikkaya).

Satta3

Satta3 [pp. of sapati to curse; Sk. śapta] cursed, sworn J III.460; V.445.

Satta4

Satta4 (num.) [cp. Vedic sapta, Gr. e(pta/; Av. hapta; Lat. septem, Goth. sibun=E. seven etc.] number seven. It is a collective and concluding (serial) number; its application has spread from the week of 7 days (or nights), and is based on astronomical conception (Babylon!), this science being regarded as mystic, it invests the number with a peculiar magic nimbus. From time--expressions it was transferred to space, esp. when originally connected with time (like satta--bhūmaka the 7--storied palace; the Vimānas with 700 towers: see vimāna 2 & 6; or the 7 great lakes: see sara3; °yojana 7 miles, cp. the 7 league--boots!). Extremely frequent in folklore and fairy tales (cp. 7 years of famine in Egypt, 7 days'festivals, dragon with 7 heads, 7 ravens, 7 dwarfs, 7 little goats, 7 years enchantment, etc. etc.). <-> For time expressions see in cpds.: °āha, °māsa, °ratta, °vassa. Cp. Sn 446 (vassāni); J II.91 (kāyā, thick masses); DA I.25 (of the Buddh. Scriptures: sattahi māsehi sangītaŋ); DhA II.34 (dhanāni), 101 (mangalā); the collective expression 7 years, 7 months, 7 days at J V.48; the 7X70 ñāṇavatthūni S II.59; and the curious enumeration of heptads at D I.54. -- Cases: instr. sattahi D I.34; gen. sattannaŋ D I.56; loc. sattasu D II.303=M I.61.
--anga a couch with 7 members (i. e. four legs, head support, foot support, side) Vin II.149. --aṭṭha seven or eight J II.101. --āgārika a "seven--houser," one who turns back from his round, as soon as he has received alms at 7 houses D I.166. --ālopika a "seven--mouthful," one who does not eat more than 7 bits D I.166. --āha (nt.) seven days, a week of 7 days [cp. BSk. saptaka Divy 99] D II.248; Vin I.1, 139; J I.78; II.85; IV.360; V.472; VI.37; DhA I.109; VvA 63. satta° 7 weeks DhA I.86; cp. satta--satta--divasā J V.443. --ussada (see ussada 2) having 7 prominences or protuberances (on the body), a sign of a Mahāpurisa D II.18; III.144, 151 (i. e. on both hands, on both feet, on both shoulders, on the back). --guṇa sevenfold Mhvs

25, 36. --jaṭa with seven plaits (of hair) J V.91 (of a hunter). --tanti having 7 strings, a lute VvA 139. --tāla (--matta) (as big as) 7 palm trees DhA II.62, 100. --tiŋsa 37 (see bodhipakkhiya--dhammā). --dina a week Mhvs 11, 23. --pakaraṇika mastering the 7 books of the Abhidhamma J I.312; DhA III.223. --patiṭṭha sevenfold firm D II.174; Miln 282. --padaŋ for 7 steps J VI.351 (Kern, Toev. s. v. "unfailing"). --bhūmaka (pāsāda) (a palace) with 7 stories Mhvs 37, 11; J I.58; IV.378; DhA I.180, 239; IV.209. --māsaŋ (for) seven months PvA 20. --yojanika 7 miles in extent J V.484. --ratana the 7 royal treasures D I.88; It 15; J V.484. --ratta a week J VI.230 (dve°= a fortnight), 304; Sn 570. --vassika 7 years old Miln 9. 310; DhA II.87, 89 (sāmaṇera), 139; PvA 53 (Sankicca arahattaŋ patvā); DhA III.98 (kumāro arahattaŋ patto); J V.249. On the age of seven as that of child arahants see Mrs. Rh. D. in Brethren introd. xxx. --vīsati twenty seven DhA I.4.

Sattakkhattuŋ (adv.) [cp. tikkhattuŋ etc.] seven times Vin I.3; It 18; sattakkhattuparamaŋ seven times at the utmost; °parama one who will not be reborn more than seven times S II.134 sq.; A I.233, 235; IV.381; Kvu 104; Pug 15 sq.; Nett 189; KhA 187; J I.239; DhA III.61, 63.

Sattati [cp. Sk. saptati] seventy D II.256; Ap 118, 126 & passim. As sattari at S II.59; Ap 248 & passim.

Sattatta (nt.) [abstr. fr. satta2] state of having existence D I.29.

Sattadhā (adv.) [fr. satta4, cp. dvidhā] in seven pieces D I.94; II.235; Sn 783; J V.33, 493; DhA I.17, 41. Cp. phalati.

Sattapaṇṇi--rukkha N. of a tree Mhvs 30, 47; cp. sattapaṇṇi--guhā N. of a cave KhA 95.

Sattama1

Sattama1 (adj.) [superl. fr. sant] best, excellent Sn 356; J I.233.

Sattama2

Sattama2 (num. ord.) [fr. satta4] the seventh D I.89; Sn 103. -- f. °mī Sn 437. Often in loc. °divase on the 7th day Sn 983; J I.395; Miln 15; PvA 6, 74. --°bhavika one who has reached the 7th existence (or rebirth) Kvu 475 (cp. trsln 2714).

Sattarasa (num. card.) [satta4+rasa2=dasa] seventeen Vin I.77; IV.112 (°vaggiyā bhikkhū, group of 17).

Sattari =sattati, at S II.59 sq.

Sattali (f.) [cp. Sk. saptalā, name of var. plants, e. g. jasmine, or many--flowered nykkanthes, Halāy. 2, 52] the plantain, and its flower J IV.440 (=kadali--puppha C.; so read for kandala°); and perhaps at Th 2, 260 for pattali (q. v.), which is expld as kadali(--makula) at ThA 211.

Sattava=satta2 [a diaeretic sattva] J V.351. Cp. Lal. Vist. 520.

Satti1

Satti1 (f.) [fr. śak, cp. Vedic śakti] ability, power Dhtp 508 Usually in phrase yathā satti as much as one can do, according to one's ability Cp I.106; DhA I.399; or yathā sattiŋ D I.102, or y. sattiyā DhA I.92.

Satti2

Satti2 (f.) [cp. Vedic śakti, orig. identical with satti1] 1. knife, dagger, sword A IV.130; J II.153; Vism 313 (dīgha--daṇḍa° with a long handle); DhA I.189; II.134 (tikhiṇa° a sharp knife). mukha° piercing words J I.341. -- 2. a spear, javelin S I.13; A II.117; J I.150.

--pañjara lattice work of spears D II.164. --langhana javelin dance J I.430. --simbali--vana the forest of swords (in purgatory) J V.453. --sūla a sword stake, often in simile °ûpamā kāmā S I.128; A III.97; Vism 341. Also N. of a purgatory J V.143 sq.

Sattika see tala°.

Sattu1

Sattu1 [Vedic śatru] an enemy J V.94 (acc. pl. sattavo); Vism 234 (°nimmathana).

Sattu2

Sattu2 [cp. Sk. śaktu] barley--meal, flour Vin II.116 (satthu); Nd1 372; J III.343 sq.; Pv III.13; Dhs 646.
--āpaṇa baker's shop J VI.365. --pasibbaka flour sack; °bhasta id. J III.346.

Sattuka [fr. sattu1] an enemy J III.154; Mhvs 32, 18.

Sattha1

Sattha1 (nt.) [cp. Vedic śastra, fr. śas to cut] a weapon, sword, knife; coll. "arms" D I.4, 56; Sn 309, 819 (expld as 3: kāya°, vacī°, mano°, referring to A IV.42, at Nd1 151); J I.72, 504; Pv III.102; SnA 458 (°mukhena); PvA 253. Often in combn daṇḍa+sattha (cp. daṇḍa 4), coll. for "arms," Vin I.349; D I.63; A IV.249; Nd2 576. --satthaŋ āharati to stab oneself S I.121; III.123; IV.57 sq.
--kamma application of the knife, incision, operation Vin I.205; SnA 100. --kāraka an assassin Vin III.73. --vaṇijjā trade in arms A III.208. --hāraka an assassin Vin III.73; S IV.62.

Sattha2

Sattha2 (nt.) [cp. Vedic śāstra, fr. śās to teach] a science, art, lore Miln 3; SnA 327, 447. --vāda° science of right belief SnA 540; sadda° grammar SnA 266; supina° dream--telling SnA 564.

Sattha3

Sattha3 [sa3+attha; Sk. sārtha] a caravan D II.130, 339; Vin I.152, 292; Nd1 446; Dh 123 (appa° with a small c.), Miln 351.
--gamanīya (magga) a caravan road Vin IV.63. --vāsa encampment D II.340, 344. --vāsika & °vāsin caravan people J I.333. --vāha a caravan leader, a merchant D II.342; Vv 847 (cp. VvA 337); leader of a band, teacher; used as Ep. of the Buddha S I.192; It 80, 108; Vin I.6. In exegesis of term Satthā at Nd1 446=Nd2 630=Vism 208.

Sattha4

Sattha4 [pp. of sāsati; śās] told, taught J II.298 (v. l. siṭṭha).

Sattha5

Sattha5 (adj.) [wrong for satta=śakta] able, competent J III.173 (=samattha C.).

Sattha6

Sattha6 [cp. Sk. śvasta, śvas] breathed: see vissattha.

Satthaka1

Satthaka1 (nt.) [fr. sattha1] a knife, scissors Vin II.115 (daṇḍa°, with a handle); J V.254 (as one of the 8 parikkhāras); Miln 282. aya° at J V.338 read °paṭṭaka.
--nisādana [cp. Sk. niśātana] knife--sharpening DhA I.308, cp. Miln 282 °nisāna [=Sk. niśāna]. --vāta a cutting pain A I.101=307; J III.445.

Satthaka2

Satthaka2 (adj.) [fr. sattha3] belonging to a caravan, caravan people, merchant PvA 274.

Satthar [Venic śāstṛ, n. ag. fr. śās] teacher, master. -- nom. satthā D I.49; Sn 179; acc. satthāraŋ D I.163; Sn 153, 343; instr. satthārā D I.163; instr. satthunā Mhvs 32, 19; gen. satthu D I.110; It 79; Vin I.12; gen. satthuno D II.128; Sn 547, 573, loc. satthari Dhs 1004; nom. and acc. pl. satthāro D I.230; A I.277; Miln 4; gen. pl. satthārānaŋ J I.509. -- See e. g. D I.230; A I.277; Vin I.8; Th 2, 387. -- The 6 teachers (as in detail at D I.52--59 & var. places) are Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāthaputta, Sañjaya Belaṭṭhiputta, Ajita--Kesakambalī. -- 5 teachers at Vin II.186; A III.123. -- 3 at D I.230; A I.277. <-> The Master par excellence is the Buddha D I.110; II.128; III.119 sq.; A III.248; IV.120, 460; Sn 153, 545, 955 (see exegesis in detail at Nd1 446=Nd2 630), 1148; Vism 389, 401, 604. -- gaṇa--satthar leader of a company J II.41, 72; satthāra--dassana sight of the Master SnA 49; satthu--d--anvaya successor of the M. Sn 556.

Satthi1

Satthi1 (nt. & f.) [cp. Sk. sakthi] the thigh Vin II.161; Th 1, 151; Vv 8117; J II.408; III.83; VI.528; antarā° between the thighs A II.245.

Satthika (adj.) [fr. sattha3] belonging to a caravan D II.344.

Satthu see sattu2; satthu° see sattu2; satthu° see satthar.

Satthuka "having a teacher," in atīta° [belonging to the whole cpd.] whose teacher is dead D II.154.

Satthuna [?] a friend J I.365.

Satthuvaṇṇa [satthar°+vaṇṇa] gold (lit. the colour of the Master) Vin III.238, 240.

Sathera (adj.) [sa3+thera] including the Theras A II.169

Sadattha [sat (=sant)+attha] the highest good, ideal D II.141; M I.4; A V.207 sq.; Dh 166; Mhvs 3, 24. It may be taken as sa4+attha (with euphonic--d--), i. e. one's own good, as it is expld by Bdhgh at DhA III.160 ("sake atthe"), & adopted in trsln at Dial. II.154.

Sadatthuta (adj.) [sadā+thuta] always praised J IV.101 (=nicca--pasattha C.).

Sadara (adj.) [sa3+dara] fearful, unhappy A II.172; M I.280, 465=D III.57 (reads dd).

Sadasa [sa+dasā] a squatting mat with a fringe Vin IV.171.

Sadassa [sat(=sant)+assa] a horse of good breed A I.289.

Sadā (adv.) [fr. saŋ°] always Sn 1041, 1087, 1119; Nd2 631 (where long stereotype definition); Dh 79; Pv II.811

(=sabbakālaŋ yāvajīvaŋ PvA 110); II.937 (=sabbakālaŋ divase divase sāyañ ca pāto ca PvA 127); IV.130.
--matta "always revelling," N. of a palace J I.363 sq. (cp. Divy 603); a class of devas D II.260.

Sadisa (adj.) [sa2+disa=dṛśa] similar, like, equal D II.261; S III.48 sq.; A I.125=Pug 35; Vin I.8; J I.191; Dhs 116; Vism 543=VbhA 148. Cp. sādisa.

Saderita see saterita.

Sadevaka (adj.) [sa3+deva+ka] together with the devas, with the deva world D I.62; III.76, 135; Sn 86; Vin I.8, 11; Dh 44; DA I.174. At J I.14 sadevake (loc.) is used in the sense of "in the world of men & gods."

Sadevika (adj.) [sa3+devī+ka] together with his queen Mhvs 33, 70.

Sadda [cp. late Vedic śabda; BSk. śabda as nt. at AvŚ I.3] 1. sound, noise D I.79, 152; III. 102 sq., 146, 234, 244 sq., 269, 281; M III.56, 267; A III.30 sq.; IV.91, 248; J I.3 (ten sounds); Sn 71; Vism 408 (var. kinds); Dhs 621 (udaka°); DhA II.7 (udrīyana°); defd at Vism 446 ("sota--paṭihanana--lakkhaṇa," etc.) & at VbhA 45 ("sappatī ti saddo, udāhariyatī ti attho"). -- 2. voice J II.108. -- 3. word Vin I.11; It 114; DhA I.15 (itthi°); VbhA 387 (in nirutti); SnA 261, 318, 335.
--kovida a grammarian or phonetician SnA 321. --dhātu element of sound Dhs 707. --naya science of grammar, etymology KhA 107. --bheda word analysis Vism 519 sq. --vidū a grammarian SnA 169. --vedhin shooting by sound Mhvs 23, 85. --sattha science of words, grammar SnA 266. --siddhi analysis or correct formation of a word, grammatical explanation SnA 304, 551.

Saddana (nt.) [fr. śabd: see saddāyati] making a noise Dhtm 401.

Saddala (adj.) [cp. Sk. śādvala] grassy Th 1, 211; J I.87; VI. 518; Miln 286; Pv II.1210 (=taruṇa--tiṇa PvA 158).

Saddahati [Vedic śrad--dhā, only in impers. forms grd. śrad--dadhāna; pp. śrad--dhita; inf. śrad--dhā; cp. Av. zraz--dā id.; Lat. cred--(d)o (cp. "creed"); Oir. cretim to believe. Fr. Idg. *kred (=cord° heart)+*dhe, lit. to put one's heart on] to believe, to have faith D II.115; 244; S III.225; Pv II.83; J V.480; DhA II.27. ppr saddahanto DA I.81; PvA 148 (a°), 151 (a°), 285; & saddahāna S I.20, 214; Sn 186; It 112. Pot. saddheyya J II.446 (=saddaheyya C.); 2nd pl. saddahetha J III.192; 3rd pl. saddheyyuŋ S II.255. At J VI.575 (Pot.) saddahe seems to be used as an exclamation in the sense of "I wonder" (cp. maññe). -- saddahase at Pv IV.81 is to be read saddāyase
(see saddāyati). -- grd. saddhātabba J II.37; V.480; PvA 217; saddahātabba D II.346; saddahitabba Miln 310; saddheyya Vin III.188; and saddhāyitabba (Caus.!) PvA 109. A Caus. aor. 2 sg. is (mā) . . . saddahesi J VI.136140 -- ger. saddhāya J V.176 (=saddahitvā C.); inf. saddhātuŋ J V.445. <-> pp. (Caus.) saddhāyita. -- Caus. II. saddahāpeti to make believe, to convince; Pot. °dahāpeyya J VI.575; Pv IV.125; fut. °dahāpessati J I.294.

Saddahanā (f.) [fr. sad+dhā] believing, trusting, having faith Nd2 632; Dhs 12, 25; Nett 15, 19; DhA I.76.

Saddāyati [Denom. fr. sadda; i. e. śabd] cp. Epic Sk. śabdayati & śabdāyati] 1. to make a sound Miln 258; Pv IV.81 (saddāyase read for saddahase); IV.161 (id.); Ud 61 (°āyamāna noisy).-- 2. to call, summon (with acc.) J III.288.

Saddita [pp. of śabd; cp. saddāyati] sounded, called Sdhp 100.

Saddūla [cp. Sk. śārdūla] a leopard Miln 23.

Saddha1

Saddha1 (adj.) [orig. adj. of saddha2, but felt to be adj. of saddhā; cp. BSk. śrāddha AvŚ I.83, 383] 1. believing faithful D I.171; S I.43; II.159 sq.; A I.150; II.164, 227 sq.; III.3 sq., 34, 182; IV.38, 145, 314 sq.; V.10 sq., 124 sq.; Sn 188, 371; Dh. 8; Pv

I.104; IV.186; DhA II.82. --as(s)addha unbelieving PvA 42, 54, 67, 243 & passim (see a°). -- 2. credulous Sn 853; Dh 97.

Saddha2

Saddha2 [cp. Epic Sk. & Sūtra literature śrāddha, fr. śrad--dhā] a funeral rite in honour of departed relatives connected with meals and gifts to the brahmins D I.97; A I.166; V.269, 273; DA I.267; saddhaŋ pamuñcati to give up offerings, to abandon Brahmanism Vin I.7; D II.39; Sn 1146. The word is n. according to Abhp and A V.269--273; loc. °e, D I.97; J II.360; kaŋ saddhaŋ (acc. in a gāthā), seems to be f.; Com. ib. 360 has saddhā--bhattaŋ, a funeral repast (v. l. saddha--°). Thus it seems to be confused with saddhā.

Saddhamma [sad(=sant)+dhamma, cp. BSk. saddharma, e. g. Jtm 224] the true dhamma, the best religion, good practice, the "doctrine of the good" (so Geiger, Pali Dhamma pp. 53, 54, q. v. for detailed discussion of the term) M I.46; S V.172 sq.; A I.69; III.7 sq., 174 sq., 435 sq.; V.169, 317; Sn 1020; Dh 38; J V.483; DhA IV.95. Seven saddhammas: M I.354, 356; D III.252, 282; A IV.108 sq. -- Opp. a--saddhamma (q. v.); four a°: A II.47; eight: Vin II.202.
--garu paying homage to the true religion S I.140. --savana hearing the (preaching of the) true dhamma D III.227, 274; A I.279; II.245; IV.25 sq., 221; V.115 sq.

Saddhā (f.) [cp. Vedic śraddhā: see saddahati] faith (on term cp. Geiger, Saŋyutta trsln II.452) D I.63; III.164 sq.; S I.172=Sn 76; S V.196; Dh 144; A I.150, 210; III.4 sq., 352; IV.23; V.96; Dhs 12; Miln 34 sq.; Tikp 61, 166, 277, 282. -- instr. saddhāya (used as adv.) in faith, by faith in (acc. or gen.) Vin II.289 (āyasmantānaŋ); J V.176 (pabbajita); PvA 49 (kammaphalaŋ s.); or shortened to saddhā (--pabbajita) M I.123; A I.24; J I.130. The same phrase as saddhāya pabbajita at S I.120 is expld as "saddahitvā" by Bdhgh (see K.S. I.321), thus taking it as ger.
--ânusārin walking according to faith M I.479; A I.74; Pug 15; Nett 112, 189. --indriya (saddh°) the faculty, i. e. the moral sense, of faith D III.239, 278; A II.149; S V.193, 377; Dhs 12, 62, 75; Nett 19. --cariyā living in faith Vism 101. --deyya a gift in faith D I.5; Vin I.298; IV.30; DA I.81. --vimutta emancipated through faith M I.478; A I.74, 118 sq.; Pug 15; Nett 190. --vimutti emancipation through faith Pug 15.

Saddhātar [n. ag. fr. saddahati, i. e. sad+dhātar] a believer Sdhp 39.

Saddhāyika (adj.) [fr. saddhāya, ger. of saddahati] trustworthy D II.320; A IV.109 (so read for °sika); Th 2, 43, 69.

Saddhāyita [pp. of saddahati; BSk. śraddhayita] one who is trusted; nt. that which is believed, faith Pv II.85 May be misspelling for saddhāyika.

(adv.) [in form=Vedic sadhrīŋ "towards one aim," but in meaning=Vedic sadhryak (opp. viṣvak, cp. P. visuŋ) "together." Cp. also Vedic saŋyak=P. sammā. The BSk. is sārdhaŋ, e. g. s. vihārin AvŚ II.139] together; as prep. (following the noun): in company with (instr.) D I.31; Vin I.32; III.188 (expld as "ekato"); J I.189; II.273; DA I.35; Miln 23; also with loc. DA I.15; or gen. Vin II.154; J I.420. As adv. saddhiŋ agamāsi J I.154, cp. saddhiŋkīḷita J II.20.
--cara companion Sn 45, 46 (=ekato cara Nd2 633); Dh 328. --vihārika (saddhi°) co--resident, fellow--bhikkhu; pupil Vin I.45 sq.; A III.70; J I.182, 224; Vism 94; DhA II.19. --vihārin id. A II.239; III.69; J I.1; f. °vihārinī Vin IV.291.

Saddhiya (nt.) [abstr. fr. *śraddhya] only in neg. a° (q. v.).

Sadhana (adj). [sa3+dhana] wealthy, rich D I.73; J I.334.

Sadhamma [sa4+dhamma] one's own religion or faith M I.523; Sn 1020; Bu II.6=J I.3.

Sadhammika [sa2+dhamma+ika] co--religionist D II.273.

San1

San1 [cp. Vedic śvā, gen. śunaḥ; Av. spā, Gr. ku/wn; Lat. canis, Oir. cū, Goth. hunds=hound] a dog; nom. sg. sā D I.166=M I.77; S I.176; III.150; Kvu 336. For other forms of the same base see suvāṇa.

San2

San2 (=saŋ) acc. of sa4.

Sanacca (nt.) [sa3+nacca] dancing (--party) Vin II.267.

Sanati see saṇati.

Sanantana (adj.) [for sanātana (cp. purātana); Idg. *seno=Gr. e(/nos old; Sk. sanaḥ in old times; Av. hana old, Lat. seneo, senex ("senile"), senatus; Goth. sineigs old; Oir. sen old] primeval, of old; for ever, eternal D II.240, 244; S I.189 (cp. K.S. I.321: porāṇaka, santānaŋ vā paṇḍitānaŋ dhamma); DhA I.51.

Sanābhika (adj.) [sa3+nābhi+ka] having a nave (of a wheel) D II.17, 172; A II.37; at both places combd with sa--nemika "with a felly" (i. e. complete).

Sanāmika (adj.) [sa3+nāma+ika] having a name, called Bu II.194=J I.28.

Sanidassana (adj.) [sa3+nidassana] visible D III.217; Dhs 1087.

Sant [ppr. of atthi] 1. being, existing D I.61, 152; A I.176; It 62 sq.; Sn 98, 124. -- 2. good, true S I.17; Dh 151. <-> Cases: nom. sg. m. santo Sn 98; Miln 32; Nd2 635 (=samāna); f. satī (q. v.); nt. santaŋ A V.8; PvA 192; acc. santaŋ D II.65; & sataŋ J IV.435 (opp. asaŋ); instr. satā D II.55; loc. sati D II.32; A I.176; III.338; Sn 81; Dh 146; It 85; & sante D I.61; abl. santato Nett 88; DhsA 206 sq. -- pl. nom. santo M I.24; S I.71; Sn 450; It 62; Dh 151; nt. santāni D I.152; acc. sante Sn 94, 665; gen. sataŋ M I.24; S I.17; Sn 227; instr. sabbhi D II.246; S I.17, 56; Miln 221=J V.49; Dh 151; loc. santesu. -- Compar. santatara It 62; superl. sattama (q. v.).

Santa1

Santa1 [pp. of sammati1] calmed, tranquil, peaceful, pure D I.12; Vin I.4; S I.5; A II.18; Sn 746; Pv IV.134 (=upasanta--kilesa PvA 230); Miln 232, 409; Vism 155 (°anga; opp. oḷārik'anga); DhA II.13; III.83. -- nt. peace, bliss, nibbāna S IV.370.
--indriya one whose senses are tranquil A II.38; Sn 144; Vin I.195; J I.506; --kāya of calmed body Dh 378; DhA IV.114. --dhamma peaceful condition, quietude J I.506; --bhāva id. Miln 265. --mānasa of tranquil mind Vin I.195; J I.506. --vāsa peaceful state DhA IV.114. --vutti living a peaceful life It 30, 121.

Santa2

Santa2 [pp. of sammati2] tired, wearied, exhausted Dh 60; J I.498; Pv II.936 (=parissama--patta PvA 127).

Santaka1

Santaka1 (adj.) [fr. sant; cp. BSk. santaka Divy 280 etc.] 1. belonging to J I.122; nt. property J I.91, 494; DhA I.346. -- 2. due to (gen.) J III.408; IV.37. -- 3. (being) in the power of J IV.260 (bhaya°).

Santaka2

Santaka2 (adj.) [sa3+antaka] limited (opp. anantika) S V.272.

Santacā (f.) [?] bark J V.202 (sattacaŋ?).

Santajjeti [saŋ+tajjeti] to frighten, scold, menace J I.479; V.94; ThA 65; PvA 123, 195.

Santataŋ (adv.) [satataŋ, or fr. saŋ+tan] continually, only in cpds.: °kārin consistent A II.187; °vutti of consistent behaviour A II.187; M I.339; °sīla steady in character M I.339.

Santatara see sant.

Santati (f.) [fr. saŋ+tan, lit. stretch] 1. continuity, duration, subsistence Dhs 643; Nett 79; Miln 72, 185; VbhA 8, 170, 173; VvA 25; Vism 431, 449. citta° continuity of consciousness Kvu 458; cp. Cpd. 6, 1531, 252 sq.; dhamma° continuity of states Miln 40; rūpa° of form VbhA 21; sankhāra° causal connection of material things Th 1, 716. -- 2. lineage Miln 160.

Santatta1

Santatta1 [pp. of santappati] heated, glowing D II.335; M I.453; S I.169 (divasa°); J IV.118; Miln 325; PvA 38 (soka°).

Santatta2

Santatta2 [pp. of santasati] frightened, disturbed J III.77 (=santrasta C.).

[Caus. of saŋ+tan] to continue A III.96 sq.; S IV.104; Pug 66 sq.; SnA 5 (see santāyati).

Santappati [saŋ+tappati1] to be heated or chafed; fig. to grieve, sorrow M I.188; J III.153. -- pp. santatta1 <-> Caus. °tāpeti to burn, scorch, torment M I.128; S IV.56 sq. -- pp. santāpita.

Santappita [pp. of santappeti] satisfied, pleased J II.44; Pv II.811 (=pīṇita PvA 110).

Santappeti [Caus. of saŋ+tappati2] to satisfy, please D I.109; Vin I.18; J I.50, 272. -- pp. santappita.

Santara (adj.) [sa3+antara, cp. E. with--in] inside; in compn °uttara inner & outer Vin III.214; IV.281; °uttarena with an inner & outer garment Vin I.298; ThA 171; °bāhira within & without D I.74; Dh 315; J I.125; DA I.218; DhA III.488.

Santarati [saŋ+tarati2] to be in haste, to be agitated; ppr. °amāna (°rūpa) J III.156, 172; VI.12, 451.

Santavant (adj.) [fr. santa1] tranquil Dh 378.

Santasati [saŋ+tasati2] to be frightened or terrified, to fear, to be disturbed Miln 92. ppr. santasaŋ J VI.306 (a°), & santasanto J IV.101 (a°); Pot. santase J III.147; V.378; ger. santasitvā J II.398. -- pp. santasita & santatta.

Santasita [pp. of santasati] frightened Miln 92; PvA 260 (=suṭṭhu tasita).

Santāna (nt.) [fr. saŋ+tan] 1. spreading, ramification, tendril (valli°) KhA 48. -- 2. one of the 5 celestial trees J VI.239 (°maya made of its flowers). -- 3. (also m,) continuity, succession; lineage S III.143; DA I.46; DhsA 63, 217, 297; Vism 555; VbhA 164. Cp. citta° continuity of consciousness Cpd. 1677.

Santānaka [santanā+ka] 1. (nt.)=santāna 1; VvA 94, 162 (°valli a sort of long creeper). mūla° a spreading root S III.155; J I.277. -- 2.=santāna 2 VvA 12. <-> 3. (nt.) a cobweb Vin I.48. -- 4. offspring S I.8.

Santāpa (adj.--n.) [fr. saŋ+tap] burning; heat, fire; fig. torment, torture Sn 1123 (cp. Nd2 636); J I.502; Miln 97, 324; VbhA 70 (various), 245 (aggi°, suriya°); Sdhp 9, 572.

Santāpita [pp. of santāpeti] heated, aglow Th 2, 504.

Santāpeti see santappati.

Santāyati [saŋ+tāyati] to preserve (connect?) Vism 688 (better °dhāyati)=SnA 5 (reads °tāneti).

Santāraṇa (nt.) & °ī (f.) [fr. saŋ+tāreti1] conveying to the other shore S IV.174; M I.134. -- f. santāraṇī Ap 234 (scil. nāvā).

Santāsa [saŋ+tāsa] trembling, fear, shock A II.33; S III.85; J I.274; Miln 146, 207; PvA 22.

Santāsaniya (adj.) [fr. saŋ+tāsana] making frightened, inspiring terror Miln 387.

Santāsin (adj.) [fr. santāsa] trembling, frightened Dh 351.

Santi (f.) [fr. śam, cp. Sk. °śānti] tranquillity, peace Sn 204; D II.157; A II.24; Dh 202.
--kamma act of appeasing (the gods), pacification D I.12; DA I.97. --pada "the place of tranquillity"; tranquil state, i. e. Nibbāna A II.18; VvA 219. --vāda an advocate of mental calm Sn 845 (°vada in verse); Nd1 203.

Santika (nt.) [sa2+antika] vicinity, presence; santikaŋ into the presence of, towards J I.91, 185; santikā from the presence of, from J I.43, 83, 189; santike in the presence of, before, with D I.79, 144; Dh 32=Miln 408; Sn 379; Vin I.12; S I.33; J V.467; with acc. S IV.74; with abl. Mhvs 205; nibbānasantike Dh 372; instr. santikena=by, along with J II.301 (if not a mistake instead of santikaŋ or santike?).
--âvacara keeping or being near D I.206; II.139; J I.67.

Santikā (f.) [unclear in origin & meaning] a kind of game, "spellicans" (Rh. D.); (Kern: knibbelspel) D I.6; Vin II.10; III.180; DA I.85.

Santiṭṭhati [saŋ+tiṭṭhati] 1. to stand, stand still, remain, continue A IV.101 (udakaŋ=stands still), 282, 302 sq.; Pug 31; J I.26. -- 2. to be established, to be put into order Vin II.11. -- 3. to stick to, to be fixed or settled, to be composed D II.206; III.239 (citta); S V.321; Vin I.9, 15; It 43. -- 4. to restrain oneself J I.438. <-> 5. to wait for (acc.) DhA I.50. -- Forms: pres. santiṭṭhati D II.206; S III.133; saṇṭhahati J VI.160; & saṇṭhāti Pug 31; J IV.469. ppr. saṇṭhahanto Vin I.9; Pot. saṇṭhaheyya Vin II.11; S V.321. aor. saṇṭhāsi Vin I.15; saṇṭhahiŋsu (3rd pl.) S II.224. Inf. saṇṭhātuŋ J I.438; DhA I.50. -- pp. saṇṭhita -- Caus. II. saṇṭhapeti (& °ṭhāpeti).

Santīraṇa (nt.) [saŋ+tīraṇa] investigation, decision; as t.t. denoting a stage in the act of sense--cognition, judging an impression (see Cpd. 28, 40, 238) DA I.194; DhsA 264, 269, 272; Vism 459. As °ā (f.) at Nett 82, 191. --°kicca function of judging Tikp 33; Vism 21, 454.

Santuṭṭha [pp. of santussati] pleased, happy D I.60, 71; M II.6; A II.209; IV.232 sq.; V.25, 67, 130, 154. mahā°, the greatly contented one, the Arahant DhsA 407.

Santuṭṭhi (f.) [saŋ+tuṭṭhi] satisfaction, contentment D I.71; M I.13; Sn 265; Dh 204; A II.27, 31; III.219 sq., 432 (a°); DhA IV.111.

Santuṭṭhitā (f.) [abstr. formation fr. last] state of contentment D III.115; A I.12; Pug 25; Vism 53; Dhs 1367 (a°).

Santuleyya (adj.) [metric for °tulya, grd. of saŋ+tuleti] commeasurable; neg. a° J VI.283.

[pp. of santussati] contented, pleased, happy S III.45 (°tussit'attā); Sn 1040; Dh 362 (=suṭṭhu tusita DhA IV.90); Mhbv 31 (ss).

Santussaka (adj.) [fr. santussati] content Sn 144.

Santussati [saŋ+tussati] to be contented, or pleased, or happy; ppr. °amāna Sn 42. -- pp. santuṭṭha & °tusita.

Santosa [fr. saŋ+tuṣ] contentment DA I.204.

Santhata [pp. of santharati] 1. spread, strewn with (--°), covered D II.160; Vin III.32; Sn 401, 668. --dhamani°gatta having the body strewn with veins, emaciated Vin III.146=J II.283; J I.346, 350 & passim (see dhamani). Kern, Toev. s. v. considers santata the right spelling. -- 2. (nt.) a rug or mat Vin III.224; Vv 635 (=tiṇa--santharaka VvA 262).

Santhatika (adj.) [fr. santhata 2] sleeping on a rug Miln 342, 359.

Santhana (nt.) [fr. śam, cp. Sk. śāntvana] 1. appeasing Dh 275. -- 2. satisfaction Vv 18Q.

Santhamati at J I.122 is to be read saṇdhamati "to blow."

Santhambhati [saŋ+thambhati] to restrain oneself, to keep firm Sn 701 (imper. med. 2nd sg. °thambhassu); Pug 65; J I.255; III.95. -- Caus. °thambheti to make stiff or rigid, to numb J I.10.

Santhambhanā (f.) & °thambhitatta (nt.) [abstr. fr. santhambhati] stiffening, stiffness, rigidity Dhs 636; DhsA 324; J I.10 (a--santhambhana--bhāva).

Santhara [fr. saŋ+str] a couch or mat Vin II.162; A I.277; Ap 97 (tiṇa°).

Santharaka =santhara; only as tiṇa° made of grass Vin I.24; M I.501; J I.360; VvA 262.

Santharaṇaka (adj.) [fr. santharati] spreading, strewing; °vāta a wind which strews things about SnA 67.

Santharati [saŋ+tharati] to spread, strew D II.84. -- pp. santhata. -- Caus. santhāreti Mhvs 29, 12. -- Caus. II. santharāpeti to cause to be spread Vin IV.39; Mhvs 29, 9.

Santhariŋ (adv.) [fr. santhara] by way of spreading; in sabba° so that all is spread, prepared D II.84; cp. Vin I.227, 384.

Santhava [fr. saŋ+stu, cp. santhuta] acquaintance, intimacy S I.17; Sn 37, 168, 207, 245; J I.158; II.27, 42, 180; Dhs 1059; DhsA 364; DhA I.235. nom. pl. santhavāni Sn 844=S III.9; J IV.98. --°jāta having become acquainted, an acquaintance Nd1 198. --a°vissāsin intimate without being acquainted A III.136.

Santhavana (nt.) [fr. saŋ+thavati] acquaintance DhsA 364.

Santhāgāra [Sk. sansthāgāra] a council hall, a mote hall D I.91; II.147; A II.207; M I.228, 353, 457; III.207; DA I.256; J IV.72, 147; Vin I.233; VvA 298; DhA I.347. Cp. saṇṭhāna 3.

Santhāna see saṇṭhāna.

Santhāra [saŋ+thāra] spreading, covering, floor(ing) S I.170; Vin II.120 (3 kinds of floors: iṭṭhakā°, silā°, dāru°, i. e. of

tiles, flags, wood); A I.136 (paṇṇa°); J VI.24 (id.); J I.92; Ps I.176. -- 2. (cp. paṭi°) friendly welcome A I.93 (āmisa° & dhamma°).

Santhāraka [santhāra+ka cp. BSk. sanstāraka MVastu III.272] a spread, cover, mat Vin II.113 (tiṇa°), 116.

Santhuta (adj.) [saŋ+thuta] acquainted, familiar J I.365; III.63 (cira°); V.448 (so read for santhata); Sdhp 31; Neg. a° J III.63, 221; VI.310. Cp. santhava.

Santhutika (adj.) [fr. santhuta] acquainted Vism 78.

Sanda1

Sanda1 [cp. Sk. sāndra] 1. (adj.) thick, dense; in --°cchāya giving dense shade S IV.194; J I.57, 249; DA I.209. <-> (2) (thick) wood, forest; in --°vihāra dwelling in the wood, life as a hermit Th 1, 688.

Dhtp 149: passavane] to flow D II.128, 129 (aor. sandittha); J I.18; VI.534 (v. l. sikandati= siyandati?); Pv II.104 (=pavatteti PvA 143). -- Caus. sandāpeti to cause to flow Miln 122. -- pp. sanna. <-> Cp. vissandati & vissandaka.

Sandana1

Sandana1 (nt.) trappings D II.188 (read sandāna?).

Sandana2

Sandana2 [cp. Vedic syandana] a chariot Mhvs 21, 25; Dpvs 14, 56; Vv 642; J IV.103; V.264; VI.22.

Sandamānikā (f.) [fr. syand] a chariot Vin III.49; IV.339; DA I.82; KhA 50; Vism 255.

Sandambhita [fr. Sk. sandarbhati] is Kern's proposed reading for santhambhita at J VI.207.

Sandassaka [fr. sandassati, Caus. of sandissati] instructing M I.145; A II.97; IV.296; S V.162; It 107; Miln 373.

Sandassana showing J I.67.

Sandahati [saŋ+dahati1] to put together, to connect, to fit, to arrange J IV.336; Mhvs VII.18; ppr. med. sandahamāna DhsA 113; ger. sandahitvā J IV.336; & sandhāya lit. after putting on J IV.258 (the arrow on to the bow); fig. with reference to, concerning M I.503; J I.203, 274; II.177; PvA 87, 89, 110; towards J I.491; III.295. pp. sandhīyate [& sandhiyyate] to be put together, to be self--contained Pug 32; to be connected SnA 376, 572; to reflect upon, to resent Sn 366; to be reconciled J II.114. -- pp. saŋhita.

Sandahana (nt.) [fr. saŋ+dhā] applying, placing (an arrow) on the string Miln 352.

Sandāna (nt.) [saŋ+dāna, fr. dā to bind: see dāma], a cord, tether, fetter D II.274; Th 1, 290; Dhp 398; Sn 622; J II.32; Ud 77 (text sandhāna); DhA IV.161.

Sandāleti [saŋ+dāleti] to break; ger. sandālayitvāna Sn 62.

Sandiṭṭha [pp. of sandissati] seen together, a friend J I.106, 442; Vin III.42; yathāsandiṭṭhaŋ, where one's friends live D II.98; S V.152.

Sandiṭṭhi (f.) [fr. saŋ+dṛś] the visible world, worldly gain D III.45, 247; M I.43; Sn 891; Vin II.89; Nd1 288, 300; °parāmāsin infected with worldliness M I.97.

Sandiṭṭhika [cp. BSk. sandṛṣṭika Divy 426] visible; belonging to, of advantage to, this life, actual D I.51; II.93, 217; III.5; M I.85, 474; A I.156 sq.; II.56, 198; S I.9, 117, IV.41, 339; Sn 567, 1137; Vism 215 sq. -- As sandiṭṭhiyā (f.) at J VI.213

Sandita [fr. saŋ+dā: see sandāna] bound, tied, Th 1, 290 (diṭṭhi--sandāna°).

Sandiddha [saŋ+diddha] smeared, indistinct, husky Vin II.202; DA I.282.

Sandiyyati & sandīyati [saŋ+diyyati(=dīyati)=Sk. dīyate of dyati, i. e. dā2 to cut: see dātta] to be vexed, to resent S II.200 sq.; J VI.570 (spelt wrongly sandhīyati; C. expls as "manku hoti").

Sandissati [saŋ+dissati] to be seen together with, to be engaged in, or to tally, agree with, to live conformably to (loc., e. g. dhamme) D I.102; II.75; S V.177; Sn 50; D II.127; Nett 23; ppr. a--saŋdissamāna invisible Dāvs IV.30; Caus. saŋdasseti to teach, instruct D I.126; II.95; Vin I.18; to compare, verify, D II.124; ppr. sandassiyamāna D II.124; J VI.217 (sunakhesu sandissanti, i. e. they are of no more value).

Sandīpeti [saŋ+dīpeti] to kindle J V.32.

Sandesa [Sk. sandeśa] news, message Mhvs 18, 13.

Sandeha [saŋ+deha] 1. accumulation; the human body Dh 148. -- 2. doubt Miln 295.

Sandosa [saŋ+dosa] pollution, defilement M I.17; A III.106, 358; V.292; Sn 327.

Sandhana (nt.) [saŋ+dhana] property, belongings M II.180.

Sandhanta [pp. of sandhamati] blown, smelted (of gold) A I.253.

Sandhamati [saŋ+dhamati] to blow, to fan J I.122. <-> pp. sandhanta.

Sandhātar [saŋ+dhātar] one who puts together, a conciliator D I.4; III.171; M I.345; A II.209; Pug 57.

Sandhāna (nt.) [fr. saŋ+dhā] 1. uniting, conciliation, friendship DA I.74; DhsA 113. -- 2. bond, fetter Ud 77 (read sandāna?).

Sandhāpana (nt.) [fr. sandhāpeti, Caus. of sandahati] combination VvA 349.

Sandhāya see sandahati.

Sandhāraka (adj.) [fr. sandhāreti] checking, restraining Vism 205.

Sandhārana (nt.) [fr. sandhāreti] checking Miln 352.

Sandhāreti [saŋ+dhāreti] 1. to hold, bear, carry J III.184. -- 2. to hold up, support J IV.167. -- 3. to curb, restrain, check Vin II.212; J II.26, 59. --dussandhāriya difficult to keep back J III.340.

Sandhāvati [saŋ+dhāvati] to run through, to transmigrate D I.14; A II.1; S III.149; J I.503; aor. sandhāvissaŋ Dh 153=J I.76 (=apar'âparaŋ anuvicariŋ DhA III.128).

Sandhi (m. & f.) [fr. saŋ+dhā] 1. union, junction Miln 330 (of 2 roads); Bdhgh on S II.270 (between 2 houses). <-> 2. breach, break, hole, chasm D II.83=A V.195; Th 1, 786; J V.459. āloka° a window Vin II.172; sandhiŋ chindati to make a break, to break into a house D I.52; DA I.159. -- 3. joint, piece, link J II.88; Vism 277 (the 5, of kammaṭṭhāna); Mhvs 33, 11; 34, 47; applied to the joints of the body Vism 185 (the 14 mahā°); DhsA 324. -- 4. connection, combination VbhA 191 (hetuphala° & phalahetu° etc.). -- 5. euphonic junction, euphony, "sandhi" SnA 76. See pada°. -- 6. agreement Mhvs 9, 16.
--cheda (1) housebreaking J I.187 sq.; II.388. -- (2) one who has brought rebirths (=paṭisandhi) to an end Dh 97; DhA II.187; III.257. --chedaka one who can cut a break, an underminer J VI.458. --bheda(ka) causing discord J III.151. --mukha opening of a break (made by burglars) into a house Th 1, 786; PvA 4. --samala (--sankaṭīva) refuse heap of a house--sewer (cp. K.S. II.181, 203) D II.160; M I.334=S II.270.

Sandhika (adj.) (--°), in pañca° having 5 links or pieces Vism 277.

Sandhīyati see sandahati.

Sandhunāti [saŋ+dhunāti] to shake D II.336.

Sandhūpeti [saŋ+dhūpeti] to fumigate S III.89; Ps II.167. As sandhūpāyati to cause thick smoke or steam thickly, at Vin I.225; Sn p. 15 (=samantā dhūpāyati SnA 154).

Sandhovati [saŋ+dhovati] to clean A I.253.

Sandhovika [fr. sandhovati] washing; kaṇṇa--sandhovikā khiḍḍā ear--washing sport or gambol (of elephants, with piṭṭhi° etc.) A V.202. So probably for saṇadhovika at M I.229, 375. Cp. sāṇadhovana (?).

Sanna1

Sanna1 [pp. of sīdati] sunk Dh 327.

Sanna2

Sanna2 [pp. of sandati] flown J VI.203 (dadhi°).

Sannakaddu [lexicogr. Sk. sannakadru] the tree Buchanania latifolia Abhp 556.

Sannata [pp. of saŋ+nam, cp. sannāmeti] 1. bent down, low J VI.58 (opp. unnata). -- 2. bent, prepared J V.215 (C. suphassita).

Sannaddha [pp. of sannayhati] 1. fastened, bound, D II.350 (susannaddha); Miln 339. -- 2. put on, clothed (with) Pv IV.136 (°dussa). -- 3. armed, accoutred S II.284; J I.179; Dh 387; DhA IV.144; PvA 154 (°dhanu--kalāpa).

Sannayhati [saŋ+nayhati] to tie, bind, fasten, to arm oneself J I.129; to array, arm D II.175; Vin I. 342; to arrange, fit D I.96; J I.273; aor. sannayhi D I.96; inf. sannayhituŋ J I.179; ger. sannayhitvā D II.175; J II.77; & sannahitvā J I.273.

Sannāmeti [Caus. of saŋ+nam] to bend M I.365, 439, 450, 507=S IV.188 (kāyaŋ sannāmeyya--i. e. to writhe). Cp. Cpd. 162 n. 5 ("strengthen"?).

Sannāha [fr. sannay ati] 1. dressing, fastening together PvA 231. -- 2. armQ, mail S V.6; J II.443; Th. 1, 543; J I.179.

Sannikāsa (adj.) [saŋ+nikāsa] resembling, looking like J III.522; V.87=VI.306; V.169 (C. dassana); VI.240, 279.

Sannikkhepana (nt.) [saŋ+nikkhepana] elimination VbhA 355.

Sannigganhāti [saŋ+nigganhāti] to restrain S I.238.

Sannighāta [saŋ+nighāta] concussion, knocking against each other Dhs 621.

Sannicaya [saŋ+nicaya] accumulation, hoarding A I.94; II.23; Dh 92; Vin II.95; IV.243; DhA II.171; A IV.108; KhA 62 (lohita).

Sannicita [saŋ+nicita] accumulated, hoarded Miln 120.

Sanniṭṭhāna (nt.) [saŋ+niṭṭhāna] 1. conclusion, consummation, J II.166. -- 2. resolve J I.19; 69; 187; IV.167; Vin I.255 sq. -- 3. ascertainment, definite conclusion, conviction, J VI.324; Vism 43.

Sannitāḷeti [saŋ+nitāḷeti] to strike J V.71.

Sannitodaka (nt.) [fr. saŋ+ni+tud] "pricking," instigating, jeering D I.189; A I.187; S II.282.

Sannidhāna (nt.) [saŋ+nidhāna) lit. "putting down together," proximity Dāvs V.39.

Sannidhi [saŋ+nidhi] putting together, storing up D I.6; Sn 306, 924; Nd1 372; --kāra storing D I.6; --kāraka, storing up, store M I.523; Vin I.209; IV.87; D III.235; A III.109; IV.370. --kata stored up Vin II.270; put by, postponed Vin I.254.

Sannipatati [saŋ+nipatati] to assemble, come together J I.167; pp. °ita. Caus. sannipāteti to bring together, convoke D II.76; Miln 6; Caus. II. sannipātāpeti to cause to be convoked or called together J I.58, 153, 271; III.376; Vin I.44; III.71.

Sannipatita [pp. of °nipatati] come together D I.2; II.76.

Sannipāta [fr. sannipatati] 1. union, coincidence S IV.68 sq.; Miln 60, 123 sq.; Nett 28. -- 2. assemblage, assembly, congregation D II.5; Miln 7. -- 3. union of the humours of the body Miln 303. -- 4. collocation Dh 352.

Sannipātika (adj.) [fr. last] resulting from the union of the humours of the body A II.87; V.110; S IV.230; Miln 135, 137, 302, 304.

Sannibha (adj.) [saŋ+nibha] resembling D II.17; Sn 551; J I.319.

Sanniyojeti [saŋ+niyojeti] to appoint, command Mhvs 5, 34.

Sanniyyātana (nt.) [saŋ+niyyātana] handing over, resignation DA I.232.

Sannirata (adj.) [saŋ+nirata] being (quite) happy together J V.405.

[saŋ+nirumbhati] to restrain, block, impede; ger. sannirumhitvā J I.109, 164; II.6; VvA 217. sannirumbhitvā J I.62; II.341. sannirujjhitvā Vism 143; Pot. sannirundheyya M I.115. <-> pp. sanniruddha Vism 278.

Sannirumhana (nt.) [fr. last] restraining, checking, suppression J I.163; DA I.193; as °bhana at VbhA 355.

Sannivaṭṭa [=saŋ+nivatta] returning, return Vin I.139 sq.

Sannivasati [saŋ+nivasati] to live together, to associate A I.78; pp. sannivuttha.

Sannivāreti [saŋ+nivāreti] to restrain, check; to keep together M I.115; Th 2, 366.

Sannivāsa [saŋ+nivāsa] association, living with; community A I.78; II.57; D III.271; Dh 206; J IV.403; loka--sannivāsa the society of men, all the world J I.366; II.205.

Sannivuttha [pp. of sannivasati] living together (with), associating A IV.303 sq.

Sannivesa [saŋ+nivesa] preparation, encampment, settlement ThA 257.

Sannivesana (nt.) [saŋ+nivesana] position, settlement; pāṭiekka--° private, separate J I.92.

Sannisajjā (f.) [saŋ+nissajjā] meeting--place Vin I.188; II.174=III.66; sannisajja--ṭṭhāna (n.) the same Vin III.287.

Sannisinna [pp. of sannisīdati] 1. sitting down together D I.2; II.109; Vin II.296; J I.120. -- 2. (having become) settled, established Vin II.278 (°gabbhā pregnant).

Sannisīdati [saŋ+nisīdati] 1. (lit.) to sink down, to settle Miln 35. -- 2. (fig.) to subside, to become quiet M I.121; S IV.196; A II.157. -- Caus. sannisādeti to make quiet, to calm M I.116; A II.94. -- Caus. II. sannisīdāpeti to cause to halt J IV.258. -- pp. sannisinna.

Sannissayatā (f.) [saŋ+nissayatā] dependency, connection Nett 80.

Sannissita [saŋ+nissita, cp. BSk. sanniśrita] based on, connected with, attached to Vism 43, 118, 120, 554 (viññāṇa is "hadaya--vatthu°"; cp. VbhA 163).

Sannihita [saŋ+nihita; cp. sannidhi] 1. put down, placed Miln 326. -- 2. stored up Th 2, 409; ThA 267.

Sannīta [pp. fr. sanneti] mixed, put together, kneaded Mhvs 29, 11 & 12.

Sanneti [fr. saŋ+neti] to mix, knead D I.74 (Pot. sanneyya); III.29; Vin I.47 (grd. °netabba); M I.276; S II.58 sq.; J VI.432. -- pp. sannīta.

Sapajāpatika (adj.) 1. with Pajāpati. The passage under pajāpati 1. was distorted through copyist's default. It should read: "only in one formula, with Inda & Brahmā, viz. devā sa--indakā sa--brahmakā sa--pajāpatikā D II.274 (without sa--brahmakā); S III.90= A V.325. Otherwise sapajāpatika in sense of foll. Also at VbhA 497 with Brahmā." -- 2. with one's wife Vin I.23; IV.62; J I.345.

cp. Dhtp 184 "akkose"] to swear, curse S I.225; J V.104, 397; Mhvs 25, 113; VvA 336. -- pp. satta3.

Sapatikā (adj.) having a husband, a woman whose husband is alive J VI.158; PvA 86.

Sapatī (f.) having the same husband; a rival wife, a cowife Pv I.66; II.32.

Sapatta [Sk. sapatna] hostile, rival Th 2, 347; ThA 242; sapattarājā a rival king J I.358; II.94; III.416; asapatta without enmity Sn 150; sapatta (m.) a rival, foe, It 83; A IV.94 sq.; J I.297.

Sapattaka (adj.) [fr. last] hostile, full of enmity D I.227.

Sapattabhāra [sa3+patta1+bhāra] with the weight of the wings, carrying one's wings with oneself D I.71; M I.180, 268; A II.210; Pug. 58.

Sapattika (nt.) the state of a co--wife Th 2, 216; ThA 178. -- Kern, Toev. s.v. proposes reading sā°.

Sapattī (f.) [Sk. sapatnī] a co--wife D II.330; J I.398; IV.316, 491; Th 2, 224; DhA I.47. asapattī without any co--wife S IV.249.

Sapatha [fr. śap] an oath Vin I.347; J I.180, 267; III.138; SnA 418.

Sapadānaŋ (adv.) [fr. phrase sa--padānaŋ--cārikā; i. e. sa2+gen. pl. of pada (cp. gimhāna). Weber (Ind. Str. III.398) suggests sapadā+naŋ, sapadā being an instr. by--form of sapadā, and naŋ an enclitic. Trenckner (Miln. p. 428) says sapadi+ayana. Kern (Toev. II.73) agrees on the whole, but expls padānaŋ as pad'āyanaŋ] "with the same steps," i. e. without interruption, constant, successive (cp. Lat stante pede & Sk. adv. sapadi at once). (1) lit. (perhaps a later use) of a bird at J V.358 (s. sāliŋ khādanto, without a stop); of a lion at Miln 400 (sapadāna--bhakkha). (2) appld in phrase sapadānaŋ carati to go on uninterrupted alms--begging Vin IV.191; S III.238; Sn 413; J I.66; Pv IV.344; VvA 121; and in phrases sapadāna--cārikā J I.89; °cārika (adj.) Vin III.15; °cārin M I.30; II.7; Sn 65; Nd2 646. Also as adj. sapadāna (piṇḍapāta) Vin II.214.

Sapadi (adv.) [sa2+adv. formn fr. pada] instantly, at once Dāvs I.62.

Sapariggaha (adj.) [sa3+pariggaha] 1. provided with possessions D I.247; Sn 393. -- 2. having a wife, married J VI.369.

Saparidaṇḍā (f.) a cert. class of women, the use of whom renders a person liable to punishment Vin III.139= A V.264 M I.286.

Sapallava (adj.) [sa3+pallava] with the sprouts VvA 173.

Sapāka [san+pāka; cp. Sk. śvapāka] "dog--cooker," an outcast or Caṇḍāla J IV.380. Cp. sopāka.

Sappa [cp. Sk. sarpa, fr. sṛp; "serpent"] a snake M I.130; A III.97, 260 sq.; Sn 768; J I.46, 259, 310, 372; V.447 (kaṇha°); Nd1 7; DA I.197; SnA 13. Often in similes, e. g. Vism 161, 587; KhA 144; SnA 226, 333. --°potaka a young snake Vism 500; --°phaṇa the hood of a snake KhA 50. -- Cp. sappin.

Sappaccaya (adj.) [sa3+paccaya] correlated, having a cause, conditioned D I.180; A I.82; Dhs 1083.

Sappañña (adj.) [sa3+pañña] wise M I.225; Sn 591; often as sapañña It 36; Sn 90; J II.65.

Sappaṭigha (adj.) [sa3+paṭigha] producing reaction, reacting D III.217; Dhs 597, 617, 648, 1089; DhsA 317; Vism 451.

Sappaṭipuggala [sa3+paṭipuggala] having an equal, comparable, a friend M I.27.

Sappaṭibhāga (adj.) [sa3+paṭibhāga] 1. resembling, like D II.215; J I.303; Pug 30 sq.; Miln 37. -- 2. having as (equal) counterparts, evenly mixed with M I.320 (kaṇhasukka°); Miln 379 (id.).

Sappaṭissa (adj.) [sa+paṭissā, cp. BSk. sapratīśa Divy 333, 484] reverential, deferential It 10; Vin I.45; Vv 8441 (cp. VvA 347). See also gārava.

Sappaṭissava (adj.) [sa+paṭissava] deferential, respectful DhsA 125, 127=J I.129, 131; --tā deference, reverence Dhs

1327=Pug 24.

cp. Vedic sarpati, Gr. e(/rpw, Lat. serpo; Dhtp 194 "gamana"] to creep, crawl: see saŋ°.

Sappadesa (adj.) [sa3+padesa] in all places, all round M I.153.

Sappana (nt.) [fr. sappati] gliding on DhsA 133.

Sappāṭihāriya (adj.) [sa3+pāṭihāriya] accompanied by wonders D I.198; S V.261; Ud 63.

Sappāṭihīrakata (adj.) [sa3+pāṭihīra+kata] made with wonders, substantiated by wonders, substantiated, well founded D I.198; III.121 ("has been made a thing of saving grace" Dial. III.115, q. v.).

Sappāṇaka (adj.) [sa3+pāṇa+ka] containing animate beings Vin III.125; J I.198.

Sappāya (adj.) [saŋ+pā (=pra+ā)+i, cp. pāya. The corresponding BSk. form is sāmpreya (=saŋ+pra+i, with guṇa), e. g. AvŚ I.255; III.110] likely, beneficial, fit, suitable A I.120; S III.268; IV.23 sq., 133 sq. (Nibbāna° paṭipadā); J I.182, 195; II.436 (kiŋci sappāyaŋ something that did him good, a remedy); Vin I.292, 302; Miln 215 (sappāyakiriyā, giving a drug). nt. something beneficial, benefit, help Vism 34, 87 (°sevin); VbhA 265 (various), 271 (°kathā). -- Ten sappāyas & 10 asappāyas at DhsA 168. -- sappāyâsappāyaŋ what is suitable, and what not J I.215, 471; used as the last part of a compound, meaning what is suitable with reference to: senāsanasappāya (nt.) suitable lodgings J I.215.

Sappāyatā (f.) [abstr. fr. sappāya] agreeableness, suitability, convenience Vism 79, 121 (a°), 127.

Sappi (nt.) [Vedic sarpis] clarified butter, ghee D I.9, 141, 201; A I.278; A II.95, 207 (°tela); III.219; IV.103; Sn 295 (°tela). Dhs 646; J I.184; II.43; IV.223 (°tela); Vin I.58, etc. --°maṇḍa [cp. BSk. sarpimaṇḍa Divy 3 etc.] the scum, froth, cream of clarified butter, the best of ghee D I.201; A II.95; VvA 172; Pug 70; its tayo guṇā Miln 322.

Sappin (adj.--n.) [fr. sappati] crawling, creeping; moving along: see pīṭha°. -- (f.) sappinī a female snake J VI.339 (where the differences between a male and a female snake are discussed).

Sappītika (adj.) [sa3+pīti+ka] accompanied by the feeling of joy, joyful A I.81; J I.10; Vism 86 (opp. nippītika).

Sappurisa [sat (=sant)+purisa] a good, worthy man M III.21, 37; D III.252 (the 7 s°--dhammā), 274, 276, 283; A II.217 sq., 239; Dhs 259=1003; Vin I.56; Dh 54; Pv II.98; II.945; IV.187; J I.202; equal to ariya M I.8; S III.4; asappurisa=anariya SnA 479. sappurisatara a better man S V.20.

Saphala (adj.) [sa3+phala] bearing fruit, having its reward Dh 52.

Saphalaka (adj.) [sa3+phalaka] together with his shield Mhvs 25, 63.

Sabala [Vedic śabala (e. g. A. V. 8, 1, 9)=ke/rberos, Weber, Ind. Stud. II.297] spotted, variegated Sn 675; Vism 51; VvA 253; name of one of the dogs in the Lokantara hell J VI.106, 247 (Sabálo ca Sāmo ca). asabala, unspotted D II.80.
--kārin acting inconsistently A II.187.

Sabba (adj.) [Vedic sarva=Av. haurva (complete); Gr. o(/los ("holo--caust") whole; Lat. solidus & soldus "solid," perhaps also Lat. salvus safe] whole, entire; all, every D I.4; S IV.15; Vin I.5; It 3; Nd2 s. v., nom. pl. sabbe Sn 66; gen. pl. sabbesaŋ Sn 1030. -- nt. sabbaŋ the (whole) world of sense--experience S IV.15, cp. M I.3. -- At Vism 310 "sabbe" is defined as "anavasesa--pariyādānaŋ." In compn with superlative expressions sabba° has the meaning of "(best) of all," quite, very, nothing but, all round; entirely: °bāla the greatest fool D I.59; °paṭhama the very first, right in front PvA 56; °sovaṇṇa nothing but

gold Pv I.21; II.911; °kaniṭṭha the very youngest PvA III; °atthaka in every way useful; °sangāhika thoroughly comprehensive SnA 304. -- In connection with numerals sabba° has the distributive sense of "of each," i. e. so & so many things of each kind, like °catukka (with four of each, said of a gift or sacrifice) J III.44; DhA III.3; °aṭṭhaka (dāna) (a gift consisting of 8 X 8 things) Miln 291. See detail under aṭṭha B 1. a. -- °soḷasaka (of 16 each) DhA III.3; °sata (of 100 each) DhA II.6. -- Cases adverbially: instr. sabbena sabbaŋ altogether all, i. e. with everything [cp. BSk. sarvena sarvaŋ Divy 39, 144, 270; 502] D II.57; PvA 130; 131. -- abl. sabbato "all round," in every respect Pv I.111; J VI.76; & sabbaso altogether, throughout D I.34; Sn 288; Dh 265; PvA 119; Nd1 421; DhA IV.100. -- Derivations: 1. sabbattha everywhere, under all circumstances S I.134; Dh 83; Sn 269; Nd 133; PvA 1, 18, 107; VbhA 372 sq. °kaŋ everywhere J I.15, 176, 172; Dāṭh V.57. -- 2. sabbathā in every way; sabbathā sabbaŋ completely D II.57; S IV.167. -- 3. sabbadā always Sn 174, 197, 536; Dh 202; Pv I.91 (=sabbakālaŋ C.); I.1014 (id.). sabbadā--cana always It 36. -- 4. sabbadhi (fr. Sk. *sarvadha=viçvadha, Weber, Ind. Str. III.392) everywhere, in every respect D I.251; II.186; Sn 176; Dh 90; also sabbadhī Sn 952, 1034; Vin I.38; VbhA 377; Vism 308 (=sabbattha); Nd1 441, 443.
 --atthaka concerned with everything, a do--all J II.30; 74; DhA II.151 (mahāmatta). -- profitable to all Miln 373 (T. ṭṭh). of kammaṭṭhāna SnA II.54; Vism 97. --atthika always useful Miln 153. --âbhibhū conquering all Sn 211; Vin I.8. --otuka corresponding to all the seasons D II.179; Pv IV.122; Sdhp 248. --kammika (amacca) (a minister) doing all work Vism 130. --kālaŋ always: see sadā. --ghasa all--devouring J I.288. --ji all--coQquering S IV.83. --(ñ)jaha abandoning everything S II.284; Sn 211; Dh 353=Vin I.8. --ññu omniscient M I.482; II.31, 126; A I.220; Miln 74; VbhA 50; SnA 229, 424, 585; J I.214; 335; °tā (f.) omniscience Pug 14; 70; J I.2, 14; Nett 61, 103; also written sabbaññūtā; sabbaññutā--ñāṇa (nt.) omniscience Nett 103; DA I.99; VbhA 197. Also written sabbaññū°, thus J I.75; --dassāvin one who sees (i.e. knows) everything M I.92. --byohāra business, intercourse Ud 65; see saŋvohāra. --bhumma universal monarch J VI.45. --vidū all wise Sn 177, 211; Vin I.8; Dh 353. --saŋharaka a kind of perfume "eau de mille fleurs" J VI.336. --sādhāraṇa common to all J I.301 sq.

Sabbatthatā the state of being everywhere; sabbatthatāya the state of being everywhere; sabbatthatāya on the whole D I.251; II.187; M I.38; S IV.296; A III.225; V.299, 344. Expld at Vism 308 (with tt).

Sabbassa (nt.) [sarvasva] the whole of one's property J III.105; V.100 (read: sabbasaŋ vā pan'assa haranti); °--haraṇa (nt.) confiscation of one's property J III.105; V.246 (v. l.); sabbassaharaṇadaṇḍa (m.) the same J IV.204 (so read instead of sabbappaharaṇa). At some passages sabba (nt.) "all," seems to be used in the same sense, esp. gen. sabbassa--e. g. J III.50; IV.19; V.324.

Sabbāvant (adj.) [cp. BSk. sarvāvant Divy 294, 298, 352] all, entire D I.73, 251; III.224; A III.27; V.299 sq., 344 sq.

Sabbha see a°.

Sabbhin see a°.

Sabrahmaka (adj.) [sa3+brahma+ka] including the Brahma world D I.62; III.76, 135; A I.260; II.70; S V.423; Vin I.11; DA I.174.

Sabrahmacarin (adj.--n.) [sa3+brahmacārin] a fellow student D II.77; III.241 sq., 245; M I. 101; A II.97; Sn 973; VbhA 281.

Sabhaggata (adj.) [sabhā+gata] gone to the hall of assembly A I.128; Sn 397; Pug 29.

Sabhā (f.) [Vedic sabhā, cp. K.Z. IV.370] 1. a hall, assemblyroom D II.274; A I.143; S I.176; J I.119; 157, 204. <-> 2. a public rest--house, hostelry J I.302. dhamma° chapel J VI.333.
 --gata=sabhaggata S V.394; M I.286.

Sabhāga (adj.) [sa2+bhāga] common, being of the same division Vin II.75; like, equal, similar Miln 79; s. āpatti a

common offence, shared by all Vin I.126 sq.; vīthisabhāgena in street company, the whole street in common J II.45; opp. visabhāga unusual J I.303; different Vism 516; Miln 79.
--ṭṭhāna a common room, a suitable or convenient place J I.426; III.49; V.235. --vuttin living in mutual courtesy, properly, suitably Vin I.45; J I.219; a--sabhāgavuttin J I.218; sabhāgavuttika Vin II.162; A III.14 sq.; a--sabhāgavuttika ibid.

Sabhājana [Dhtp 553: pīti--dassanesu] honouring, salutation Miln 2.

Sabhāya (nt.)=sabhā Vin III.200.

Sabhāva [sa4+bhāva] 1. state (of mind), nature, condition Miln 90, 212, 360; PvA 39 (ummattaka°), 98 (santa°), 219. -- 2. character, disposition, behaviour PvA 13, 35 (ullumpana°), 220 (lokiya°). -- 3. truth, reality, sincerity Miln 164; J V.459; V.198 (opp. musāvāda); J VI.469; sabhāvaŋ sincerely, devotedly J VI.486.
--dhamma principle of nature J I.214; --dhammatta= °dhamma Vism 238. --bhūta true J III.20.

Sabhoga1

Sabhoga1 (adj.) [sa3+bhoga] wealthy D I.73.

Sabhoga2

Sabhoga2 [sa4+bhoga] property, possession Miln 139.

Sabhojana (adj.--nt.) [sa3+bhojana] sharing food (?) Vin IV.95; Sn 102.

Sama1

Sama1 [fr. śam: see sammati1] calmness, tranquillity, mental quiet Sn 896. samaŋ carati to become calm, quiescent J IV.172. Cp. °cariyā & °cārin.

Sama2

Sama2 [fr. śram: see sammati2] fatigue J VI.565.

Sama3

Sama3 (adj.) [Vedic sama, fr. sa2; see etym. under saŋ°] 1. even, level J I.315; III.172; Mhvs 23, 51. samaŋ karoti to level Dh 178; SnA 66. Opp. visama. -- 2. like, equal, the same D I.123, 174; S I.12; Sn 90, 226, 799, 842; It 17, 64; Dh 306; Miln 4. The compared noun is put in the instr.; or precedes as first part of cpd. <-> 3. impartial, upright, of even mind, just A I.74, 293 sq.; Sn 215, 468, 952. -- 4. sama°, foll. by numerals, means "altogether,". e. g. °tiŋsa thirty altogether Bu 18, 18. -- 5. Cases as adv.: instr. samena with justice, impartially (=dhammena K.S. I.321) Dh 257; J I.180; acc. samaŋ equally D II.166; together with, at, D II.288; Mhvs 11, 12.
--cāga equally liberal A II.62. --jana an ordinary man, common people M III.154=Vin I.349. --jātika of the same caste J I.68. --jīvitā regular life, living economically A IV.281 sq. --tala level, even J I.7; Pv IV.121 (of a pond). --dhāraṇa equal support or sustenance SnA 95. --dhura carrying an equal burden, equal J I.191; asamadhura incomparable Sn 694 sq.; J I.193. But sama--dhura--ggahaṇa "complete imperiousness" VbhA 492 (see yugaggāha). --vāhita evenly borne along (of equanimity) DhsA 133. --vibhatta in equal shares J I.266. --sama exactly the same D I.123; II.136; Pug 64; Miln 410; DA I.290. --sīsin a kind of puggala, lit. "equal--headed," i. e. one who simultaneously attains an end of craving and of life (cp. PugA 186. The expln in J.P.T.S. 1891, 5 is wrong) Pug 13; Nett 190. --sūpaka with equal curry (when the curry is in quantity of onefourth of the rice) Vin IV.190.

Samaka (adj.) [cp. BSk. samaka Divy 585] equal, like, same Miln 122, 410; of the same height (of a seat) Vin II.169. samakaŋ (adv.) equally Miln 82.

Samakkhāta [saŋ+akkhāta] counted, known Sdhp 70, 458.

Samagga (adj.) [saŋ+agga] being in unity, harmonious M II.239; D III.172; A II.240; V.74 sq.; plur.=all unitedly, in common Vin I.105; J VI.2731. A I.70=243; Sn 281, 283; Dh 194; Th 2, 161; ThA 143; J I.198, 209; samaggakaraṇa making for peace D I.4=A II.209 =Pug 57; DA I.74; samagganandin, samaggarata, and samaggārāma, rejoicing in peace, delighting in peace, impassioned for peace D I.4=A II.209=Pug 57; DA I.74; samaggavāsa dwelling in concord J I.362; II.27. -- samaggi--karoti to harmonize, to conciliate D III.161. -- Cp. sāmaggī etc.

Samaggatta (nt.) [abstr. fr. samagga] agreement, consent Vin I.316.

Samangitā (f.) [abstr. fr. foll.] the fact of being endowed or connected with (--°) J III.95 (paraloka°); VbhA 438 (fivefold: āyūhana° etc.).

Samangin (adj.) [saŋ+angin] endowed with, possessing Pug 13, 14; J I.303; Miln 342; VbhA 438. -- saman- gibhūta, possessed of, provided with D I.36; A II.125; Sn 321; Vin I.15; DA I.121; samangi--karoti to provide with J VI.266, 289, 290 (cp. VI.323: akarī samangiŋ).

Samacariyā [sama1+cariyā] (f.) living in spiritual calm, quietism A I.55; S I.96, 101 sq.; It 16, 52; Dh 388; Miln 19; J VI.128; DhA IV.145.

Samacāga [sama3+cāga] equally liberal A II.62.

Samacārin (śama--) living in peace M I.289.

Samacitta possessed of equanimity A I.65; IV.215; SnA 174 (°paṭipadā--sutta).

Samacchati [saŋ+acchati] to sit down together J II.67 (samacchare); IV.356; VI.104, 127.

Samacchidagatta (adj.) [sam+ā+chida+gatta] with mangled limbs Sn 673.

Samajja (nt.) [cp. Epic Sk. samāja (fr. saŋ+aj) congregation, gathering, company] a festive gathering, fair; a show, theatrical display. Originally a mountain cult, as it was esp. held on the mountains near Rājagaha. <-> J II.13; III.541; VI.277, 559; S V.170; DA I.84; DhA IV.59; DhsA 255. -- On character and history of the festival see Hardy, Album Kern pp. 61--66. -- gir--aggasamajjaŋ mountain fair Vin II.107, 150; IV.85, 267, 360; DhA I.89, 113. samajjaŋ karoti or kāreti to hold high revel J VI.383.
--âbhicaraṇa visiting fairs D III.183. --ṭṭhāna the place of the festival, the arena, Vin II.150; J I.394; --dāna giving festivals Miln 278; --majjhe on the arena S IV.306 sq.; J III.541; --maṇḍala the circle of the assembly J I.283 sq.

Samajjhagaŋ (B °--guŋ) aor. from sam--adhi--gā. (See samadhigacchati.)

Samañcati [sam+añc] to bend together Vin IV.171, 363.

Samañcara [sama1+cara] pacified, calm S I.236.

Samañcinteti to think S I.124; see sañcinteti.

Samaññā (f.) [saŋ+aññā] designation, name D I.202; II.20; M III.68; S II.191; Sn 611, 648; J II.65; Dhs § 1306; loka° a

common appellation, a popular expression D I.202.

Samaññāta [saŋ+aññāta] designated, known, notorious S I.65; Sn 118, 820; Nd1 153; Vin II.203.

Samaṇa [BSk. śramaṇa, fr. śram, but mixed in meaning with śam] a wanderer, recluse, religieux A I.67; D III.16, 95 sq., 130 sq.; S I.45; Dh 184; of a non--Buddhist (tāpasa) J III.390; an edifying etymology of the word DhA III.84: "samita--pāpattā s.," cp. Dh 265 "samitattā pāpānaŋ 'samaṇo' ti pavuccati"; four grades mentioned D II.151; M I.63; compare Sn 84 sq.; the state of a Samaṇa is attended by eight sukhas J I.7; the Buddha is often mentioned and addressed by nonBuddhists as Samaṇa: thus D I.4, 87; Sn p. 91, 99; Vin I.8 350; Samaṇas often opposed to Brāhmaṇas: thus, D I.13; It 58, 60; Sn, p. 90; Vin I.12; II.110; samaṇabrāhmaṇā, Samaṇas and Brāhmaṇas quite generally: "leaders in religious life" (cp. Dial. II.165) D I.5; II.150; A I.110,--173 sq.; It 64; Sn 189; Vin II.295; samaṇadhammaŋ the duties of a samaṇa A III.371; J I.106, 107, 138; pure--samaṇa a junior who walks before a Bhikkhu Vin II.32; pacchāsamaṇa one who walks behind Vin I.186; II.32; A III.137. -- samaṇī a female recluse S I.133; ThA 18; J V.424, 427; Vin IV.235. -- assamaṇa not a true samaṇa Vin I.96.
--uddesa a novice, a sāmaṇera D I.151; M III.128; S V.161; Vin IV.139; A II.78; III.343. Cp. BSk. śramaṇoddeśa Divy 160. --kuttaka (m.) who wears the dress of a Samaṇa Vin III.68 sq. (=samaṇa--vesa--dhārako, Bdhgh ib. p. 271).

Samaṇaka [samaṇa+ka] a contemptible (little) ascetic, "some sort of samaṇa" D I.90; M II.47, 210; Sn p. 21; Miln 222; DA I.254. At A II.48 samaṇaka is a slip for sasanaka. Cp. muṇḍaka in form & meaning.

Samaṇḍalīkata [sa+maṇḍala+kata] hemmed Vin I.255 (kaṭhina).

Samatā [fr. sama3] equality, evenness, normal state Vin I.183; A III.375 sq.; Miln 351.

Samatikkama (adj.) [saŋ+atikamma] passing beyond, overcoming D I.34; II.290; M I.41, 455; Vin I.3; J V.454; Vism 111.

Samatikkamati [saŋ+atikkamati] to cross over, to transcend D I.35; to elapse Mhvs 13, 5; ger. samatikkamma D I.35; M 41; pp. samatikkanta crossed over, or escaped from S III.80; Dh 195.

Samatiggaṇhāti [saŋ+ati+gṛh] to stretch over, rise above, to reach beyond J IV.411 (ger. samatiggayha).

Samatittha (adj.) [sama3+tittha] with even banks (of a pond) J V.407.

Samatitthika (adj.) [sama3+tittha+ika] even or level with the border or bank, i. e. quite full, brimful D I.244; II.89; M I.435; II.7=Miln 213; S II.134; V.170; J I.400; J I.235, 393; Miln 121; Vism 170 (pattaŋ °tittikaŋ pūretvā; v. l. °titthikaŋ); A III.403; Vin I.230; IV.190; often written °tittika and °tittiya. [The form is probably connected with samaicchia--i. e. samaitthia (*samatisthita) in the Deśīnāmamālā VIII.20 (Konow). Compare, however, Rhys Davids'Buddhist Suttas, p. 1781; °--aŋ buñjāmi Miln 213; "I eat (only just) to the full" (opp. to bhiyyo bhuñjāmi) suggests the etymology: sama--titti+ka. Kern, Toev. s. v. as above.]

Samatimaññti [saŋ+atimaññti] to despise (aor.) samatimañña Th 2, 72.

Samativattati [saŋ+ativattati] to transcend, overcome Sn 768, cp. Nd1 10.

Samativijjhati [saŋ+ativijjhati] to penetrate Dh 13= Th 1, 133.

Samatta1

Samatta1 (nt.) [abstr. fr. sama3] equality A III.359; Mhvs 3, 7; equanimity, justice A I.75.

Samatta2 [cp. Sk. samāpta, pp. of saŋ+āp] 1. accomplished, brought to an end A II.193; Sn 781=paripuṇṇa Nd1 65. -- 2. [cp. Sk. samasta, pp. of saŋ+as to throw, cp. BSk. samasta, e. g. Jtm XXXI.90] complete, entire, perfect Miln 349; Sn 881; 1000; Nd1 289, 298. samattaŋ completely S V.175; accomplished, full Sn 889.

Samattha (adj.) [cp. Sk. samartha, saŋ+artha] able, Qstrong J I.179; 187; SnA 143.

Samatthita (adj.) [cp. Sk. samarthita, saŋ+pp. of arthayati] unravelling Miln 1.

Samatthiya (adj.) [fr. samattha] able Sdhp 619.

Samatha [fr. śam, cp. BSk. śamatha] 1. calm, quietude of heart M I.33; A I.61, 95; II.140; III.86 sq. (ceto°), 116 sq., 449; IV.360; V.99; D III.54, 213, 273; DhA II.177; S IV.362; Dhs 11, 15, 54; cessation of the Sankhāras S I.136; III.133; A I.133; Sn 732; Vin I.5. <-> 2. settlement of legal questions (adhikaraṇa) Vin II.93; IV.207; cp. DhsA 144; s. paṭivijjhati Pts I.180.
--yānika who makes quietude his vehicle, devoted to quietude, a kind of Arahant; cp. Geiger, Saŋyutta trsln II.172.
--vipassanā introspection ("auto--hypnosis" Cpd. 202) for promoting calm [cp. śamatha--vipaśyanā Divy 95] S V.52; A II.157; DhA IV.140; also separately "calm & intuition," e. g. M I.494.

Samadhigacchati [saŋ+adhigacchati] to attain Th 1, 4; aor. samajjhagā It 83; 3rd pl. samajjhagaŋ S I.103.

Samadhigaṇhāti [saŋ+adhigaṇhāti] 1. to reach, to get, obtain; ger. samadhiggayha M I.506; II.25; S I.86= It 16. -- 2. to exceed, surpass, to overcome, to master J VI.261 (pañhaŋ samadhiggahetvā). Often confounded with samatigaṇhāti.

Samadhosi variant reading S III.120 sq.; IV.46; the form is aor. of saŋdhū. See sañcopati.

Samana (nt.) [fr. śam] suppression Mhvs 4, 35.

Samanaka (adj.) [sa3+mana+ka] endowed with mind A II.48 (text, samaṇaka); S I.62.

Samanantara (adj.) [saŋ+anantara] immediate; usually in abl. (as adv.); samanantarā immediately, after, just after D II.156; Vin I.56; rattibhāga--samanantare at midnight J I.101.
--paccaya the relation of immediate contiguity Tikp 3, 61 sq.; Dukp 26; Vism 534.

Samanukkamati [saŋ+anukkamati] to walk along together J III.373.

Samanugāhati [saŋ+anugāhati] to ask for reasons, to question closely D I.26; M I.130; A V.156 sq.; ppr. med. samanuggāhiyamāna being pressed M I.130; A V.156; Vin III.91.

Samanujānāti [saŋ+anujānāti] to approve; samanujānissanti (fut. 3 pl.) M I.398; S IV.225; pp. samanuññāta approved, allowed Mhvs 8, 11; aor. 1 sg. samanuññāsin J IV.117 (=samanuñño āsiŋ Com. ib. 11715).

Samanuñña (adj.) [=next] approving D III.271; A II.253; III.359; V.305; S I.1, 153; IV.187; J IV.117.

Samanuññā (f.) [fr. samanujānāti] approval S I.1; M I.359.

Samanupassati [saŋ+anupassati] to see, perceive, regard D I.69, 73; II.198; M I.435 sq.; II.205; Pot. Vin II.89; ppr. °passanto J I.140; ppr. med. °passamāno D II.66; inf. °passituŋ Vin I.14; rūpaŋ attato samanupassati to regard form as self S III.42.

Samanupassanā (f.) [fr. last] considering S III.44; Nett 27.

Samanubandhati [saŋ+anubandhati] to pursue Mhvs 10, 5.

Samanubhāsati [saŋ+anubhāsati] to converse or study together D I.26, 163; M I.130; A I.138; V.156 sq.; Vin III.173 sq.; IV.236 sq.; DA I.117.

Samanubhāsanā (f.) [fr. last] conversation, repeating together Vin III.174 sq.; IV.236 sq.

Samanumaññati [saŋ+anumaññati] to approve; fut. 3 pl. °maññissanti M I.398; S IV.225; aor. 3 pl. °maññiŋsu J IV.134.

Samanumodati [saŋ+anumodati] to rejoice at, to approve M I.398; S IV.225; Miln 89.

Samanuyuñjati [saŋ+anuyuñjati] to cross--question D I.26, 163; M I.130; A I.138; V.156; DA I.117.

Samanussarati (saŋ+anussarati] to recollect, call to mind S IV.196; Vin II.183.

Samanta (adj.) [saŋ+anta "of complete ends"] all, entire Sn 672; Miln 3. occurs usually in oblique cases, used adverbially, e. g. acc. samantaŋ completely Sn 442; abl. samantā (D I.222; J II.106; Vin I.32) & samantato (M I.168=Vin I.5; Mhvs 1, 29; Vism 185; and in definitions of prefix pari° DA I.217; VvA 236; PvA 32); instr. samantena (Th 2, 487) on all sides, everywhere, anywhere; also used as prepositions; thus, samantā Vesāliŋ, everywhere in Vesāli D II.98; samantato nagarassa all round the city Mhvs 34, 39; samāsamantato everywhere DA I.61.
--cakkhu all--seeing, an epithet of the Buddha M I.168= Vin I.5; Sn 345, etc.; Miln 111; Nd1 360. --pāsādika all--pleasing, quite serene A I.24; °kā Buddhaghosa's commentary on the Vinaya Piṭaka DA I.84; --bhaddakatta complete auspiciousness, perfect loveliness SnA 444; VbhA 132. --rahita entirely gone J I.29. --veda one whose knowledge (of the Veda) is complete J VI.213.

Samandhakāra [saŋ+andhakāra] the dark of night Vin IV.54; DhA II.94; S III.60.

Samannāgata (adj.) [saŋ+anvāgata] followed by, possessed of, endowed with (instr.) D I.50; 88 Vin I.54; Sn p. 78, 102, 104. SnA 177 (in expln of ending "--in"), 216 (of "--mant"); PvA 46, 73. -- nt. abstr. °annāgatatta PvA 49.

Samannāneti [samanvā+nī] to lead, conduct properly, control, pres. sam--anv--āneti M III.188; ppr. °annānayamāna M I.477.

Samannāhata [saŋ+anvāhata] struck (together), played upon D II.171.

Samannāharati [saŋ+anu+āharati; cp. BSk. samanvāharati] 1. to concentrate the mind on, to consider, reflect D II.204; M I.445; A III.162 sq., 402 sq.; S I.114. -- 2. to pay respect to, to honour M II.169; Vin I.180.

Samannāhāra [saŋ+anu+āhāra] concentration, bringing together M I.190 sq.; DA I.123; Miln 189.

Samannesati [saŋ+anvesati] to seek, to look for, to examine D I.105; S III.124; IV.197; Miln 37; DA I.274. pres. also samanvesati S I.122.

Samannesanā (f.) [fr. last] search, examination M I.317.

Samapekkhaṇa (nt.) considering; a° S III.261.

Samapekkhati [saŋ+apekkhati] to consider, ger. ekkhiya Sdhp 536; cp. samavekkh°.

Samappita [pp. of samappeti] 1. made over, consigned Dh 315; Sn 333; Th 2, 451. -- 2. endowed with (--°), affected with, possessed of J V.102 (kaṇṭakena); Pv IV.16 (=allīna PvA 265); PvA 162 (soka--salla°--hadaya); Vism 303 (sallena). --yasabhoga° possessed of fame & wealth Dh 303; dukkhena afflicted with pain Vv 523; pañcehi kāmaguṇehi s. endowed with the 5 pleasures of the senses D I.36, 60; Vin I.15; DA I.121.

Samappeti [saŋ+appeti] to hand over, consign, commit, deposit, give Mhvs 7, 72; 19, 30; 21, 21; 34, 21; Dāvs II.64. -- pp. samappita.

Samabbhāhata [saŋ+abbhāhata] struck, beaten (thoroughly) Vism 153; DA I.140.

Samabhijānāti [saŋ+abhijānati] to recollect, to know J VI.126.

Samabhisāta joyful Th 2, 461.

Samabhisiñcati [saŋ+abhisiñcati] to inaugurate as a king Mhvs 4, 6; V.14.

Samaya [cp. Sk. samaya, fr. saŋ+i. See also samiti] congregation; time, condition, etc. -- At DhsA 57 sq. we find a detailed expln of the word samaya (s--sadda), with meanings given as follows: (1) samavāya ("harmony in antecedents" trsln), (2) khaṇa (opportunity), (3) kāla (season), (4) samūha (crowd, assembly), (5) hetu (condition), (6) diṭṭhi (opinion). (7) paṭilābha (acquisition), (8) pahāna (elimination), (9) paṭivedha (penetra<->
tion). Bdhgh illustrates each one with fitting examples; cp. DhsA 61. -- We may group as follows: 1. coming together, gathering; a crowd, multitude D I.178 (°pavādaka debating hall); II.254 sq.; Miln 257; J I.373; PvA 86 (=samāgama). samayā in a crowd Pv III.34 (so read for samayyā; PvA 189 "sangamma"). <-> 2. consorting with, intercourse Miln 163; DhA I.90; sabba° consorting with everybody J IV.317. -- 3. time, point of time, season D I.1; Sn 291, 1015; Vin I.15; VbhA 157 (maraṇa°); Vism 473 (def.); -- samayā samayaŋ upādāya from time to time It 75. Cases adverbially: ekaŋ samayaŋ at one time D I.47, 87, 111; tena samayena at that time D I.179; DhA I.90. aparena s. in course of time, later PvA 31, 68; yasmiŋ samaye at which time D I.199; DhsA 61. ekasmiŋ samaye some time, once J I.306. paccūsa° at daybreak PvA 38; aḍḍharatti° at midnight PvA 155; cp. ratta°. -- 4. proper time, due season, opportunity, occasion Sn 388; Vin IV.77; Bu II.181; Mhvs 22, 59; VbhA 283 sq.; aññatra samayā except at due season Vin III.212; IV.77; samaye at the right time J I.27. -- asamaya inopportune, unseasonable D III.263, 287. -- 5. coincidence, circumstance M I.438. akkhara° spelling DhA I.181. -- 6. condition, state; extent, sphere (cp. defn of Bdhgh, above 9); taken dogmatically as "diṭṭhi," doctrine, view (equal to above defn 6) It 14 (imamhi samaye); DhA I.90 (jānana°); Dāvs VI.4 (°antara var. views). bāhira° state of an outsider, doctrine of outsiders, i. e. brahmanic DhA III.392, cp. brāhmaṇānaŋ samaye DA I.291; ariyānaŋ samaye Miln 229. -- 7. end, conclusion, annihilation Sn 876; °vimutta finally emancipated A III.173; V.336 (a°); Pug 11; cp. DhsA 57. -- Pp. abhi°.
--vasaṭha at A II.41 is to be read as samavasaṭṭha, i. e. thoroughly given up. Thus Kern, Toev. The same passage occurs at D III.269 as samavaya--saṭhesana (see under saṭha).

Samara [sa+mara] battle Dāvs IV.1

Samala (adj.) [BSk. samala] impure, contaminated Vin I.5; samalā (f.) dustbin S II.270 (=gāmato gūthanikkhamana--magga, i. e sewer K.S. II.203); see sandhi°.

Samalankaroti [saŋ+alankaroti] to decorate, adorn Mhvs 7, 56; °kata pp. Dāvs V.36: °karitvā J VI.577.

Samavaṭṭhita ready Sn 345 (°--ā savanāya sotā).

Samavattakkhandha (adj.) [sama+vatta+kh., but BSk. sasaŋvṛtta°] having the shoulders round, one of the lakkhaṇas of a Buddha D II.18; III.144, 164; Dial. II.15: "his bust is equally rounded."

Samavattasaŋvāsa [sama+vatta1+saŋvāsa] living together with the same duties, on terms of equality J I.236.

Samavadhāna (nt.) concurrence, co--existence Nett 79.

Samavaya annihilation, termination (?) see samaya (cpd.) & saṭha.

Samavasarati of a goad or spur Th 2, 210. See samosarati.

Samavāpaka (nt.) [sama+vāpaka, cp. vapati1] a storeroom M I.451.

Samavāya (m.) coming together, combination S IV.68; Miln 376; DhsA 57, 196; PvA 104; VvA 20, 55. samavāyena in common VvA 336; khaṇa--s° a momentary meeting J I.381.

Samavekkhati [saŋ+avekkhati] to consider, examine M I.225; A II.32; It 30.

Samavekkhitar [fr. last] one who considers It 120.

Samavepākin (adj.) [sama+vepākin, cp. vepakka] promoting a good digestion D II.177; III.166; M II.67; A III.65 sq., 103, 153; V.15.

Samavossajjati [read saŋvossajjati!] to transfer, entrust D II.231.

Samavhaya [saŋ+ahvaya] a name Dāvs V.67.

Samasāyisun (aor.) J III.201 (text, samāsāsisuŋ, cp. J.P.T.S. 1885, 60; read taŋ asāyisuŋ).

Samassattha [saŋ+assattha2] refreshed, relieved J III.189.

Samassasati [saŋ+assasati] to be refreshed J I.176; Caus. samassāseti to relieve, refresh J I.175.

Samassāsa [saŋ+assāsa] refreshing, relief DhsA 150 (expln of passaddhi).

Samassita [saŋ+assita] leaning towards Th 1, 525.

Samā (f.) [Vedic samā] 1. a year Dh 106; Mhvs 7, 78. <-> 2. in agginisamā a pyre Sn 668, 670.

Samākaḍḍhati [saŋ+ākaḍḍhati] to pull along; to entice; ger. °iya Mhvs 37, 145.

Samākiṇṇa [saŋ+ākiṇṇa] covered, filled S I.6; Miln 342.

Samākula (adj.) [saŋ+ākula] 1. filled, crowded B II.4= J I.3; Miln 331, 342. -- 2. crowded together Vin II.117. -- 3. confused, jumbled together J V.302.

Samāgacchati [saŋ+āgacchati] to meet together, to assemble Bu II.171; Sn 222; to associate with, to enter with, to meet, D II.354; Sn 834; J II.82; to go to see Vin I.308; to arrive, come Sn 698; aoQ 1 sg. °gañchiŋ D II.354; 3rd °gañchi Dh 210; J II.62; aor. 2 sg. °gamā Sn 834; ger. °gamma B II.171=J I.26; ger. °gantvā Vin I.308; pp. samāgata.

Samāgata [pp. of samāgacchati] met, assembled Dh 337; Sn 222.

Samāgama [saŋ+āgama] meeting, meeting with, intercourse A II.51; III.31; Miln 204; cohabitation D II.268; meeting, assembly J II.107; Miln 349; DhA III.443 (three: yamaka--pāṭihāriya°; dev'orohaṇa°; Gangārohaṇa°).

Samācarati [saŋ+ācarati] to behave, act, practise M II.113.

Samācāra [saŋ+ācāra] conduct, behaviour D II.279; III.106, 217; M II.113; A II.200, 239; IV.82; Sn 279; Vin II.248; III.184.

Samātapa [saŋ+ātapa] ardour, zeal A III.346.

Samādapaka [fr. samādapeti; cp. BSk. samādāpaka Divy 142] instructing, arousing M I.145; A II.97; IV.296, 328; V.155; S V.162; Miln 373; It 107; DhA II.129.

Samādapana (nt.) instructing, instigating M III.132.

Samādapetar adviser, instigator M I.16.

Samādapeti [saŋ+ādapeti, cp. BSk. samādāpayati Divy 51] to cause to take, to incite, rouse Pug 39, 55; Vin I.250; III.73; DA I.293, 300; aor. °dapesi D II.42, 95, 206; Miln 195; Sn 695; ger. °dapetvā D I.126; Vin I.18; ger. samādetvā (sic) Mhvs 37, 201; ppr. pass. °dapiyamāna D II.42.

Samādahati [saŋ+ādahati1] to put together S I.169. jotiŋ s. to kindle a fire Vin IV.115; cittaŋ s. to compose the mind, concentrate M I.116; pres. samādheti Th 2, 50; pr. part. samādahaŋ S V.312; ppr. med. samādahāna S I.169; aor 3rd pl. samādahaŋsu D II.254. Pass. samādhiyati to be stayed, composed D I.73; M I.37; Miln 289; Caus. II. samādahāpeti Vin IV.115. -- pp. samāhita.

Samādāna 1. taking, bringing; asamādānacāra (m.) going for alms without taking with one (the usual set of three robes) Vin I.254. -- 2. taking upon oneself, undertaking, acquiring M I.305 sq.; A I.229 sq.; II.52; J I.157, 219; Vin IV.319; KhA 16, 142. kammasamādāna acquiring for oneself of Karma D I.82; A III.417; V.33; S V.266, 304; It 58 sq., 99 sq.; VbhA 443 sq. -- 3. resolution, vow Vin II.268; J I.233; Miln 352.

Samādinna [pp. of samādiyati] taken up, undertaken A II.193.

Samādiyati [saŋ+ādiyati1] to take with oneself, to take upon oneself, to undertake D I.146; imper. samādiya Bu II.118=J I.20; aor. samādiyi S I.232; J I.219; ger. samādiyitvā S I.232; & samādāya having taken up, i. e. with D I.71; Pug 58; DA I.207; Mhvs 1, 47; having taken upon himself, conforming to D I.163; II.74; Dh 266; Sn 792, 898, 962; samādāya sikkhati sikkhāpadesu, he adopts and trains himself in the precepts D I.63; S V.187; It 118; Sn 962 (cp. Nd1 478). -- pp. samādinna.

Samādisati [saŋ+ādisati] to indicate, to command D I.211; Mhvs 38, 59.

Samādhāna (nt.) [saŋ+ā+dhā] putting together, fixing; concentration Vism 84 (=sammā ādhānaŋ ṭhapanaŋ) in defn of samādhi as "samādhān'aṭṭhena."

Samādhi [fr. saŋ+ā+dhā] 1. concentration; a concentrated, self--collected, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to the attainment of higher wisdom and emancipation. In the Subha--suttanta of the Dīgha (D I.209 sq.) samādhi--khandha ("section on concentration") is the title otherwise given to the cittasampadā, which, in the ascending order of merit accruing from the life of a samaṇa (see Sāmaññaphala--suttanta, and cp. Dial. I.57 sq.) stands between the sīla--sampadā and the paññā--sampadā. In the Ambaṭṭha--sutta the corresponding terms are sīla, caraṇa, vijjā (D. I.100). Thus samādhi would comprise (a) the guarding of the senses (indriyesu gutta--dvāratā), (b) self--possession (sati--sampajañña), (c) contentment (santuṭṭhi), (d) emancipation from the 5 hindrances

(nīvaraṇāni), (e) the 4 jhānas. In the same way we find samādhi grouped as one of the sampadās at A III.12 (sīla°, samādhi°, paññā°, vimutti°), and as samādhi--khandha (with sīla° & paññā°) at D III.229 (+vimutti°); A I.125; II.20; III.15; V.326; Nd1 21; Nd2 p. 277 (s. v. sīla). It is defined as cittassa ekaggatā M I.301; Dhs 15; DhsA 118; cp. Cpd. 89 n. 4; identified with avikkhepa Dhs 57, and with samatha Dhs 54. -- sammā° is one the constituents of the eightfold ariya--magga, e. g. D III.277; VbhA 120 sq. -- See further D II.123 (ariya); Vin I.97, 104; S I.28; Nd1 365; Miln 337; Vism 84 sq. (with definition), 289 (+vipassanā), 380 (°vipphārā iddhi); VbhA 91; DhA I.427; and on term in general Heiler, Buddhistische Versenkung 104 sq. -- 2. Description & characterization of samādhi: Its four nimittas or signs are the four satipaṭṭhānas M I.301; six conditions and six hindrances A III.427; other hindrances M III.158. The second jhāna is born from samādhi D II.186; it is a condition for attaining kusalā dhammā A I.115; Miln 38; conducive to insight A III.19, 24 sq., 200; S IV.80; to seeing heavenly sights etc. D I.173; to removing mountains etc. A III.311; removes the delusions of self A I.132 sq.; leads to Arahantship A II.45; the ānantarika s. Sn 226; cetosamādhi (rapture of mind) D I.13; A II.54; III.51; S IV.297; citta° id. Nett 16. dhammasamādhi almost identical with samatha S IV.350 sq. -- Two grades of samādhi distinguished, viz. upacāra--s. (preparatory concentration) and appanā--s. (attainment concentration) DA I.217; Vism 126; Cpd. 54, 56 sq.; only the latter results in jhāna; to these a 3rd (preliminary) grade is added as khaṇika° (momentary) at Vism 144. -- Three kinds of s. are distinguished, suññata or empty, appaṇihita or aimless, and animitta or signless A I.299; S IV.360; cp. IV.296; Vin III.93; Miln 337; cp. 333 sq.; DhsA 179 sq., 222 sq., 290 sq.; see Yogāvacara's Manual p. xxvii; samādhi (tayo samādhī) is savitakka savicāra, avitakka vicāramatta or avitakka avicāra D III.219; Kvu 570; cp. 413; Miln 337; DhsA 179 sq.; it is fourfold chanda--, viriya--, citta--, and vīmaŋsā--samādhi D II.213; S V.268. -- Another fourfold division is that into hāna--bhāgiya, ṭhiti°, visesa°, nibbedha° D III.277 (as "dhammā duppaṭivijjhā").

--indriya the faculty of concentration A II.149; Dhs 15. --khandha the section on s. see above 1. --ja produced by concentration D I.74; III.13; Vism 158. --parikkhāra requisite to the attainment of samādhi: either 4 (the sammappadhānas) M I.301; or 7: D II.216; III.252; A IV.40. --bala the power of concentration A I.94; II.252; D III.213, 253; Dhs 28. --bhāvanā cultivation, attainment of samādhi M I.301; A II.44 sq. (four different kinds mentioned); III.25 sq.; D III.222; Vism 371. --saŋvattanika conducive to concentration A II.57; S IV.272 sq.; D III.245; Dhs 1344. --sambojjhanga the s. constituent of enlightment D III.106, 226, 252; Vism 134=VbhA 283 (with the eleven means of cultivating it).

Samādhika (adj.) [sama+adhika] excessive, abundant D II.151; J II.383; IV.31.

Samādhiyati is Passive of samādahati.

Samāna1

Samāna1 (adj.) [Vedic samāna, fr. sama3] similar, equal, even, same Sn 18, 309; J II.108. Cp. sāmañña1.

Samāna2

Samāna2 [ppr. fr. as to be] 1. being, existing D I.18, 60; J I.218; PvA 129 (=santo), 167 (id.). -- 2. a kind of god D II.260.

--āsanika entitled to a seat of the same height Vin II. 169. --gatika identical Tikp 35. --bhāva equanimity Sn 702. --vassika having spent the rainy season together Vin I.168 sq. --saŋvāsa living together with equals Dh 302 (a°), cp. DhA III.462. --saŋvāsaka belonging to the same communion Vin I.321. --sīmā the same boundary, parish Vin I.321; °ma belonging to the same parish Vin II.300.

Samānatta (adj.) [samāna+attan] equanimous, of even mind A IV.364.

Samānattatā (f.) [abstr. fr. last] equanimity, impartiality A II.32=248; IV.219, 364; D III.152, 190 sq., 232.

Samāniyā [instr. fem. of samāna, used adverbially, Vedic samānyā] (all) equally, in common Sn 24.

Samānīta [pp. of samāneti] brought home, settled Miln 349.

Samāneti [saŋ+āneti] 1. to bring together J I.68. -- 2. to bring, produce J I.433. -- 3. to put together, cp. J I.120, 148. -- 4. to collect, enumerate J I.429. -- 5. to calculate (the time) J I.120, 148; aor. samānayi DA I.275 <-> pp. samānīta.

Samāpajjati [saŋ+āpajjati] 1. to come into, enter upon, attain D I.215 (samādhiŋ samāpajji); Vin III.241 (Pot. °pajjeyya); samāpattiŋ J I.77; arahattamaggaŋ A II.42 sq.; Vin I.32; saññāvedayitanirodhaŋ to attain the trance of cessation S IV.293; kayavikkayaŋ to engage in buying and selling Vin III.241; sākacchaŋ to engage in conversation D II.109; tejodhātuŋ to convert one's body into fire Vin I.25; II.76. -- 2. to become S III.86 (aor. 3rd pl. samāpaduŋ). -- pp. samāpajjita & samāpanna.

Samāpajjana (nt.) [fr. last] entering upon, passing through (?) Miln 176.

Samāpajjita [pp. of °āpajjati] attained, reached, got into D II.109 (parisā °pubbā).

Samāpaṭipatti misprint for sammā° A I.69.

Samāpatti (f.) [fr. saŋ+ā+pad] attainment A III.5; S II.150 sq.; IV.293 (saññā--vedayita--nirodha°); Dhs 30= 101; a stage of meditation A I.94; Dhs 1331; J I.343, 473; PvA 61 (mahā--karuṇā°); Nd1 100, 106, 139, 143; the Buddha acquired anekakoṭisata--sahassā s. J I.77. The eight attainments comprise the four Jhānas, the realm of the infinity of space, realm of the infinity of consciousness, realm of nothingness, realm of neither consciousness nor unconsciousness Ps I.8, 20 sq.; Nd1 108, 328; Bu 192=J I.28, 54; necessary for becoming a Buddha J I.14; acquired by the Buddha J I.66; the nine attainments, the preceding and the trance of cessation of perception and sensation S II.216, 222; described M I.159 sq. etc.; otherwise called anupubbavihārā D II.156; A IV.410, 448 & passim [cp. Divy 95 etc.]. -- In collocation with jhāna, vimokkha, and samādhi Vin I.97; A III.417 sq.; cp. Cpd. 59, 133 n. 3. --°bhāvanā realizing the attainments J I.67; °kusalatā success in attainment D III.212; Dhs 1331 sq.

Samāpattila [fr. last] one who has acquired J I.406.

Samāpattesiya (adj.) [samāpatti+esiya, adj. to esikā] longing for attainment Kvu 502 sq.

Samāpanna [pp. of samāpajjati] having attained, got to, entered, reached S IV.293 (saññā--nirodhaŋ); A II.42 (arahatta--maggaŋ entered the Path); Dh 264 (icchālobha° given to desire); Kvu 572 (in special sense= attaining the samāpattis).

Samāpannaka (adj.) [last+ka] possessed of the samāpattis DA I.119.

Samāpeti [saŋ+āpeti] to complete, conclude Mhvs 5, 280; 30, 55; DA I.307 (desanaŋ). -- pp. samatta2.

Samāyāti [saŋ+āyāti] to come together, to be united J III.38.

Samāyuta [saŋ+āyuta] combined, united Miln 274.

Samāyoga [saŋ+āyoga] combination, conjunction DA I.95; Sdhp 45, 469.

Samāraka (adj.) [sa3+māra+ka] including Māra Vin I.11=S V.423; D I.250; III.76, 135 & passim.

Samāraddha [pp. of samārabhati] undertaken S IV.197; Dh 293; J II.61.

Samārambha [saŋ+ārambha] 1. undertaking, effort, endeavour, activity A II.197 sq. (kāya°, vacī°, mano°); Vin IV.67. -- 2. injuring, killing, slaughter Sn 311; D I.5; DA I.77; A II.197; S V.470; Pug 58; DhsA 146. --appasamārambha (written °rabbha) connected with little (or no) injury (to life) D I.143. Cp. ārabhati1.

Samārabhati [saŋ+ārabhati2] to begin, undertake M I.227; Mhvs 5, 79. -- pp. samāraddha.

Samāruhati [saŋ+āruhati] to climb up, to ascend, enter; pres. samārohati J VI.209 (cp. samorohatī p. 206, read samārohatī); aor. samārūhi Mhvs 14, 38. -- pp. samārūḷha. -- Caus. samāropeti to raise, cause to enter Miln 85; to put down, enter Nett 4, 206.

Samārūḷha [pp. of samāruhati] ascended, entered M I.74.

Samāropana [fr. samāropeti] one of the Hāras Nett 1, 2, 4, 108, 205 sq., 256 sq.

Samālapati [saŋ+ālapati] to speak to, address J I.478. At J I.51 it seems to mean "to recover the power of speech."

closely united J VI.475 (in verse).

Samāsa [fr. saŋ+ās] 1. compound, combination Vism 82; SnA 303; KhA 228. Cp. vyāsa. -- 2. an abridgment Mhvs 37, 244.

Samāsati [saŋ+āsati] to sit together, associate; Pot. 3 sg. samāsetha S I.17, 56 sq.; J II.112; V.483, 494; Th 1, 4.

Samāsana (nt.) [saŋ+āsana] sitting together with, company Sn 977.

Samāsama "exactly the same" at Ud 85 (=D II.135) read sama°.

Samāsādeti [saŋ+āsādeti] to obtain, get; ger. samāsajja J III.218.

Samāhata [saŋ+āhata] hit, struck Sn 153 (ayosanku°); Miln 181, 254, 304. Sankusamāhata name of a purgatory M I.337.

Samāhita [pp. of samādahati] 1. put down, fitted J IV.337; -- 2. collected (of mind), settled, composed, firm, attentive D I.13; S I.169; A II.6 (°indriya); III.312, 343 sq.; V.3, 93 sq., 329 sq.; Sn 212, 225, 972 etc.; Dh 362; It 119; Pug 35; Vin III.4; Miln 300; Vism 410; Nd1 501. -- 3. having attained S I.48 (cp. K.S. I.321 & Miln 352).

Samijjhati [saŋ+ijjhati] to succeed, prosper, take effect D I.71; Sn 766 (cp. Nd1 2=labhati etc.); Bu II.59= J I.14, 267; Pot. samijjheyyuŋ D I.71; aor. samijjhi J I.68; Fut. samijjhissati J I.15. -- pp. samiddha. <-> Caus. II. °ijjhāpeti to endow or invest with (acc.) J VI.484.

Samijjhana (nt.) [fr. samijjhati] fulfilment, success DhA I.112.

Samijjhiṭṭha [saŋ+ajjhiṭṭha] ordered, requested J VI.12 (=āṇatta C.).

Samiñjati [saŋ+iñjati of ṛñj or ṛj to stretch] 1. to double up M I.326. -- 2. (intrs.) to be moved or shaken Dh 81 (=calati kampati DhA II.149). See also sammiñjati.

Samiñjana (nt.) [fr. samiñjati] doubling up, bending back (orig. stretching!) Vism 500 (opp. pasāraṇa). See also sammiñjana.

Samita1

Samita1 [saŋ+ita, pp. of sameti] gathered, assembled Vv 6410; VvA 277. -- nt. as adv. samitaŋ continuously M I.93; A IV.13; It 116; Miln 70, 116.

Samita2

Samita2 [sa+mita, of mā] equal (in measure), like S I.6.

Samita3

Samita3 [pp. of sammati1] quiet, appeased DhA III.84.

Samita4

Samita4 [pp. of saŋ+śam to labour] arranged, put in order J V.201 (=saŋvidahita C.).

Samitatta (nt.) [fr. samita3] state of being quieted Dh 265.

Samitāvin [samita3+āvin, cp. vijitāvin] one who has quieted himself, calm, Sn 449, 520; S I.62, 188; A II.49, 50. Cp. BSk. śamitāvin & samitāvin.

Samiti (f.) [fr. saŋ+i] assembly D II.256; Dh 321; J IV.351; Pv II.313 (=sannipāta PvA 86); DhA IV.13.

Samiddha [pp. of samijjhati] 1. succeeded, successful Vin I.37; Bu II.4=J I.3; Miln 331. -- 2. rich, magnificent J VI.393; J III.14; samiddhena (adv.) successfully J VI.314.

Samiddhi (f.) [fr. samijjhati] success, prosperity Dh 84; S I.200.

Samiddhika (adj.) [samiddhi+ka] rich in, abounding in Sdhp 421.

Samiddhin (adj.) [fr. samiddhi] richly endowed with ThA 18 (Ap V.23); fem. --inī J V.90.

Samidhā (f.) [fr. saŋ+idh; see indhana] fuel, firewood SnA 174.

Samihita [=saŋhita] collected, composed Vin I.245= D I.104=238; A III.224=229=DA I.273; D I.241, 272.

Samīcī D II.94: see sāmīcī.

Samītar [=sametar] one who meets, assembles; pl. samītāro J V.324.

Samīpa (adj.) [cp. Epic & Class. Sk. samīpa] near, close (to) SnA 43 (bhumma--vacana), 174, 437; KhA 111; PvA 47 (dvāra° magga) (nt.) proximity D I.118. Cases adverbially: acc. °aŋ near to PvA 107; loc. °--e near (with gen.) SnA 23, 256; PvA 10, 17, 67, 120.
--ga approaching Mhvs 4, 27; 25, 74. --cara being near DhsA 193. --cārin being near D I.206; II.139. --ṭṭha standing near Mhvs 37, 164.

Samīpaka (adj.) [samīpa+ka] being near Mhvs 33, 52.

Samīra [fr. saŋ+īr] air, wind Dāvs IV.40.

Samīrati [saŋ+īrati] to be moved Vin I.185; Dh 81; DhA II.149. -- pp. samīrita J I.393.

Samīrita [saŋ+īrita] stirred, moved J I.393.

Samīhati [saŋ+īhati] to move, stir; to be active; to long for, strive after Sn 1064 (cp. Nd2 651); Vv 51; VvA 35; J V.388. -- pp. samīhita.

Samīhita (nt.) [pp. of samīhati] endeavour, striving after, pursuit J V.388.

Samukkaŋsati [saŋ+ukkaŋsati] to extol, to praise Sn 132, 438; M I.498. -- pp. samukkaṭṭha.

Samukkaṭṭha [saŋ+ukkaṭṭha] exalted A IV.293; Th 1, 632.

Samukkācanā =ukkācanā Vbh 352; Vism 23.

Samukkheṭita [saŋ+ukkheṭita] despised, rejected Vin III.95; IV.27.

Samugga [Class. Sk. samudga] a box, basket J I.265, 372, 383; Miln 153, 247; Sdhp 360 (read samuggābhaŋ). Samugga--jātaka the 436th Jātaka J III.527 sq. (called Karaṇḍaka--Jātaka ibid.; V.455).

Samuggaṇhāti [saŋ+uggaṇhati] to seize, grasp, embrace; ger. samuggahāya Sn 797; Nd1 105. -- pp. samuggahīta.

Samuggata [saŋ+uggata] arisen VvA 280; J IV.403 (text samuggagata).

Samuggama [saŋ+uggama] rise, origin VbhA 21 (twofold, of the khandhas).

Samuggahīta [pp. of samuggaṇhāti] seized, taken up Sn 352, 785, 801, 837, 907; Nd1 76, 100, 193.

Samuggirati [saŋ+uggirati] to throw out, eject VvA 199; to cry aloud Dāvs V.29.

Samugghāta [saŋ+ugghāta; BSk. samudghāṭa Lal. Vist. 36, 571] uprooting, abolishing, removal D I.135; M I.136; A II.34; III.407; V.198; S II.263; III.131; IV.31; Vin I.107, 110; J III.397.

Samugghātaka (adj.) [fr. last] removing Miln 278.

Samugghātita [pp. of samugghāteti, see samūhanati] abolished, completely removed; nt. abstr. °tta Miln 101.

Samucita [saŋ+ucita, pp. of uc to be pleased] suitable Vin IV.147 (must mean something else here, perhaps "hurt," or "frightened") Dāvs V.55.

Samuccaya [saŋ+uccaya] collection, accumulation J II.235 (the signification of the particle vā); SnA 266 (id.). -- samuccaya--kkhandhaka the third section of Cullavagga Vin II.38--72.

Samucchaka see samuñchaka.

Samucchati [derivation and meaning uncertain; Windisch, Buddha's Geburt, p. 39, n. 1 derives it fr. saŋ+mucchati. Cp. Geiger, P.Gr. § 157] to be consolidated, to arise samucchissatha (Conditional) D II.63.

Samucchita [saŋ+mucchita] infatuated S I.187; IV.71; Th 1, 1219. It is better to read pamucchita at all passages.

Samucchindati [saŋ+ucchindati] to extirpate, abolish, spoil, give up D I.34; II.74; M I.101 sq., 360; J IV.63. <-> pp. samucchinna.

Samucchinna [saŋ+ucchinna] cut off, extirpated D I.34.

Samuccheda [saŋ+uccheda] cutting off, abolishing, giving up M I.360; KhA 142; sammā s. Ps I.101; °pahāna relinquishing by extirpation Vism 5; SnA 9; °maraṇa dying by extirpation (of saŋsāra) Vism 229; °visuddhi Ps II.3; °suññaŋ Ps ii.180.

Samujjala (adj.) [saŋ+ujjala] resplendent J I.89, 92 (pañcavaṇṇa--vattha°). raŋsi--jāla° resplendent with the blaze of rays VvA 12, 14, 166.

Samujju (adj.) [saŋ+uju] straightforward, perfect Sn 352; S IV.196 (text saŋmuju).

Samuñchaka (adj.) [saŋ+uncha+ka] only as nt. adv. °ŋ gleaning, (living) by gleaning S I.19; J IV.466 (°ŋ carati).

Samuṭṭhahati [saŋ+uṭṭhahati] to rise up, to originate; pres. samuṭṭhāti Vin V.1; aor. samuṭṭhahi Mhvs 28, 16. -- pp. samuṭṭhita. -- Caus. samuṭṭhāpeti to raise, to originate, set on foot J I.144, 191, 318.

Samuṭṭhāna (nt.) [saŋ+uṭṭhāna] rising, origination, cause; as adj. (--°) arising from A II.87; Dhs 766 sq., 981, 1175; Miln 134, 302, 304; J I.207; IV.171; KhA 23, 31, 123; Vism 366.

Samuṭṭhānika (adj.) [fr. last] originating DhsA 263.

Samuṭṭhāpaka (f. °ikā) [fr. samuṭṭhāpeti] occasioning, causing DhsA 344; VvA 72.

Samuṭṭhita [pp. of samuṭṭhahati] arisen, originated, happened, occurred J II.196; Dhs 1035.

Samuttarati [saŋ+uttarati] to pass over Miln 372.

Samuttejaka (adj.) [fr. samuttejeti] instigating, inciting, gladdening M I.146; A II.97; IV.296, 328; V.155; S V.162; It 107.

Samuttejeti [saŋ+ud+tij] to excite, gladden, to fill with enthusiasm Vin I.18; D I.126. Cp. BSk. samuttejayati, e. g. Divy 80.

Samudaya [saŋ+udaya] 1. rise, origin D I.17; II.33, 308; III.227; A I.263 (kamma°); Vin I.10; Sn p. 135; It 16 (samuddaya metri causa) etc. dukkha° the origin of ill, the second ariya--sacca, e. g. D III.136; A I.177; Vism 495 (where samudaya is expld in its parts as sam+ u+aya); VbhA 124. -- 2. bursting forth, effulgence (pabhā°) J I.83.-- 3. produce, revenue D I.227.

Samudāgacchati [saŋ+udāgacchati] to result, rise; to be got, to be at hand D I.116; M I.104. -- pp. samudāgata.

Samudāgata [pp. of last] arisen, resulted; received S II.24; Sn 648 (=āgata C.).

Samudāgama [saŋ+ud+āgama] beginning J I.2.

Samudācarati [saŋ+ud+ācarati] 1. to be current, to be in use M I.40 (=kāya--vacī--dvāraŋ sampatta s. MA 182). -- 2. to occur to, to befall, beset, assail M I.109, 112, 453; S II.273; It 31; Vism 343. -- 3. to behave towards, to converse with (instr.), to address Vin I.9; D II.154, 192; A III.124, 131; IV.415, 440; V.103; J I.192. -- 4. to practise J II.33 (aor. °ācariŋsu). -- 5. to claim, to boast of Vin III.91. -- pp. samudāciṇṇa.

Samudācaritatta (nt.) [abstr. fr. samudācarita, pp. of samudācarati] practice Miln 59.

Samudācāra [saŋ+ud+ācāra] behaviour, practice, habit, familiarity J IV.22; SnA 6; DhsA 392; PvA 279.

Samudāciṇṇa [pp. of samudācarati] practised, indulged in J II.33; Tikp 320.

Samudānaya (adj.) [grd. of samudāneti] to be procured or attained J III.313 (su°).

Samudānīta [pp. of samudāneti, cp. BSk. samudānīta MVastu I.231] collected, procured J IV.177.

Samudāneti [saŋ+ud+āneti; cp. BSk. samudānayati Divy 26, 50, 490; AvŚ I.199] to collect, procure, attain, get M I.104; Sn 295. -- pp. °ānīta.

Samudāya [fr. saŋ+ud+ā+i] multitude, quantity VvA 175; the whole VvA 276.

Samudāvaṭa [saŋ+ud+āvaṭa? Better read as saŋ+ udāvatta] restrained DhsA 75.

Samudāhāra [saŋ+udāhāra, cp. BSk. samudāhāra Divy 143] talk, conversation Miln 344; piya° A V.24, 27, 90, 201, 339; ThA 226.

Samudikkhati [saŋ+udikkhati] to behold ThA 147 (Ap. V.52).

Samudita [saŋ+udita1] 1. arisen Dāvs V.4. -- 2. excited S I.136. -- 3. united VvA 321.

Samudīraṇa (nt.) [saŋ+udīraṇa in meaning udīreti 1] moving M I.119; D I.76; Vism 365; DhsA 307.

Samudīrita [saŋ+udīrita] uttered J VI.17.

Samudeti [saŋ+udeti] to arise; pres. samudayati (v. l. samudīyati) S II.78; samudeti A III.338; pp. samudita.

Samudda [cp. Vedic samudra, fr. saŋ+udra, water] a (large) quantity of water, e. g. the Ganges; the sea, the ocean D I.222; M I.493; A I.243; II.48 sq.; III.240; D III.196, 198; S I.6, 32, 67; J I.230; IV.167, 172; Dh 127; Nd1 353; SnA 30; PvA 47, 104, 133, 271; explained by adding sāgara, S II.32; four oceans S II.180, 187; ThA 111. Often characterized as mahā° the great ocean, e. g. Vin II.237; A I.227; II.55; III.52; IV.101; SnA 371; DhA III.44. Eight qualities: A IV.198, 206; popular etymology Miln 85 sq. (viz. "yattakaŋ udakaŋ tattakaŋ loṇaŋ," and vice versa); the eye etc. (the senses), an ocean which engulfs all beings S IV.157 (samudda=mahā udakarāsi). -- Cp. sāmuddika.
--akkhāyikā (f.) tales about the origin of the sea, cosmogony Vin I.188; M I.513 sq.; D I.8; DA I.91. --ṭṭhaka situated in the ocean J VI.158. --vīci a wave of the ocean Vism 63.

Samuddaya metri causa instead of samudaya It 16, 52.

Samuddhaṭa [saŋ+uddhaṭa] pulled out, eradicated Mhvs 59, 15; J VI.309; Sdhp 143.

Samuddharana (nt.) [saŋ+uddharaṇa] pulling out, salvation Miln 232.

Samuddharati [saŋ+uddharati] to take out or away; to lift up, carry away, save from; aor. samuddhari J VI.271; samuddhāsi (aor. thus read instead of samuṭṭhāsi) J V.70.

Samunna [saŋ+unna] moistened, wet, immersed S IV.158; cp. the similar passage A II.211 with ref. to taṇhā as a snare (pariyonaddha).

Samunnameti [saŋ+unnameti] to raise, elevate, Th 1, 29.

Samupagacchati [saŋ+upagacchati] to approach Miln 209.

Samupajaneti [saŋ+upa+janeti] to produce; °janiyamāna (ppr. pass.) Nett 195.

Samupaṭṭhahati [saŋ+upaṭṭhahati] to serve, help; pres. samupaṭṭhāti Sdhp 283; aor. samupaṭṭhahi Mhvs 33, 95.

Samupabbūḷha [saŋ+upa+viyūḷha] set up; heaped, massed, in full swing (of a battle), crowded M I.253; D II.285; S I.98; Miln 292; J I.89.

Samupama [saŋ+upama] resembling Mhvs 37, 68; also samūpama J I.146; V.155; VI.534.

Samuparūḷha [saŋ+uparūḷha] ascended Dāvs IV.42.

Samupasobhita [saŋ+upasobhita] adorned Miln 2.

Samupāgacchati [saŋ+upāgacchati] to come to; aor. samupāgami Mhvs 36, 91; pp. samupāgata.

Samupāgata [saŋ+upāgata] come to, arrived at Mhvs 37, 115; 38, 12; J VI.282; Sdhp 324.

Samupādika being on a level with the water Miln 237 (Trenckner conjectures samupodika). The better reading, however, is samupp°, sama=peace, quiet, thus "producing quiet," calm.

Samupeta [saŋ+upeta] endowed with, Miln 352.

Samuppajjati [saŋ+uppajjati] to arise, to be produced S IV.218; pp. samuppanna.

Samuppatti (f.) origin, arising S IV.218.

Samuppanna [saŋ+uppanna] arisen, produced, come about Sn 168, 599; Dhs 1035.

Samuppāda [saŋ+uppāda] origin, arising, genesis, coming to be, production Vin II.96; S III.16 sq.; It 17; A III.406 (dhamma°); J VI.223 (anilūpana--samuppāda, v. read, °--samuppāta, "swift as the wind"); Vism 521 (sammā & saha uppajjati=samuppāda). Cp. paṭicca°.

Samuppilava (adj.) [fr. saŋ+uppilavati] jumping or bubbling up Sn 670 (°āso nom. pl.).

Samupphosita [saŋ+ud+phosita] sprinkled J VI.481.

Samubbahati [saŋ+ubbahati2] to carry Dāvs III.3; V.35; ppr. samubbahanto J VI.21 (making display of).

Samubbhūta [saŋ+ud+bhūta] borne from, produced from Dāvs II.25.

Samuyyuta [saŋ+uyyuta] energetic, devoted Vv 6333; VvA 269.

Samullapati [saŋ+ullapati] to talk, converse Vin III.187; PvA 237; ppr. samullapanto J III.49.

Samullapana (nt.) [saŋ+ullapana] talking (with), conversation SnA 71.

Samullāpa [=last] conversation, talk Miln 351.

Samussaya [saŋ+ud+śri, cp. BSk. samucchraya "body," Divy 70=AvŚ I.162] 1. accumulation, complex A II.42= It 48; It 34; bhassasamuccaya, grandiloquence Sn 245; --2. complex form, the body D II.157=S I.148; Vv3512 (=sarīra VvA 164); Dh 351; Th 1, 202 ("confluence," i. e. of the 5 factors, trsln); Th 2, 22, 270; DhA IV.70; ThA 98, 212; rūpasamussaya the same Th 2, 102; cp. samuccaya.

Samussāpita [saŋ+ussāpita] lifted, raised J III.408.

Samussāhita [saŋ+ussāhita] instigated VvA 105.

Samussita [saŋ+ussita] 1. elevated, erected J III.497. <-> 2. arrogant, proud, haughty Dh 147 (interpreted at DhA III.109 as "compounded," i. e. the body made up of 300 bones); A I.199; SnA 288 (°ŋ bhassaŋ high and mighty talk).

Samusseti [saŋ+ud+śri] to raise, lift up, Pot. samusseyya A I.199 (here=to be grandiloquent). -- pp. samussita.

Samūpasanta [saŋ+upasanta] is v. l. for su--vūpasanta (?) "calmed," at KhA 21.

Samūlaka (adj.) [sa3+mūla+ka] including the root Th 2 385; ThA 256.

Samūha [fr. saŋ+vah, uh] multitude, mass, aggregation Nett 195; PvA 49, 127, 157 (=gaṇa), 200 (id.).

Samūhata [pp. of samūhanati] taken out, removed D I.136; S III.131; Th 1,604; Dh 250; Sn 14, 360; It 83; J IV.345 (Kern, wrongly, "combined").

Samūhatatta (nt.) [abstr. fr. samūhata] abolition M III.151.

Samūhanati [saŋ+ūhanati2] to remove, to abolish Vin I.110; D I.135 sq. (°hanissati); II.91=S V.432; M I.47; II.193; S V.76; J I.374=Sn 360; Sn 14, 369, 1076; sikkhāpadaŋ Vin III.23; D II.154; uposathāgāraŋ to discontinue using a Vihāra as an Uposathāgāra Vin I.107; sīmaŋ to remove the boundary Vin I.110. Pres. also samūhanti S III.156; Pot. samūhaneyya Vin I.110; imper. samūhantu D II.154; & °ūhanatu Miln 143; ger. samūhanitvā M I.47; Vin I.107; a° M III.285; inf. samugghātuŋ Mhvs 37, 32; grd. samūhantabba Vin I.107. -- Caus. II. samugghātāpeti to cause to be removed, i. e. to put to death Miln 193; samūhanāpeti Miln 142. <-> pp. samūhata & (Caus.) samugghātita.

Samūheti [Caus. of saŋ+uh=vah] to gather, collect Mhvs 37, 245.

Samekkhati [saŋ+ikkhati] to consider, to seek, look for; Pot. samekkhe J IV.5; ppr. samekkhamāna Th 1, 547; & samekkhaŋ J II.65; ger. samekkhiya Mhvs 37, 237.

Sameta [pp. of sameti] associating with Miln 396; connected with, provided with Mhvs 19, 69; combined, constituted Sn 873, 874.

Sameti [saŋ+eti] 1. to come together, to meet, to assemble Bu II.199=J I.29. -- 2. to associate with, to go to D II.273; J IV.93. -- 3. to correspond to, to agree D I.162, 247; J I.358; III.278. -- 4. to know, consider S I.186; Nd1 284. -- 5. to fit in J VI.334. -- imper. sametu J IV.9320; fut. samessati S IV.379; It 70; aor. samiŋsu Bu II.199; S II.158=It 70; & samesuŋ J II.3016; ger. samecca (1) (coming) together with D II.273; J VI.211, 318. -- (2) having acquired or learnt, knowing S I.186; Sn 361, 793; A II.6. -- pp. samita & sameta [=saŋ+ā+ita].

Sametikā SII.285; read samāhitā.

Samerita [saŋ+erita] moved, set in motion; filled with (--°), pervaded by Sn 937; Nd1 410; J VI.529; Vism 172.

Samokiṇṇa [pp. of samokirati] besprinkled, covered (with) J I.233.

Samokirati [saŋ+okirati] to sprinkle Bu II.178=J I.27. <-> pp. samokiṇṇa.

Samocita [saŋ+ocita] gathered, arranged J V.156 (=surocita C.).

Samotata [saŋ+otata] strewn all over, spread Vv 816 (vv. ll. samogata and samohata); J I.183; Ap 191.

Samotarati [saŋ+otarati] to descend Mhvs 10, 57.

Samodakaŋ (adv.) [saŋ+odakaŋ] at the water's edge Vin I.6=M I.169=D II.38.

Samodahati [saŋ+odahati] to put together, supply, apply S. I.7; IV.178 sq.; to fix Nett 165, 178; ppr. samodahaŋ S I.7=IV.179; ger. samodahitvā S IV.178; & samodhāya Vism 105; Sdhp 588. -- pp. samohita.

Samodita united VvA 186 (so read for samm°), 320; cp. samudita.

Samodhāna (nt.) [saŋ+odhāna, cp. odahana] collocation, combination Bu II.59=J I.14; S IV.215=V.212; application (of a story) J II.381. samodhānaŋ gacchati to come together, to combine, to be contained in Vin I.62; M I.184=S I.86; V.43, 231=A V.21 (Com. odhānapakkhepaŋ) A III.364; SnA 2; Vism 7; VbhA 107; samodhānagata wrapped together Miln 362; samodhānaparivāsa a combined, inclusive probation Vin II.48 sq.

Samodhānatā (f.) [abstr. fr. samodhāna] combination, application, pursuance, in vutti° J III.541 (so read for vatti°).

Samodhāneti [Denom. fr. samodhāna] to combine, put together, connect J I.9, 14; DA I.18; SnA 167, 193, 400; especially jātakaŋ s. to apply a Jātaka to the incident J I.106, 171; II.381 & passim.

Samorodha [saŋ+orodha] barricading, torpor Dhs 1157; DhsA 379.

Samorohati [saŋ+orohati] to descend; ger. samoruyha Mhvs 10, 35.

Samosaraṇa (nt.) [saŋ+osaraṇa] coming together, meeting, union, junction D I.237; II.61; S III.156; V.42 sq., 91; A III.364; Miln 38.

Samosarati [saŋ+osarati] 1. to flow down together Miln 349. -- 2. to come together, gather J I.178 (see on this Kern, Toev. II.60).

Samoha infatuated Pug 61.

Samohita [pp. of samodahati] 1. put together, joined J VI.261 (su°). -- 2. connected with, covered with Nd1 149 (for pareta); Miln 346 (raja--panka°).

Sampakampati [saŋ+pakampati] to tremble, to be shaken Vin I.12; D II.12, 108; M I.227; III.120. -- Caus. sampakampeti to shake D II.108.

Sampakopa [saŋ+pakopa] indignation Dhs 1060.

Sampakkhandati [saŋ+pakkhandati, cp. BSk. sampraskandati MVastu II.157] to aspire to, to enter into Miln 35.

Sampakkhandana (nt.) [saŋ+pakkhandana] aspiration Miln 34 sq.

Sampaggaṇhāti [saŋ+pagganhāti] 1. to exert, strain DhsA 372. -- 2. to show a liking for, to favour, befriend J VI.294. -- pp. sampaggahīta.

Sampaggaha [saŋ+paggaha] support, patronage Mhvs 4, 44.

Sampaggahīta [saŋ+paggahīta] uplifted Miln 309.

Sampaggāha assumption, arrogance Dhs 1116.

Sampaghosa sound, noise Mhbv 45.

Sampacura (adj.) [saŋ+pacura] abundant, very many A II.59, 61; S I.110.

Sampajañña (nt.) [fr. sampajāna, i. e. *sampajānya] attention, consideration, discrimination, comprehension, circumspection A I.13 sq.; II.93; III.307; IV.320; V.98 sq.; S III.169; D III.213 (sati+samp. opp. to muṭṭha--sacca+ asampajañña), 273. Description of it in detail at DA I.183 sq.=VbhA 347 sq., where given as fourfold, viz. sātthaka°, sappāya°, gocara°, asammoha°, with examples. Often combined with sati, with which almost synonymous, e. g. at D I.63; A I.43; II.44 sq.; V.115, 118.

Sampajāna (adj.) [saŋ+pajāna, cp. pajānāti; BSk. samprajāna, MVastu I.206; II.360] thoughtful, mindful, attentive, deliberate, almost syn. with sata, mindful D I.37; II.94 sq.; Sn 413, 931; It 10, 42; Pug 25; D III.49, 58, 221, 224 sq.; A IV.47 sq., 300 sq., 457 sq.; Nd1 395; Nd2 141. sampajānakārin acting with consideration or full attention D I.70; II.95, 292; A II.210; V.206; VbhA 347 sq.; DA I.184 sq.; sampājanamusāvāda deliberate lie Vin IV.2; It 18; D III.45; A I.128; IV.370; V.265; J I.23.

Sampajānāti [saŋ+pajānāti] to know S V.154; Sn 1055; Nd2 655.

Sampajjati [saŋ+pajjati] 1. to come to, to fall to; to succeed, prosper J I.7; II.105. -- 2. to turn out, to happen, become D I.91, 101, 193, 239; PvA 192. aor. sampādi D II.266, 269. -- pp. sampanna. -- Caus. sampādeti.

Sampajjalita (adj.) [saŋ+pajjalita] in flames, ablaze A IV.131; Vin I.25; D I.95; II.335; J I.232; Miln 84.

Sampaṭike (adv.) [loc. fr. saŋ+paṭi+ka] now J IV.432 (=sampati, idāni C.).

Sampaṭiggaha [saŋ+paṭiggaha] summing up, agreement KhA 100.

Sampaṭicchati [saŋ+paṭicchati] to receive, accept J I.69; III.351; Mhvs 6, 34; ovādaŋ s. to comply with an admonition J III.52; sādhū ti s. to say "well" and agree J II.31; Miln 8. Caus. II. sampaṭicchāpeti J VI.336.

Sampaṭicchana (nt.) [fr. last] acceptance, agreement DhsA 332; SnA 176 ("sādhu"); Vism 21; Sdhp 59, 62.

Sampaṭinipajjā (f.) [saŋ+paṭi+nipajjā] squatting down, lying down ThA 111.

Sampaṭivijjhati [saŋ+paṭivijjhati] to penetrate; Pass. sampaṭivijjhiyati Nett 220.

Sampaṭivedha [saŋ+paṭivedha] penetration Nett 27, 41, 42, 220.

Sampaṭisaŋkhā deliberately S II.111; contracted from ger. °--saŋkhāya.

Sampatati [saŋ+patati] to jump about, to fly along or about J VI.528 (dumā dumaŋ); imper, sampatantu, ib. VI.448 (itarītaraŋ); ppr. sampatanto flying to J III.491. pp. sampatita.

Sampati [saŋ+paṭi; cp. Sk. samprati] now Miln 87; sampatijāta, just born D II.15=M III.123. Cp. sampaṭike.

Sampatita [pp. of sampatati] jumping about J VI.507.

Sampatta [pp. of sampāpuṇāti] reached, arrived, come to, present J IV.142; Miln 9, 66; PvA 12; KhA 142; SnA 295; Sdhp 56.

Sampattakajāta merged in, given to Ud 75 [read sammattaka (?)].

Sampatti (f.) [saŋ+patti2] 1. success, attainment; happiness, bliss, fortune (opp. vipatti) A IV.26, 160; Vism 58, 232; J IV.3 (dibba°); DA I.126; three attainments J I.105; Miln 96; DhA III.183 (manussa°, devaloka°, nibbāna°); Nett 126 (sīla°, samādhi°, paññā°; cp. sampadā); four VbhA 439 sq. (gati°, upadhi°, kāla°, payoga°); six J I.105; nine Miln 341. -- 2. excellency, magnificence SnA 397; rūpasampatti beauty J III.187; IV.333. -- 3. honour Mhvs 22, 48. -- 4. prosperity, splendour J IV.455; Mhvs 38, 92; s. bhavaloko Ps I.122. Cp. samāpatti & sampadā.

Sampatthanā (f.) [saŋ+patthanā] entreating, imploring Dhs 1059.

Sampadā (f.) [fr. saŋ+pad, cp. BSk. sampadā Divy 401 (devamanuṣya°), also sampatti] 1. attainment, success, accomplishment; happiness, good fortune; blessing, bliss A I.38; Pv II.947 (=sampatti PvA 132). -- Sampadā in its pregnant meaning is applied to the accomplishments of the individual in the course of his religious development. Thus it is used with sīla, citta, & paññā at D I.171 sq. and many other passages in an almost encyclopedic sense. Here with sīla° the whole of the sīlakkhandha (D I.63 sq.) is understood; citta° means the cultivation of the heart & attainments of the mind relating to composure, concentration and religious meditation, otherwise called samādhikkhandha. It includes those stages of meditation which are enumd under samādhi. With paññā° are meant the attainments of higher wisdom and spiritual emancipation, connected with supernormal faculties, culminating in Arahantship and extinction of all causes of rebirth, otherwise called vijjā (see the 8 items of this under vijjā b.). The same ground as by this 3 fold division is covered by the enumeration of 5 sampadās as sīla°, samādhi°, paññā°, vimutti°, vimutti--ñāṇadassana° M I.145; Pug 54; cp. S I.139; A III.12.
The term sampadā is not restricted to a definite set of accomplishments. It is applied to various such sets besides the one mentioned above. Thus we find a set of 3 sampadās called sīla°, citta° & diṭṭhi° at A I.269, where under sīla the Nos. 1--7 of the 10 sīlas are understood (see sīla 2 a), under citta Nos. 8 & 9, under diṭṭhi No. 10. <-> sīla & diṭṭhi° also at D III.213. -- A set of 8 sampadās is given at A IV.322 with uṭṭhāna°, ārakkha°, kalyāṇamittatā, sammājīvitā, saddhā°, sīla°, cāga°, paññā°; of which the first 4 are expld in detail at A IV.281=322 as bringing wordly happiness, viz. alertness, wariness, association with good friends, right livelihood; and the last 4 as leading to future bliss (viz. faith in the Buddha, keeping the 5 sīlas, liberality, higher wisdom) at A IV.284=324. Another set of 5 frequently mentioned is: ñāti°, bhoga°, ārogya°, sīla°, diṭṭhi° (or the blessings, i. e. good fortune, of having relatives, possessions, health, good conduct, right views) representing the "summa bona" of popular choice, to which is opposed deficiency (vyasana, reverse) of the same items. Thus e. g. at A III.147; D III.235. <-> Three sampadās: kammanta°, ājīva°, diṭṭhi,° i. e. the 7 sīlas, right living (sammā--ājīva), right views A I.271. -- Another three as saddhā°, sīla°, paññā° at A I.287. <-> Bdhgh at DhA III.93, 94 speaks of four sampadās, viz. vatthu°, paccaya°, cetanā°, guṇâtirQka°; of the blessings of a foundation (for merit), ofmeans (for salvation), of good intentions, of virtue (& merit). -- A (later) set of seven sampadās is given at J IV.96 with āgama°, adhigama°, pubbahetu°, attattha--paripucchā°, titthavāsa°, yoniso -- manasikāra°, buddh'ûpanissaya°. -- Cp. the following: atta° S V.30 sq.; ākappa° A I.38; ājīva° A I.271; DA I.235; kamma° A IV.238 sq.; dassana° Sn 231; nibbāna° Vism 58; bhoga° (+parivāra°) DhA I.78; yāga° ThA 40 (Ap. V.7); vijjācaraṇa° D I.99. 2. execution, performance; result, consequence; thus yañña° successful performance of a sacrifice D I.128; Sn 505, 509;

piṭaka--sampadāya "on the authority of the Piṭaka tradition," according to the P.; in exegesis of iti--kira (hearsay) A I.189=II.191=Nd2 151; and of itihītiha M I.520=II.169.

Sampadāti [saŋ+padāti] to hand on, give over J IV.204 (aor. °padāsi).

Sampadāna (nt.) [saŋ+padāna] the dative relation J V.214 (upayogatthe), 237 (karaṇatthe); SnA 499 (°vacana).

Sampadāleti [saŋ+padāleti] to tear, to cut M I.450; A II.33=S III.85; S III.155; Mhvs 23, 10. -- Act. intrs. sampadālati to burst J VI.559 (=phalati, C.).

Sampaditta [saŋ+paditta] kindled Sdhp 33.

Sampaduṭṭha [saŋ+paduṭṭha] corrupted, wicked J VI.317 (a°); Sdhp 70.

Sampadussati [saŋ+padussati] to be corrupted, to trespass Vin IV.260; J II.193; pp. sampaduṭṭha.

Sampadosa [saŋ+padosa1] wickedness Dhs 1060; a--sampadosa innocence J VI.317=VI.321.

Sampaddavati [saŋ+pa+dru] to run away; aor. sampaddavi J VI.53. -- pp. sampadduta.

Sampadduta [pp. of sampaddavati] run away J VI.53.

Sampadhūpeti (°dhūpāyati, °dhūpāti) [saŋ+padhūpāti] to send forth (thick) smoke, to fill with smoke or incense, to pervade, permeate S I.169; Vin I.225; Sn p. 15; Miln 333. Cp. sandhūpāyati.

Sampanna [pp. of sampajjati] 1. successful, complete, perfect Vin II.256; sampannaveyyākaraṇa a full explanation Sn 352. -- 2. endowed with, possessed of, abounding in Vin I.17; Sn 152, 727 (ceto--vimutti°); J I.421; vijjācaraṇasampanna full of wisdom and goodness D I.49; Sn 164; often used as first part of a compound, e. g. sampannavijjācaraṇa Dh 144; DhA III.86; sampannasīla virtuous It 118; Dh 57; sampannodaka abounding in water J IV.125. -- 3. sweet, well cooked Vin II.196; Miln 395.

Sampaphulla (adj.) [saŋ+pa+phulla] blooming, blossoming Sdhp 245.

Sampabhāsa [saŋ+pa+bhāṣ] frivolous talk S V.355.

Sampabhāsati [saŋ+pa+bhās] to shine Miln 338.

Sampamathita [saŋ+pamathita] altogether crushed or overwhelmed J VI.189.

Sampamaddati [saŋ+pamaddati] to crush out Miln 403.

Sampamūḷha (adj.) [saŋ+pamūḷha] confounded Sn 762.

Sampamodati [saŋ+pamodati] to rejoice Vv 368. -- pp. sampamodita.

Sampamodita [saŋ+pamodita] delighted, rejoicing Sdhp 301.

Sampayāta [saŋ+payāta] gone forth, proceeded Dh 237.

Sampayāti [saŋ+payāti] to proceed, to go on; inf. sampayātave Sn 834; pp. sampayāta.

Sampayutta [saŋ+payutta] associated with, connected Dhs 1; Kvu 337; DhsA 42. --°paccaya the relation of association (opp. vippayutta°) Vism 539; VbhA 206; Tikp 6, 20, 53, 65, 152 sq.; Dukp 1 sq.

Sampayoga [saŋ+payoga] union, association Vin I.10; S V.421; DA I.96, 260.

Sampayojeti [saŋ+payojeti] 1. to associate (with) Vin II.262; M II.5. -- 2. to quarrel Vin II.5; S I.239. -- pp. sampayutta.

Samparāya [fr. saŋ+parā+i] future state, the next world Vin II.162; A III.154; IV.284 sq.; D II.240; S I.108; Sn 141, 864, J I.219; III.195; Miln 357; DhA II.50.

Samparāyika (adj.) [fr. last] belonging to the next world Vin I.179; III.21; D II.240; III.130; A III.49, 364; IV.285; M I.87; It 17, 39; J II.74.

Samparikaḍḍhati [saŋ+parikaḍḍhati] to pull about, drag along M I.228.

Samparikantati [saŋ+parikantati] to cut all round M III.275. (Trenckner reads sampakantati.)

Samparikiṇṇa [saŋ+parikiṇṇa] surrounded by Vin III.86; Miln 155.

Samparitāpeti [saŋ+paritāpeti] to make warm, heat, scourge M I.128, 244=S IV.57.

Samparibhinna (adj.) [saŋ+paribhinna] broken up J VI.113 (°gatta).

Samparivajjeti [saŋ+parivajjeti] to avoid, shun Sdhp 52, 208.

Samparivatta (adj.) [saŋ+parivatta] rolling about Dh 325.

Samparivattaka (adj.) [saŋ+parivattaka] rolling about grovelling J II.142 (turning somersaults); DhA II.5, 12; Miln 253, 357; samparivattakaŋ (adv.) in a rolling about manner M II.138; samparivattakaŋ--samparivattakaŋ continually turning (it) Vin I.50.

Samparivattati [saŋ+parivattati] to turn, to roll about; ppr. samparivattamāna J I.140; pp. samparivatta. <-> Caus. samparivatteti [cp. BSk. °parivartayati to wring one's hands Divy 263] to turn over in one's mind, to ponder over S V.89.

Samparivāreti [saŋ+parivāreti] to surround, wait upon, attend on J I.61; aor. 3rd pl. samparivāresuŋ J I.164; ger. samparivārayitvā J I.61; °etvā (do.) J VI.43, 108. Cp. sampavāreti.

Samparivāsita see parivāsita.

Sampareta (adj.) [saŋ+pareta] surrounded, beset with J II.317; III.360=S I.143.

Sampalibodha [saŋ+palibodha] hindrance, obstruction Nett 79.

Sampalibhagga [pp. of next] broken up S I.123.

Sampalibhañjati [saŋ+pari+bhañj] to break, to crack M I.234; S I.123; pp. sampalibhagga.

Sampalimaṭṭha [saŋ+palimaṭṭha] touched, handled, blotted out, destroyed S IV.168 sq.=J III.532=Vism 36.

Sampaliveṭhita (adj.) [saŋ+paliveṭhita] wrapped up, enveloped M I.281.

Sampaliveṭheti [saŋ+paliveṭheti] to wrap up, envelop; °eyya AIV.131 (kāyaŋ).

Sampavanka (adj.) [perhaps saŋ+pari+anka2, contracted to *payyanka>*pavanka] intimate, friend D II.78; S I.83, 87; Pug 36.

Sampavankatā (f.) [fr. last] connection, friendliness, intimacy S I.87; A III.422 (pāpa° & kalyāṇa°); IV.283 sq.; V.24, 199; Dhs 1326; Pug 20, 24; DhsA 394. Cp. anu° Vin II.88.

Sampavaṇṇita (adj.) [saŋ+pa+vaṇṇita] described, praised J VI.398.

Sampavattar [saŋ+pavattar] an instigator A III.133.

Sampavatteti [saŋ+pavatteti] to produce, set going A III.222 (saŋvāsaŋ); Mhvs 23, 75.

Sampavāti [saŋ+pavāti] to blow, to be fragrant M I.212; J VI.534; VvA 343 (=Vv 8432).

Sampavāyati [saŋ+pavāyati] to make fragrant, Vv 816, 8432; VvA 344.

Sampavāyana (nt.) [fr. last] making fragrant VvA 344.

Sampavāreti [saŋ+pavāreti; cp. BSk. saŋpravārayati Divy 285, 310, etc.; AvŚ I.90; MVastu III.142] to cause to accept, to offer, to regale, serve with; ger. sampavāretvā Vin I.18; II.128; D I.109; aor. sampavāresi D II.97.

Sampavedhati [saŋ+pavedhati] to be shaken violently, to be highly affected Vin I.12; D II.12, 108; M I.227; Th 2, 231; J I.25; S IV.71. -- Caus. sampavedheti to shake violently D II.108; M I.253; Nd1 316, 371 (pp. °pavedhita).

Sampavedhin to be shaken Sn 28; Miln 386.

Sampasāda [saŋ+pasāda] serenity, pleasure D II.211, 222; A II.199; M II.262.

Sampasādana [saŋ+pasādana] (nt.) tranquillizing D I.37; Dhs 161; Miln 34; Vism 156; DhsA 170 (in the description of the second Jhāna); happiness, joy Bu I.35.

Sampasādaniya (adj.) [saŋ+pasādaniya] leading to serenity, inspiring faith D III.99 sq. (the S. Suttanta), 116.

Sampasāreti [saŋ+pasāreti] to stretch out, to distract Vism 365. -- Pass. sampasāriyati A IV.47; Miln 297; DhsA 376.

Sampasīdati [saŋ+pasīdati] to be tranquillized, reassured D I.106; M I.101; DA I.275.

Sampasīdana (nt.) [fr. last] becoming tranquillized Nett 28.

Sampassati [saŋ+passati] to see, behold; to look to, to consider; ppr sampassanto Vin I.42; D II.285; sampassaŋ Dh 290.

Sampahaŋsaka (adj.) [fr. next] gladdening M I.146; A II.97; IV.296, 328; V.155; It 107; Miln 373.

Sampahaŋsati [saŋ+pahaŋsati2] to be glad; pp. sampahaṭṭha. --Caus. sampahaŋseti to gladden, delight Vin I.18; D

I.126.

Sampahaŋsana (nt.) [fr. sampahaŋsati] being glad, pleasure; approval Ps I.167; Vism 148 (°ā); KhA 100 ("evaŋ"); SnA 176 ("sādhu"); Sdhp 568.

Sampahaṭṭha1

Sampahaṭṭha1 (adj.) [saŋ+pahaṭṭha1] beaten, struck (of metal), refined, wrought S I.65 (sakusala°; Bdhgh: ukkāmukhe pacitvā s.; K.S. I.321); Sn 686 (sukusala°; SnA 486: "kusalena suvaṇṇakārena sanghaṭṭitaŋ sanghaṭṭentena tāpitaŋ").

Sampahaṭṭha2

Sampahaṭṭha2 [saŋ+pahaṭṭha2] gladdened, joyful Sdhp 301.

Sampahāra [saŋ+pahāra] clashing, beating together, impact, striking; battle, strife D II.166; Pug 66 sq.; DA I.150; Miln 161 (ūmi--vega°), 179 (of two rocks), 224.

Sampāka [saŋ+pāka] 1. what is cooked, a cooked preparation, concoction Vin II.259 (maŋsa° etc.); Vv 435 (kola°); VvA 186. -- 2. ripeness, development J VI.236.

Sampāta [saŋ+pāta] falling together, concurrence, collision It 68; kukkuṭasampāta neighbouring, closely adjoining (yasmā gāmā nikkhamitvā kukkuṭo padasā va aññaŋ gāmaŋ gacchati, ayaŋ kukkuṭasampāto ti vuccati) Vin IV.63, 358; kukkuṭasampātaka lying close together (lit. like a flock of poultry) A I.159. Cp. the similar sannipāta.

Sampādaka [fr. sampādeti] one who obtains Miln 349.

Sampādana (nt.) [fr. sampādeti] effecting, accomplishment Nett 44; preparing, obtaining J I.80.

Sampādeti [Caus. of sampajjati] 1. to procure, obtain Vin I.217; II.214; ekavacanaŋ s. to be able to utter a single word J II.164; kathaŋ s. to be able to talk J II.165; dohaḷe s. to satisfy the longing Mhvs 22, 51. -- 2. to strive, to try to accomplish one's aim D II.120; S II.29

Sampāpaka (adj.) [fr. sampāpeti] causing to obtain, leading to, bringing J III.348; VI.235.

Sampāpana (nt.) [fr. sampāpuṇāti] reaching, getting to Miln 355, 356 (tīra°).

Sampāpuṇāti [saŋ+pāpuṇāti] to reach, attain; to come to, meet with; aor. sampāpuṇi J I.67; II.20; pp. sampatta. -- Caus. sampāpeti to bring, to make attain Vism 303.

Sampāyati [dern not clear; Kern, Toev. I.62=sampādayati; but more likely=sampāyāti, i. e. sam+pa+ā+yā] to be able to explain (DA I.117: sampādetvā kathetuŋ sakkuṇoti), to agree, to come to terms, succeed D I.26; II.284; M I.85, 96, 472; II.157; A V.50; S IV.15, 67; V.109; Vin II.249 (cp. p. 364); aor. sampāyāsi M I.239. Cp. sampayāti.

Sampāruta [saŋ+pāruta] (quite) covered M I.281.

Sampāleti [saŋ+pāleti] to protect J IV.127.

Sampiṇḍana (nt.) [fr. saŋ+piṇḍ°] combining, connection, addition Vism 159 (of "ca"); KhA 228 (id.); DhsA 171.

Sampiṇḍita [pp. of sampiṇḍeti] brought together, restored J I.230; compact, firm J V.89.

Sampiṇḍeti [saŋ+piṇḍeti] to knead or ball together, combine, unite Vism 159; KhA 125, 221, 230; DhsA 177; pp. sampiṇḍita.

Sampiya (adj.) [saŋ+piya] friendly; sampiyena by mutual consent, in mutual love Sn 123, 290.

Sampiyāyati [saŋ+piyāyati] to receive with joy, to treat kindly, address with love J III.482; ppr. sampiyāyanto J I.135; sampiyāyamāna (do.) fondling, being fond of D II.223; J I.191, 297, 361; II.85; DhA II.65. aor. 3rd pl. sampiyāyiŋsu J VI.127.

Sampiyāyanā (f.) [saŋ+piyāyanā] intimate relation, great fondness J III.492.

Sampīṇeti [saŋ+pīṇeti] to satisfy, gladden, please; aor. 2nd sg. sampesi J III.253; ger. sampīṇayitvā Dāvs IV.11.

Sampīḷa (nt.) [saŋ+pīḷa, cp. pīḷā] trouble, pain; asampīḷaŋ free from trouble Miln 351.

Sampīḷita [pp. of sampīḷeti] troubled; as nt., worry, trouble Miln 368.

Sampīḷeti [saŋ+pīḷeti] to press, to pinch, to worry Vin III.126; pp. sampīḷita.

Sampucchati [saŋ+pucchati] to ask D I.116; ger. sampuccha having made an appointment with S I.176.

Sampuṭa [cp. saŋ+puṭa (lexicogr. Sk. sampuṭa "round box") & BSk. sampuṭa in meaning "añjali" at Divy 380, in phrase kṛta--kara--sampuṭah] the hollow of the hand (in posture of veneration), in pāṇi° Mhvs 37, 192, i. e. Cūḷavaŋsa (ed. Geiger) p. 15.

Sampuṭita [saŋ+puṭita = phuṭita, cp. BSk. sampuṭaka MVastu II.127] shrunk, shrivelled M I.80.

Sampuṇṇa (sampūrṇa) filled, full Sn 279; Bu II.119= J I.20; Mhvs 22, 60.

Sampupphita [saŋ+pupphita] in full bloom Pv IV.12 (=niccaŋ pupphita PvA 275).

Sampurekkharoti [saŋ+purakkharoti] to honour M II.169.

Sampūjeti [saŋ+pūjeti] to venerate Mhvs 30, 100.

Sampūreti [saŋ+pūreti] Pass. pūriyati° to be filled, ended; aor. sampūri (māso, "it was a full month since . . .") J IV.458.

Sampha (adj.--n.) [not clear, if & how connected with Sk. śaśpa, grass. The BSk. has sambhinna--pralāpa for sampha--ppalāpa] frivolous; nt. frivolity, foolishness; only in connection with expressions of talking, as samphaŋ bhāsati to speak frivolously A II.23; Sn 158; samphaŋ giraŋ bh. J VI.295; samphaŋ palapati Tikp 167 sq. <-> Also in cpds. °palāpa frivolous talk D I.4; III.69, 82, 175, 269; A I.269 sq., 298; II.60, 84, 209; III.254, 433; IV. 248; V.251 sq., 261 sq.; Tikp 168, 281; DA I.76; °palāpin talking frivolously D I.138; III.82; A I.298; Pug 39, 58.

Samphala (adj.) [saŋ+phala] abounding in fruits S I.70; 90=It 45.

Samphassa [saŋ+phassa] contact, reaction Vin I.3; A II.117; D II.62; M I.85; J I.502; kāya--s. the touch of the skin D II.75; cakkhu--, sota--, ghāna--, jivhā--, kāya--, and mano--s. D II.58, 308; S IV.68 sq.; VbhA 19.

Samphuṭṭha [pp. of samphassati] touched S IV.97; Av.103; It 68.

Samphulla (adj.) [saŋ+phulla] full--blown J VI.188.

Samphusati [saŋ+phusati] to touch, to come in contact with; ppr. samphussaŋ It 68; ppr. med. samphusamāna Sn 671; Nd2 199 (reads samphassamāna, where id. p. at M I.85 has rissamāna); aor. samphusi D II.128; inf. samphusituŋ Sn 835; D II.355; pp. samphuṭṭha.

Samphusanā (f.) [saŋ+phusanā] touch, contact Th 2, 367; Dhs 2, 71.

Samphusitatta (nt.) [abstr. fr. samphusita] the state of having been brought into touch with Dhs 2, 71.

Sambaddha [saŋ+baddha] bound together Sdhp 81.

Sambandha [saŋ+bandha] connection, tie D II.296=M I.58; SnA 108, 166, 249, 273, 343, 516. °--kula related family J III.362; a--sambandha (adj.) incompatible (C. on asaññuta J III.266).

Sambandhati [saŋ+bandhati] to bind together, to unite Vin II.116; pass. sambajjhati is united, attached to J III.7; ger. sambandhitvā Vin I.274; II.116. -- pp. sambaddha.

Sambandhana (nt.) [saŋ+bandhana] binding together, connection J I.328.

Sambarimāyā (f.) [sambarī+māyā] the art of Sambari, jugglery S I.239 (trsln "Sambara's magic art"). Sambara is a king of the Asuras.

Sambala (nt.) [cp. *Sk. śambala] provision S II.98; J V.71, 240; VI.531.

Sambahula (adj.) [saŋ+bahula] many Vin I.32; D I.2; J I.126, 329; Sn 19; sambahulaŋ karoti to take a plurality vote J II.45.

Sambahulatā (f.) [fr. sambahula] a plurality vote J II.45.

Sambahulika (adj.) in °ŋ karoti=sambahulaŋ karoti J II.197.

Sambādha [cp. Sk. sambādha] 1. crowding, pressure, inconvenience from crowding, obstruction Vism 119. janasambādharahita free from crowding Miln 409; kiṭṭhasambādha crowding of corn, the time when the corn is growing thick M I.115; J I.143, 388. -- yassa sambādho bhavissati he who finds it too crowded Vin IV.43; asambādha unobstructed Sn 150; atisambādhatā (q. v.) the state of being too narrow J I.7; puttadārasambādhasayana a bed encumbered with child and wife Miln 243; cp. S I.78; (in fig. sense) difficulty, trouble S I.7, 48; J IV.488; sambādhapaṭipanna of the eclipsed moon S I.50. As adjective "crowded, dense" sambādho gharavāso life in the family is confined, i. e. a narrow life, full of hindrances D I.63, 250; S II.219; V.350; DA I.180; s. magga a crowded path J I.104; nijana° vana Vism 342; s. vyūha S V.369. -- atisambādha too confined DhA I.310 (cakkavāḷa). -- compar. sambādhatara S V.350; asambādhaŋ comfortably J I.80. <-> 2. pudendum masculinum Vin I.216; II.134; pudendum muliebre Vin IV.259; Sn 609; sambādhaṭṭhāna (nt.) pudendum muliebre J I.61; IV.260.

Sambādheti [saŋ+bādheti] to be crowded D II.269 (read °bādhāyanti).

Sambāhati [saŋ+bāhati; Kern, Toev. s. v. disputes relation to vah, but connects it with bāh "press"] 1. to rub, shampoo J I.293; II.16; IV.431; V.126; also sambāheti Miln 241; Caus. sambāhāpeti to cause to shampoo Vin IV.342; ppr. sambāhanta J VI.77; aor. sambāhi J I.293 Cp. pari°.

Sambāhana (nt.) [fr. last] rubbing, shampooing D I.7 (as a kind of exercise for wrestlers DA I.88); A I.62; IV.54; Miln

241; J I.286.

Sambuka [cp. Sk. śambuka] a shell D I.84=A I.9; III.395 (sippi°); J II.100.

Sambujjhati [saŋ+bujjhati] to understand, achieve, know DhsA 218; inf. sambuddhuŋ Sn 765 (v. l. sambuddhaŋ); Caus. sambodheti to teach, instruct J I.142. Cp. sammā°.

Sambuddha [saŋ+buddha] 1. well understood Sn 765 (various reading, sambuddhuŋ=to know); J V.77 (sam° & a°, taken by C. as ppr. "jānanto" & "ajānanto"); susambuddha easily understood Sn 764. -- 2. one who has thoroughly understood, being enlightened, a Buddha Sn 178 etc., 559; A II.4; Dh 181; S I.4; It 35 etc.

Sambuddhi (f.) [saŋ+buddhi] complete understanding; adj. °vant wise J III.361 (=buddhisampanna).

Sambojjhanga [saŋ+bojjhanga] constituent of Sambodhi (enlightenment), of which there are seven: sati, selfpossession; dhammavicaya, investigation of doctrine; viriya, energy; pīti, joy; passaddhi, tranquillity; samādhi, concentration; upekhā, equanimity D II.79, 303 sq.; III.106, 226; M I.61 sq.; A IV.23; S V.110 sq.; Nd2 s. v. Miln 340; VbhA 135, 310. The characteristics of the several constitutents together with var. means of cultivation are given at Vism 132 sq.=VbhA 275 sq.

Sambodha [saŋ+bodha] enlightenment, highest wisdom, awakening; the insight belonging to the three higher stages of the Path, Vin I.10; D III.130 sq., 136 sq.; S II.223; V.214; M I.16, 241; A I.258; II.200, 240 sq., 325 sq.; V.238 sq.; It 27; pubbe sambodhā, before attaining insight M I.17, 163; II.211; III.157; S II.5, 10; IV.6, 8, 97, 233; V.281; A I.258; III.82, 240. abhabba sambodhāya, incapable of insight M I.200, 241=A II 200. (Cp. Dial. I.190--192.) -gāmin leading to enlightenment D III.264; Sn p. 140. --pakkhika belonging to enlightenment A IV.357. --sukha the bliss of enlightenment A IV.341 sq.

Sambodhana (nt.) [saŋ+bodhana] the vocative case VvA 12, 18.

Sambodhi (f.) [saŋ+bodhi1] the same as sambodha, the highest enlightenment D I.156; II.155; Dh 89=S V.29; Sn 478; S I.68, 181; A II.14; It 28, 42, 117; SnA 73. See also sammā°.
--agga [°yagga] the summit of enlightenment Sn 693; --gāmin leading to enlightenment S V.234; --patta having attained enlightenment, an Arahant Sn 503, 696; --parāyana that which has enlightenment as its aim, proceeding towards enlightenment, frequently of the Sotāpanna D I.156 (discussed in Dialogues I.190 sq.); III.131 sq.; A I.232; II.80, 238; III.211; IV.12, 405; S V.343, 346; DA I.313. --sukha the bliss of enlightenment Kvu 209.

Sambodhiyanga the same as sambojjhanga A V.253 sq.; S V.24; cp. spelling sambodhi--anga at Dh 89; DhA II.162.

Sambodheti see sambujjhati.

Sambhagga [saŋ+bhagga] broken S I.123; M I.237. Cp. sampali°.

Sambhajati [saŋ+bhajati] to consort with, love, to be attached, devoted J III.495; ppr. sambhajanto J III.108; Pot. sambhajeyya ibid. (C. samāgaccheyya). -- pp. sambhatta.

Sambhajanā (f.) [saŋ+bhajanā] consorting with Dhs 1326; Pug 20.

Sambhañjati [saŋ+bhañjati] to split, break J V.32; Caus. sambhañjeti to break M I.237; S I.123; pass. aor. samabhajjisaŋ J V.70. -- pp. sambhagga. -- Cp. sampali°.

Sambhata [saŋ+bhata] brought together, stored up; (nt.) store, provisions M I.116; D III.190; A III.38=IV.266; S I.35;

II.185=It 17; J I.338; ThA 11.

given as sambh at Dhtp 214 in meaning "vissāsa"] to subside, to be calmed; only in prep. combn paṭippassambhati (q. v.).

Sambhatta [pp. of sambhajati] devoted, a friend J I.106, 221; Nd1 226=Vism 25. -- yathāsambhattaŋ according to where each one's companions live D II.98; S V.152.

Sambhatti (f.) [saŋ+bhatti] joining, consorting with Dhs 1326; Pug 20.

Sambhama [saŋ+bhama, fr. bhram] confusion, excitement; °--patta overwhelmed with excitement J IV.433.

Sambhamati [saŋ+bhamati] to revolve DhsA 307.

Sambhava [saŋ+bhava] 1. origin, birth, production D II.107; S III.86; A II.10, 18; Sn 724, 741 etc.; Dh 161; J I.168; mātāpettikas° born from father and mother D I.34; DhsA 306; natthi sambhavaŋ has not arisen Sn 235. -- 2. semen virile J V.152; VI.160; Miln 124.
--esin seeking birth M I.48; S II.11; Sn 147.

[saŋ+bhavati] 1. to be produced, to arise D I.45, 76; S I.135; IV.67; Sn 734; Dāvs V.6; Miln 210. -- 2. to be adequate, competent D II.287; na s. is of no use or avail Miln 152. -- 3. to be present, to witness J I.56. -- 4. to be together with J II.205 (C. on sambhaj--°). -- Pres. °--bhuṇati or °--bhuṇāti (like abhi--sam--bhuṇ̄ati) in the sense of "to reach" or "to be able to," capable of Vin I.256 (°--bhuṇāti); Sn 396 (part. a--sambhuṇanto=asakkonto, C.); also sambhoti Sn 734, D II.287; fut. sambhossāma Mhvs 5, 100. -- aor. sambhavi D I.96; 3rd pl. samabhavuŋ Dāvs V.6; ger. sambhuyya having come together with VvA 232. -- pp. sambhūta. -- Caus. sambhāveti (q. v.).

Sambhavana (nt.) [fr. sambhavati] coming into existence Nett 28.

Sambhāra [fr. saŋ+bhṛ] "what is carried together," viz. 1. accumulation, product, preparation; sambhāraseda bringing on sweating by artificial means Vin I.205. -- 2. materials, requisite ingredients (of food) Miln 258; J I.481; V.13, 506; J I.9; II.18; IV.492; dabba° an effective requisite DhA I.321; II.114; bodhis° the necessary conditions for obtaining enlightening J I.1; vimokkhas° ThA 214. -- 3. constituent part, element S IV.197; DhsA 306.--4. bringing together, collocation S I.135; Miln 28.

Sambhāvana (nt.) [fr. sambhāveti] supposition, assumption, the meaning of the particle sace Vin I.37219; cp. J II.29; DhA II.77.

Sambhāvanā (f.) [fr. sambhāveti] honour, reverence, intention, confidence Mhvs 29, 55; DhsA 163 (=okappanā); Sdhp 224.

Sambhāvita [pp. of sambhāveti] honoured, esteemed M I.110, 145; ThA 200; J III.269 (=bhaddaka); VbhA 109.

Sambhāveti [Caus. of sambhavati. The Dhtp (512) gives a special root sambhu in meaning "pāpuṇana"] 1. to undertake, achieve, to be intent on (acc.) Vin I.253; DhsA 163. -- 2. to reach, catch up to (acc.) Vin I.277; II.300. -- 3. to produce, effect Miln 49. -- 4. to consider J III.220. -- 5. to honour, esteem; grd. °bhāvanīya to be honoured or respected, honourable VvA 152; MA 156. -- pp. sambhāvita.

Sambhāsā (f.) [saŋ+bhāsā] conversation, talk; sukha--° J VI.296 (v. l.); mudu--° J II.326=IV.471=V.451.

Sambhindati [saŋ+bhindati] to mix Vin I.111 (sīmāya sīmaŋ s. to mix a new boundary with an old one, i. e. to run on a boundary unduly); DA I.134 (udakena). <-> pp. sambhinna. -- Cp. sambhejja.

Sambhinna [pp. of sambhindati] 1. mixed, mixed up Vin I.210; II.67, 68 (cp. Vin. Texts II.431); J I.55; Sn 9, 319 (°mariyāda--bhāva confusing the dividing lines, indistinctness), 325 (id.). Said of a woman (i. e. of indistinct sexuality) Vin II.271=III.129. -- 2. broken up (?), exhausted J I.503 (°sarīra). -- asambhinna: 1. unmixed, unadulterated Vism 41 (°khīra--pāyāsa); J V.257 (°khattiyavaŋsa); DhA II.85 (id.). -- 2. (of the voice) unmixed, i. e. distinct, clear Miln 360. -- 3. name of a kind of ointment Vin IV.117.

Sambhīta (adj.) [saŋ+bhīta] terrified Miln 339; a--sambhīta, fearless Miln 105; J IV.92; V.34; VI.302.

Sambhuñjati [saŋ+bhuñjati] 1. to eat together with Vin IV.137. -- 2. to associate with S I.162.

Sambhuṇāti see sambhavati.

Sambhūta [pp. of sambhavati] arisen from, produced Sn 272 (atta° self--; cp. SnA 304; attabhāva--pariyāye attani s.); S I.134.

Sambhejja [grd. of sambhindati] belonging to the confluence of rivers (said of the water of the ocean), united S II.135; V.461 (various reading sambhojja).

Sambheda [saŋ+bheda] mixing up, confusion, contamination D III.72; A I.51=It 36; DA I.260 (jāti° mixing of caste); Vism 123 (of colours).

Sambhoga [saŋ+bhoga] eating, living together with Vin I.97; II.21; IV.137; A I.92; SnA 71; J IV.127; Sdhp 435.

Sambhoti see sambhavati.

Samma1

Samma1 [as to etym. Andersen, P. Reader II.263 quite plausibly connects it with Vedic śam (indecl.) "hail," which is often used in a vocative sense, esp. in combn śam ca yos ca "hail & blessing!", but also suggests relation to sammā. Other suggestions see Andersen, s. v.] a term of familiar address D I.49, 225; DA I.151; Vin II.161; J I.59; PvA 204; plur. sammā Vin II.161.

Samma2

Samma2 [samyak] see sammā.

Samma3

Samma3 a cymbal Miln 60; Dhs 621; J I.3; DhsA 319. <-> Otherwise as °tāḷa a kind of cymbal Th 1, 893, 911; Vv 353; VvA 161; J VI.60; 277 (--l--).

Sammakkhana (nt.) [saŋ+makkhana] smearing Vism 346.

Sammakkhita [saŋ+makkhita] smeared J V.16; abstr. °tta (nt.) Vism 346.

Sammakkheti [saŋ+makkheti] to smear Vism 346.

Sammaggata see under sammā°.

Sammajjati [saŋ+majjati2] 1. to sweep Vin I.46; II.209; J II.25; DhA I.58; II.184; III.168. -- 2. to rub, polish J I.338. -- pp. sammaṭṭha. -- Caus. II. sammajjāpeti Vin I.240.

Sammajjana (adj.--nt.) [fr. last] sweeping J I.67; SnA 66 (°ka); VvA 319 (T. sammajja).

Sammajjanī (f.) [fr. last] a broom Vin II.129; A IV.170; Vism 105; DhA III.7; cp. sammujjanī.

Sammaññati see sammannati.

Sammaṭṭha [pp. of sammajjati] swept, cleaned, polished, smooth Vin III.119 (su°); J I.10; III.395 (smooth). Spelt °maṭṭa at Miln 15.

Sammata [pp. of sammannati] 1. considered as M I.39; S II.15; IV.127; D III.89 (dhamma°); Vin IV.161, 295. -- 2. honoured, revered M II.213; J I.49; V.79; sādhusammata considered, revered, as good D I.47; S IV.398. -- 3. authorized, selected, agreed upon D III.93 (mahājana°) Vin I.111; III.150.

Sammati1 [śam; Dhtp 436=upasama] 1. to be appeased, calmed; to cease Dh 5; Pot 3rd pl. sammeyyuŋ S I.24. -- 2. to rest, to dwell D I.92; S I.226; J V.396; DA I.262 (=vasati); pp. santa. -- Caus. sāmeti to appease, suppress, stop, A II.24; It 82, 83, 117, 183; Dh 265.

Sammati2 [śram; Vedic śrāmyati Dhtp 220=parissama, 436=kheda] to be weary or fatigued.

Sammati3 [śam to labour; pres. śamyati; pp. Vedic śamita] to work; to be satisfactory Vin II.119 (parissāvanaŋ na s.), 278 (navakammaŋ etc. na s.).

Sammatta1

Sammatta1 [saŋ+matta2] intoxicated, maddened, delighted D II.266; Dh 287; J III.188; doting on J V.443; rogasammatta tormented by illness J V.90 (=°pīḷita C.; v. l. °patta, as under matta2).

Sammatta2

Sammatta2 (nt.) [abstr. fr. sammā] correctness, righteousness A I.121; III.441; Pug 13; Dhs 1029; Nett 44; 96, 112; Kvu 609; DhsA 45; KvA 141; °kārin, attained to proficiency in Miln 191; sammatta--kāritā ibid. -- The 8 sammattā are the 8 angas of the ariya--magga (see magga 2 a) D III.255; the 10 are the above with the addition of sammā--ñāṇa and °vimutti A V.240.

Sammad° see sammā.

Sammada [saŋ+mada] drowsiness after a meal D II.195; A I.3; V.83; J II.63; bhatta--° S I.7; J VI.57.

Sammaddati [saŋ+maddati] to trample down Vin I.137; 286 (cīvaraŋ, to soak, steep); ppr. sammaddanto Vin I.137 (to crush).

Sammanteti [saŋ+manteti] to consult together D I.142; J I.269, 399; DA I.135.

Sammannati [saŋ+man, fr. Vedic manute, manvate, for the usual manyate: see maññati] 1. to assent, to consent to Mhvs 3, 10; DA I.11. -- 2. to agree to, to authorize, select Vin III.150, 158, 238; IV.50; Mhvs 3, 9; sīmaŋ s. to determine, to fix the boundary Vin I.106 sq. -- 3. to esteem, honour; inf. sammannituŋ Vin IV.50. sammannesi D I.105 is misprint for samannesi. -- ppr. sammata.

Sammasati [saŋ+masati] to touch, seize, grasp, know thoroughly, master S II.107; Dh 374; Miln 325; to think, meditate on (acc.) J VI.379; ppr. sammasaŋ II.107 & sammasanto Miln 379; J I.74, 75; fem. sammasantī ThA 62; sammasamāna Miln

219, 325, 398; pp. sammasita.

Sammasana [(nt.) fr. last] grasping, mastering Miln 178; Vism 287, 629 sq.; cp. Cpd. 65, 210.

Sammasita [pp. of sammasati] grasped, understood, mastered J I.78.

Sammasitar one who grasps, sees clearly Sn 69.

Sammā1

Sammā1 [cp. Sk. śamyā] a pin of the yoke Abhp 449; a kind of sacrificial instrument SnA 321 (sammaŋ ettha pāsantī ti sammāpāso; and sātrā--yāgass'etaŋ adhivacanaŋ). Cp. Weber Indische Streifen I.36, and sammāpāsa, below.

Sammā2

Sammā2 (indecl.) [Vedic samyac (=samyak) & samīś "connected, in one"; see under saŋ°] thoroughly, properly, rightly; in the right way, as it ought to be, best, perfectly (opp. micchā) D I.12; Vin I.12; Sn 359; 947; Dh 89, 373. Usually as °--, like sammā--dhārā even or proper showers (i. e. at the right time) Pv II.970; especially in connection with constituents of the eightfold Aryan Path, where it is contrasted with micchā; see magga 2 a. (e. g. VbhA 114 sq., 121, 320 sq.). <-> The form sammā is reduced to samma° before short vowels (with the insertion of a sandhi --d--, cp. puna--deva), like samma--d--eva properly, in harmony or completeness D I.110; Vin I.9: PvA 139, 157; samma--daññā & °akkhāta (see below); and before double consonants arisen from assimilation, like sammag--gata (=samyak+gata). The cpds. we shall divide into two groups, viz. (A) cpds. with samma°, (B) with sammā°.

A. --akkhāta well preached Dh 86. --aññā perfect knowledge Vin I.183; S I.4; IV.128; Dh 57 (°vimutta, cp. DhA I.434); It 38, 79, 93, 95, 108. --attha a proper or good thing or cause J VI.16. --ddasa having right views A II.18; S IV.205, 207; Sn 733; It 47, 61, 81; Kvu 339. --ggata [cp. BSk. samyaggata Divy 399] who has wandered rightly, perfect M I.66; who has attained the highest point, an Arahant D I.55; S I.76; A I.269; IV.226; V.265; J III.305; It 87; Ap 218. Also sammāgata Vin II.20317. --ppajāna having right knowledge Dh 20; It 115. --ppaññā right knowledge, true wisdom Vin I.14; Dh 57, 190; Sn 143; It 17; Miln 39. --ppadhāna [cp. BSk. samyakprahāna Divy 208] right exertion Vin I.22; Dhs 358; Dpvs 18, 5; they are four D II.120; M III.296; explained M II.11 (anuppannānaŋ pāpakānaŋ akusalānaŋ dhammānaŋ anuppādāya; uppannānaŋ pahānāya; anuppannānaŋ kusalānaŋ dhammānaŋ uppādāya; uppannānaŋ ṭhitiyā).

B. --ājīva right living, right means of livelihood, right occupation Vin I.10; S V.421, etc.; formula D II.312; (adj.) living in the right way M I.42; A II.89. --kammanta right conduct, right behaviour Vin I.10; S V.421 etc.; definition D II.312; Dhs 300; adj. behaving in the right way M I.42; A II.89. --ñāṇa right knowledge, enlightenment, results from right concentration D II.217; A I.292; adj. M I.42. --ñāṇin possessing the right insight A II.89,
222. --dassana right views Vism 605. --diṭṭhi right views, right belief, the first stage of the noble eightfold path, consists in the knowledge of the four truths D II.311; its essence is knowledge Dhs 20, 297, 317; cp. Vism 509; comprises the knowledge of the absence of all permanent Being and the reality of universal conditioned Becoming S II.17; III.135; and of the impermanence of the 5 Khandhas S III.51=IV.142; and of Sīla, of causation and of the destruction of the Āsavas M I.46--55; how obtained M I.294; two degrees of M III.72; supremely important A I.30--2 292 sq.; (adj.) Miln I.47. --diṭṭhika having the right belief D I.139; A II.89; 220 sq.; III.115, 138; IV.290; V.124 sq.; S IV.322. --dvayatānupassin duly considering both--i. e. misery with its origin, the destruction of misery with the path, respectively Sn p. 140. --dhārā a heavy shower S V.379. --paṭipatti right mental disposition A I.69; Nett 27; Miln 97; sammāpaṭipadā Pug 49 sq.; DhA IV.127; sammāpaṭipanna rightly disposed, having the right view D I.8, 55; Pug 49 sq. --passaŋ viewing the matter in the right way S III.51; IV.142. --pāsa [Sk. śamyāprāsa, but BSk. śamyaprāśa Divy 634] a kind of sacrifice Sn 303; A II.42; IV.151; S I.76; It 21; J IV.302; SnA 321. Cp. sammā1. --manasikāra right, careful, thought D I.13; DA I.104. --vattanā strict, proper, conduct Vin I.46, 50; II.5. --vācā right speech Vin I.10; DA I.314; definition D II.312; Dhs 299; (adj.) speaking properly M I.42; A II.89. --vāyāma right effort Vin I.10; Dhs 13, 22, 302; definition D II.312; adj. M I.42; A II.89. --vimutta right emancipation A I.292; °vimutti the same D II.217; A II.196, 222; (adj.) M I.42; A II.89. --sankappa right resolve, right intention Dh 12; Vin I.10; Dhs 21, 298; definition D II.312; (adj.) M I.42; A II.89. --sati right memory, right mindfulness, self--possession Vin I.10; Dhs 23, 303;

definition D II.313; (adj.) M I.42; A II.89. --samādhi right concentration, the last stage of the noble eightfold path Vin I.10; Dhs 24, 304; definition D II.313; adj. M I.12; A II.89. --sampassaŋ having the right view S IV.142. --sambuddha perfectly enlightened, a universal Buddha Vin I.5; D I.49; Dh 187; J I.44; DhA I.445; III.241; VbhA 436, etc. --sambodhi perfect enlightenment, supreme Buddhaship Vin I.11; D II.83; S I.68, etc.

Sammāna (nt.) [fr. saŋ+man] honour J I.182; VI.390; Sdhp 355.

Sammānanā (f.) [saŋ+mānanā] honouring, veneration D III.190; Miln 162, 375, 386.

[saŋ+iñjati, see also samiñjati; cp. BSk. sammiñjayati Divy 473. See also Leumann, Album Kern, p. 393] to bend back, to double up (opp. pasārati or sampasāreti) Vin I.5; M I.57, 168; D I.70; J I.321; Vism 365 (v. l. samiñjeti); DA I.196. -- pp. sammiñjita.

Sammiñjana (nt.) [fr. sammiñjati] bending DA I.196 (opp. pasāraṇa); VbhA 358.

Sammiñjita [pp. of sammiñjati] bent back M I.326 (spelt samiñjita); A II.104, 106 sq., 210.

Sammita [saŋ+mita] measured, i. e. just so much, no more or less; °--bhānin Th 1, 209.

Sammilāta [saŋ+milāta] withered, shrunk M I.80.

Sammillabhāsinī (f.) [saŋ+milla=mihita,+bhāsin] speaking with smiles J IV.24; name of a girl in Benares J III.93 sq.

Sammissatā (f.) [fr. saŋ+missa] the state of being mixed, confusion DhsA 311.

Sammukha (adj.) [saŋ+mukha] face to face with, in presence; sammukhaciṇṇa a deed done in a person's presence J III.27; sammukhā (abl.) 1. face to face, before, from before D II.155; Sn p. 79; J I.115; III.89 (opp. parokkhā); with acc. Bu II.73=J I.17; with gen. D I.222; II.220; M I.146.--2. in a full assembly of qualified persons Vin II.3; loc. sammukhe D II.206; J V.461. In composition sammukha°, sammukhā° & sammukhī° (before bhū): °bhāva (°a°) presence, confrontation Miln 126; (°ī°) being face to face with, coming into one's presence D I.103; M I.438; A I.150; °bhūta (°ī°) being face to face with, confronted D II.155; S IV.94; Vin II.73; A III.404 sq.; V.226; one who has realized the saŋyojanas Kvu 483; °vinaya (°ā°) proceeding in presence, requiring the presence of a chapter of priests and of the party accused Vin II.74, 93 sq.; IV.207; A I.99; DhsA 144. See also yebhuyyasikā.

Sammukhatā (f.) [abstr. fr. sammukha] presence, confrontation Vin II.93 (sangha°).

Sammucchita see samucchita.

Sammujjanī (f.) [=sammajjanī] a broom J I.161; sammuñjanī the same Miln 2.

Sammuṭṭha [saŋ+muṭṭha] confused M I.21; S IV.125; V.331; one who has forgotten Vin IV.45 (=na ssarati); III.16513; °ssati id. A I.280.

Sammuti (f.) [fr. saŋ+man] 1. consent, permission Vin III.199. -- 2. choice, selection, delegation Vin III.159. <-> 3. fixing, determination (of boundary) Vin I.106. <-> 4. common consent, general opinion, convention, that which is generally accepted; as °-- conventional, e. g. °sacca conventional truth (as opposed to paramattha° the absolute truth) Miln 160; °ñāṇa common knowledge D III.226; °deva what is called a deva J I.132; DA I.174; see under deva; °maraṇa what is commonly called "death" Vism 229. -- sammuccā (instr.) by convention or common consent Sn 648 (v. l. sammacca=ger. of sammannati). -- 5. opinion, doctrine Sn 897 (=dvāsaṭṭhī diṭṭhigatāni Nd1 308), 904, 911. -- 6. definition, declaration, statement Vin I.123 (ummattaka°); A IV.347 (vādaka°); VbhA 164 (bhuñjaka°). -- 7. a popular expression, a mere name or

word Miln 28. <-> 8. tradition, lore; combd with suti at Miln 3.

Sammudita [pp. of sammodati] delighted, delighting in Vin I.4; M I.503; S IV.390.

Sammuyhati [saŋ+muyhati] to be bewildered, infatuated, muddle--headed J IV.385; Miln 42. -- pp. sammūḷha D II.85; M I.250; A I.165; Sn 583; Caus. sammoheti to befool Miln 224.

Sammuyhana (nt.) [saŋ+muyhana] bewilderment DA I.193

Sammusā M II.202, read sammuccā (from sammuti).

Sammussanatā (f.) [fr. saŋ+mussati] forgetfulness Dhs 14 1349; Pug 21.

Sammūḷha [saŋ+mūḷha] infatuated, bewildered D II.85; M I.250; A I.165; Sn 583; J V.294; Tikp 366.

Sammegha [saŋ+megha] rainy or cloudy weather J VI.51, 52.

Sammoda [fr. saŋ+mud] odour, fragrance; ekagandha°, filled with fragrance J VI.9.

Sammodaka (adj.) [fr. sammodati] polite D I.116; DA I.287; a--sammodaka (f. °--ikā) Vin I.34116.

Sammodati [saŋ+modati] 1. to rejoice, delight; pp. sammudita (q. v.). -- 2. to agree with, to exchange friendly greeting with; aor. sammodi Vin I.2; D I.52; Sn 419; J VI.224; ppr. sammodamāna in agreement, on friendly terms J I.209; II.6; ger. sammoditvā J II.107; grd. sammodanīya [cp. BSk. sammodanī saŋrañjanī kathā Divy 70, 156 & passim] pleasant, friendly A V.193; cp. Sn 419; Vin I.2; D I.52. -- sammodita at VvA 186 read samodita.

Sammodana (nt.) [saŋ+modana] satisfaction, compliment; °ŋ karoti to exchange politeness, to welcome VvA 141, 259.

Sammosa [for *sam--mṛṣa, of mṛṣ: see mussati. sammosa after moha & musā>mosa] bewilderment, confusion D I.19; A I.58; II.147; S II.224; IV.190; Vin II.114; Miln 266, 289; Vism 63 (sati° lapse of memory).

Sammoha [saŋ+moha] bewilderment, infatuation, delusion M I.86, 136; Vin I.183; Nd1 193; A II.174; III.54 sq., 416; S I.24; IV.206; Dhs 390.

Sammoheti see sammuyhati.

(?) one's own J VI.414 (=saka--raṭṭha C.).

Sayaŋ (adv.) [see etym. under sa4] self, by oneself Vin I.8; D I.12; DA I.175; Sn 57, 320, etc.; p. 57, 100, etc.; Mhvs 7, 63 (for f.). Also with ref. to several people, e. g. DhA I.13.
--kata made by itself, spontaneous D III.137 (loka); S II.19 sq. (dukkha); Ud 69 sq. --jāta born from oneself, sprung up spontaneously J I.325; II.129. --pabha radiating light from oneself, a kind of devas D I.17; III.28 sq., 84 sq.; Sn 404; DA I.110 --bhū self--dependent, an epithet of a Buddha Bu XIV.1 = J I.39; Miln 214, 227, 236; Vism 234; SnA 106 (f. abstr. sayambhutā), 135. --vara self--choice J V.426. --vasin self--controlled, independent Bu II.20=J I.5; Dāvs I.22.

Sayatatta at S I.14 read saŋyatatta.

Sayati1 [śī] to lie down: see seti. Caus. II. sayāpeti ibid.

Sayati2 [śri which is given in meaning sevā at Dhtp 289] to lean on; to be supported etc.: only in pp. sita, and in prep. cpd. nissayati.

Sayathā (adv.) [cp. Sk. sayathā or tadyathā; see sa2. The usual P. form is seyyathā] like, as Th 1, 412.

Sayana (nt.) [fr. śī] 1. lying down, sleeping Vism 26; PvA 80 (mañca°). -- 2. bed, couch Vin I.57, 72; II.123; D I.5, 7; A I.132; J II.88; V.110 (°ŋ attharāpeti to spread out a bed); Miln 243, 348; Nd1 372 (°sannidhi); Pv I.117 (kis°=kiŋ°); PvA 78. -- sayanakalaha a quarrel in the bedroom, a curtain--lecture J III.20; sayanāsana bed & seat It 112; Dh 185, etc.: see senāsana.

Sayanighara (nt.) a sleeping--room Vin I.140 sq.; IV.160; J I.433; III.275, 276.

Sayāna is ppr. of sayati lying down (e. g. A II.13 sq.): see seti.

Sayāpita [pp. of sayāpeti] made to lie down VbhA 11.

Sayita [pp. of seti] lying down J I.338; V.438. sukha° lying in a good position, sleeping well, well--embedded (of seeds) A III.404=D II.354; Miln 255. sukha--sayitabhāva "having had a good sleep," being well J V.127.

Sayha see sahati.

Sara1

Sara1 [cp. Vedic śara] 1. the reed Saccharum sara Miln 342. -- 2. an arrow (orig. made of that reed) D I.9; Dh 304; Miln 396; DhA 216 (visa--pīta).
--tuṇḍa a beak as sharp as an arrow DhA III.32. --daṇḍaka shaft of an arrow DhA II.141. --bhanga arrow--breaking Vism 411 (in comp.).

Sara2

Sara2 (adj.--n.) [fr. sarati1 1. going, moving, following Sn 3, 901 -- 2. fluid, flow J I.359 (pūti°).

Sara2

Sara2 (m.--nt.) [Vedic saras] a lake J I.221; II.10; VI.518 (Mucalinda); there are seven great lakes (mahā--sarā, viz. Anotatta, Sīhapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇāla, Chaddanta, Mandākini) A IV.101; D I.54; J II.92; DA I.164, 283; aṇṇava° the ocean D II.89; cp. A II.55; loc. sare J II.80; sarasmiŋ Sn 1092; & sarasi Mhvs 10, 7; jātassara a natural lake J I.472 sq.

Sara4

Sara4 (adj.) [fr. sarati2] remembering M I.453; A II.21; DA I.106. °sankappa mindfulness and aspiration M I.453; III.132; S IV.76, 137, 190; Nett 16.

Sara5

Sara5 [Vedic svara, svar, cp. Lat. su--surrus, Ger. surren] sound, voice, intonation, accent Vin II.108; D II.24 sq.; A I.227; Pv II.124 (of birds'singing=abhiruda C.); J II.109; Sn 610 (+vaṇṇa, which is doubtful here, whether "complexion" or "speech," preferably the former); DhsA 17; eight qualities D II.211, 227; gītāssara song Vin II.108; bindussara a sweet voice Sn 350; adj. J II.439; sīhassara with a voice like a lion's J V.296, 311 (said of a prince). Cp. vissara. -- In combn with vaṇṇa (vowel) at A IV.307; Miln 340.
--kutti [=kḷpti; can we compare BSk. svaragupti "depth of voice" Divy 222?] intonation, resonance, timbre, melodiousness of

voice Vin II.108=A III.251; J VI.293 (Kern, "enamoured behaviour" [?]); DhsA 16. Cp. Vin. Texts III.72. --bhañña intoning, a particular mode of reciting Vin I.196; II.108, 316; J II.109; DhA I.154. --bhāṇa=°bhañña DhA II.95 (v. l. °bhañña). --bhāṇaka an intoner, one who intones or recites the sacred texts in the Sarabhañña manner Vin II.300. --sara an imitative word; sarasaraŋ karoti to make the noise sarasara M I.128.

Saraŋsā (f.) [fr. sa3+raŋsi] the sun (lit. having rays) Mhvs 18, 68.

Saraka a vessel, a drinking vessel J I.157, 266; IV.384; DA I.134, 136; Mhvs 32, 32; DhA II.85; III.7.

Saraja (adj.) [sa+rajo] dusty Vin I.48; A II.54.

Saraṇa1

Saraṇa1 (nt.) [cp. Vedic śaraṇa protection, shelter, house, śarman id.; śālā hall; to Idj. *kel to hide, as in Lat. celo, Gr. kalu/ptw to conceal, Oir. celim, Ohg. Ags. helan, Goth. huljan to envelop; Ohg. hella=E. hell; also E. hall, and others] shelter, house Sn 591; refuge, protection D III.187; Sn 503; J II.28; DA I.229; especially the three refuges--the Buddha, the Dhamma, and the Brotherhood--A I.56; D I.145; J I.28; usually combined with verbs like upeti Vv 532; Sn 31; gacchati D I.116; A III.242; Vin I.4; Dh 190; Sn p. 15, 25; It 63; or yāti Sn 179; Dh 188; asaraṇa, asaraṇībhūta without help and refuge Miln 148. See leṇa 2.
--āgamana=°gamana D I.146; SnA 42, 157. --gamana (nt.) taking refuge in the three Saraṇas Vin III.24; S IV.270.

Saraṇa2

Saraṇa2 (adj.) [sa+raṇa] concomitant with war Dhs 1294; DhsA 50.

Saraṇa3

Saraṇa3 [fr. smṛ; i. e. sarati2] (nt.) remembrance; --tā (f.) remembering Dhs 14, 23; Pug 21, 25.

Saraṇīya (nt.) [grd. formation fr. saraṇa2] something to be remembered A I.106.

Sarati1 [sṛ given by Dhtp 248 as "gati"] to go, flow, run, move along J III.95 (=parihāyati nassati C.); Pot. sare J IV.284. -- aor. asarā J VI.199. -- pp. sarita1. -- Caus. sāreti (1) to make go A I.141; III.28=M I.124=S IV.176 J IV.99; Miln 378; Vism 207. -- (2) to rub, to mix Vin II.116. Also sarāpeti. A Desid. formn is siŋsare (3rd pl. med.) at Vv 647 (=Sk. sisīrṣati), cp. Geiger, P.Gr. § 184.

Sarati2 [smṛ, cp. smṛti=sati; Dhtp 248 "cintā"; Lat memor, memoria=memory; Gr. me/rimna care, ma/rtu witness, martyr; Goth. maúrnan=E. mourn to care, etc.] to remember D II.234; Vin I.28; II.79; J II.29. A diæretic form is sumarati Dh 324; ger. sumariya Mhvs 4, 65. -- 1st pl. saremhase Th 2, 383; med. sare J VI.227; imper. sara Th 1, 445; & sarāhi Miln 79; 3rd sg. saratu Vin I.273. -- ppr. saraŋ Mhvs 3, 6; & saramāna Vin I.103. -- aor. sari J I.330; fut. sarissati J VI.496. -- ger. saritvā J I.214. -- pp. sata2 & sarita2. -- Caus. sāreti to remind Vin II.3 sq., 276; III.221; sārayamāna, reminding J I.50; ppr. pass. sāriyamāna Vin III.221; w. acc. D II.234; w. gen. Dh 324; J VI.496; with foll. fut. II. (in °tā) Vin II.125, 4; III.44, 9, etc. -- Caus. II. sarāpeti Vin III.44; Miln 37 (with double acc.), 79.

Sarati3 [śṛ; Dhtp 248: hiŋsā] to crush: see seyyati. Caus. sāreti Vin II.116 (madhu--sitthakena, to pound up, or mix with beeswax). Cp. saritaka.

Sarada [Vedic śarad (f.) traces of the cons. decl. only in acc. pl. sarado sataŋ "100 autumns" J II.16] autumn, the season following on the rains Sn 687; Vv 352. °--samaya the autumn season D II.183; M I.115; A IV.102; V.22; It 20; S I.65; III.141, 155; V.44; VvA 134, 161.

Sarabha [Vedic śarabha a sort of deer J IV.267; VI.537] (rohiccasarabhā migā=rohitā sarabhamigā, C. ibid. 538); Sarabhamigajātaka the 483rd Jātaka J I.193, 406 (text Sarabhanga); IV.263 sq.
--pallanka "antelope--couch," a high seat, from which the Bodhisat preaches J III.342 (cp. vara--pallanka J III.364). --pādaka having legs like those of a gazelle J I.267.

Sarabhasaŋ (adv.) [sa2+rabhasaŋ] eagerly, quickly Dāvs IV.22, 34 sq., 43.

Sarabhū (f.) [cp. Sk. saraṭa] a lizard Vin II.110; A II.73; J II.135, 147; SnA 439.

Sarala the tree Pinus longifolia J V.420 (thus read with B instead of salaḷa [?]).

Saravant (adj.) [sara5+vant] 1. having or making a sound, well--sounding Vin I.182; A III.375. -- 2. with a noise Mhvs 25, 38.

Sarasa (adj.) [sa3+rasa] with its essential properties (see rasa) Nd1 43; sarasabhāva a method of exposition DhsA 71.

Sarasī (f.) [Vedic sarasī] a large pond Vin II.201=S II.269; J V.46.

Sarāga (adj.) [sa3+rāga] connected with lust, passionate D I.79; II.299; M I.59; Vism 410.

Sarājaka (adj.) [sa3+rāja+ka] including the king J I.126; fem. --ikā Vin II.188; S I.162; J II.113, 114 (sarājika at J III.453); with the king's participation Tikp 26 (sassāmika--sarājaka geha).

Sarājita denomination of a purgatory and its inhabitants S IV.309 sq. Various readings Parājita and Sarañjita.

Sarāpana (nt.) [fr. sarāpeti Caus. of sarati2] causing somebody to remember Miln 79.

Sarāva [Sk. śarāva] a cup, saucer A I.161; J I.8; M III.235 for patta); Miln 282; DA I.298; PvA 244, 251.

Sarāvaka =sarāva Vin I.203; II.142, 153, 222.

Sari according to Payogasiddhi=sarisa (sadisa) cp. sarīvaṇṇa J II.439 (=samāna--vaṇṇa, C.).

Sarikkha (adj.) [cp. Sk. sadṛkṣa, fr. sadṛś=P. sadisa] like, resembling S I.66; J I.443; III.262.

Sarikkhaka (adj.) [=sarikkha] in accordance with, like J IV.215; PvA 206, 284. See also kamma°.

Sarikkhatā (f.) [fr. sarikkha] resemblance, likeness J III.241 (taŋ° being like that); VvA 6 (cp. kamma°).

Sarikkhatta (nt.) [fr. sarikkha] likeness DhsA 63; as sarikkhakatta (kamma°) at DhsA 347.

Sarita1

Sarita1 [pp. of sarati1] gone, set into motion Dh 341 (=anusaṭa, payāta DhA IV.49).

Sarita2

Sarita2 [pp. of sarati2] remembered Vin II.85.

Saritaka (nt.) powdered stone (pāsāna--cuṇṇa) Vin II.116; saritasipāṭika powder mixed with gum Vin II.116.

Saritar [n. ag. fr. sarati2] one who remembers D III.268, 286; A II.35; S V.197, 225.

Saritā (f.) [cp. Vedic sarit, fr. sarati1] a river Dhs 1059; saritaŋ acc. Sn 3; gen. pl. J II.442; nom. pl. saritā Miln 125.

Sarisa (adj.) [=sadisa] like, resembling J V.159.

Sarisapa various reading of siriŋsapa M I.10 etc.

Sarīra (nt.) [Vedic śarīra] 1. the (physical) body D I.157; M I.157; S IV.286; A I.50; II.41; III.57 sq., 323 sq.; IV.190. Sn 478, 584; Dh 151; Nd1 181; J I.394 (six blemishes); II.31; antimasarīra one who wears his last body, an Anāgāmin Sn 624; S I.210; Dh 400. -- 2. a dead body, a corpse D II.141, 164; M III.91. -- 3. the bones D II.164. -- 4. relics Vv 63, 32; VvA 269.
--aṭṭhaka the bony framework of the body DhsA 338. --ābhā radiation of light proceeding from the body, lustre SnA 16 (°ŋ muñcati to send forth), 41 (id.), 140 (id.). --kicca (1) funeral ceremonies, obsequies J I.180; II.5; VvA 76, 257; PvA 74, 76, 162. -- (2) "bodily function," satisfying the body's wants J II.77; IV.37. --davya (=dabba1) fitness of body, good body, beauty J II.137. --dhātu a body relic (of the Buddha) Mhvs 13, 167; VvA 165, 269. --pabhā lustre of the body DhA I.106. --parikamma attending the body SnA 52. --maŋsa the flesh of the body J III.53. --vaṇṇa the (outward) appearance of the body Vism 193. --valañja discharge from the body, fæces DhA II.55; IV.46 (°ṭhāna). See valañja. --sanghāta perfection of body Vism 194. --saṇṭhāna constitution of the body, bodily form Vism 193.

Sarīravant (adj.) [sarīra+vant] having a body S II.279.

Sarīvaṇṇa resembling J II.439 (v. l. sarīra°). Cp. sari.

Sarūpa (adj.) [sa2+rūpa] 1. of the same form A I.162; Pug 56. -- 2. [sa3+rūpa] having a body A I.83.

Saroja (nt.) [Sk. saroja, saras+ja] "lake--born," a lotus Dāvs III.13.

Sarojayoni [fr. last] a Brahmā, an archangel Dāvs I.34.

Saroruha (nt.) [saras+ruha] a lotus Dāvs III.83.

Salakkhaṇa1

Salakkhaṇa1 (adj.) [sa3+lakkhaṇa] together with the characteristics Sn 1018.

Salakkhaṇa2

Salakkhaṇa2 (nt.) [sa1+lakkhaṇa] own characteristic, that which is consistent with one's own nature Miln 205; Nett 20. Opp. vilakkhaṇa.

Salana (nt.) [fr. śal] moving, shaking VvA 169; DhsA 62 (in defn of kusala as "kucchitānaŋ salan'ādīhi atthehi kusalaŋ").

Salabha [cp. Sk. śalabha] a moth J V.401; Ud 72 (C.); VbhA 146.

Salayati [Caus. of śal to leap] to shake DhsA 39.

Salaḷa a kind of sweet--scented tree J V.420; Bu II.51= J I.13; Vv 355; VvA 162; Miln 338; M II.184.

Salākā (f.) [cp. Vedic śalākā] 1. an arrow, a dart A IV.107 (T. has it as nt.). -- 2. a small stick, peg, thin bar S IV.168; Dāvs IV.51. -- 3. blade of a grass M I.79; J I.439. -- 4. ribs of a parasol Vin IV.338; SnA 487; Miln 226. -- 5. a pencil, small stick (used in painting the eyes with collyrium) Vin I.204; J III.419 (añjana°). <-> 6. a kind of needle Vin II.116. -- 7. a kind of surgical instrument, a stick of caustic Miln 112, 149. -- 8. a gong stick (of bronze, loha°) J II.342; Vism 283. -- 9. membrum virile J II.359. -- 10. a ticket consisting of slips of wood used in voting and distributing food, vote, lot Vin II.99, 176, 306; J I.123; PvA 272 (kāḷakaṇṇi°); salākaŋ gaṇhāti to take tickets (in order to vote or to be counted) Vin I.117; II.199; paṭhaman salākaŋ gaṇhanto taking the first vote, first rate A I.24; salākaŋ gāheti to issue tickets, to take a vote Vin II.205; salākaŋ dadāti to issue tickets J I.123; salākaŋ vāreti to throw lots J I.239 (kāḷakaṇṇi°).
--agga room for distributing food by tickets J I.123; Mhvs 15, 205. --odhāniya a case for the ointment--stick Vin I.204. --gāha taking of votes, voting Vin II.85, 98 sq. (3 kinds). --gāhāpaka ticket--issuer, taker of voting tickets Vin II.84. --bhatta food to be distributed by tickets Vin I.58, 96; II.175; J I.123; DhA I.53 (eight kinds). --vātapāna a window made with slips of wood Vin II.148. --vutta "subsisting on blades of grass" (or "by means of food tickets"?) Vin III.6, 67; IV.23; A I.160; S IV.323. Cp. BSk. śalākāvṛtti Divy 131. --hattha brush--hand, a kind of play, where the hand is dipped in lac or dye and used as a brush (?) D I.65; DA I.85.

Salāṭuka (adj.) [cp. *Sk. śalāṭu] fresh, unripe S I.150= Sn p. 125; Miln 334; VvA 288.

Salābha [sa4+lābha] one's own advantage Dh 365.

Salila (nt.) [cp. Sk. salila, to sarati1] water Sn 62, 319, 672; J I.8; V.169; VvA 41; PvA 157; Nd2 665 ("vuccati udakaŋ"); Miln 132 (written saliḷa); Sdhp 168. It is also adj. salilaŋ āpo flowing water J VI.534; cp. Miln 114: na tā nadiyo dhuva--salilā.
--dhārā shower of water Miln 117. --vuṭṭhi id. Vism 234.

Salla (nt.) [Vedic śalya, cp. śalākā] an arrow, dart M I.429 (°ŋ āharati to remove the a); II.216; S IV.206; J I.180; V.49; Sn 331, 767; Miln 112; Vism 503 (visa° sting of poison; cp. VbhA 104 sallaŋ viya vitujjati); often metaphorically of the piercing sting of craving, evil, sorrow etc., e. g. antodosa° Miln 323; taṇhā° S I.40, 192; bhava° Dh 351; rāga° DhA III.404; PvA 230; soka° Sn 985; Pv I.86; KhA 153. Cp. also D II.283; Sn 51, 334, 938; J I.155; III.157; DhA IV.70. At Nd1 59 seven such stings are given with rāga°, dosa°, moha°, māna°, diṭṭhi°, soka°, kathankathā°. --abhūḷha° one whose sting of craving or attachment is pulled out D II.283; Sn 593; J III.390; Pv I.87 etc. (see abbūḷha). <-> Cp. vi°.
--katta [*kartṛ cp. Geiger P.Gr. § 90, 4] "one who works on the (poisoned) arrow," i. e. a surgeon M I.429; II.216; Sn 562; It 101; Miln 110, 169; Vism 136 (in simile); KhA 21 (id.). The Buddha is the best surgeon: Sn 560; Miln 215. --kattiya surgery D I.12 (T. °ka); DA I.98. --bandhana at Th 2, 347 take as salla+ bandhana "arrow & prison bond" (ThA 242 different). --viddha pierced by an arrow Th 1, 967; Sn 331; cp. ruppati. --santhana removal of the sting Dh 275 (=nimmathana abbāhana DhA III.404).

Sallaka [cp. *Sk. śalala & śallaka] a porcupine J V.489.

Sallakī (f.) [cp. Class. Sk. śallakī] the tree Boswellia thurifera (incense tree) J IV.92; pl. °--iyo J VI.535; bahukuṭaja--sallakika Th 1, 115 (=indasālarukkha [?]).

Sallakkhaṇā (f.) [fr. sallakkheti] discernment, testing Dhs 16, 292, 555; Pug 25; Vism 278; VbhA 254; DhsA 147; asallakkaṇa non-discernment S III.261.

Sallakkhita [pp. of sallakkheti] realized, thought DhA I.89.

Sallakkheti [saŋ+lakkheti] to observe, consider Vin I.48, 271; J I.123; II.8; Vism 150; to examine J V.13; to bear in mind DhsA 110; J VI.566; to understand, realize, conclude, think over J IV.146; VvA 185; VbhA 53; asallakkhetvā without deliberation Vin II.215; inadvertently J I.209. -- Caus. II. sallakkhāpeti to cause to be noted Mhvs 9, 24; DhsA 121; to persuade, bring to reason J VI.393.

Sallapati [saŋ+lapati] to talk (with) D I.90; II.109; Miln 4; sallapeti the same Vin IV.14.

Sallalīkata pierced, perforated J I.180. Trenckner suggests that this form may have arisen from *sallakīkata (from sallaka, porcupine).

Sallahuka (adj.) [saŋ+lahuka] light J I.277; II.26; Vism 65; DhA IV.17; sallahukena nakkhattena on lucky nights J II.278; sallahukavuttin whose wants are easily met, frugal Sn 144; DA I.207.

Sallāpa [saŋ+lāpa] conversation D I.89; A II.182; J I.112, 189; Miln 94. Often in cpd. kathā & allāpa°.

Sallitta [saŋ+litta] smeared (with) Th 1, 1175 (mīḷha°).

Sallīna [saŋ+līna] sluggish, cowering D II.255; asallīna active, upright, unshaken D II.157; S I.159; IV.125; Cp. V.68. paṭi°.

Sallīyanā (f.) stolidity Dhs 1156, 1236.

Sallekha [fr. saŋ+likh] austere penance, the higher life M I.13, 40; Vin I.305; Ps I.102, 103; Pug 69 sq.; DA I.82; Vism 69; Miln 360, 380; adj. Vin I.45; sallekhitācāra practising austere penance Miln 230, 244, 348 sq.; °vutti Vin II.197; Vism 65 (°vuttitā). Cp. abhi°.

Sallekhatā (f.)=sallekha D III.115; Vism 53.

Saḷāyatana (nt.) [ṣaḍ° for which ordinarily chal°: see cha] the six organs of sense and the six objects--viz., eye, ear, nose, tongue, body, and mind; forms, sounds, odouis, tastes, tangible things, ideas; occupying the fourth place in the Paṭiccasamuppāda D II.32; M I.52; A I.176; S II.3; Vin I.1; Vism 529, 562 sq., 671; VbhA 174, 176 sq., 319.

Sava (adj.) [fr. sru, savati] dripping, flowing with (--°) Pv II.911 (madhu°, with honey).

Savaka see °saŋ.

Savanka a sort of fish J V.405. Cp. satavanka & saccavanka.

Savacanīya [saQ+vacanīya] (the subject of a) conversation Vin II.5, 22, 276.

cp. Sk. srotas stream; Gr. r(eu_ma, r(e/w to flow; Ags. strēam=stream; Oir. sruth] to flow Sn 197, 1034; J VI.278; Dh 370. --ppr. fr. savantī ThA 109.

Savana1

Savana1 (nt.) [fr. śru: see suṇāti] 1. the ear Sn 1120; Miln 258. -- 2. hearing D I.153, 179; A I.121; S I.24; Vin I.26; Sn 265, 345; Dh 182; J I.160, 250; Miln 257; Nd1 188. sussavanaŋ sāvesi she made me hear a good hearing, she taught me a good thing J I.61; savanaṭṭhāne within hearing J IV.378. dhamma° hearing the preaching of the Dhamma Vin I.101 etc.

Savana2

Savana2 (nt.) [fr. savati] flowing Dh 339; J IV.288; V.257; savana--gandha of the body, having a tainted odour Th 2, 466.

Savanīya (adj.) [grd. of suṇāti] pleasant to hear D II.211; J I.96 (--ṇ--); J VI.120=122 (savaneyya).

Savantī (f.) [cp. Vedic sravat, orig. ppr. of sru, sravati] a river Vin II.238; Bu II.86=J I.18; J VI.485; Miln 319.

Savara [Epic Sk. śabara, cp. śabala=P. sabala] an aboriginal tribe, a savage Vin I.168; Miln 191.

Savasa [sa4+vasa] one's own will DhsA 61 (°vattitā; cp. Expos. 81).

Savighāta (adj.) [sa3+vighāta] bringing vexation Th 2, 352; ThA 242.

Savicāra accompanied by investigation D I.37 etc., in the description of the first Jhāna. See vicāra.

Savijjuka (adj.) [sa3+vijju+ka] accompanied by lightning D II.262.

Saviññāṇa possessed of consciousness, conscious, animate A I.83; --ka the same A I.132; DhA I.6. -- See viññāṇaka.

Savitakka accompanied by reasoning D I.37 etc., in the formula of the first Jhāna. See vitakka.

Savidha (adj.) [Sk. savidha] near; (nt.) neighbourhood Dāvs IV.32; V.9.

Savibhattika (adj.) [sa3+vibhatti+ka] (able) to be classified DhsA 134.

(A II.163): see upādāna.

Savera (adj.) [sa3+vera] angry D I.247.

Savyañjana (adj.) [sa3+vyañjana] with the letters Vin I.21; D I.62; DA I.176; Sn. p. 103; Vism 214.

Savhaya (adj.) [sa3+avhaya] called, named Dpvs 4, 7; Ap 109.

Sasa [Vedic śaśa, with Ohg. haso=E. hare to Lat. canus grey, greyish--brown; cp. Ags. hasu] a hare, rabbit Dh 342; J IV.85; of the hare in the moon J IV.84 sq.; sasôlūkā (=sasā ca ulūkā ca) J VI.564.
--lakkhaṇa the sign of a hare J I.172; III.55. --lañjana id. VvA 314 (°vant=sasin, the moon). --visāṇa a hare's horn (an impossibility) J III.477.

Sasaka =sasa J II.26; IV.85; Cp I.101.

Sasakkaŋ [sa+sakkaŋ] as much as one can M I.415, 514 sq.

Sasati1 [śas. cp. Dhtp 301: gati--hiŋsā--pāṇanesu] to slay, slaughter; sassamāna ppr. pass. J V.24 (C.=hiŋsamāna). inf. sasituŋ J VI.291 (read sāsituŋ from sāsati?). pp. sattha.

Sasati2 [śvas] to breathe (cp. Dhtp 301: pāṇana): see vissasati.

Sasattha [sa3+sattha] with swords J IV.222; DhsA 62.

Sasambhama (adj.) [sa+sambhama] with great confusion Mhvs 5, 139.

Sasambhāra (adj.) [sa3+sambhāra] with the ingredients or constituents Vism 20, 352, 353.

Sasin [Sk. śaśin, fr. śaśa] the moon Dāvs IV.29; J III.141; V.33; Vv 811 (=canda VvA 314), 823.

Sasīsa (adj.) [sa3+sīsa] together with the head; sasīsaŋ up to the head D I.76, 246; J I.298; sasīsaka head and all D II.324; Sn, p. 80.

Sasura [Vedic śvaśura, f. śvaśrū (see P. sassū), Idg. *su̯ekuros, *su̯ekrū; cp. Gr. e(kuro/s & e(kura/; Lat. socer & socrus; Goth. swaihra & swaíhrō, Ags. swēor & sweger; Ohg. swehur & swigar] father--in--law Vin III.137; M I.168; A II.78; VvA 69, 121; Th 2, 407 (sassura); J I.337; sassu--sasurā mother-- and father--in--law J II.347; III.182; IV.38; VI.510; the form sassura Th 2, 407 has probably arisen through analogy with sassu. -- f. sasurī VvA 69.

Sasenaka (adj.) [sa3+sena+ka] accompanied by an army Mhvs 19, 27.

Sassa (nt.) [cp. Vedic sasya] corn, crop M I.116; J I.86, 143, 152; II.135; Miln 2; DhA I.97; SnA 48; sassasamaya crop time J I.143; susassa abounding in corn Vin I.238; pl. m. sassā J I.340. °--kamma agriculture J VI.101; °--kāla harvest time Vin IV.264; °--ṭṭhāna= °--khetta J VI.297; dussassa (having) bad crops Vin I.238; A I.160; KhA 218 (=dubbhikkhā).
--uddharaṇa lifting the corn Miln 307. --ghāta destroying property S II.218 sq.

Sassata (adj.) [Vedic śaśvat] eternal, perpetual D I.13; III.31 sq., 137 sq.; M I.8, 426; A I.41; Dh 255; Dhs 1099; J I.468; Miln 413; DA I.112; dhuvasassata sure and certain Bu II.111 sq.=J I.19; sassatiyā for ever, Sn 1075; a--sassata J V.176; VI.315; sassatāyaŋ adv. (dat.) for ever (?) J I.468; V.172; Fausböll takes it=sassatā ayam (following the C.), and writes sassat'āyaŋ.
--diṭṭhi eternalism, the doctrine that soul and world are eternal Dhs 1315; S II.20; III.98; Nett 40, 127. --mūla eternalist Dpvs 6, 25. --vāda an eternalist, eternalism D I.13; III.108; S II.20; III.99, 182; IV.400; Pug 38; DA I.104 sq.; Ps I.155; VbhA 509. --vādin eternalist Nett 111; Mhbv 110.

Sassatika [fr. sassata] eternalist D I.17; Mhbv 110 (ekacca° partial eternalist); Vin III.312; °--ika J V.18, 19.

Sassatisamaŋ (adv.) [cp. Sk. śaśvatīḥ samāḥ] for ever and ever D I.14; M I.8; S III.143; also sassatī samā J III.255; Vv 6314 (explained by sassatīhi samāna, like the eternal things--viz., earth, sun, moon, etc., VvA 265); J III.256; DA I.105.

Sassamāṇabrāhmaṇa (fem. --ī) together, with samaṇas and brahmins Vin I.11; D I.62; III.76, 135; S V.423; Sn p. 100; DA I.174.

Sassara imitative of the sound sarasara; chinnasassara giving out a broken or irregular sound of sarasara M I.128; see J.P.T.S., 1889, p. 209.

Sassāmika (adj.) [sa+sāmin+ka] 1. having a master, belonging to somebody D II.176. -- 2. having a husband, married J I.177, 397; IV.190.

Sassirīka (adj.) [sa3+sirī+ka] glorious, resplendent J I.95; II.1; IV.189; VI.270.

Sassū and Sassu and Sassu (f.) [Vedic śvaśrū: see sasura] mother--inlaw Vin III.137; A II.78; Th 2, 407; Sn 125; J I.337; III.425 sq.; V.286 (gen. sassuyā); DhA I.307; VvA 110, 121; PvA 89. sassu--sasure, see sasura; sassudeva worshipping one's mother--in--law as a god S I.86; J IV.322.

Saha1

Saha1 (indecl.) [fr. sa3; cp. Vedic saha] prep. & prefix, meaning: in conjunction with, together, accompanied by; immediately after (with instr.) Vin I.38; Sn 49, 928; Th 2, 414=425; sahā Sn 231.
--anukkama=sahānukkama with the bridle Dh 398; DhA IV.161. --āmacca together with the ministers Mhvs 5, 182. --āvudha together with one's weapons J IV.416. --indaka together with Indra D II.208, 221; Vv 301. --ūdaka together with water J V.407. --oḍha together with the stolen goods; coraŋ °--aŋ gahetvā Vism 180; Mhvs 23, 11 (thena); 35, 11. See oḍḍha. --odaka containing water Mhvs 4, 13. --orodha with his harem Mhvs 5, 182; --kathin conversing with (instr.) M I.489.

--kāra a sort of fragrant mango KhA 53. --gata accompanying, connected with, concomitant Vin I.10; D II.186; S V.421; Kvu 337; DhsA 157. --ggaṇa together with his companions Dpvs 14, 58. --cetiya containing a Cetiya Mhvs 33, 10. --ja born at the same time Vv 8115. --jāta 1. born at the same time, of equal age J I.54; VI.512. -- 2. arisen at the same time, coinciding with (instr.) Kvu 337, 620; VbhA 127. <-> 3. (in °paccaya) the relation of co--nascence, coincidence Dukp 17 sq., 52 sq., 113 sq., 129 sq., 145 sq., 225 sq., 334 sq. and passim; Tikp 36 sq., 62 sq., 107 sq., 243 sq.; Vism 535. --jīvin (fem. --ī) living together with Vin IV.291, 325 sq. --dhammika having the same Dhamma, co--religionist M I.64; Nd1 485 (opp. para°); regarding the Dhamma D I.94, 161; M I.368; Vin I.134; Nett 52; DA I.263 (=sahetuka, sakāraṇa); that which is in accordance with the dhamma Dhs 1327; M I.482; °ŋ adv. in accordance with the dhamma Vin I.60, 69; III.178; IV.141. --dhammiya co--religionist Nett 169. --dhenuka accompanied by a cow Mhvs 21, 18. --nandin rejoicing with It 73. --paŋsukīḷita a companion in play, a playfellow A II.186: J I.364; IV.77; PvA 30. --pesuṇa together with slander Sn 862 f.; Nd1 257. --bhāvin being at one's service J III.181 (amacca). --bhū arising together with Dhs 1197; Nett 16; a class of devas D II.260. --macchara with envy Sn 862. --yoga=karaṇa--vacana SnA 44. --vatthu living together with Th 2, 414= 425; ThA 269. --vāsa living together, associating Vin II.34; It 68. --vāsin living together J V.352. --sangha together with the Order Mhvs 1, 71. --seyyā sharing the same couch, living together Vin IV.16; KhA 190. --sevaka together with the servants Mhvs 36, 43. --sokin sorrowful (?) S IV.180.

Saha2

Saha2 (adj.) [fr. sah] submitting to, enduring M I.33; Th 1, 659; J VI.379; sabbasaha J V.425, 431. -- dussaha hard to endure Sdhp 95, 118, 196

to prevail] 1. to conquer, defeat, overcome M I.33; S IV.157; Sn 942; Dh 335; It 84; J I.74; II.386 (avamānaŋ); III.423 (id.). -- 2. to bear, endure Sn 20; Pug 68. -- 3. to be able D II.342 (sayhāmi); Pot. sahe Sn 942; Pot. saheyya M I.33; saha (imper. excuse, forgive, beg your pardon!) J III.109; grd. sayha that which can be endured, able to be done Sn 253; Dāvs II.29; a--sayha Miln 1148.

Sahattha [sa4+hattha] one's own hand J I.68; usually sahatthā (abl.) with one's own hand Vin I.18; A I.274; D I.109; Sn p. 107; J I.286; Pv II.98; II.954; Miln 15. instr. sahatthena id. PvA 110, 124, 135; J III.267; VI.305. Cp. sāhatthika.

Sahatthin (adj.) [sa3+hatthin] together with the elephant Mhvs 25, 70.

Sahavya (nt.) [fr. sahāya, cp. Sk. sāhāyya] companionship Vv 477 (=sahabhāva VvA 202). --°ûpaga coming into union with D I.245.

Sahavyatā (f.) [abstr. fr. sahavya] companionship D I.18, 235; II.206; M II.195; III.99; S IV.306; A III.192.

Sahasā (adv.) [instr. of sahas (Vedic), force] forcibly, hastily, suddenly Sn 123; DhA III.381; PvA 40, 279; inconsiderately J I.173; III.441. --°kāra violence D I.5; III.176; A II.209; Pug 58; J IV.11; DA I.80.

Sahassa [Sk. sahasra, see etym. under saŋ°] a thousand, used as a singular with a noun in the plural, sahassaŋ vācā Dh 100; satasahassaŋ vassāni J I.29; also in the plural after other numerals cattāri satasahassāni chaḷabhiññā Bu II.204=J I.29; also with the thing counted in the genitive, accharānaŋ sahassaŋ Mhvs 17, 13; A I.227; or °--, as sahassa--yakkha--parivāra SnA 209. In combination with other numerals, sahassa is sometimes inflected like an adjective, saṭṭhisahassā amaccā sixty thousand ministers J VI.484; satasahassiyo gāvo 100,000 cows Sn 308; the thing counted then precedes in a compound jāti--sahassaŋ 1,000 births D I.13; It 99; ghaṭa--sahassam pi udakaŋ Miln 189; sindhava--sahasso ratho J VI.103; sahassaŋ sahassena a thousand times a thousand Dh 103; sahassass'eva in thousands D II.87. --sahassaŋ (nt.) 1,000 gold pieces Dh 106; J VI.484; Miln 10; satasahassaŋ a hundred thousand J I.28; sahassa (adj.) (fem. ī) worth a thousand J V.484, 485; ThA 72 (Ap V.45, read sahassayo for °aso); epithet of Brahmā, the B. of a thousand world systems M III.101. Cp. dasa--sahassī.
--akkha thousand--eyed, the god Sakka S I.229; J VI.203; sahassacakkhu the same J V.394, 407. --aggha worth a thousand Miln 284. --āra having 1,000 spokes D II.172. --ṭṭhavikā a purse with 1,000 pieces (of money) Vism 383; J I.506; DhA II.37;

VvA 33. --netta thousandeyed, the god Sakka S I.226; Sn 346; J III.426; IV.313; V.408; VI.174; Vv 3010; DhA I.17. --bāhu having a thousand arms, said of Ajjuna J V.119, 135, 145 (°--rājā); 267, 273; VI.201. --bhaṇḍikā a heap of 1,000 pieces J II.424; III.60; IV.2. --raŋsi the sun J I.183.

Sahassadhā (adv.) [cp. satadhā etc.] in a thousand ways A I.227; Th 1, 909.

Sahassika (adj.) [fr. sahassa] thousandfold J I.17; IV.175 (so for °iyo).

Sahassī--lokadhātu (f.) a thousandfold world, a world system D I.46; A I.228; DA I.130; dasasahassī--lokadhātu ten world systems J I.51, 63; cp. dasasahassī and lokadhātu.

Sahājanetta [sahāja+netta] at Sn 1096 is of doubtful meaning ("all--seeing"?), it is expld as "spontaneously arisen omniscience" at Nd2 669 (where spelling is sahajānetta); lit. "coinciding eye"; SnA 598 expls as "sahajāta--sabbaññuta--ñāṇa--cakkhu."

Sahāya [cp. Epic Sk. sahāya, fr. saha+i] companion, friend D II.78; M I.86; S IV.288; Pug 36; Sn 35, 45 sq.; J II.29; °--kicca assistance (?) J V.339; °--matta companion J IV.76; °--sampadā the good luck of having companions Sn 47; adiṭṭha--° a friend who has not yet been seen personally J I.377; III.364; bahu--° having many friends Vin II.158; nāhaŋ ettha sahāyo bhavis--sāmi I am not a party to that J III.46; asahāya Miln 225.

Sahāyaka (adj.) [fr. last] f. °yikā companion, ally, friend Vin I.18; D II.155; A II.79, 186; J I.165; II.29; V.159; VI.256 (gihī sahāyakā, read gihisahāyakā [?]).

Sahāyatā (f.) [abstr. fr. sahāya] companionship Dh 61; sahāyatta (nt.) the same Mhvs 30, 21.

Sahita [pp. of saŋ+dhā, cp. Sk. sahita=saŋhita] 1. accompanied with Mhvs 7, 27. -- 2. united, keeping together D I.4; J IV.347; Pug 57. -- 3. consistent, sensible, to the point D I.8; A II.138; IV.196; S III.12; Dh 19 (at DhA I.157 expld as a name for the Tipiṭaka, thus equalling Sk. saŋhita); Pug 42. -- 4. close together, thick Th 2, 254. -- araṇisahita (nt.) firewood and appurtenances Vin II.217; D II.340 sq.; J I.212; DhA II.246. -- sahitaŋvata (adj.) having a consistent or perpetual vow, i.e. living the holy life J V.320 (=sīlācāra--sampanna C.); VI.525 (T. sahitabbata; C. expls as samādinna--vata gahita--tāpasa--vesa). Kern, Toev. II.51 takes it as a corrupted Sk. śaŋsita--vrata.

Sahitar [n. ag. fr. sahati] one who endures Sn 42.

Sahirañña (adj.) [sa+hirañña] possessing gold Sn 102.

Sahetu (adj.) [sa+hetu] having a cause, together with the cause Vin I.2; D I.180; DA I.263. See hetu.

Sahetuka having a cause, accompanied by a cause (especially of good or bad karma) A I.82; Dhs 1073.

Sahoḍha see under saha1.

Sā see under San1.

Sāka (nt.) [Epic Sk. śāka] 1. vegetable, potherb D I.166; M I.78, 156; A I.241, 295; II.206; Pug 55; Vism 70; Vv 3333; J III.225; IV.445; V.103. -- 2. (m.) name of a
tree (Tectona grandis) D I.92; DA I.259; Vism 250. °--vatthu ground for cultivation of vegetables J IV.446; sāka--paṇṇavaṇṇa "like the colour of vegetable leaf" (said of teeth) J V.206 (cp. 203).

Sākacchā (f.) conversation, talking over, discussing D I.103; II.109; M I.72; S I.79; A II.140, 187 sq.; III.81; Sn 266; Miln

19, 24; DhA I.90 (°aŋ karoti); J VI.414.

Sākaccheti [Denom. fr. sākacchā] to converse with, talk over with, discuss D II.237 (+sallapati); ppr. sākacchanto Vin I.169; fut. sākacchissanti Vin II.75; III.159; grd. sākacchātabba Vin V.123, 196; ppr. med. sākacchā yamāna A II.189.

Sākaṭika [fr. sakaṭa1] a carter S I.57; Th 2, 443 (ThA 271= senaka); J III.104; Miln 66, 164.

Sākalya (nt.) [fr. sakala] totality; KhA 187 (opp. vekalya); sākalya A I.94 is misprint for sākhalya.

Sākāra (adj.) [sa3+ākāra] with its characteristics D I.13; III.111; M I.35; Pug 60; Vism 423 (+sa--uddesa).

Sākuṇika [fr. sakuṇa] a fowler S II.256; A III.303; Pug 56; J I.208. Combd with miga--bandhaka & macchaghātaka at SnA 289; with māgavika & maccha--ghātaka at Pug 56.

Sākuntika [fr. sakunta] a fowler, bird--catcher A II.207; Th 2, 299; ThA 227; DA I.162.

Sākkharappabheda [sa3+akkhara+pabheda] together with the distinction of letters, with the phonology D I.88; A I.163; Sn, p. 101; Miln 10; DA I.247 (akkharappabhedo ti sikkhā ca nirutti ca).

Sākhapurāṇasanthuta [fr. sakhi+purāṇa°] one with whom one has formerly been friendly J V.448.

Sākhalya & Sakhalla (nt.) [abstr. from sakhila] friendship M I.446 (=tameness); A I.94; D III.213; Dhs 1343; DA I.287; DhsA 396; J IV.57, 58 (=maṭṭhavacana "smooth words").

Sākhavant (adj.) [sākhā+vant] having branches J III.493.

Sākhā [Vedic śākhā, cp. also śanku stick, & Goth. hōha plough] a branch Vin I.28; M I.135; A I.152; II.165, 200 sq.; III.19, 43 sq., 200; IV.99, 336; V.314 sq.; Sn 791; J V.393; J II.44; a spur of a hill A I.243; II.140; Miln 36; also sākha (nt.) Mhvs 1, 55; J I.52; IV.350; J I.164 (? yāva aggasākhā). -- the rib of a parasol Sn 688. <-> adj. sīla--sākha--pasākha whose branches and boughs are like the virtues J VI.324. In cpds. sākha° & sākhā°.
--nagaraka "little town in the branches," i. e. a suburb, a small town D II.146; J I.391. --patta--palāsa branches and foliage A III.44; --patta--phal'upeta with branches, leaves & fruit A III.43. --palāsa id. M I.488; A II.200. --bhanga faggots J I.158; III.407; DhA II.204; III.375. --miga a monkey J II.73; --ssita living upon branches (i. e. monkey) J V.233.

Sāgataŋ (indecl.) [su+āgata, orij. nt.=wel--come] "greeting of welcome," hail! D I.179=M I.481 (sāgataŋ bhante Bhagavato); D II.173; M I.514 (°aŋ bhoto Ānandassa); DA I.287; DhA III.293.

Sāgara [cp. Epic Sk. sāgara] the ocean D I.89; A II.56, 140; III.52; V.116 sq.; Vin I.246; Sn 568; PvA 29; sāgara<-> ūmi a wave of the ocean, a flood J IV.165; °--vāri the ocean J IV.165; sāgaranta or sāgarapariyanta bounded or surrounded by the ocean (said of the earth) J VI.203; °--kuṇḍala the same J III.32; VI.278.

Sāgāra (adj.) [sa3+agāra] living in a house, It 111; sleeping under the same roof Vin II.279.

Sāngaṇa (adj.) [sa+angaṇa] full of lust, impuQe M I.24 (var. read sangaṇa; this is also the reading at Sn 279, see above).

Sācakka (nt.) [sā=śvan, dog; +cakka; cp. sopāka & suva] name of a science ("the interpretation of omens to be drawn from dogs") Miln 178.

Sācariyaka (adj.) [sa3+ācariya+ka] together with one's teacher D I.102.

Sāciyoga [sāci+yoga; cp. Sk. sāci crooked] crooked ways, insincerity D I.5; III.176; M I.180; A II.209; V.206; Pug 58; DA I.80.

Sājīva (nt.) rule of life, precept governing the monastic life of the Buddhist bhikkhus Vin III.2416; adj. °--samāpanna ibid.; adj. °--kara one who supports J IV.42 (=sa--ājīvakara, C.).

Sāṭa [cp. Sk. śāṭa] a garment, cloth Th 2, 245; sāṭi (f.) the same S I.115; Dh 394; J I.230 (udaka° bathing mantle), 481.

Sāṭaka [sāṭa+ka] an outer garment, cloak; cloth ThA 246; J I.89, 138, 195, 373, 426; Vism 54 (sāṇa°), 275 (alla°); DhA I.393 (thūla°). Cp. antara°, alaŋ°.
--lakkhaṇa prognostication drawn from pieces of cloth J I.371.

Sāṭikā (f.)=sāṭaka Vin I.292 sq.; II.31; 272, 279 (udaka° bathing mantle) J I.330; Vism 339 (in simile); Miln 240 (cp. M III.253). sāṭiya the same Vin II.177 (°gāhāpaka receiver of undergarments).

Sāṭetar [n. ag. fr. sāṭeti] one who dispels, drives away M I.220; A V.347 sq., 351, 359.

to cut, destroy] to cut open, to destroy; fig. to torment: Kern's proposed reading (see Toev. s. v. sāveti) for sāveti at J III.198 (amba--pakkāni); IV.402 (attānaŋ sāṭetvā dāsakammaŋ karissāni); VI.486 (kāyaŋ s.). He compares MVastu III.385: śāṭeti gātrāni. Cp. visāṭita & visāta.

Sāṭheyya (nt.) [abstr. fr. saṭha=*śāṭhya] craft, treachery M I.15, 36, 281, 340; A I.95, 100; Nd1 395; Pug 19, 23; Miln 289. Cp paṭi°.

Sāṇa1

Sāṇa1 (nt.) [cp. Sk. śāṇa hempen, fr. śaṇa=P. saṇa; cp. bhanga1] hemp D II.350; Miln 267; a coarse hempen cloth Vin I.58; D I.166; III.41; M I.78; A I.240; S II.202, 221; Pug 55; Vism 54 (°sāṭaka). -- sāṇavāka the same Th 2, 252; J III.394 (var. read).

Sāṇa2

Sāṇa2 [sa+iṇa] having a debt, indebted, fig. subjected to the kilesas, imperfect M III.127=S II.221 (=sakilesa, sa--iṇa K.S. II.203); ThA 8; cp. anaṇa under aṇa.

Sāṇadhovana (nt.) a kind of play DA I.84=saṇadhovikā.

Sāṇikā (f.) [fr. sāṇī] a curtain J III.462.

Sāṇī (f.) [fr. saṇa] hemp--cloth D II.350; Vin III.17; a screen, curtain, tent J I.58, 148 sq., 178, 419; DhA I.194; II.49. °--pākāra a screen--wall Vin IV.269, 279; J II.88; DhA II.68, 71, 186; VvA 173; PvA 283; Mhvs 7, 27; sāṇipasibbaka a sack or bag of hempcloth Vin III.1710. -- paṭṭa--sāṇī a screen of fine cloth J I.395.

Sāta (adj.) [cp. *Sk. śāta] pleasant, agreeable It 114; Nett 27. Often combd with piya, e. g. It 114; Vbh 103; DA I.311. -- Opp. kaṭuka. -- sāta (nt.) pleasure, joy M I.508; A I.81 sq.; S II.220; J I.410; Dh 341 (°sita= sāta--nissita DhA IV.49); Sn 867 sq.; Nd1 30 (three, of bhava); Pv II.113; IV.54 (+sukha); Dhs 3. asāta disagreeable, unpleasant Dhs 1343; J I.410; J I.288; II.105; Sn 867 sq.; sātabhakkha Pug 55, read haṭabhakkha. --odaka with pleasant water D II.129; M I.76; Vin III.108. --kumbha gold VvA 13. See also v. l. under hāṭaka. --putta a
noble son J VI.238 (=amacca--putta C.).

Sātaka name of a kind of bird J VI.539 (koṭṭhapokkhara--°, cp. 540); SnA 359 (id.).

Sātacca (nt.) [fr. satata] perseverance M I.101; S II.132; A III.249 sq.; IV.460 sq.; V.17 sq.; Th 1, 585; Vism 4; VbhA 346. °--kārin persevering S III.268, 271, 277 sq.; Dh 293; °--kiriyatā persevering performance Dhs 1367.

Sātataŋ (adv.) [fr. satata] continually S I.17=57.

Sātatā (f.) [abstr. fr. sāta] happiness S I.17.

Sātatika (adj.) [fr. last] persevering Dh 23; S II.232; It 74; DhA I.230.

Sātatta (nt.) [abstr. fr. sāta] tastiness, sweetness A I.32.

Sātava (nt.) sweet result (of good words) kalyāṇakamma, Com.) J VI.235, 237. Is it misspelling for sādhava (fr. sādhu)?

Sātiya (adj.) [fr. sāta] pleasant Sn 853.

Sātireka (adj.) [sa+atireka, cp. BSk. sātirikta Divy 27] having something in excess D II.93.

Sātisāra (adj.) [sa+atisāra] trespassing Vin I.55.

Sāttha [sa3+attha] with the meaning, in spirit D I.62; II.48; It 79, 111; Sn p. 100; Vin I.21; DA I.176; Vism 214.

Sātthaka (adj.) [sa+atthaka] (fem. --ikā) useful PvA 12.

Sātrā--yāga identical with sammāpāsa (Sn 303) SnA 322 (? conjecture yātrā°).

Sāthalika (adj.) [śrath, cp. saṭhila & sithila] lethargic, lax M I.14, 200 sq.; III.6; A I.71; II.148; III.108, 179 sq.

Sādana (nt.) [cp. Vedic sādana, fr. sad] place, house J IV.405; Yama--sādanaŋ sampatto come to Yama's abode: dead J IV.405; V.267, 304; VI.457, 505 (do., the MSS. always read °--sādhana).

Sādara (adj.) [sa+ādara] reverential Mhvs 5, 246; 15, 2; 28, 25; 33, 82; sādariya (nt.) and sādariyatā (f.) showing regard and consideration Pug 24; cp. Dhs 1327.

Sādāna (adj.) [sa+ādāna] attached to the world, passionate Dh 406=Sn 630; DhA IV.180.

Sāditar [n. ag. fr. sādiyati] one who accepts, appropriates M III.126.

Sādiyati [cp. BSk. svādīyati: MVastu II.145; Med.--Pass fr. *sādeti, Caus. of svad] lit. to enjoy for oneself, to agree to, permit, let take place D I.166; Vin II.294; A IV.54, 347; S I.78; IV.226 sq.; Pug 55; Miln 95 sq.; aor. sādiyi Vin III.38 sq.; fut. sādiyissati J VI.158.

Sādiyanā (f.) [fr. sādiyati] appropriating, accepting Miln 95.

Sādisa [fr. sadisa] (fem. --sī) like, similar D II.239; Sn 595; Th 2, 252 (sa° for sā°); Ap 239; J IV.97; Miln 217 (with instr.).

Sādu (adj.) [Vedic svādu, f. svādvī; fr. svad, cp. Gr. h(du/s, Lat. suavis, Goth. sūts=E. sweet; also Sk. sūda cook; Gr. h(/domai to enjoy, h/donh/ pleasure] sweet, nice, pleasant Vin II.196; M I.114; Th 2, 273; Sn 102; J IV.168; V.5; Dhs 629; asādu (ka) J III.145; IV.509 (text, asādhuka, com. on kaṭuka); sādu--karoti makes sweet J III.319; Pot. a--sādu--kiyirā makes bitter, ibid. 319; sādu sweet things Vin II.196; sādu--phala see sādhuphala; for °kamyatā see the latter.

Sādutā (f.) [fr. sādu] sweetness Dāvs I.40.

Sādeti1

Sādeti1 [Caus. of sad: see sīdati] to cause to sink, to throw down DhA I.75 (+vināseti; v. l. pāteti).

Sādeti2

Sādeti2 [Caus. of svad; given as root in meaning "assādane" at Dhtp 147] to enjoy: see ucchādeti (where better referred to avad) and chādeti2.

Sādhaka (adj.) [fr. sādh] accomplishing, effecting J I.86; SnA 394, 415; Sdhp 161; iṇa° debt--collector Miln 365; bali° tax--collector J IV.366; V.103, 105, 106.

Sādhakatā (f.) [abstr. fr. sādhaka] effectiveness, efficiency Sdhp 329.

Sādhana (adj.--nt.) [fr. sādh] 1. enforcing, proving J I.307; DA I.105. -- 2. settling, clearing (a debt) J II.341 (uddhāra°). In this meaning mixed with sodheti; it is impossible to decide which of the two is to be preferred. See iṇa & uddhāra. -- 3. yielding, effecting, producing, resulting in (--°) A III.156 (laṇḍa° dung--producing); DA I.273; VvA 194; PvA 278 (hita°). -- 4. materials, instrument VvA 349; PvA 199.

Sādhāraṇa (adj.) general, common, joint Vin II.258; III.35; Th 2, 505; J I.202, 302; IV.7 (pañca°--bhāva 5 fold connection); Nett 49 sq.; PvA 122, 194, 265. a° J I.78; DA I.71.

Sādhika (adj.) [sa+adhika; cp. BSk. sādhika Divy 44] having something beyond D II.93; Vv 535 (°vīsati). °--porisa exceeding a man's height M I.74, 365; A III.403.

Sādhiya (adj.) [fr. sādh] that which can be accomplished Sdhp 258 etc.

Sādhu (adj.) [Vedic sādhu, fr. sādh] 1. good, virtuous, pious Sn 376, 393; J I.1; Mhvs 37, 119; PvA 116, 132; asādhu bad, wicked Dh 163, 223; DhA III.313. -- 2. good, profitable, proficient, meritorious Dh 35, 206 (=sundara, bhaddaka DhA III.271); D I.88; Pv II.97; nt. adv. well, thoroughly Dh 67; J I.1; Mhvs 36, 97; 37, 73. Very frequent as interjection, denoting (a) request (adhortative, with imper.: sādhu gaccha please go! Miln 18; gacchatha VvA 305), to be translated with "come on, welcome, please," or similar adverbs. Thus e. g. at Pv IV.140 (=āyācane PvA 232); J I.92; PvA 6, 35, 272; VvA 69; -- (b) assent & approval in replies to a question "alright, yes" or similarly; usually with the verbs (in ger.) paṭisuṇitvā, vatvā, sampaṭicchitvā etc. Thus e. g. at J V.297; Vin I.56; Miln 7; DhA III.13; VvA 149; DA I.171; SnA 176 (=sampahaŋsane); PvA 55, 78 and passim.
--kamyatā desire for proficiency VbhA 477. --kāra saying "well," approval, cheering, applause J I.223; Miln 13, 16, 18; VvA 132; DhA I.390; III.385. --kīḷana a festive play, a sacred festivity Mhvs 3, 11; sādhukīḷita the same Mhvs 20, 36; °--divasa Vin III.285; sādhu--kīḷā J III.434; V.127; sādhu--kīḷikā J III.433. --jīvin leading a virtuous life It 71. --phala having wholesome fruits J I.272 (read sādu°). --rūpa good, respectable Dh 262. --sammata highly honoured D I.48; S IV.398; Sn p. 90 sq.; Miln 4, 21; DA I.143. --sīliya good character J II.137.

Sādhukaŋ (adv.) [fr. sādhu] well, thoroughly Vin I.46; II.208; D I.62. -- instr. sādhukena (as adv.) willingly (opp. with force) Pv II.92.

Sādheti [Caus. of sādh to succeed. Dhtp 421=saŋsiddhiyan] 1. to accomplish, further, effect J II.236 (Pot. sādhayemase). -- 2. to make prosperous PvA 113, 125. -- 3. to arrange, prepare Mhvs 7, 24. -- 4. to perform, execute J I.38 (ārāmika--kiccaŋ); DA I.194; Mhvs 36, 62; Vism 344 (see udukkhala). -- 5. to make clear, bring to a (logical) conclusion, to prove J II.306; SnA

192 (atthaŋ), 459; Tikp 58; PvA 30 (here as much as "is any good"). -- 6. to collect or clear a debt, to recover (money). In this sense sādheti is mixed up with sodheti, which is regularly
found as v. l., is it almost better to substitute sodheti at all passages for sādheti (cp. iṇa, uddhāra), e. g. J I.230; II.341, 423; III.106; IV.45; DhA III.12. -- Cp. abhi°.

Sānu (m. and nt.) [Vedic sānu] ridge Vv 3210; J III.172. The commentary on the former passage (VvA 136), translates vana wood, that on the latter paŋsupabbata; sānupabbata a forest--hill J IV.277; VI.415, 540; pabbatasānu--° J III.175; girisānu--° J III.301; IV.195.

Sānucara (adj.) [sa3+anucara] together with followers Dh 294; J VI.172.

Sānuvajja (adj.) [sa+anuvajja] blameable A II.3.

Sānuseti [sa (=saŋ)+anuseti] to fill (the mind) completely A II.10.

Sāpa [fr. sap, cp. Sk. śāpa] a curse VvA 336; DhA I.41.

Sāpateyya (nt.) [sā (=guṇa of sva)+pateyya (abstr. fr. pati lord), cp. ādhi--pateyya] property, wealth D I.142; II.180; III.190; Vin I.72, 274; III.66; J I.439, 466; Th 2, 340; ThA 240; J V.117 (sāpateya, var. read. sāpatiyya); DhA I.67.

Sāpattika (adj.) [sa3+āpatti+ka] one who has committed a sin (see āpatti) Vin I.125; II.240; Nd1 102.

Sāpada (nt.) [cp. Sk. śvāpada] a beast of prey J II.126; VI.79.

Sāpadesa (adj.) [sa+apadesa] with reasons D I.4; A II.22; M I.180; III.34, 49; Pug 58; DA I.76. Opp. anapadesa M I.287.

Sāpānadoṇī M II.183=152 (C.=sunakhānaŋ pivanadoṇi a dog's trough).

Sāpekha [sa+apekhā] longing for D II.77; III.43.

Sāma1

Sāma1 [cp. Vedic śyāma black & śyāva brown; Av. syāva; Ags. h&amacremacr;ven blue (=E. heaven); Gr. skoio/s, skia/ (shadow)=Sk. chāyā; Goth. skeinan=shine, etc.] 1. black, dark (something like deep brown) Vin IV.120 (kāḷasāma dark blue [?]); D I.193; M I.246 (different from kāḷa); J VI.187 (°aŋ mukhaŋ dark, i. e. on account of bad spirits); Vism 422 (opp. to odāta in colour of skin). -- 2. yellow, of a golden colour, beautiful J II.44, 45 (migī); V.215 (suvaṇṇa--sāmā), 366 (suvaṇṇa--vaṇṇa). -- f. sāmā, q. v. -- See sabala.

Sāma2

Sāma2 (nt.) [perhaps=Vedic sāman] song, sacred song, devotion, worship, propitiation D II.288.

Sāmaŋ [on etymology, see Andersen Pāli Gloss., p. 268 (contracted from sayamaŋ, Trenckner), cp. Michelson, Indog. Forsch., vol. xxiii, p. 235, n. 3 (=avest., hāmō; slav., samz)] self, of oneself Vin I.16, 33, 211 (s. pāka); IV.121; D I.165; M I.383; II.211; III.253 (sāmaŋ kantaŋ sāmaŋ vāyitaŋ dussayugaŋ); S II.40; IV.230 sq.; V.390; Sn 270 (asāma--pāka not cooking for oneself), 889; J I.150; sāmaññeva, i. e. sāmaŋ yeva Sn p. 101.

Sāmaggiya (nt.) [fr. samagga] completeness, concord Sn 810; sāmaggiya--rasa J III.21 ("the sweets of concord"); adj. asāmaggiya, unpleasant J VI.517 (C. on asammodiya).

Sāmaggī (f.) [abstr. fr. samagga] completeness, a quorum Vin I.105, 106; meeting, communion Vin I.132 sq.; II.243; unanimity, concord Vin I.97, 136, 357; II.204; D III.245 sq.; A III.289; Nd1 131; J I.328; It 12.

Sāmacca (adj.) [sa2+amacca] together with the ministers D I.110.

Sāmañña1

Sāmañña1 (nt.) [abstr. fr. samāna] generality; equality, conformity; unity, company Miln 163; SnA 449 (jāti° identity of descent), 449 (generality, contrasted to visesa detail), 548 (id.); VvA 233 (diṭṭhi°, sīla°, equality). °--gata united D II.80; °--nāma a name given by general assent DhsA 390.

Sāmañña2

Sāmañña2 (nt.) [abstr. fr. samaṇa] Samaṇaship D I.51 sq.; III.72, 245; M I.281 sq.; S V.25; A II.27=It 103; Dh 19 sq., 311; DA I.158; Vism 132; adj., in accordance with true Samaṇaship, striving to be a samaṇa Miln 18; Samaṇaship A I.142 sq.; Pv II.718 (expld at PvA 104 as "honouring the samaṇas").
--attha the aim of Samaṇaship D I.230; A IV.366; M I.271; S II.15; III.93; J I.482; --phala advantage resulting from Samaṇaship, fruit of the life of the recluse D I.51 sq.; Vism 215, 512; VvA 71; VbhA 317; more especially the fruition of the four stages of the Path, sotāpatti--, sakadāgāmi--, anāgāmi--, and arahattaphala S V.25; D III.227, 277; Dhs 1016; DhsA 423; Miln 344, 358; DA I.158; three samaññaphalas Kvu 112.

Sāmaññatā1

Sāmaññatā1=sāmañña1 (identity, congruity etc.) J VI.371 (vaṇṇa°); Vism 234 (maraṇa°).

Sāmaññatā2

Sāmaññatā2=sāmañña2 D III.145, 169; Dh 332; DhA III.484; IV.33.

Sāmaṇaka (adj.) [fr. samaṇa] worthy of or needful for a Samaṇa Mhvs 4, 26; 30, 37; assāmaṇaka unworthy of a Samaṇa Vin I.45.

Sāmaṇera [fr. samaṇa; cp. BSk. śrāmaṇeraka Divy 342] fem. °--rī a novice Vin I.62 sq.; IV.121; S II.261; Miln 2; VbhA 383; are not present at the recital of the Pātimokkha Vin I.135; °pabbajjā ordination of a novice Vin I.82. °pēsaka superintendent of Sāmaṇeras Vin II.177; A III.275. -- f., also --°ā A III.276; as --°ī at Vin I.141.

Sāmattha (adj.) [=samattha] able J II.29.

Sāmatthiya [abstr. fr. samattha] (nt.) ability Mhvs 37, 243

Sāmanta (adj.) [fr. samanta] neighbouring, bordering D I.101; Vin I.46 (āpatti° bordering on a transgression); J II.21; IV.124; connected with M I.95; °jappā (or °jappana) roundabout talk Vbh 353; Vism 28; Nd1 226; VbhA 484. abl. sāmantā in the neighbourhood of Vin III.36; D II.339; loc. sāmante the same J IV.152 (Kapila--vatthu--°).

Sāmayika (adj.) [fr. samaya] temporary Sn 54; Miln 302 (so read); see sāmāyika.

Sāmalatā (f.) [sāma1+latā; Sk. śyāmalatā] the creeper Ichnocarpus J I.60.

Sāmā (f) [Sk. śyāmā Halāyudha 2, 38; see sāma1, sāmalatā, and sāmāka] a medicinal plant J IV.92 (bhisasāmā, C. bhisāni ca

sāmākā ca); the Priyangu creeper J I.500; V.405.

Sāmāka [cp. Vedic śyāmāka] a kind of millet (Panicum frumentaceum) D I.166; M I.78, 156, 343; A I.295; II.206; Sn 239; Pug 55; J III.144, 371; Nett 141; DhA V.81.

Sāmājika [fr. Sk. samāja: see samajja] a member of an assembly Dāvs III.27.

Sāmādhika (adj.) [fr. samādhi] consisting in concentration S I.120.

Sāmāmigī (f.) a black hind J II.44.

Sāmāyika (adj.) [fr. samaya] 1. on a friendly footing, in agreement M III.110; Miln 22. -- 2. occurring in due season, timely Miln 302 sq., 305. -- 3. temporary A III.349 sq.; cp. sāmayika.

Sāmi J V.489, read sāvi.

Sāmika [fr. sāmin] 1. owner M I.27; J I.194; Vism 63. <-> 2. husband Vin III.137; J I.307; II.128; A II.58 sq.; Pv II.37.

Sāmin [cp. Sk. svāmin, fr. sva=saQ] 1. owner, ruler, lord, master Vin I.303, 307; Sn 83; Mhvs 37, 241; J V.253 (°paribhoga, q. v.); Pv IV.66; Vism 63; DA I.261; PvA 43, 65. voc. sāmi "Sir" J VI.300; DhA I.20. f. sāminī J V.297; VvA 225. See also suvāmin. -- assāmin not ruling Miln 253; Pv IV.66. --2. husband PvA 31 (sāmi, voc.="my lord"), 82. -- f. sāminī wife Mhvs 5, 43; PvA 82, 276.
--vacana (sāmi°) the genitive case J I.185; III.98 (upayog'atthe); V.42 (karaṇ'atthe), 444; VvA 304; SnA 210 (for upayoga), 310 (id.).

Sāmiya husband J I.352; see sāmika.

Sāmisa (adj.) [sa+āmisa] 1. holding food Vin II.214= IV.198. -- 2. fleshly, carnal D II.298=M I.59; A I.81; Ps II.41. Opp. to nirāmisa spiritual (e. g. Ps I.59).

Sāmīcī & sāmīci° (f.) [fr. sammā2=Vedic samyac, of which pl. nom. f. samīcīḥ freq. in R. V.] right, proper course Vin III.246; D II.104; A II.56, 65; S V.261, 343; Miln 8; DhA I.57.
--kamma proper act, homage Vin II.22, 162, 255; A I.123; II.180; D III.83; J I.218, 219; Miln 8. --paṭipadā right course of life M I.281; A II.65. --paṭipanna correct in life D II.104; S I.220; A II.56; IV.310.

Sāmukkaŋsika (adj.) [fr. samukkaŋsati, cp. ukkaŋsaka. The BSk. is sāmutkarṣikī dharmadeśanā Divy 617] exalting, praising (i. e. the 4 truths), as much as "standard." Kern, Toev. II.64, takes it to mean "condensed, given in brief." Usually in phrase °ikā dhammadesanā (thus as f. of °aka!) e. g. Vin I.16, 18; II.156; D I.110; M I.380; A IV.186; V.194; DA I.277 (expld); ThA 137; PvA 38, 195; VvA 50. Only once with ñāṇa at DhsA 9.

Sāmudda (nt.) [fr. samudda] sea salt Vin I.202; Abhp 461.

Sāmuddika (adj.) [fr. samudda] seafaring D I.222; S III.155; A III.368 (vāṇijā); IV.127 (nāvā); Vism 63; DhsA 320. At J VI.581 s.--mahāsankha denotes a kind of trumpet.

Sāmeti see sammati1.

Sāya [cp. Sk. sāyaŋ, on which Aufrecht, Halāyudha p. 380, remarks: "this word seems to be the gerund of sā, and to have signified originally 'having finished.' A masc. sāya does not exist." Cp. Vedic °sāya] evening, only adverbially sāyaŋ, at night Vin III.147; J II.83; DhA I.234; usually opposed to pāto (pātaŋ) in the morning, early e. g. sāya--pātaŋ D II.188; Miln 419; J

I.432, 460; V.462; sāyaŋ--pātaŋ Vin II.185; DhA II.66; sāyañ ca pāto ca Pv I.63; II.937; PvA 127; sāya--tatiyaka for the third time in the evening D I.167; A II.206; V.263, 266, 268; M I.343; sāyamāsa supper J I.297; V.461; DhA I.204. sāyaŋ as quâsi--nominative: sāyaŋ ahosi J VI.505; atisāyaŋ too late Th 1, 231; J II.362; V.94; sāyataraŋ later in the evening (compar.) J VI.366.

Sāyaṇha [sāyaŋ+aṇha, cp. Sk. sāyāhna] evening D II.9; J I.144; --°samayaŋ at evening time D II.205; M I.147; Vin I.21; sāyaṇhasamaye J I.148, 279; PvA 33, 43, 100; °--kāle the same J IV.120; sāyaṇhe (loc.) J I.144, 237; atisāyaṇha late evening J VI.540.

Sk. svādate, cp. sādiyati] to taste, eat; pres. sāyati Vin II.121; ppr. sāyanto D III.85; grd. sāyanīya savoury Vin I.44; S I.162; ger. sāyitvā S IV.176; A III.163. Cp. saŋsāyati.

Sāyana1

Sāyana1 (nt.) [fr. sāyati] tasting, taste Dhtp 229.

Sāyana2

Sāyana2 the Nāga tree (cp. nāga 3) J VI.535 (vāraṇā sā yanā=nāgarukkhā, C., ibid. 535, var. read. vāyana). Kern, Toev. II.77 conjectures sāsanā "with Asana's Terminalia's."

Sāyika (adj.) [fr. śī] lying, sleeping, resting in (--°) Dh 141; M I.328 (vatthu°); Th 1, 501=Miln 367.

Sāyita [pp. of sāyati, cp. sāditar] (having) tasted, tasting D I.70; II.95, 292; M I.188, 461; Miln 378; Vism 258 (khāyita+).

Sāyin (adj.) [fr. śī] lying Dh 325.

Sāra [Vedic sāra nt.] 1. essential, most excellent, strong A II.110; Vin IV.214; J III.368; Pug 53. -- 2. (m.) the innermost, hardest part of anything, the heart or pith of a tree (see also pheggu) M I.111; J I.331; Miln 413; most excellent kind of wood Vin II.110; D II.182, 187; sattasārā the elect, the salt of the earth M III.69. <-> 3. substance, essence, choicest part (generally at the end of comp.) Vin I.184; A II.141; S III.83, 140; Sn 5, 330, 364; Dh 11 sq.; PvA 132, 211 (candana°). sāre patiṭṭhito established, based, on what is essential M I.31; A II.183. -- 4. value Miln 10; appasāra of small value D II.346. -- asāra worthless Sn 937; nissāra the same J II.163 (pithless); mahāsāra of high value J I.384, 463.
--ādāyin acquiring what is essential S IV.250. --gandha the odour of the heart of a tree Dhs 625. --gabbha a treasury J III.408; V.331. --gavesin searching for hard wood M I.111, 233; sārapariyesana the same ibid. --dāru strong, durable wood J II.68. --bhaṇḍa(ka) a bundle of one's best things J II.225. --bhūmi good soil J II.188. --mañjūsā a box made of choice wood J IV.335. --maya being of hard or solid wood J III.318 (C. sārarukkhamaya, "of sāra wood" trsln). --suvaṇṇa sterling gold SnA 448 (in expln of name Bimbisāra). --sūci a needle made of hard wood J I.9.

Sāraka1

Sāraka1 (--°) (adj.) [fr. sāra] having as most essential Miln 133; a--sāraka rotten (said of wood) J II.163.

Sāraka2

Sāraka2 [fr. sarati1] a messenger.

Sāraka3

Sāraka3 in the comp. kaṭa--sāraka a mat J IV.248 (v. l.); IV.474; V.97 (cp. osāraka).

Th 1, 729.

Sārakkhā (f.) [fr. sa3+rakkha] "standing under protection" (?), a category of married women Vin III.139 (cp. M I.287).

Sārajja (nt.) [abstr. fr. sārada=*sāradya] timidity A III.127, 203; IV.359, 364; Miln 24, 72, 196 (parisa°, cp. Nd2 470); J I.334; II.66; nissārajja undaunted J I.274.

Sārajjati [saŋ+raj, cp. BSk. sārajyati, Sk. saŋrajyate, cp. sārāga] to be pleased with, to be attached to A I.260; S II.172; III.69 sq.; IV.10 sq.

Sārajjanā (f.) [fr. sārajjati] infatuation, feeling infatuated Dhs 389; J V.446.

Sārajjāyati [Denom. of sārajja] to be embarrassed, perplexed, ashamed S III.92; A IV.359.

Sārajjitatta (nt.) [=sārajjanā] infatuation, the state of being infatuated Dhs 389.

Sāraṇā (f.) [fr. sāreti2] reminding, remonstrating with Vin V.158, 164.

Sāratta [=saŋratta, pp. of sārajjati] impassioned, enamoured, passionately devoted Vin III.118; M II.160, 223; S I.74, 77; Dh 345; J I.288; II.140; Mhvs 10, 34 (°mānaso). asāratta unattached Sn 704.

Sārathi [fr. sa--ratha; Vedic sārathi] charioteer, coachman D II.178, 254; S I.33; V.6; A II.112; IV.190 sq.; Sn 83; J I.59, 180; Pv IV.33. assadammasārathi a coachman by whom horses are driven, a trainer of horses M I.124; S IV.176; purisadammasārathi a coachman of the driving animal called man, a man--trainer Vin I.35; D I.49; Sn p. 103; It 79. -- In similes: Vism 466; KhA 21.

Sārada (adj.) [Vedic śārada, fr. śarad autumn (of Babyl. origin? cp. Assyr. šabātu corn month)] autumnal, of the latest harvest, this year's, fresh A III.404=D III.354 (bījāni fresh seeds); A I.135, 181 (badara--paṇḍu); S III.54; V.380; Miln 255; Dh 149 (but at this passage expld as "scattered by the autumn winds" DhA III.112). -- asārada stale, old D II.353; S V.379. Fig. sārada unripe, not experienced, immature (see sārajja shyness), opp. visārada (der. vesārajja) experienced, wise, selfconfident; vīta--sārada id. (e. g. A II.24; It 123).-- Note: At K.S. III.46 (=S III.54) s. is wrongly taken as sāra+da, i. e. "giving sāra"; but seeds do not give sāra: they contain sāra (cp. sāravant). The C expln as sār--ādāyin is nearer the truth, but of course not literal; °da is not ā+°da, Moreover, the fig. meaning cannot be reconciled with this expln.

Sāradika (adj.) [fr. sārada] autumnal Vin I.199; II.41; Dh 285=J I.183; Vv 6417; DhA III.428.

Sāraddha [=saŋraddha] violent, angry A I.148, 282; S IV.125; M I.21; Vism 134 (opp. passaddha--kāya), 282 (°kāya); VbhA 283 (id.).

Sārana [fr. sarati1] going DhsA 133.

Sārameya [Vedic sārameya] a dog (lit. "son of Saramā") Mhbv 111.

Sārambha1

Sārambha1 [=saŋrambha] 1. impetuosity, anger A I.100, 299; II.193; M I.16; Dh 133; J IV.26; Miln 289 (sasaŋrambha). -- 2. quarrel Sn 483; J II.223; V.141. <-> 3. pride Th 1, 759; VvA 139.
--kathā angry or haughty talk, imperiousness Dh 133; M I.16; DhA III.57.

Sārambha2 [sa+ārambha] involving killing or danger to living creatures Vin III.149; A II.42 sq. Cp. samārambha.

Sārambhin (adj.) [fr. sārambha] impetuous J III.259.

Sāravant (adj.) [fr. sāra] valuable, having kernel or pith (said of grain or trees) A IV.170 (synom. daḷha, opp. palāpa); S V.163; M I.111=233.

Sārasa [cp. Epic Sk. sārasa] a water bird, Ardea sibirica VvA 57, 163; at both pass.=koñca.

Sārāga [=saŋrāga, fr. saŋ+raj] affection, infatuation Vin II.258; M I.17, 498; A I.264; S III.69 sq., 93; Dhs 1059, 1230; cp. saŋrāga. -- Neg. a° Dhs 32, 312, 315.

Sārāgin (adj.) [fr. last] attached to M I.239 (sukha--°); sukha--sārāgita ibid. impassioned.

Sārāṇīya (adj.) [the question of derivation is still unsettled. According to Trenckner (Notes 75) fr. saraṇa (i. e. saraṇa1 or sarana2?) with double vṛddhi. Kern (Toev. II.74) considers the (B) Sk. saŋrañjanīya as the original and derives it fr. saŋ+raj to rejoice, to gladden: see rañjati. The BSk. is divided: MVastu III.47, 60, 206 etc. has sārāyaṇiya, whereas AvŚ I.229 & Divy 404 read saŋrañjanī and saŋrañjanīya (see below). -- The C. at J IV.99 derives it fr. saraṇa3 in explaining sārāṇīyā kathā as "sāritabba--yuttakā kathā"] courteous, polite, friendly (making happy, pleasing, gladdening?), only in combn with kathā, dhamma, or dhammakathā, e. g. s. kathā polite speech, either in phrase sammodanīyaŋ kathaŋ sārāṇīyaŋ vītisāreti to exchange greetings of friendliness & courtesy D I.52; M I.16 (expld inter alia as "anussariyamānasukhato s." at MA 110); A I.55, 281; II.42; cp. BSk. sammodanīŋ saŋrañjanīŋ vividhāŋ k. vyatisārya AvŚ I.229. -- sārāṇīyaŋ kathaŋ. katheti DhA I.107; IV.87; sārāṇīyā dhammā states of conciliation, fraternal living (Dial. III.231) D III. 245; M I.322; II.250; A III.288; V.89; DhsA 294; J V.382; cp. BSk. saŋrañjanīyan dharmaŋ samādāya Divy 404. -- sārāṇīyaŋ dhammakathaŋ suṇāti DhA IV.168.

Sāri [cp. *Sk. śāri] chessman DA I.85.

Sārin (adj.) [fr. sāreti] wandering, going after, following, conforming to (loc.) J V.15; aniketasārin wandering about houseless Sn 844, 970; anokasārin wandering homeless Dh 404; Sn 628; diṭṭhisārin a partisan of certain views Sn 911; vaggasārin conforming to a party, a partisan Sn 371, 800, 912.

Sārīrika (adj.) [fr. sarīra] connected with the body, bodily M I.10; A I.168 sq.; II.153; (nt.) bodily relics Miln 341; °ŋ cetiyaŋ one of the 3 kinds: paribhogika, s., uddesika J IV.228.

Sāruppa (nt.) [abstr. fr. sarūpa, BSk. sārūpya & sāropya] equal state; as adj. fit, suitable, proper Vin I.39, 287; D II.277; S IV.21 sq.; J I.65, 362; DhsA 294; Sn 368; p. 79, 97, 104; J IV.404. (a°) (nt.) Vism 24; PvA 269. paribbājaka--s°, as befits a Wanderer J V.228.

Sāreti is Caus. of sarati1 as well as sarati2. Cp. vīti°.

Sāropin (adj.) [saŋ+ropin, cp. ropeti1 & rūhati1] healing, curative M II.257 (vaṇa--°).

Sāla [cp. Sk. śāla & sāla] a Sal tree (Shorea robusta) M I.488; D II.134; A I.202; III.49, 214; Dh 162.
--māḷaka an enclosure of Sal trees J I.316. --rukkha Sal tree VvA 176. --laṭṭhi Sal sprout A II.200. --vana Sal grove D II.134; M I.124; S I.157; Vv 392.

Sālaka [Sk. syāla+ka] a brother--in--law J II.268.

Sālakakimi a kind of worm Miln 312.

Sālaya (adj.) [sa3+ālaya] having intentions (on), being attached (to=loc.) J III.332.

Sālā (f.) [cv. Vedic śālā, cp. Gr. kali/a hut, Lat. cella cell, Ohg. halla, E. hall] a large (covered & enclosed) hall, large room, house; shed, stable etc., as seen fr. foll. examples: aggi° a hall with a fire Vin I.25, 49=II.210; āsana° hall with seats DhA II.65; udapāna° a shed over the well Vin I.139; II.122; upaṭṭhāna° á service hall Vin I.49, 139; II.153, 208, 210; S II.280; V.321; J I.160; kaṭhina° a hall for the kaṭhina Vin II.117. kīḷa° playhouse J VI.332; kutūhala° a common room D I.179= S IV.398. kumbhakāra° potter's hall DhA I.39; gilāna° sick room, hospital S IV.210; Vism 259; jantāghāra° (large) bath room Vin I.140; II.122; dāna° a hall for donations J I.262; dvāra° hall with doors M I.382; II.66; pāniya° a water--room Vin II.153; bhatta° refectory Vism 72; yañña° hall of sacrifice PugA 233; rajana° dyeing workshop Vism 65; ratha° car shed DhA III.121; hatthi° an elephant stable Vin I.277, 345; II.194; J I.187.

Sālākiya (nt.) [cp. Sk. śālākya in Suśruta] ophthalmology D I.12, 69; DA I.98.

Sāli [cp. Sk. śāli] rice D I.105, 230; II.293; Vin IV.264; M I.57; A I.32, 145; III.49; IV.108 (+yavaka), 231; S V.10, 48; J I.66, 178; IV.276; V.37; VI.531; Miln 251; Sn 240 sq.; Vism 418; pl. °--iyo J I.325; gen. pl. °--inaŋ J VI.510. -- lohitaka° red rice Miln 252.
--khetta a rice--field A I.241; IV.278; Vin II.256; DhA I.97; III.6. --gabbha ripening (young) rice DhA I.97. --bīja rice seed A I.32; V.213. --bhatta a meal of rice Vism 191. --bhojana rice food J I.178.

Sālika (adj.) [fr. sāli] belonging to rice DhA III.33.

Sālikā (f.) [cp. Epic Sk. sārikā crow, usually combd with śuka parrot] a kind of bird S I.190=Th 1, 1232; J V.110. See sāliya & sāḷikā.

Sālittaka (nt.) [fr. Sk. saŋlepa?] a sling, catapult (?); slinging stones, throwing potsherds etc. Pv IV.167; PvA 285; J I.418, 420; DhA II.69.

Sālin excellent Dāvs I.9.

Sāliya or sāliyā or sāliyā the maina bird (=sālikā) J III.203; sāliyachāpa (a young bird of that kind), and sāliyacchāpa (i. e. sāliyā which is probably the right form) J III.202. <-> madhu--sāliyā J V.8 (=suvaṇṇa--sālika--sakunā C. p. 911); J VI.199 (suva--sāliya--°), 425 (Sāliya--vacana the story of the maina bird, var. read. suva--khaṇḍa; a section of the 546th Jātaka, but sāḷiyā, sālikā, sāliyā is not a parrot.

Sālīna (adj.) [fr. sāli] fine (rice) Miln 16 (°ŋ odanaŋ; cp. śālīnaŋ odanaŋ Divy 559).

(nt.) [cp. Sk. śālūka] the edible root of the water--lily Vin I.246; J VI.563; VvA 142 (°muṭṭhi).

Sālūra [but cp. Sk. śālūra a frog] a dog J IV.438 (°--saŋgha =sunakhagaṇa, C.; spelling ḷ).

Sāloka [sa2+āloka] sight, view, sāloke tiṭṭhati to expose oneself to view in an open door Vin II.267.

Sālohita [fr. sa2+lohita] a kinsman, a blood relation, usually together with ñāti Vin I.4; D II.26, 345; A I.139, 222; II.115; Sn p. 91; PvA 28; VbhA 108.

Sāḷava [cp. Sk. ṣāḍava, which is given in diff. meaning, viz. "comfits with fruits"] a certain dish, perhaps a kind of salad, given as "lambila," i. e. bitter or astringent at DhsA 320 (made of badara or kapiṭṭha); cp. Vin IV.259.

Sāḷika a bird; f. °ā the Maina bird J I.429; VI.421. Spelt sāḷiyā at J VI.425. See sālikā & sāliya.

Sāva [fr. sru] juice VvA 186.

Sāvaka [fr. śru] a hearer, disciple (never an Arahant) D I.164; II.104; III.47, 52, 120 sq., 133; A I.88; M I.234; S II.26; It 75 sq., 79; J I.229; Vism 214, 411. -- fem. sāvikā D II.105; III.123; Th 2, 335; S IV.379; A I.25, 88. (Cp. ariya--°, agga--°, mahā).
 --sangha the congregation of the eight Aryas M II.120; S I.220 (cattāri purisayugāni aṭṭha purisapuggalā); II.79 sq.; It 88.

Sāvakatta (nt.) [abstr. fr. last] the state of a disciple M I.379 sq.

Sāvajja (adj.) [sa+avajja] blameable, faulty D I.163; II.215; M I.119; S V.66, 104 sq.; Sn 534; Pug 30, 41; (nt.) what is censurable, sin J I.130; Miln 392; VbhA 382 (mahā° or appa°, with ref. to var. crimes).

Sāvajjatā (f.) [fr. last] guilt Miln 293.

Sāvaṭa (nt.) name of a certain throw in playing at dice J VI.281 (v. l. sāvaṭṭa).

Sāvaṭṭa (adj.) [sa3+āvaṭṭa] containing whirlpools It 114.

Sāvana (nt.) [fr. sāveti] shouting out, announcement, sound, word J II.352; Sdhp 67.

Sāvasesa (adj.) [sa3+avasesa] with a remainder, incomplete, of an offence which can be done away Vin I.354; II.88; V.153; A I.88. -- Of a text (pāṭha) KhA 238; SnA 96.

Sāvi [Sk. śvāvidh, see Lüder's Z.D.M.G. 61, 643] a porcupine J V.489 (MSS. sāmi and sāsi, cp. Manu V.18).

Sāvittī (f.) the Vedic verse Sāvitrī Sn 457, 568=Vin I.246 (Sāvitthī); J IV.184.

Sāvetar [n. ag. fr. sāveti] one who makes others hear, who tells D I.56; A IV.196.

Sāveti is Caus. of suṇāti.

Sāsa [Sk. śvāsa, fr. śvas] asthma A V.110; J VI.295.

Sāsanka (adj.) [fr. sa3+āsankā] dangerous, fearful, suspicious S IV.175 (opp. khema); Th 2, 343; ThA 241; Vism 107; J I.154; PvA 13; Miln 351.

Dhtp 300=anusiṭṭhi] to instruct, teach, command; tell J VI.472 (dūtāni, =pesesi C.); inf. săsituŋ J VI.291 (=anusāsituŋ C.).

Sāsana (nt.) [cp. Vedic śāsana] order, message, teaching J I.60, 328; II.21; Pv IV.354 (Buddhānaŋ); KhA 11 sq.; the doctrine of the Buddha Vin I.12; D I.110; II.206; A I.294; Dh 381; Sn 482 etc.; J I.116. sāsanaŋ āroceti to give a message (dūtassa to the messenger) Vin III.76.
 --antaradhāna the disappearance or decline of the teaching of the Buddha. Said of the doctrine of Kassapa Bhagavā SnA 156 (cp. sāsane parihāyamāne SnA 223), and with ref. to the Pāli Tipiṭaka VbhA 432 sq., where 3 periods of the development of the Buddhist doctrine are discussed, viz. sāsana--ṭhita--kāla, °osakkana--kāla, °antaradhāna. --kara complying with one's order and teaching M I.129; --kāraka the same Sn 445; --kārin the same A II.26; susāsanaŋ dussānaŋ J I.239 (English transl.: "true and false doctrine," "good and bad news"). --hara (+°jotaka) taking up (& explaining) an order SnA 164.

Sāsapa [cp. Sk. sarṣapa] a mustard seed S II.137; V.464; A V.170; J VI.174 (comp. with mt. Meru); Sn 625, 631, p. 122; Dh

401; DA I.93; DhA I.107; II.51; IV.166; Vism 306 (ār'agge), 633; PvA 198 (°tela). --°kuṭṭa mustard powder Vin I.205; II.151.

Sāsava (adj.) [sa3=āsava] connected with the āsavas D III.112; A I.81; Dhs 990, 1103; Nett 80.

Sāha six days (cp. chāha) J VI.80 (=chadivasa, C.).

Sāhatthika (adj.) [fr. sahattha] with one's own hand J I.168; DhsA 97; SnA 493; KhA 29.

Sāhaŋ contraction of so ahaŋ.

Sāhasa [fr. sahas power] violent, hasty Sn 329; (nt.) violence, arbitrary action, acts of violence Sn 943; J VI.284; Mhvs 6, 39; sāhasena arbitrarily A V.177; opp. a° ibid.; Dh 257; J VI.280. sāhasaŋ id. J VI.358 (=sāhasena sāhasikaŋ kammaŋ katvā ibid. 359); adv. asāhasaŋ=asāhasena J III.319 (C. sāhasiyataṇhāya ibid. 320, if we do not have to read sāhasiyā taṇhāya, from sāhasī).
--kiriyā violence J III.321.

Sāhasika (adj.) [fr. sāhasa] brutal, violent, savage J I.187, 504; II.11; PvA 209; DhA I.17.

Sāhasiyakamma (nt.) a brutal act J I.412, 438.

Sāhāra (adj.) [sa+āhāra] with its food S III.54 (viññāṇa s.); D II.96 (Vesālī s.; trsln "with its subject territory").

Sāhin (--°) (adj.) [fr. sah] enduring It 32. See asayha°.

Sāhu (adj.) [=sādhu] good, well Vin I.45; S I.8; Pug 71 sq.; Th 1, 43; VvA 284.

Sāhuḷacīvara (nt.) a coarse cloth M I.509 (cp. Deśīnāmamālā VIII.52; Karpūramañjarī p. 19; J.P.T.S. 1891, 5, and Prākrit sāhulī, Z.D.M.G., xxviii., p. 415).

Sāhuneyyaka see āhuneyya.

Sāhunna [=sāhuḷa] a strip of ragged cloth Pv III.16; PvA 173; J.P.T.S. 1891, 5; var. read. sāhunda.

Si (--°) [=svid, for which ordinarily °su] part. of interrogation; e. g. kaŋ--si DhA I.91.

Siŋsaka (nt.) [Sk. śīrṣaka?] name of a water plant J VI.536 (C. not correct). Siŋsati1 [śaŋs] to hope for Dhtp 296 (def. as "icchā"); only in cpd. ā° (q. v.).

Siŋsati2

Siŋsati2 is Desiderative of sarati1. --Siŋsati "to neigh" at J V.304 is to be read hiŋsati (for hesati, q. v.).

Siŋsapā (f.) [cp. Vedic śiŋśapā] the tree Dalbergia sisu (a strong & large tree) S V.437; Siŋsapā--groves (s.--vanā) are mentioned near Āḷavi A I.136; near Setavyā D II.316 sq.; DhA I.71; VvA 297; and near Kosambi S V.437.

Sikatā (f.) [cp. Sk. sikatā] sand, gravel; suvaṇṇa° gold dust A I.253.

Sikāyasa--maya (adj.) [made of tempered steel (said of swords) J VI.449 (cp. Note of the trsln p. 546).

Sikkā (f.) [cp. Sk. śikyā] string, string of a balance Vin II.110; 131, J I.9; II.399; III.13 (text sikkhā); VI.242; VvA 244

(muttā° string of pearls); Kvu 336 sq.

Sikkhati [Vedic śikṣati; Desid. to śak: see sakkoti. -- The Dhtp (12) gives "vijj'opādāna" as meaning] 1. to learn, to train oneself (=ghaṭati vāyamati Vism 274); usually combined with the locative, thus sikkhā--padesu s. to train oneself in the Sikkhāpadas D I.63, 250; Vin I.84; It 96, 118; also with the dative, indicating the purpose; thus vinayāya s. to train oneself to give up Sn 974; the thing acquired by training is also put in the accusative; thus nibbānaŋ s. to learn, to train oneself towards Nibbāna Sn 940, 1061; Miln 10; Pot. sikkheyyāsi Miln 10; sikkheyyāma D II.245; sikkhema Sn 898; sikkhe Sn 974; sikkheyya Sn 930. Fut. sikkhissāmi Vin IV.141; sikkhissāmase Sn 814; ppr. sikkhanto Sn 657; ppr. med. sikkhamāna training oneself Vin IV.141; D II.241; It 104, 121; sikkhamānā (f.) a young woman undergoing a probationary course of training in order to become a nun Vin I.135, 139, 145, 147, 167; IV.121; A III.276; S II.261; grd. sikkhitabba Vin I.83; J VI.296; M I.123; D II.138; Miln 10; & sikkha that ought to be learnt Miln 10; inf. sikkhituŋ Vin I.84, 270; ger. sikkhitvā Miln 219. -- 2. to want to overcome, to try, tempt D II.245. -- pp. sikkhita. <-> Caus. II. sikkhāpeti to teach, to train J I.162, 187, 257; DA I.261; Miln 32; PvA 3, 4.

Sikkhana (nt.) [fr. śikṣ] training, study J I.58.

Sikkhā (f.) [Vedic śikṣā] 1. study, training, discipline Vin III.23; D I.181; A I.238; S II.50, 131; V.378; Dhs 1004; VbhA 344 (various). -- sikkhaŋ paccakkhātaka one who has abandoned the precepts Vin I.135, 167; II.244 sq. (cp. sikkhā--paccakkhāna Vin II.279, and sikkhaŋ apaccakkhāya Vin III.24; S IV.190; sikkhā apaccakkhātā, ibid.); tisso sikkhā S III.83; Ps I.46 sq.; Miln 133, 237; Nd1 39; explained as adhisīla--, adhicitta--, and adhipaññā--sikkhā A I.234 sq.; Nett 126; with the synonyms saŋvara, samādhi & paññā at Vism 274. <-> 2. (as one of the 6 Vedāngas) phonology or phonetics, combd with nirutti (interpretation, etymology) DA I.247=SnA 447.
--ānisaŋsa whose virtue is training, praise of discipline A II.243; It 40 --ânusantatavutti whose behaviour is thoroughly in accordance with the discipline Nett 112. --kāma anxious for training Vin I.44; D II.101; S V.154, 163; A I.24, 238; °--tā anxiety for training J I.161. --samādāna taking the precepts upon oneself Vin I.146; Miln 162; A I.238 sq.; IV.15; V.165. --sājīva system of training Vin III.23 sq.; Pug 57.

Sikkhāpada (nt.) [sikkhā+pada, the latter in sense of pada 3. Cp. BSk. śikṣāpada] set of precepts, "preceptorial," code of training; instruction, precept, rule. -- 1. in general: D I.63, 146, 250; M I.33; A I.63, 235 sq.; II.14, 250 sq.; III.113, 262; IV.152, 290 sq.; S II.224; V.187; Vin I.102; II.95, 258; III.177; IV.141 (sahadhammika), 143 (khudd'ânukhuddakāni); It 96, 118; VbhA 69 (bhesajja°); DhA III.16. -- 2. in special: the 5 (or 10) rules of morality, or the precepts to be adopted in particular by one who is entering the Buddhist community either as a layman or an initiate. There seem to have been only 5 rules at first, which are the same as the first 5 sīlas (see sīla 2 b): S II.167; Vbh 285 (expld in detail at VbhA 381 sq.); DhA I.32 and passim. To these were added another 5, so as to make the whole list (the dasasikkhāpadaŋ or °padāni) one of 10 (which are not the 10 sīlas!). These are (6) vikāla--bhojanā (--veramaṇī) not eating at the wrong hour; (7) nacca--gītavādita--visūka--dassanā° to avoid worldly amusements; (8) mālā--gandha--vilepana--dhāraṇa--maṇḍana--vibhūsanaṭṭhānā° to use neither unguents nor ornaments; (9) uccā--sayana--mahā--sayanā° not to sleep on a high, big bed; (10) jātarūpa rajata--paṭiggahaṇā° not to accept any gold or silver: Vin I.83=Kh II.; A I.211, and frequently. -- dasa--sikkhāpadikā (f.) conforming to the 10 obligations (of a nun) Vin IV.343 (=sāmaṇerī). There is nowhere any mention of the 8 sikkhāpadas as such, but they are called aṭṭhangika uposatha (see sīla 2b), e. g. Mhvs 37, 202. -- diyaḍḍha--sikkhāpada--sata the 150 precepts, i. e. the Pāṭimokkha A I.230, 234; Miln 243.

Sikkhāpaka (adj.) [fr. sikkhāpeti] teaching PvA 252; Miln 164.

Sikkhāpana (nt.) [fr. sikkhāpeti] teaching Miln 163.

Sikkhāpanaka teaching J I.432.

Sikkhita [pp. of sikkhati] trained, taught Vin IV.343 (°sikkha, adj., trained in . . .; chasu dhammesu); Miln 40; PvA 263 (°sippa).

Sikhaṇḍin (adj.--n.) [Sk. śikhaṇḍin] 1. tufted, crested (as birds); J V.406; VI.539; Th 1, 1103 (mayūra); with tonsured hair (as ascetics) J III.311. -- 2. a peacock J V.406; VvA 163.

Sikhara [cp. Sk. śikhara] the top, summit of a mountain J VI.519; Miln 2; a peak DhA III.364 (°thūpiyo or °thūpikāyo peaked domes); the point or edge of a sword M I.243; S IV.56; crest, tuft J II.99; (this is a very difficult reading; it is explained by the C. by sundara (elegant); Trenckner suggests singāra, cp. II.98); a bud Th 2, 382.

Sikhariṇī (f.) [fr. last] a kind of woman (with certain defects of the pudendum) Vin II.271; III.129 (text, °aṇī).

Sikhā (f.) [Vedic śikhā] point, edge M I.104; crest, topknot DA I.89; J V.406; of a flame Dh 308; DhsA 124; of fire (aggi°) Sn 703; J V.213; (dhūma°) J VI.206; of a ray of light J I.88; in the corn trade, the pyramid of corn at the top of the measuring vessel DA I.79; °--bandha top--knot D I.7; vātasikhā (tikkhā a raging blast) J III.484; susikha (adj.) with a beautiful crest Th 1, 211 (mora), 1136.

Sikkhitaṛ [n. ag. fr. sikkhati] a master, adept; proficient, professional J VI.449, 450.

Sikhin (adj.) [fr. sikhā] crested, tufted Th 1, 22 (mora); J II.363 (f. °inī). Also name of (a) the fire J I.215, 288; (b) the peacock Sn 221, 687.

Sigāla (śṛ°) [cp. Vedic sṛgāla; as loan--word in English= jackal] a jackal D II.295; III.24 sq.; A I.187; S II.230, 271; IV.177 sq. (text singāla); IV.199; J I.502; III.532 (Pūtimaŋsa by name). -- sigālī (f.) a female jackal J I.336; II.108; III.333 (called Māyāvī); Miln 365. -- See also singāla.

Sigālika (adj.) [fr. sigāla] belonging to a jackal J II.108; III.113 (°aŋ nādaŋ, cp. segalikaŋ A I.187, where the Copenhagen MS. has sigālakaŋ corrected to segālakaŋ). -- (nt.) a jackal's roar (sigālakaŋ nadati) D III.25. Cp. segālaka.

Siggu (nt.) [cp. Vedic śigru, N. of a tribe; as a tree in Suśruta] name of a tree (Hyperanthera moringa) J III.161; V.406.

Singa1

Singa1 (nt.) [Vedic śṛnga, cp. Gr. ka/rnon, kraggw/n; Lat. cornu=E. horn] a horn J I.57, 149, 194; IV.173 (of a cow); Vism 106; VvhA 476.
--dhanu horn--bow DhA I.216. --dhamaka blowing a horn Miln 31.

Singa2

Singa2 the young of an animal, calf J V.92; cp. Deśīnāmamālā VIII.31.

Singāra [cp. Sk. śṛngāra] erotic sentiment; singāratā (f.) fondness of decorations J I.184; an elegant dress, finery Miln 2; (adj.) elegant, graceful (thus read) J II.99; singāra--bhāva being elegant or graceful (said of a horse) J II.98.

Singāla variant reading instead of sigāla S II.231 etc.; Vism 196; Pv III.52.

Singika (adj.) [fr. singa1] having horns J VI.354 (āvelita--° having twisted horns).

Singin (adj.) [Vedic śṛngin] having a horn Vin II.300; J IV.173 (=cow); clever, sharp--witted, false Th 1, 959; A II.26; It 112; cp. J.P.T.S. 1885, 53.

Singila a kind of horned bird J III.73; DhA III.22 (v. l. singala).

Singivera (nt.) [Sk. śṛnga+Tamil vera "root," as E. loan word=ginger] ginger Vin I.201; IV.35; J I.244; III.225 (alla--°); Miln 63; Mhvs 28, 21; DhsA 320; DA I.81.

Singī & singi (f.) [cp. Sk. śṛngī] 1. gold Vin I.38; S II.234; J I.84. -- 2. "ginger" in sense of "dainties, sweets" J IV.352 (=singiver'ādika uttaribhanga C.; cp. Tamil iñji ginger).
--nada gold Vv 6428; VvA 284. --loṇa (--kappa) license as to ginger & salt Vin II.300, 306. --vaṇṇa goldcoloured D II.133. --suvaṇṇa gold VvA 167.

Singu (f.) (?) a kind of fish J V.406; plur. singū J VI.537. According to Abhp. singū is m. and Payogasiddhi gives it as nt.

given as "ghāyana" at Dhtp 34] to sniff, to get scent of S I.204=J III.308; DA I.38. Cp. upa°.

Singhāṭaka [cp. Sk. śṛngāṭaka; fr. śṛnga] (m. and n.) 1. a square, a place where four roads meet Vin I.237, 287, 344; IV.271; D I.83; A II.241; IV.187, 376; S I.212; II.128; IV.194; Miln 62, 330, 365; DhA I.317. aya--s° perhaps an iron ring (in the shape of a square or triangle) M I.393; J V.45. -- 2. a water plant (Trapa bispinosa?) J VI.530, 563.

Singhāṇikā (f.) [Sk. singhāṇaka] mucus of the nose, snot D II.293; M I.187; Sn 196--198=J I.148 (all MSS. of both books --n-- instead of --ṇ--); Miln 154, 382; Pv II.23; Vism 264 & 362 (in detail); DhA I.50; VbhA 68, 247.

Epic Sk. svidyate] to boil (intr.), to sweat; ppr. sijjamāna boiling J I.503; Caus. sedeti (q. v.). The Dhtp 162 gives "pāka" as meaning of sid. -- pp. sinna (wet) & siddha1 (cooked).

Epic Sk. sidhyate. The Dhtp gives 2 roots sidh, viz. one as "gamana" (170), the other as "saŋsidhi" (419)] to succeed, to be accomplished, to avail, suit SnA 310; PvA 58, 113, 254 (inf. sijjhituŋ). -- pp. siddha.

Siñcaka [fr. siñcati] watering, one who waters Vv 797 (amba°).

cp. Av. hinčaiti to pour; Lat. siat "urinate," Ags. sēon; Ohg. sīhan, Ger. ver--siegen; Gr. i)kma/s wet; Goth saiws=E. sea. -- Dhtp 377: kkharaṇe] 1. to sprinkle J III.144; V.26; Mhvs 37, 203; SnA 66. -- 2. to bale out a ship Sn 771; Dh 369. inf. siñcituŋ J VI.583; pass. siccati Th 1, 50 (all MSS. siñcati); imper. siñca Dh 369; ppr. med. siñcamāna Mhvs 37, 203; ger. sitvā Sn 771=Nett 6; pp. sitta. -- Caus. seceti to cause to sprinkle Mhvs 34, 45; Caus. II. siñcāpeti J II.20, 104. <-> Cp. pari°.

Siñcanaka (adj.) [fr. siñcati] sprinkling (water) SnA 66 (vāta).

Siṭṭha [pp. of śiṣ; Sk. śiṣṭha] see vi°.

Siṇāti see seyyati.

Sita1

Sita1 (adj.) [pp. of śā; Sk. śita] sharp Dāvs I.32.

Sita2

Sita2 [pp. of sayati2] 1. (lit.) stuck in or to: hadaya° salla Sn 938; Nd1 412. -- 2. (fig.) reclining, resting, depending on, attached, clinging to D I.45, 76; II.255; M I.364; Cp. 100; J V.453; Sn 229, 333, 791, 944, 1044. See also asita2.

Sita3

Sita3 [pp. of sinoti] bound; sātu--° Dh 341 (bound to pleasure); taṇhā--° Miln 248. Perhaps as sita2.

Sita4

Sita4 (adj.) [Sk. sita] white Dāvs III.4.

Sita5

Sita5 (nt.) [pp. of smi, cp. vimhāpeti. The other P. form is mihita] a smile Vin III.105; IV.159; S I.24; II.254; M II.45; Th 1, 630; Ap 21 (pātukari), 22 (°kamma) DhA II.64 (°ŋ pātvakāsi); III.479; VvA 68. --°kāra smiling J I.351 (as °ākāra).

Sitta [pp. of siñcati] sprinkled Dh 369; J III.144; Vism 109

Sittha (nt.) [cp. *Sk. siktha] a lump of boiled rice Vin II.165, 214; J I.189, 235; V.387; VI.358 (odana°), 365 (yāgu°); PvA 99; sitthatelaka oil of beeswax Vin II.107, 151.
--âvakārakaŋ (adv.) scattering the lumps of boiled rice Vin IV.196.

Sitthaka (nt.) [cp. Sk. sikthaka] beeswax Vin II.116 (madhu°).

Sithila (adj.) [Vedic śithira, later śithila] loose, lax, bending, yielding S I.49, 77=Dh 346=J II.140; J I.179; II.249; Miln 144; DhA IV.52, 56; PvA 13. In compn with bhū as sithilī°, e. g. °bhāva lax state Vism 502=VbhA 100; °bhūta hanging loose PvA 47 (so read for sithila°). --°hanu a kind of bird M I.429. -- Cp. saṭhila.

Siddha1

Siddha1 [a specific Pali formation fr. sijjati (svid) in meaning "to cook," in analogy to siddha2] boiled, cooked J II.435 (=pakka); V.201 (°bhojana); Miln 272; SnA 27 (°bhatta=pakk'odana of Sn 18).

Siddha2

Siddha2 [pp. of sijjhati] ended, accomplished Mhvs 23, 45, 78; successful Miln 247. -- (m.) a kind of semi--divine beings possessed of supernatural faculties, a magician Miln 120, 267 [cp. Sk. siddha Halāyudha 1, 87; Yogasūtra 3, 33; Aufrecht remarks: "This is a post--vedic mythological fiction formed on the analogy of sādhya"].
--attha one who has completed his task Miln 214.

Siddhatthaka [Sk. siddhārthaka] white mustard ThA 181 (Ap. V.24); J III.225; VI.537; DhA II.273 (in Kisāgotamī story).

Siddhi (f.) [fr. sidh, Vedic siddhi] accomplishment, success, prosperity Mhvs 29, 70; Sdhp 14, 17, 325, 469; PvA 63 (attha° advantage); padasiddhi substantiation of the meaning of the word DA I.66; cp. sadda°.

Siddhika (adj.) (--°) [fr. siddhi] connected with success; nāmasiddhika who thinks luck goes by names J I.401; appasiddhika unprofitable, fatal, etc. J IV.4, 5 (sāgara); VI.34 (samudda).

Sināta [pp. of sināti] bathed, bathing M I.39; S I.169= 183; J V.330.

Sināti1

Sināti1 (to bind): see sinoti.

Sināti2

Sināti2 [Vedic snāti, snā. For detail see nahāyati. The Dhtp 426 gives root sinā in meaning "soceyya," i. e. cleaning] to bathe; imper. sināhi M I.39; inf. sināyituŋ M I.39; aor. sināyi Ap 204. -- pp. sināta.

Sināna (nt.) [fr. snā] bathing M I.39; S I.38, 43; IV.118; Nd2 39; Vism 17; VbhA 337.

Sinānī (f.) bath--powder (?) M II.46, 151, 182.

Siniddha [pp. of siniyhati; cp. Epic Sk. snigdha] 1. wet, moist Vism 171. -- 2. oily, greasy, fatty J I.463, 481; SnA 100 (°āhāra fattening food). -- 3. smooth, glossy J I.89; IV.350 (of leaves); Miln 133. -- 4. resplendent, charming ThA 139. -- 5. pliable Vin I.279 (kāya, a body with good movement of bowels). -- 6. affectionate, attached, fond, loving J I.10; Miln 229, 361; VbhA 282 (°puggala--sevanatā).

Siniyhati [Vedic snihyate, snih; cp. Av. sn&amacremacr;zaiti it snows= Lat. ninguit, Gr. nei/gei; Oir. snigid it rains; Lat. nix snow=Gr. ni/ga =Goth, snaiws, Ohg. sneo=snow; Oir. snige rain; etc. -- The Dhtp 463 gives the 2 forms sinih & snih in meaning pīṇana. Cp. sineha] (to be moist or sticky, fig.) to feel love, to be attached Vism 317=DhsA 192 (in defn of mettā). Caus. sineheti (sneheti, snehayati) to lubricate, make oily or tender (through purgatives etc.) Vin I.279 (kāyaŋ); Miln 172; DA I.217 (temeti+); to make pliable, to soften Miln 139 (mānasaŋ). -- pp. siniddha.

Sineha & sneha [fr. snih] Both forms occur without distinction; sneha more frequently (as archaic) in poetry. <->
A. sineha: 1. viscous liquid, unctuous moisture, sap S I.134; A I.223 sq.; J I.108; Dhs 652 (=sinehana DhsA 335); Vism 262 (thīna°=meda; vilīna°=vasā). -- 2. fat J II.44 (bahu°); VbhA 67. -- 3. affection, love, desire, lust J I.190; II.27; PvA 82. -- B. sneha: 1. (oily liquid) D I.74; Pv III.52 (anguṭṭha°, something like milk; expld as khīra PvA 198). -- 2. (affection) A II.10; S IV.188 (kāma°); Sn 36, 209, 943 (=chanda, pema, rāga, Nd1 426); J IV.11.
--anvaya following an affection Sn 36. --gata anything moist or oily A III.394 sq.; DhsA 335. --ja sprung from affection Sn 272; S I.207. --bindu a drop of oil Vism 263. --virecana an oily purgative J III.48.

Sinehaka a friend Mhvs 36, 44.

Sinehana (nt.) oiling, softening Miln 229; DhsA 335. <-> Cp. senehika.

Sinehaniya (adj.) [grd. formation fr. sinehana] softening, oily; °āni bhesajjāni softening medicines Miln 172 (opp. lekhaniyāni).

Sinehita [pp. of sineheti] lustful, covetous Dh 341; DhA IV.49.

or si; Vedic syati & sināti; the Dhtp 505 gives si in meaning "bandhana"] to bind DhsA 219 (sinoti bandhatī ti setu). pp. sita3.

Sindī (f.) [etym.?] N. of a tree Vism 183, where KhA 49 in id. passage reads khajjūrikā. See also Abhp 603; Deśīn VIII.29.

Sinduvāra [Sk. sinduvāra] the tree Vitex negundo DA I.252; DhsA 14, 317; also spelt sindhavāra VvA 177; sinduvārikā J VI.269; sindhuvāritā (i. e. sinduvārikā?) J VI.550=553; sinduvārita J IV.440, 442 (v. l. °vārakā).

Sindhava [Sk. saindhava] belonging to the Sindh, a Sindh horse J I.175; II.96; III.278; V.259; DhA IV.4 (=Sin<-> dhava--raṭṭhe jatā assā); (nt.) rock salt Vin I.202; Sindhavaraṭṭha the Sindh country ThA 270; J V.260.

Sindhavāra see sinduvāra.

Sinna [pp. of sijjati; Vedic svinna] 1. wet with perspiration Vin I.46, 51; II.223. -- 2. boiled (cp. siddha1) esp. in the comp.

udaka--sinna--paṇṇa; it occurs in a series of passages J III.142, 144; IV.236, 238, where Fausböll reads sitta, although the var. readings give also sinna. The English translation, p. 149, says "sprinkled with water," but the text, 238, speaks of leaves which are "sodden" (sedetvā).

Sipāṭikā (f.) [cp. Sk. sṛpāṭikā, beak, BR.] 1. pericarp M I.306; Vv 8433; VvA 344; hingu° a s. yielding gum Vin I.201. Also written sipātikā; thus ādiṇṇasipātikā with burst pod or fruit skin S IV.193. -- 2. a small case, receptacle; khura° a razor case Vin II.134. On s. at Pv III.229 the C. has ekapaṭalā upānahā PvA 186.

Sippa (nt.) [cp. Sk. śilpa] art, branch of knowledge, craft Sn 261; A III.225; IV.281 sq., 322; D III.156, 189; J I.239, 478; Miln 315; excludes the Vedas Miln 10; sabbasippāni J I.356, 463; II.53; eight various kinds enumerated M I.85; twelve crafts Ud 31, cp. dvādasavidha s. J I.58; eighteen sippas mentioned J II.243; some sippas are hīna, others ukkaṭṭha Vin IV.6 sq.; VbhA 410. asippa untaught, unqualified J IV.177; VI.228=asippin Miln 250. -- sippaŋ uggaṇhāti to learn a craft VvA 138. --āyatana object or branch of study, art D I.51; Miln 78; VbhA 490 (pāpaka). --uggahaṇa taking up, i. e. learning, a craft J IV.7; PvA 3. --ṭṭhāna a craft M I.85; cp. BSk. śilpasthāna Divy 58, 100, 212. --phala result of one's craft D I.51. --mada conceit regarding one's accomplishment VbhA 468.

Sippaka =sippa J I.420.

Sippavant [fr. sippa] one who masters a craft J VI.296.

Sippika [fr. sippa] an artisan Sn 613, 651; Miln 78; Vism 336. Also sippiya J VI.396, 397.

Sippikā1

Sippikā1 (f.) [fr. sippī] a pearl oyster J I.426; II.100 (sippikasambukaŋ); Vism 362 (in comp.)=VbhA 68.

Sippikā2

Sippikā2 at Th 1, 49 is difficult to understand. It must mean a kind of bird (°abhiruta), and may be (so Kern) a misread pippikā (cp. Sk. pippaka & pippīka). See also Brethren p. 533.

Sippī [cp. Prākrit sippī] (f.) a pearl oyster J II.100; sippipuṭa oyster shell J V.197, 206. sippi--sambuka oysters and shells D I.84; M I.279; A I.9; III.395.

Sibala N. of a tree J VI.535.

Sibba (nt.) [fr. sīv] a suture of the skull; plur. °--āni J VI.339; sibbinī (f.) the same Vin I.274.

Vedic sīvyati. The root is sometimes given as siv, e. g. Dhtp 390, with defn "tantu--santāna"] to sew J IV.25; VvA 251. Pres. also sibbeti Vin II.116; IV.61, 280; ger. sibbetvā J I.316; grd. sibbitabba J I.9; aor. sibbi J IV.25; & sibbesi Vin II.289; inf. sibbetuŋ, Vin I.203. -- pp. sibbita. -- Caus. II. sibbāpeti J II.197; Vin IV.61.

Sibbana (nt.) [fr. sīv] sewing Sn 304=J IV.395; J I.220; VI.218. sibbanī (f.) "seamstress"=greed, lust Dhs 1059; A III.399; DhsA 363; Sn 1040 (see lobha). --°magga suture Vism 260; KhA 60 (id.).

Sibbāpana (nt.) [fr. sibbāpeti] causing to be sewn Vin IV.280.

Sibbita [pp. of sibbati] sewn Vin IV.279 (dus°); J IV.20 (su°); VbhA 252 (°rajjukā). Cp. vi° & pari°.

Sibbitar [n. ag. fr. sīv] one who sews M III.126.

Sibbinī Dhs 1059, read sibbanī. Cp. sibba.

Simbali (f.) [cp. Vedic śimbala flower of the B., cp. Pischel, Prk. Gr. § 109] the silk--cotton tree Bombax heptaphyllum J I.203; III.397; Vism 206; DhA I.279. °--vana a forest of simbali trees J I.202; II.162 (s. °--pālibhaddaka--vana); IV.277. sattisimbalivana the sword forest, in purgatory J V.453.

Siyyati see seyyati.

Sira (nt. and m.) [cp. Vedic śiras, śīan; Av. sarō, Gr. kara/ra head, ke/ras horn, krani/on; Lat. cerebrum; Ohg. hirni brain] head, nom. siraŋ Th 2, 255, acc. siraŋ A I.141; siro Sn 768; sirasaŋ J V.434; instr. sirasā Vin I.4; D I.126; Sn 1027; loc. sirasmiŋ M I.32; sire DA I.97; in compounds siro-- A I.138. -- sirasā paṭiggaṇhāti to accept with reverence J I.65; pādesu sirasā nipatati to bow one's head to another's feet, to salute respectfully Vin I.4, 34; Sn p. 15, p. 101. siraŋ muñcati to loosen the hair J V.434; cp. I.47; mutta° with loose hair KhA 120=Vism 415; adho--siraŋ with bowed head, head down A I.141; IV.133; J VI.298; cp. avaŋ°; dvedhā° with broken head J V.206; muṇḍa° a shaven head DhA II.125.

Sirā [Sk. sirā] (f.) a bloodvessel, vein Mhvs 37, 136; nerve, tendon, gut J V.344, 364; °--jāla the network of veins J V.69; PvA 68.

Siriŋsapa [Sk. sarīsṛpa] a (long) creeping animal, serpent, a reptile Vin I.3; II.110; D II.57; M I.10; S I.154; A II.73, 117, 143; V.15; Sn 52, 964; J I.93; Pv III.52; Nd1 484; VbhA 6. --tta (nt.) the state of being a creeping thing D II.57.

Sirimant (adj.) [siri+mant] glorious D II.240.

(f.) [Vedic śrī] 1. splendour, beauty Sn 686 (instr. siriyā); J VI.318 (siriŋ dhāreti). -- 2. luck, glory, majesty, prosperity S I.44 (nom. siri); J II.410 (siriŋ), 466; DA I.148; VvA 323 (instr. buddha--siriyā). rajjasirī--dāyikā devatā the goddess which gives prosperity to the kingdom DhA II.17; sirī+lakkhī splendour & luck J III.443. -- 3. the goddess of luck D I.11 (see Rh. D. Buddhist India 216--222); DA I.97; J V.112; Miln 191 (°devatā). -- 4. the royal bed--chamber (=sirigabbha) J VI.383. -- assirī unfortunate Nett 62=Ud 79 (reads sassar'iva). sassirīka (q. v.) resplendent SnA 91; sassirika J V.177 (puṇṇa--canda°); opp. nissirīka (a) without splendour J VI.225, 456; (b) unlucky VvA 212 (for alakkhika). -- The composition form is siri°.
--gabbha bedroom J I.228, 266; III. 125; V.214. --corabrāhmaṇa "a brahmin who stole good luck" J II.409 (cp. sirilakkhaṇa--°). --devatā goddess(es) of luck Miln 191 (+kalidevatā). --dhara glorious Mhvs 5, 13. --nigguṇḍi a kind of tree J VI.535. --vilāsa pomp and splendour J IV.232. --vivāda a bedchamber quarrel J III.20 (sayanakalaho ti pi vadanti yeva, C.). --sayana a state couch, royal bed J I.398; III.264; VI.10; DhA II.86; PvA 280.

Sirīsa (nt.) [cp. Class. Sk. śirṣa] the tree Acacia sirissa D II.4; S IV.193; Vv 8432; VvA 331, 344; °--puppha a kind of gem Miln 118. Cp. serīsaka.

Siroruha [Sk. śiras+ruha] the hair of the head Mhvs 1, 34; Sdhp 286.

Silā (f.) [cp. Sk. śilā] a stone, rock Vin I.28; S IV.312 sq.; Vin 445; DA I.154; J V.68; Vism 230 (in comparison); VbhA 64 (var. kinds); a precious stone, quartz Vin II.238; Miln 267, 380; Vv 8415 (=phalika° VvA 339); pada--silā a flag--stone Vin II.121, 154. Cp. sela.
--uccaya a mountain A III.346; Th 1, 692; J I.29; VI.272, 278; Dāvs V.63. --guḷa a ball of stone, a round stone M III.94. --tthambha (sila°) stone pillar Mhvs 15, 173. --paṭimā stone image J IV.95. --paṭṭa a slab of stone, a stone bench J I.59; VI.37 (mangala°); SnA 80, 117. --pākāra stone wall Vin II.153. --maya made of stone J VI.269, 270; Mhvs 33, 22; 36, 104. --yūpa a stone column S V.445; A IV.404; Mhvs 28, 2. --santhāra stone floor Vin II.120.

Silāghati [Epic Sk. ślāgh] to extol, only in Dhtp 30 as root silāgh, with defn "katthana," i. e. boasting.

Silābhu (nt.) a whip snake J VI.194 (=nīlapaṇṇavaṇṇasappa).

Siliṭṭha [cp. Sk. śliṣṭa, pp. of śliṣ to clasp, to which śleṣman slime=P. silesuma & semha. The Dhtp (443) explQ silis by "ālingana"] adhering, connected A I.103; DA I.91; J III.154; DhsA 15; Sdhp 489 (a°).

Siliṭṭhatā (f.) [abstr. fr. siliṭṭha] adherence, adhesion, junction Nd2 137 (byañjana°, of "iti").

Silutta a rat snake J VI.194 (=gharasappa).

Silesa [fr. śliṣ] junction, embrace; a rhetoric figure, riddle, puzzle, pun J V.445 (silesūpamā said of women=purisānaŋ cittabandhanena silesasadisā, ibid. 447).

Silesuma (nt.) [Sk. śleṣman, fr. śliṣ. This the diæretic form for the usual contracted form semha] phlegm Pv II.23 (=semha PvA 80).

Siloka [Vedic śloka Dhtp 8: silok=sanghāta] fame D II.223, 255; M I.192; S II.226 (lābha--sakkāra°); A II.26, 143; Sn 438; Vin I.183; J IV. 223 (=kitti--vaṇṇa); Miln 325; SnA 86 (°bhaṇana, i. e. recitation); pāpasiloka having a bad reputation Vin IV.239; asiloka blame A IV.364 (°bhaya); J VI.491. -- 2. a verse Miln 71; J V.387.

Silokavant (adj.) [siloka+vant] famous M I.200.

Siva (adj.--n.) [Vedic śiva] auspicious, happy, fortunate, blest S I.181; J I.5; II.126; Miln 248; Pv IV.33; Vv 187. -- 2. a worshipper of the god Siva Miln 191; the same as Sivi J III.468. -- 3. nt. happiness, bliss Sn 115, 478; S IV.370.
--vijjā knowledge of auspicious charms D I.9; DA I.93 (alternatively explained as knowledge of the cries of jackals); cp. Divy 630 śivāvidyā.

Sivā (f.) [Sk. śivā] a jackal DA I.93.

Sivāṭikā various reading instead of sipāṭikā, which see.

Sivikā (f.) [Epic Sk. śibikā] a palanquin, litter Bu 17, 16 (text savakā); Pv I.111; Vin I.192; °--gabbha a room in shape like a palanquin, an alcove Vin II.152; mañca--° J V.136, 262 (a throne palanquin?). suvaṇṇa° a golden litter J I.52, 89; DhA I.89; Vism 316.

Siveyyaka (adj.) hailing from the Sivi country, a kind of cloth (very valuable) Vin I.278, 280; J IV.401; DA I.133. The two latter passages read sīveyyaka.

Sisira (adj.) [Sk. śiśira] cool, cold Dāvs V.33; VvA 132. (m.) cold, cold season Vin II.47=J I.93.

Sissa [cp. Sk. śiṣya, grd. of śiṣ or śās to instruct: see sāsati etc.] a pupil; Sn 997, 1028; DhsA 32 (°ânusissā).

Sissati [Pass. of śiṣ to leave; Dhtp 630: visesana] to be left, to remain VvA 344. Cp. visissati. -- Caus. seseti to leave (over) D II.344 (aor. sesesi); J I.399; V.107; DhA I.398 (asesetvā without a remainder). -- pp. siṭṭha: see visiṭṭha.

Sīgha (adj.) [cp. Epic Sk. śīghra] quick, rapid, swift M I.120; A I.45; Dh 29; Pug 42; °--gāmin walking quickly Sn 381; sīghasota swiftly running D II.132; A II.199; Sn 319; °--vāhana swift (as horses) J VI.22; cp. adv. sīghataraŋ Miln 82; sīghaŋ (adv.) quickly Miln 147; VvA 6; VbhA 256; usually redupl. sīgha--sīghaŋ very quickly J I.103; PvA 4.

Sīta (adj.) [Vedic śīta] cold, cool D I.74, 148; II.129; A II.117, 143; Sn 467, 1014; Vin I.31, 288. (nt.) cold Vin I.3; J I.165;

Mhvs 1, 28; Sn 52, 966. In compn with kṛ & bhū the form is sīti°, e. g. sīti--kata made cool Vin II.122; sīti--bhavati to become cooled, tranquillized S II.83; III.126; IV.213; V.319; Sn 1073 (sīti--siyā, Pot. of bhavati); It 38; °--bhūta, tranquillized Vin I.8; II.156; S I.141, 178; Sn 542, 642; A I.138; V.65; D III.233; Vv 5324; Pv I.87; IV.132. sīti--bhāva coolness, dispassionateness, calm A III.435; Th 2, 360; Ps II.43; Vism 248; VbhA 230; PvA 230; ThA 244. <-> At J II.163 & V.70 read sīna ("fallen") for sīta.
  --āluka susceptible of cold Vin I.288 (synon. sītabhīruka). --uṇha cold and heat J I.10. --odaka with cool water (pokkharaṇī) M I.76; Pv II.104; sītodika (°iya) the same J IV.438. --bhīruka being a chilly fellow Vin I.28816 (cp. sītāluka).

Sīta (nt.) sail J IV.21. So also in BSk.: Jtm 94.

S IV.289 (vāta).

Sītala (adj.) [cp. Vedic śītala] cold, cool J II.128; DA I.1; Miln 246; tranquil J I.3; (nt.) coolness Miln 76, 323; VvA 44, 68, 100; PvA 77, 244. sītalībhāva becoming cool Sdhp 33.

Sītā (f.) a furrow Vin I.240 (satta sītāyo); gambhīrasīta with deep mould (khetta) A IV.237, 238 (text, °--sita).
  --āloḷī mud from the furrow adhering to the plough Vin I.206.

Sīti° see sīta. The word sītisiyāvimokkha Ps II.43, must be artificial, arisen from the pāda, sīti--siyā vimutto Sn 1073 (on which see expln at Nd2 678).

Idg. *si--ʑd--ō, redupl. formation like tiṣṭhati; cp. Lat. sīdo, Gr. i(/zw; Av. hidaiti. -- The Dhtp (50) gives the 3 meanings of "visaraṇa--gaty--avasādanesu"] to subside, sink; to yield, give way S I.53; Sn 939 (=saŋsīdati osīdati Nd2 420); It 71; Mhvs 35, 35; 3rd pl. sīdare J II.393; Pot. sīde It 71; fut. sīdissati: see ni°. -- pp. sanna. -- Caus. sādeti (q. v.); Caus. II. sīdāpeti to cause to sink Sdhp 43. -- Cp. ni°, vi°.

Sīdana (nt.) [fr. sīdati] sinking Mhvs 30, 54.

Sīna1

Sīna1 [pp. of śṛ to crush; Sk. śīrṇa] fallen off, destroyed Miln 117 (°patta leafless); J II.163 (°patta, so read for sīta°). See also saŋsīna.

Sīna2

Sīna2 [pp. of sīyati; Sk. śīna] congealed; cold, frosty M I.79.

Sīpada (nt.) [Sk. slīpada] the Beri disease (elephantiasis) morbid enlargement of the legs; hence sīpadin and sīpadika suffering from that disease Vin I.91, 322.

Sīmantinī (f.) a woman J IV.310; VI.142.

Sīmā (f.) [cp. Sk. sīmā] boundary, limit, parish Vin I.106 sq., 309, 340; Nd1 99 (four); DhA IV.115 (mālaka°); antosīmaŋ within the boundary Vin I.132, 167; ekasīmāya within one boundary, in the same parish J I.425; nissīmaŋ outside the boundary Vin I.122, 132; bahisīmagata gone outside the boundary Vin I.255. bhinnasīma transgressing the bounds (of decency) Miln 122. -- In compn sīma° & sīmā°.
  --anta a boundary Mhvs 25, 87; sin Sn 484; J IV.311. --antarikā the interval between the boundaries J I.265; Vism 74.
--âtiga transgressing the limits of sin, conquering sin Sn 795; Nd1 99. --kata bounded, restricted Nd2 p. 153 (cp. pariyanta).
--ṭṭha dwelling within the boundary Vin I.255. --samugghāta removal, abolish<-> ing, of a boundary Mhvs 37, 33.
--sambheda mixing up of the boundary lines Vism 193, 307, 315.

Sīyati [for Sk. śyāyati] to congeal or freeze: see visīyati & visīveti. -- pp. sīna2.

Sīra [Vedic sīra] plough ThA 270 (=nangala).

Sīla (nt.) [cp. Sk. śīla. It is interesting to note that the Dhtp puts down a root sīl in meaning of samādhi (No. 268) and upadhāraṇa (615)] 1. nature, character, habit, behaviour; usually as --° in adj. function "being of such a nature," like, having the character of . . ., e. g. adāna° of stingy character, illiberal Sn 244; PvA 68 (+maccharin); kiŋ° of what behaviour? Pv II.913; keḷi° tricky PvA 241; damana° one who conquers PvA 251; parisuddha° of excellent character A III.124; pāpa° wicked Sn 246; bhaṇana° wont to speak DhA IV.93; vāda° quarrelsome Sn 381 sq. -- dussīla (of) bad character D III.235; Dhs 1327; Pug 20, 53; Pv II.82 (noun); II.969 (adj.); DhA II.252; IV.3; Sdhp 338; Miln 257; opp. susīla S I.141. -- 2. moral practice, good character, Buddhist ethics, code of morality. (a) The dasa--sīla or 10 items of good character (not "commandments") are (1) pāṇâtipātā veramaṇī, i. e. abstinence from taking life; (2) adinn'ādānā (from) taking what is not given to one; (3) abrahmacariyā adultery (oṭherwise called kāmesu micchā--cārā); (4) musāvādā telling lies; (5) pisuna--vācāya slander; (6) pharusa--vācāya harsh or impolite speech; (7) samphappalāpā frivolous and senseless talk; (8) abhijjhāya covetousness; (9) byāpādā malevolence; (10) micchādiṭṭhiyā heretic views. -- Of these 10 we sometimes find only the first 7 designated as "sīla" per se, or good character generally. See e. g. A I.269 (where called sīla--sampadā); II.83 sq. (not called "sīla"), & sampadā. -- (b) The pañca--sīla or 5 items of good behaviour are Nos. 1--4 of dasa--sīla, and (5) abstaining from any state of indolence arising from (the use of) intoxicants, viz. surā--meraya--majjapamāda--ṭṭhānā veramaṇī. These five also from the first half of the 10 sikkha--padāni. They are a sort of preliminary condition to any higher development after conforming to the teaching of the Buddha (saraṇaŋgamana) and as such often mentioned when a new follower is "officially" installed, e. g. Bu II.190: saraṇâgamane kañci nivesesi Tathāgato kañci pañcasu sīlesu sīle dasavidhe paraŋ. From Pv IV.176 sq. (as also fr. Kh II. as following upon Kh I.) it is evident that the sikkhāpadāni are meant in this connection (either 5 or 10), and not the sīlaŋ, cp. also Pv IV.350 sq., although at the above passage of Bu and at J I.28 as well as at Mhvs 18, 10 the expression dasa--sīla is used: evidently a later development of the term as regards dasa--sīla (cp. Mhvs trsln 122, n. 3), which through the identity of the 5 sīlas & sikkhāpadas was transferred to the 10 sikkhāpadas. These 5 are often simply called pañca dhammā, e. g. at A III.203 sq., 208 sq. Without a special title they are mentioned in connection with the "saraṇaŋ gata" formula e. g. at A IV.266. Similarly the 10 sīlas (as above a) are only called dhammā at A II.253 sq.; V.260; nor are they designated as sīla at A II.221. -- pañcasu sīlesu samādapeti to instruct in the 5 sīlas (alias sikkhāpadāni) Vin II.162. -- (c) The only standard enumerations of the 5 or 10 sīlas are found at two places in the Saŋyutta and correspond with those given in the Niddesa. See on the 10 (as given under a) S IV.342 & Nd2 s. v. sīla; on the 5 (also as under b) S II.68 & Nd2 s. v. The so--called 10 sīlas (Childers) as found at Kh II. (under the name of dasa--sikkhāpada) are of late origin & served as memorial verses for the use of novices. Strictly speaking they should not be called dasa--sīla. -- The eightfold sīla or the eight pledges which are recommended to the Buddhist layman (cp. Miln 333 mentioned below) are the sikkhāpadas Nos. 1--8 (see sikkhāpada), which in the Canon however do
not occur under the name of sīla nor sikkhāpada, but as aṭṭhanga--samannāgata uposatha (or aṭṭhangika u.) "the fast--day with its 8 constituents." They are discussed in detail at A IV.248 sq., with a poetical setting of the eight at A IV.254=Sn 400, 401 -- (d) Three special tracts on morality are found in the Canon. The Cullasīla (D I.3 sq.) consists first of the items (dasa) sīla 1-7; then follow specific injunctions as to practices of daily living & special conduct, of which the first 5 (omitting the introductory item of bījagāma--bhūtagāma--samārambha) form the second 5 sikkhāpadāni. Upon the Culla° follows the Majjhima° (D I.5 sq.) & then the Mahāsīla D I.9 sq. The whole of these 3 sīlas is called sīlakkhandha and is (in the Sāmaññaphala sutta e. g.) grouped with samādhi-- and paññākkhandha: D I.206 sq.; at A V.205, 206 sīla--kkhandha refers to the Culla--sīla only. The three (s., samādhi & paññā) are often mentioned together, e. g. D II.81, 84; It 51; DA I.57. -- The characteristic of a kalyāṇa--mitta is endowment with saddhā, sīla, cāga, paññā A IV.282. These four are counted as constituents of future bliss A IV.282, and form the 4 sampadās ibid. 322. In another connection at M III.99; Vism 19. They are, with suta (foll. after sīla) characteristic of the merit of the devatās A I.210 sq. (under devat'ânussati). -- At Miln 333 sīla is classed as: saraṇa°, pañca°, aṭṭhanga°, dasanga°, pātimokkhasaŋvara°, all of which expressions refer to the sikkhāpadas and not to the sīlas. -- At Miln 336 sq. sīla functions as one of the 7 ratanas (the 5 as given under sampadā up to vimuttiñāṇadassana; plus paṭisambhidā and bojjhanga). -- cattāro sīlakkhandhā "4 sections of morality" Miln 243; Vism 15 & DhsA 168 (here as pātimokkha--saŋvara, indriya--saŋvara, ājīvapārisuddhi, paccaya--sannissita. The same with ref. to

catubbidha sīla at J III.195). See also under cpds. <-> At Ps I.46 sq. we find the fivefold grouping as (1) pāṇâtipatassa pahānaŋ, (2) veramaṇī, (3) cetanā, (4) saŋvara, (5) avītikkama, which is commented on at Vism 49. -- A fourfold sīla (referring to the sikkhāpada) is given at Vism 15 as bhikkhu°, bhikkhunī°, anupasampanna° gahaṭṭha°. -- On sīla and adhisīla see e. g. A I.229 sq.; VbhA 413 sq. -- The division of sīla at J III.195 is a distinction of a simple sīla as "saŋvara," of twofold sīla as "caritta--vāritta," threefold as "kāyika, vācasika, mānasika," and fourfold as above under cattāro sīlakkhandhā. --
See further generally: Ps I.42 sq.; Vism 3 sq.; Tikp 154, 165 sq., 269, 277; Nd1 14, 188 (expld as "pātimokkha--saŋvara"); Nd2 p. 277; VbhA 143.
--anga constituent of morality (applied to the pañcasikkhāpadaŋ) VbhA 381. --ācāra practice of morality J I.187; II.3. --kathā exposition of the duties of morality Vin I.15; A I.125; J I.188. --kkhandha all that belongs to moral practices, body of morality as forming the first constituent of the 5 khandhas or groups (+samādhi°, paññā°, vimutti°, ñāṇadassana--kkhandha), which make up the 5 sampadās or whole range of religious development; see e. g. Nd1 21, 39; Nd2 p. 277. -- Vin. 162 sq.; III.164; A I.124, 291; II.20; S I.99 sq.; It 51, 107; Nett 90 sq., 128; Miln 243; DhA III.417. --gandha the fragrance of good works Dh 55; Vism 58. --caraṇa moral life J IV.328, 332. --tittha having good behaviour as its banks S I.169, 183 (trsln Mrs. Rh. D. "with virtue's strand for bathing"). --bbata [=vata2] good works and ceremonial observances Dh 271; A I.225; S IV.118; Ud 71; Sn 231, etc.; sīlavata the same Sn 212, 782, 790, 797, 803, 899; It 79 sq.; °--parāmāsa the contagion of mere rule and ritual, the infatuation of good works, the delusion that they suffice Vin I.184; M I.433; Dhs 1005; A III.377; IV.144 sq.; Nd1 98; Dukp 245, 282 sq.; DhsA 348; see also expln at Cpd. 171, n. 4. <-> sīlabbatupādāna grasping after works and rites D II.58; Dhs 1005, 1216; Vism 569; VbhA 181 sq. -- The old form sīlavata still preserves the original good sense, as much as "observing the rules of good conduct," "being of virtuous behaviour." Thus at Th 1, 12; Sn 212, 782 (expld in detail at Nd1 66), 790, 797, 803; It 79; J VI.491 (ariya°). --bheda a breach of morality J I.296. --mattaka a matter of mere morality D I.3; DA I.55. --maya consisting in morality It 51; VvA 10 (see maya, defn 6). --vatta morality, virtue S I.143; cp. J III.360. --vipatti moral transgression Vin I.171 sq.; D II.85; A I.95; 268 sq.; III.252; Pug 21; Vism 54, 57. --vipanna trespassing D II.85; Pug 21; Vin I.227. --vīmaŋsaka testing one's reputation J I.369; II.429; III.100, 193. --saŋvara self--restraint in conduct D I.69; Dhs 1342; DA I.182. --saŋvuta living under moral self--restraint Dh 281. --sampatti accomplishment or attainment by moral living Vism 57. --sampadā practice of morality Vin I.227; D II.86; M I.194, 201 sq.; A I.95, 269 sq., II.66; Pug. 25, 54. --sampanna practising morality, virtuous Vin I.228; D I.63; II.86; M I.354; Th 2, 196; ThA 168; DA I.182.

Sīlatā (f.) (--°) [abstr. fr. sīla] character(istic), nature, capacity DhA III.272.

Sīlavant (adj.) [sīla+vant] virtuous, observing the moral precepts D III.77, 259 sq., 285; A I.150; II.58, 76; III.206 sq., 262 sq.; IV.290 sq., 314 sq.; V.10 sq., 71 sq.; Vism 58; DA I.286; Tikp 279. -- nom. sg. sīlavā D I.114; S I.166; It 63; Pug 26, 53; J I.187; acc. --vantaŋ Vin III.133; Sn 624; instr. --vatā S III.167; gen. --vato S IV.303; nom. pl. --vanto Pug 13; Dhs 1328; Nett 191; acc. pl. --vante J I.187; instr. --vantehi D II.80; gen. pl. --vantānaŋ M I.334; gen. pl. --vataŋ Dh 56; J I.144; f. --vatī D II.12; Th 2, 449. compar. --vantatara J II.3.

Sīlika (adj.) (--°) [fr. sīla]=sīlin J VI.64.

Sīlin (adj.) [fr. sīla] having a disposition or character; ariyasīlin having the virtue of an Ārya D I.115; DA I.286; niddāsīlin drowsy, Sn 96; vuddhasīlin increased in virtue D I.114; sabhāsīlin fond of society Sn 96.

Sīliya (nt.) [abstr. fr. sīla, Sk. śīlya for śailya] conduct, behaviour, character; said of bad behaviour, e. g. J III.74=IV.71; emphasized as dussīlya, e. g. S V.384; A I.105; V.145 sq.; opp. sādhu--sīliya J II.137 (=sundara--sīla--bhāva C.).

Sīvathikā (f.) [etym. doubtful; perhaps=*Sk. śivālaya; Kern derives it as śīvan "lying"+atthi "bone," problematic] a cemetery, place where dead bodies are thrown to rot away Vin III.36; D II.295 sq.; A III.268, 323; J I.146; Pv III.52 (=susāna PvA 198); Vism 181, 240; PvA 195.

see vi°.

Sīsa1

Sīsa1 (nt.) [cp. Sk. sīsa] lead D II.351; S V.92; Miln 331; VbhA 63 (=kāḷa--tipu); a leaden coin J I.7; °--kāra a worker in lead Miln 331; °--maya leaden Vin I.190.

Sīsa2

Sīsa2 (nt.) [Vedic śīrṣa: see under sira] 1. the head (of the body) Vin I.8; A I.207; Sn 199, 208, p. 80; J I.74; II.103; sīsaŋ nahāta, one who has performed an ablution of the head D II.172; PvA 82; āditta--sīsa, one whose turban has caught fire S I.108; III.143; V.440; A II.93; sīsato towards the head Mhvs 25, 93; adho--sīsa, head first J I.233. -- 2. highest part, top, front: bhūmi° hill, place of vantage Dpvs 15, 26; J II.406; cankamana° head of the cloister Vism 121; sangāma° front of the battle Pug 69; J I.387; megha° head of the cloud J I.103. In this sense also opposed to pāda (foot), e. g. sopāṇa° head (& foot) of the stairs DhA I.115. Contrasted with sama (plain) Ps I.101 sq. -- 3. chief point Ps I.102. -- 4. panicle, ear (of rice or crops) A IV.169; DA I.118. -- 5. head, heading (as subdivision of a subject), as "chanda--sīsa citta--sīsa" grouped under chanda & citta Vism 376. Usually instr °sīsena "under
the heading (or category) of," e. g. citta° Vism 3; paribhoga° J II.24; saññā° DhsA 200; kammaṭṭhāna° DhA III.159.
--ânulokin looking ahead, looking attentively after something M I.147. --ābādha disease of the head Vin I.270 sq.; J VI.331. --âbhitāpa heat in the head, headache Vin I.204. --kaṭāha a skull D II.297=M I.58; Vism 260=KhA 60; KhA 49. --kalanda Miln 292. [Signification unknown; cp. kalanda a squirrel and kalandaka J VI.227; a blanket [cushion?] or kerchief.] --cchavi the skin of the head Vin I.277. --cola a headcloth, turban Mhvs 35, 53. --cchejja resulting in decapitation A II.241. --ccheda decapitation, death J I.167; Miln 358. --ppacālakaŋ swaying the head about Vin IV.188. --paramparāya with heads close together DhA I.49. --virecana purging to relieve the head D I.12; DA I.98. --veṭha head wrap S IV.56. --veṭhana headcloth, turban M II.193; sīsaveṭha id. M I.244=S IV.56. --vedanā headache M I.243; II.193.

Sīsaka (nt.) [=sīsa] head, as adj. --° heading, with the head towards; uttarasīsaka head northwards D II.137; pācīna° (of Māyā's couch: eastward) J I.50. heṭṭhāsīsaka head downwards J III.13; dhammasīsaka worshipping righteousness beyond everything Miln 47, 117.

Sīha [Vedic siŋha] 1. a lion D II.255; S I.16; A II.33, 245; III.121; Sn 72; J I.165; Miln 400; Nd2 679 (=migarājā); VbhA 256, 398 (with pop. etym. "sahanato ca hananato ca sīho ti vuccati"); J V.425 (women like the lion); KhA 140; often used as an epithet of the Buddha A II.24; III.122; S I.28; It 123; fem. sīhī lioness J II.27; III.149, and sīhinī Miln 67.
--āsana a throne Mhvs 5, 62; 25, 98. --kuṇḍala "lion's ear--ring," a very precious ear--ring J V.348; SnA 138; also as °mukha--kuṇḍala at J V.438. --camma lion's hide A IV.393. --tela "lion--oil," a precious oil KhA 198. --nāda a lion's roar, the Buddha's preaching, a song of ecstasy, a shout of exultation "halleluiah" A II.33; M I.71; D I.161, 175; S II.27, 55; J 119; Miln 22; DhA II.43, 178; VbhA 398; (=seṭṭha--nāda abhīta--nāda); SnA 163, 203. --nādika one who utters a lion's roar, a song of ecstasy A I.23. --pañjara a window J I.304; II.31; DhA I.191. --papātaka "lion's cliff," N. of one of the great lakes in the Himavā SnA 407 and passim. --piṭṭhe on top of the lion J II.244. --potaka a young lion J III.149. --mukha "lion's mouth," an ornament at the side of the nave of the king's chariot KhA 172. See also °kuṇḍala. --ratha a chariot drawn by lions Miln 121. --vikkīḷita the lion's play, the attitude of the Buddhas and Arahants Nett 2, 4, 7, 124. --seyyā lying like a lion, on the right side D II.134; A I.114; II.40, 244; J I.119, 330; VbhA 345; DhA I.357. --ssara having a voice like a lion J V.284, 296 etc. (said of a prince). --hanu having a jaw like a lion, of a Buddha D III.144, 175; Bu XIII.1=J I.38.

Sīhaḷa Ceylon; (adj.) Singhalese Mhvs 7, 44 sq.; 37, 62; 37, 175; Dhvs 9, 1; KhA 47, 50, 78; SnA 30, 53 sq., 397.
--°kuddāla a Singhalese hoe Vism 255; VbhA 238; --°dīpa Ceylon J VI.30; DhsA 103; DA I.1; KhA 132; --°bhāsā Singhalese (language) DA I.1; Tikp 259. See Dict. of Names.

Sīhaḷaka (adj.) [fr. last] Singhalese SnA 397.

Su1

Su1 (indecl.) [onomat.] a part. of exclamation "shoo!"; usually repeated su su J II.250; VI.165 (of the hissing of a snake); ThA

110 (scaring somebody away), 305 (sound of puffing). Sometimes as sū sū, e. g. Tikp 280 (of a snake), cp. sūkara. -- Denom susumāyati (q. v.).

Su--2

Su--2 (indecl.) [Vedic su°, cp. Gr. eu)--] a particle, combd with adj., nouns, and certain verb forms, to express the notion of "well, happily, thorough" (cp. E. well--bred, wel--come, wel--fare); opp. du°. It often acts as simple intensive prefix (cp. saŋ°) in the sense of "very," and is thus also combd with concepts which in themselves denote a deficiency or bad quality (cp. su--pāpika "very wicked") and the prefix du° (e. g. su--duj--jaya, su--duddasa, su--dub--bala). -- Our usual practice is to register words with su° under the simple word, whenever the character of the composition is evident at first sight (cp. du°). For convenience of the student however we give in the foll. a few compns as illustrating the use of su°.

--kaṭa well done, good, virtuous D I.55; Miln 5; sukata the same D I.27; (nt.) a good deed, virtue Dh 314; A III.245. --kara feasible, easy D I.250; Dh 163; Sn p. 123; na sukaro so Bhagavā amhehi upasaŋkamituŋ S I.9. --kiccha great trouble, pain J IV.451. --kittika well expounded Sn 1057. --kumāra delicate, lovely Mhvs 59, 29; see sukhumāla. --kumālatta loveliness DA I.282. --kusala very skilful J I.220; --khara very hard (--hearted) J VI.508. (=suṭṭhu khara C.). --khetta a good field D II.353; A I.135; S I.21. --gajjin shrieking beautifully (of peacocks) Th 1, 211. --gandha fragrant J II.20; pleasant odour Dhs 625. --gandhi=sugandha J 100. --gandhika fragrant Mhvs 7, 27; J I.266. --gahana a good grip, tight seizing J I.223. --gahita and suggahīta, grasped tightly, attentive A II.148, 169; III.179; J I.163, 222. --ggava virtuous J IV.53 (probably misspelling for suggata). --ghara having a nice house J VI.418, 420. --carita well conducted, right, good Dh 168 sq. (nt.) good conduct, virtue, merit A I.49 sq., 57, 102; D III.52, 96, 152 sq., 169; Dh 231; It 55, 59 sq.; Ps I.115; Vism 199. --citta much variegated Dh 151; DhA III.122. --cchanna well covered Dh 14. --cchavi having a lovely skin, pleasant to the skin D III.159; J V.215; VI.269. --jana a good man Mhvs 1, 85. --jāta well born, of noble birth D I.93; Sn 548 sq. --jāti of noble family Mhvs 24, 50. --jīva easy to live Dh 244. --tanu having a slender waist Vv 6412 (=sundara--sarīra VvA 280). --danta well subdued, tamed D II.254; Dh 94; A IV.376. --dassa easily seen Dh 252; (m.) a kind of gods, found in the fourteenth rūpa--brahmaloka D II.52; Pug 17; Kvu 207. --diṭṭha well seen Sn 178; p. 143. --divasa a lucky day J IV.209. --dujjaya difficult to win Mhvs 26, 3. --duttara very difficult to escape from A V.232 sq., 253 sq.; Dh 86; Sn 358. --dukkara very difficult to do J V.31. --duccaja very hard to give up J VI.473. --duddasa very difficult to see Vin I.5; Th 1, 1098; Dh 36; DhA I.300; used as an epithet of Nibbāna S IV.369. --duppadhaŋsiya very difficult to overwhelm D III.176. --dubbala very weak Sn 4. --dullabha very difficult to obtain Sn 138; Vv 4419; Vism 2; VvA 20. --desika a good guide Miln 354; DhsA 123; Vism 465. --desita well preached Dh 44; Sn 88, 230. --ddiṭṭha [=su+uddiṭṭha] well set out Vin I.129; J IV.192. --ddhanta well blown M III.243; DhsA 326;=saŋdhanta A I.253; Vin II.59. --dhammatā good nature, good character, goodness, virtue J II.159; V.357; VI.527. --dhota well washed, thoroughly clean J I.331. --nandī (scil. vedanā) pleasing, pleasurable S I.53. --naya easily deducted, clearly understood A III.179=sunnaya A II.148; III. 179 (v. l.). --nahāta well bathed, well groomed D I.104; as sunhāta at S I.79. --nimmadaya easily overcome D 243 and sq. --nisita well whetted or sharpened J IV.118; as °nissita at J VI.248. --nisit--agga with a very sharp point VvA 227. --nīta well understood A I.59. --pakka thoroughly ripe Mhvs 15, 38. --paṇṇasālā a beautiful hut J I.7. --patittha having beautiful banks D II.129; Ud 83=sūpatittha M I.76. See also under sūpatittha. --parikammakata well prepared, well polished D I.76; A II.201; DA I.221. --pariccaja easy to give away J III.68. --parimaṇḍala well rounded, complete Mhvs 37, 225. --parihīna thoroughly bereft, quite done for It 35. --pāpa--kammin very wicked J V.143. --pāpa--dhamma very wicked Vv 521. --pāpika very sinful, wicked A II.203. --pāyita well saturated, i. e. hardened (of a sword) J IV.118. Cp. suthita. --pāsiya easily threaded (of a needle) J III.282. --picchita well polished, shiny, slippery J V.197 (cp. Sk. picchala?). Dutoit "fest gepresst" (pīḷ?), so also Kern, Toev. II.85. C. expls as suphassita. --pipi good to drink J VI.526. --pīta see suthita. --pubbaṇha a good morning A I.294. --posat ā good nature Vin I.45. --ppaṭikāra easy requital A I.123. --ppaṭipanna well conducted A II.56; Pug 48; --tā, good conduct Nett 50. --ppaṭippatāḷita well played on D II.171; A IV.263. --ppaṭividdha thoroughly understood A II.185. --ppatiṭṭhita firmly established It 77; Sn 444. --ppatīta well pleased Mhvs 24, 64. --ppadhaŋsiya easily assaulted or overwhelmed D III.176; S II.264. Cp. °duppadhaŋsiya. --ppadhota thoroughly cleansed D II.324. --ppabhāta a good daybreak Sn 178. --ppameyya easily fathomed D I.266; Pug 35. --ppavādita (music) well played Vv 39. --ppavāyita well woven, evenly woven Vin III.259. --ppavedita well preached It 78; Th 2, 341; ThA 240. --ppasanna thoroughly full of faith Mhvs 34, 74. --ppahāra a good blow J III.83. --phassita agreeable to touch, very soft J I.220; V.197 (C. for supicchita); smooth VvA 275. --bahu very much, very many Mhvs 20, 9; 30, 18; 34, 15; 37, 48. --bāḷhika see bāḷhika. --bbata virtuous, devout D I.52; S

I.236; Sn 220; Dh 95; J VI.493; DhA II.177; III.99; PvA 226; VvA 151. --bbināya easy to understand Nd 326. --bbuṭṭhi abundant rainfall Mhvs 15, 97; DhA I.52; --kā the same D I.11. --brahā very big J IV.111. --bhara easily supported, frugal; --tā frugality Vin I.45; II.2; M I.13. --bhikkha having plenty of food (nt.) plenty D I.11. --°vāca called plenty, renowned for great liberality It 66. --bhūmi good soil M I.124. --majja well polished J III.282. --majjhantika a good noon A I.294. --mati wise Mhvs 15, 214. --matikata well harrowed A I.239. --mada very joyful J V.328. --mana glad, happy D I.3; III.269; A II.198; Sn 222, 1028; Dh 68; Vism 174. kind, friendly J IV.217 (opp. disa). --manohara very charming Mhvs 26, 17. --manta welladvised, careful Miln 318. --mānasa joyful Vin I.25; Mhvs 1, 76. --māpita well built J I.7. --mutta happily released D II.162. --medha wise Vin I.5; M I.142; A II.49 and sq.; Dh 208; Sn 117, 211 etc.; It 33; Nd1 453. --medhasa wise D II.267; A II.70; Dh 29. --yiṭṭha well sacrificed A II.44. --yutta well suited, suitable J I.296. --ratta very red J I.119; DhA I.249. --rabhi fragrant S IV.71; Vv 8432; J I.119; A III.238; Vv 4412, 538, 716; Pv II.123; Vism 195 (°vilepana); VvA 237; PvA 77; Davs IV.40; Miln 358. --°karaṇḍaka fragrance box, a fragrant box Th 2, 253; ThA 209. --ruci resplendent Sn 548. --ruddha very fierce J V.425, 431 (read °rudda). --rūpin handsome Mhvs 22, 20. --rosita nicely anointed J V.173. --laddha well taken; (nt.) a good gain, bliss Vin I.17; It 77. --labha easy to be obtained It 102; J I.66; VI.125; PvA 87. --vaca of nice speech, compliant M I.43, 126; Sn 143; A III.78; J I.224. Often with padakkhiṇaggāhin (q. v.). See also subbaca & abstr. der. sovacassa. --vatthi [i. e. su+asti] hail, well--being Cp. 100=J IV.31; cp. sotthi. --vammita well harnessed J I.179. --vavatthāpita well known, ascertained J I.279; Miln 10. --vānaya [i. e. su--v--ānaya] easily brought, easy to catch J I.80, 124, 238. --viggaha of a fine figure, handsome Mhvs 19, 28. --vijāna easily known Sn 92; J IV.217. --viññāpaya easy to instruct Vin I.6. --vidūravidūra very far off A II.50. --vibhatta well divided and arranged Sn 305. --vilitta well perfumed D I.104. --vimhita very dismayed J VI.270. --visada very clean or clear SnA 195. --visama very uneven, dangerous Th II.352; ThA 242. --vihīna thoroughly bereft J I.144. --vuṭṭhikā abundance of rain J II.80; SnA 27; DA I.95; see subbuṭṭhikā. --vositaŋ happily ended J IV.314. --sankhata well prepared A II.63. --saññā (f.) having a good understanding J V.304; VI.49, 52, 503 (for °soññā? C. sussoṇiya, i. e. having beautiful hips); Ap 307 (id.). --saññata thoroughly restrained J I.188. --saṇṭhāna having a good consistence, well made Sn 28. --sattha well trained J III.4. --sandhi having a lovely opening J V.204. --samāgata thoroughly applied to A IV.271 (aṭṭhanga°, i. e. uposatha). --samāraddha thoroughly undertaken D II.103; S II.264 sq.; Dh 293; DhA III.452. --samāhita well grounded, steadfast D II.120; Dh 10; DhA IV.114; It 113; --atta of steadfast mind S I.4, 29. --samucchinna thoroughly eradicated M I.102. --samuṭṭhāpaya easily raised S V.113. --samudānaya easy to accomplish J III.313. --sambuddha easy to understand Vin I.5; Sn 764; S I.136. --sāyaṇha a good, blissful evening A I.294. --sikkhita well learnt, thoroughly acquired Sn 261; easily trained, docile J I.444; II.43. --sikkhāpita well taught, trained J I.444. --sippika a skilful workman Mhvs 34, 72. --sīla moral, virtuous S I.141. --sukka very white, resplendent D II.18; III.144; Sn 548. --seyya lying on soft beds S II.268. --ssata well remembered M I.520. --ssara melodious Vv 364; SnA 355. --ssavana good news J I.61. --ssoṇi having beautiful hips J IV.19; V.7, 294; cp. sussoṇiya J VI.503, & see °saññā. --hajja friend S IV.59; Dh 219; Sn 37; J I.274; A IV.96; DhA III.293. --hada friendly, good--hearted a friend D III.187 (=sundara--hadaya C.) J IV.76; VI.382; suhadā a woman with child J V.330. --hanna modesty J I.421. See hanna. --huṭṭhita [su+ uṭṭhita] well risen Sn 178. --huta well offered, burnt as a sacrifical offering A II.44.

Su3

Su3 (indecl.) (--°) [*ssu, fr. Vedic svid, interrog. part., of which other forms are si and sudaŋ. It also stands for Vedic sma, deictic part. of emphasis, for which also sa & assa] a particle of interrogation, often added to interrogative pronouns; thus kaŋ su S I.45; kena ssu S I.39; kissa ssu S I.39, 161 (so read for kissassa); ko su Sn 173, 181; kiŋ su Sn 1108; kathaŋ su Sn 183, 185, 1077; it is often also used as a pleonastic particle in narration; thus tadā su then D II.212; hatthe su sati when the hand is there S IV.171. It often takes the forms ssu and assu; thus tyassu=te assu D II.287; yassāhaŋ=ye assu ahaŋ D II.284 n. 5; api ssu Vin I.5; II.7, 76; tad--assu=tadā su then J I.196; tay'assu three Sn 231; āditt'assu kindled D II.264; nāssu not Sn 291, 295, 297, 309; sv--assu=so su J I.196. Euphonic ŋ is sometimes added yehi--ŋ--su J VI.564 n. 3; kacciŋ--su Sn 1045, 1079.

Suŋsumāra [cp. Sk. śiśumāra, lit. child--killing] a crocodile S IV.198; Th 2, 241; ThA 204; J II.158 sq.; Vism 446; SnA 207 (°kucchi); DhA III.194. -- °rī (f.) a female crocodile J II.159; suŋsumārinī (f.) Miln 67; suŋsumārapatitena vandeti to fall down in salutation DA I.291.

Suka [Vedic śuka, fr. śuc] a parrot J I.458; II.132; instead of suka read sūka S V.10. See suva.

Sukka1

Sukka1 [Vedic śukra; fr. śuc] planet, star Ud. 9=Nett 150; (nt.) semen, sukkavisaṭṭhi emission of semen Vin II.38; III.112; IV.30; Kvu 163.

Sukka2

Sukka2 (adj.) [Vedic śukla] white, bright; bright, pure, good S II.240; V.66, 104; Dh 87; Dhs 1303; It 36; J I.129; Miln 200; sukkadhamma J I.129; kaṇhāsukkaŋ evil and good Sn 526; Sukkā a class of gods D II.260.
--aŋsa bright lot, fortune Dh 72; DhA II.73. --chavi having a white skin J IV.184; VI.508; at both pass. said of the sons of widows. --pakkha [cp. BSk. śukla--pakṣa Divy 38] the bright fortnight of a month A II.19; Miln 388; J IV.26 (opp. kāḷa--pakkha); the bright half, the good opportunity Th 2, 358; ThA 2.

Sukkha (adj.) [Vedic śuṣka, fr. śuṣ] dry, dried up D II.347; J I.228, 326; III.435; V.106; Miln 261, 407. Cp. pari°, vi°.
--kaddama dried mud Mhvs 17, 35. --kantāra desert J V.70. --vipassaka "dry--visioned" Cpd. 55, 75; with diff. expln Geiger, Saŋyutta tsrln II.172 n. 1.

Sukkhati [fr. śuṣka dry; śuṣ] to be dried up Miln 152; J V.472; ppr. sukkhanto getting dry J I.498; ppr. med. sukkhamāna wasting away J I.104; Caus. II. sukkhāpeti S I.8; Vin IV.86; J I.201, 380; II.56; DA I.262; see also pubbāpeti. -- pp. sukkhita.

Sukkhana (nt.) [fr. sukkha] drying up J III.390 (assu--°).

Sukkhāpana (nt.) [fr. sukkhāpeti] drying, making dry J VI.420.

Sukkhita [pp. of sukkhati] dried up, emaciated Miln 303. Cp. pari°.

Sukha (adj.--n.) [Vedic sukha; in R. V. only of ratha; later generally] agreeable, pleasant, blest Vin I.3; Dh 118, 194, 331; Sn 383; paṭipadā, pleasant path, easy progress A II.149 sq.; Dhs 178; kaṇṇa--s. pleasant to the ear D I.4; happy, pleased D II.233. -- nt. sukhaŋ wellbeing, happiness, ease; ideal, success Vin I.294; D I.73 sq.; M I.37; S I.5; A III.355 (deva--manussānaŋ); It 47; Dh 2; Sn 67; Dhs 10; DhsA 117; PvA 207 (lokiya° worldly happiness). -- kāyika sukkha bodily welfare Tikp 283; cp. Cpd. 1121; sāmisaŋ s. material happiness A I.81; III.412; VbhA 268. On relation to pīti (joy) see Vism 145 (sankhāra--kkhandha--sangahitā pīti, vedanā--kkhandha--sangahitaŋ sukhaŋ) and Cpd. 56, 243. -- Defined further at Vism 145 & 461 (iṭṭha--phoṭṭhabb--ânubhavana--lakkhaṇaŋ; i. e. of the kind of experiencing pleasant contacts). -- Two kinds, viz. kāyika & cetasika at Ps I.188; several other pairs at A I.80; three (praise, wealth, heaven) It 67; another three (manussa°, dibba°, nibbāna°) DhA III.51; four (possessing, making good use of possessions, having no debts, living a blameless life) A II.69. -- gātha--bandhana--sukh'atthaŋ for the beauty of the verse J II.224. -- Opp. asukha D III.222, 246; Sn 738; or dukkha, with which often combd (e. g. Sn 67, 873, with spelling dukha at both pass.). -- Cases: instr. sukhena with comfort, happily, through happiness Th 1, 220; DhsA 406; acc. sukhaŋ comfortably, in happiness; yathā s. according to liking PvA 133; sukhaŋ seti to rest in ease, to lie well S I.41; A I.136; Dh 19, 201; J I.141. Cp. sukhasayita. -- s. edhati to thrive, prosper S I.217; Dh 193; Sn 298; cp. sukham--edha Vin III.137 (with Kern's remarks Toev. II.83). s. viharati to live happily, A I.96; III.3; Dh 379. -- Der. sokhya.
--atthin fem. --nī longing for happiness Mhvs 6, 4. --āvaha bringing happiness, conducive to ease S I.2 sq., 55; Dh 35; J II.42. --indriya the faculty of ease S V.209 sq.; Dhs 452; It 15, 52. --udraya (sometimes spelt °undriya) having a happy result A I.97; Ps I.80; Pv IV.178 (=sukha--vipāka PvA 243); Vv 318. --ūpaharaṇa happy offering, luxury J I.231. --edhita read as sukhe ṭhita (i. e. being happy) at Vin III.13 & S V.351 (v. l. sukhe ṭhita); also at DhA I.165; cp. J VI.219. --esin looking for pleasure Dh 341. --kāma longing for happiness M I.341; S IV.172, 188. --da giving pleasure Sn 297. --dhamma a good state M I.447. --nisinna comfortably seated J IV.125. --paṭisaŋvedin experiencing happiness Pug 61. --ppatta come to

well--being, happy J III.112. --pharaṇatā diffusion of well--being, ease Nett 89 (among the constituents of samādhi). --bhāgiya participating in happiness Nett 120 sq., 125 sq., 239 (the four s. dhammā are indriyasaŋvara, tapasaŋkhāta puññadhamma, bojjhangabhāvanā and sabbūpadhipaṭinissaggasankhāta nibbāna). --bhūmi a soil of ease, source of ease Dhs 984; DhsA 346. --yānaka an easy--going cart DhA 325. --vinicchaya discernment of happiness M III.230 sq. --vipāka resulting in happiness, ease D I.51; A I.98; DA I.158. --vihāra dwelling at ease S V.326. --vihārin dwelling at ease, well at ease D I.75; Dhs 163; J I.140. --saŋvāsa pleasant to associate with Dh 207. --saññin conceiving happiness, considering as happiness A II.52. --samuddaya origin of bliss It 16, 52. --samphassa pleasant to touch Dhs 648. --sammata deemed a plea<-> sure Sn 760. --sayita well embedded (in soil), of seeds A III.404=D II.354.

Sukhallikânuyoga [same in BSk.] luxurious living Vin I.1012 (kāma--°). See under kāma°.

Sukhāyati [Denom. fr. sukha] to be pleased J II.31 (asukhāyamāna being displeased with).

Sukhita [pp. of sukheti] happy, blest, glad S I.52; III.11 (sukhitesu sukhito dukkhitesu dukkhito); IV.180; Sn 1029; Pv II.811; healthy Mhvs 37, 128; °--atta [ātman] happy, easy Sn 145.

Sukhin (adj.) [fr. sukha] happy, at ease D I.31, 73, 108; A II.185; S I.20, 170; III.83; Dh 177; Sn 145; being well, unhurt J III.541; fem. --nī D II.13; M II.126.

Sukhuma (adj.) [Epic Sk. sūkṣma] subtle, minute Vin I.14; D I.182; S IV.202; A II.171; Dhs 676; Th 2, 266; Dh 125=Sn 662; Vism 274, 488 (°rūpā). fine, exquisite D II.17, 188; Miln 313; susukhuma, very subtle Th 1, 71=210 (°--nipuṇattha--dassin); cp. sokhumma; khoma--°, kappāsa--°, kambala--° (n.?) the finest sorts of linen, cotton stuff, woolwork (resp.) Miln 105. -- Der. sokhumma.
 --acchika fine--meshed D I.45; DA I.127; Ap 21 (jāla). --diṭṭhi subtle view It 75. --dhāra with fine edge Miln 105.

Sukhumaka =sukhuma Ps I.185.

Sukhumatta (nt.) [abstr. fr. sukhuma] fineness, delicacy D II.17 sq.

Sukhumāla (adj.) [cp. Sk. su--kumāra] tender, delicate, refined, delicately nurtured A I.145; II.86 sq.; III.130; Vin I.15, 179; II.180; beautifully young, graceful J I.397; Sn 298; samaṇa--° a soft, graceful Samaṇa A II.87; fem. sukhumālinī Th 2, 217; Miln 68, & sukhumālī J VI.514.

Sukhumālatā (f.) [abstr. fr. sukhumāla] delicate constitution J V.295; DhA III.283 (ati°).

Sukheti [Caus. fr. sukha] to make happy D I.51; S IV.331; DA I.157; also sukhayati DhsA 117; Caus. II. sukhāpeti D II.202; Miln 79. -- pp. sukhita.

Sugata [su+gata] faring well, happy, having a happy life after death (gati): see under gata; cp. Vism 424 (s.= sugati--gata). Freq. Ep. of the Buddha (see Dict. of Names).
 --angula a Buddha--inch, an inch according to the standard accepted by Buddhists Vin IV.168. --ālaya imitation of the Buddha J I.490, 491; II.38, 148, 162; III.112. --ovāda a discourse of the Blessed one J I.119, 349; II.9, 13, 46; III.368. --vidatthi a Buddha--span, a span of the accepted length Vin III.149; IV.173. --vinaya the discipline of the Buddha A II.147.

Sugati (f.) [su+gati] happiness, bliss, a happy fate (see detail under gati) Vin II.162, 195; D I.143; II.141; Pug 60; It 24, 77, 112; A III.5, 205; V.268; Vism 427 (where defd as "sundarā gati" & distinguished fr. sagga as including "manussagati," whereas sagga is "devagati"); VbhA 158; DhA I.153. -- suggati (in verses), Dh 18; D II.202 (printed as prose); J IV.436 (=sagga C.); VI.224. Kern, Toev. II.83 expld suggati as svargati, analogous to svar--ga (=sagga); doubtful. Cp. duggati.

Sugatin (adj.) [fr. sugati] righteous Dh 126; J I.219= Vin II.162 (suggatī).

Sunka (m. and nt.) [cp. Vedic śulka, nt.] 1. toll, tax, customs Vin III.52; IV.131; A I.54 sq.; DhA II.2; J IV.132; VI.347; PvA III. -- 2. gain, profit Th 2, 25; ThA 32. -- 3. purchase--price of a wife Th 2, 420;
J VI.266; Miln 47 sq. -- odhisunka stake J VI.279; °--gahana J V.254; a--suŋkâraha J V.254.
--ghāta customs'frontier Vin III.47, 52. --ṭṭhāna taxing place, customs'house Vin III.62; Miln 359. --sāyika (?) customs'officer Miln 365 (read perhaps °sādhaka or °sālika?).

Sunkika [sunka+ika] a receiver of customs J V.254.

Sunkiya (nt.) [abstr. fr. sunka] price paid for a wife J VI.266.

Suci (adj.) [Vedic śuci] pure, clean, white D I.4; A I.293; Sn 226, 410. -- opp. asuci impure A III.226; V.109, 266. -- (nt.) purity, pure things J I.22; goodness, merit Dp 245; a tree used for making foot--boards VvA 8.
--kamma whose actions are pure Dh 24. --gandha having a sweet perfume Dh 58; DhA I.445. --gavesin longing for purity S I.205; DhA III.354. --ghaṭika read sūcighaṭikā at Vin II.237. --ghara Vin II.301 sq.; see sūcighara. --jātika of clean descent J II.11. --bhojana pure food Sn 128. --mhita having a pleasant, serene smile Vv 1810; 5025; 6412; VvA 96, 280 (also explained as a name); J IV.107. --vasana wearing clean, bright clothes Sn 679.

Sucimant (adj.) [suci+mant] pure, an epithet of the Buddha A IV.340.

Sujā (f.) [Vedic sruc, f.] a sacrificial ladle D I.120, 138; S I.169; DA I.289, 299.

which the Dhtp (417) defines as "soceyye," i. e. from cleansing] to become clean or pure M I.39; S I.34, 166; Nd1 85; Vism 3; cp. pari°. -- pp. suddha. -- Caus. sodheti (q. v.).

Sujjhana (nt.) [fr. sujjhati] purification Vism 44.

Suñña (adj.) [cp. Sk. śūnya, fr. Vedic śūna, nt., void] 1. empty, uninhabited D I.17; II.202; S I.180; IV.173; DA I.110; Miln 5. -- 2. empty, devoid of reality, unsubstantial, phenomenal M I.435; S III.167; IV.54, 296; Sn 1119; Nd1 439 (loka). -- 3. empty, void, useless M I.483; S IV.54, 297; Dāvs V.17; Miln 96; Vism 594 sq. (of nāmarūpa, in simile with suñña dāruyanta). suññasuñña empty of permanent substance Ps II.178; asuñña not empty Miln 130. -- nt. suññaŋ emptiness, annihilation, Nibbāna Vism 513 (three nirodha--suññāni); abl. °to from the point of view of the "Empty" Nd2 680 (long exegesis of suññato at Sn 1119); Vism 512; VbhA 89, 261; KhA 74.
--āgāra an empty place, an uninhabited spot, solitude Vin I.97, 228; II.158, 183; III.70, 91 sq.; D I.175; II.86; 291, M I.33; S IV.133, 359 sq.; A III.353; IV.139, 392, 437; V.109, 207, 323 sq.; It 39; J III.191; Miln 344; Vism 270; Nd2 94. --gāma an empty (deserted) village (in similes) Vism 484; VbhA 48; Dhs 597; DhsA 309; °tthāna Vism 353; VbhA 57.

Suññata (adj.) [i. e. the abl. suññato used as adj. nom.] void, empty, devoid of lusts, evil dispositions, and karma, but especially of soul, ego Th 2, 46; ThA 50; Dhs 344; Mhvs 37, 7; nibbāna DhsA 221; phassa S IV.295; vimokkha Dh 92; DhA II.172; Miln 413; vimokkha samādhi, and samāpatti Vin III.92 sq.; IV.25 sq.; samādhi (contemplation of emptiness, see Cpd. 216) D III.219 (one of. three samādhis); S IV.360, 363; Miln 337; anupassanā Ps II.43 sq.

Suññatā (f.) [abstr. fr. suñña] emptiness, "void," unsubstantiality, phenomenality; freedom from lust, ill--will, and dullness, Nibbāna M III.111; Kvu 232; DhsA 221; Nett 118 sq., 123 sq., 126; Miln 16; Vism 333 (n'atthi; suñña; vivitta; i, e. abhāva, suññatā, vivitt'<-> ākāra), 578 (12 fold, relating to the Paṭiccasamuppāda), 653 sq.; VbhA 262 (atta°, attaniya°, niccabhāva°).
--pakāsana the gospel of emptiness DA I.99, 123; --paṭisaŋyutta relating to the Void, connected with Nibbāna A I.72=III.107=S II.267; DA I.100 sq.; Miln 16; --vihāra dwelling in the concept of emptiness Vin II.304; M III.104, 294. See on term e. g. Cpd. 69; Kvu trsln 142, n. 4.

Suññatta (nt.) [abstr. fr. suñña] emptiness, the state of being devoid DhsA 221.

Suṭṭhu (indecl.) [cp. Sk. suṣṭhu, fr. su°] well; the usual C. expln of the prefix su2 PvA 19, 51, 52, 58, 77, 103 etc.; s. tāta well, father J I.170; s. kataŋ you have done well J I.287; DA I.297; suṭṭhutaraŋ still more J I.229; SnA 418.

Suṭṭhutā (f.) [abstr. fr. suṭṭhu] excellence A I.98 sq.; Nett 50.

Suṇa "dog," preferable spelling for suna, cp. Geiger, P.Gr. § 931.

Suṇāti (suṇoti) [śru, Vedic śṛṇoti; cp. Gr. kle/w to praise; Lat. clueo to be called; Oir. clunim to hear; Goth. hliup attention, hliuma hearing, and many others] to hear. Pres. suṇāti D I.62, 152; S V.265; Sn 696; It 98; Miln 5. -- suṇoti J IV.443; Pot. suṇeyya Vin I.7; D I.79; suṇe J IV.240; Imper. suṇa S III.121; sunāhi Sn p. 21; suṇohi D I.62; Sn 997; 3rd sg. suṇātu Vin I.56; 1st pl. suṇāma Sn 354; suṇoma Sn 350, 988, 1110Q Pv IV.131. -- 2nd pl. suṇātha D I.131; II.76; It 41; Sn 385; PvA 13. suṇotha Sn 997; Miln 1. -- 3rd pl. suṇantu Vin I.5; -- ppr. sunanto Sn 1023; DA I.261; savaŋ J III.244. -- inf. sotuŋ D II.2; Sn 384; suṇitum Miln 91. -- Fut. sossati D II.131, 265; J II.107; J II.63; Ap 156; VvA 187; 1st sg. sussaŋ Sn 694. -- 2nd sg. sossi J VI.423. -- aor. 1st sg. assuŋ J III.572. -- 2nd sg. assu J III.541. -- 3rd sg. suṇi J IV.336; assosi D I.87, 152; Sn p. 103; 1st pl. assumha J II.79. -- 2nd pl. assuttha S I.157; II.230. 3rd pl. assosuŋ Vin I.18; D I.111. <-> ger. sutvā Vin I.12; D I.4; Sn 30. sutvāna Vin I.19; D II.30; Sn 202. suṇitvā J V.96; Mhvs 23, 80. suṇiya Mhvs 23, 101. -- Pass. sūyati M I.30; J I.72, 86; Miln 152. suyyati J IV.141; J IV.160; V.459. 3rd pl. sūyare J VI.528. -- Grd. savanīya what should be heard, agreeable to the ear D II.211. sotabba D I.175; II.346. <-> pp. suta: see separately. -- Caus. sāveti to cause to hear, to tell, declare, announce J I.344; Mhvs 5, 238; PvA 200; VvA 66. nāmaŋ s. to shout out one's name Vin I.36; DA I.262; maŋ dāsī ti sāvaya announce me to be your slave J III.437; cp. J IV.402 (but see on this passage and on J III.198; VI.486 Kern's proposed reading sāṭeti); to cause to be heard, to play D II.265. Caus. also suṇāpeti DhA I.206. -- Desiderative sussūsati (often written sussūyati) D I.230; M III.133 (text sussūsanti), A IV.393 (do.). -- ppr. sussusaŋ Sn 189 (var. read., text sussussā); sussūsamāna Sn 383; aor. sussūsiŋsu Vin I.10; fut. sussūsissanti Vin I.150; S II.267 (text sussu--).

Suṇisā (f.) [Vedic snuṣā; cp. Gr. nuo/s; Ohg. snur; Ags. snoru; Lat. nurus] a daughter--in--law Vin I.240; III.136; D II.148; M I.186, 253; J VI.498; Vv 135 (=puttassa bhariyā VvA 61); DhA I.355; IV.8; Pv II.46 (pl. suṇisāyo, so read for sūtisāye). -- suṇhā the same Vin II.10; A IV.91; Th 2, 406; J II.347; VI.506; Pv IV.3.43

Suta1

Suta1 [pp. of suṇāti; cp. Vedic śruta] 1. heard; in special sense "received through inspiration or revelation"; learned; taught A 97 sq.; D III.164 sq., 241 sq.; freq. in phrase "iti me sutaŋ" thus have I heard, I have received this on (religious) authority, e. g. It 22 sq. <-> (nt.) sacred lore, inspired tradition, revelation; learning, religious knowledge M III.99; A I.210 sq.; II.6 sq.; S IV.250; J II.42; V.450, 485; Miln 248. -- appa--ssuta one who has little learning A II.6 sq., 218; III.181; V.40, 152; bahu--ssuta one who has much learning,
famous for inspired knowledge A II.6 sq.; III.113 sq., 182 sq., 261 sq.; S II.159. See bahu. asuta not heard Vin I.238; Pv IV.161; J III.233; also as assuta J I.390 (°pubba never heard before); III.233. -- na suta pubbaŋ a thing never heard of before J III.285. dussuta M I.228; sussuta M III.104. -- 2. renowned J II.442.
--ādhāra holding (i. e. keeping in mind, preserving) the sacred learning J III.193; VI.287. --kavi a Vedic poet, a poet of sacred songs A II.230. --dhana the treasure of revelation D III.163, 251; A III.53; IV.4 sq.; VvA 113. --dhara remembering what has been heard (or taught in the Scriptures) A II.23 (+°sannicaya); III.152, 261 sq. --maya consisting in learning (or resting on sacred tradition), one of the 3 kinds of knowledge (paññā), viz. cintā--mayā, s.--m., bhāvanā--mayā paññā D III.219; Vbh 324 (expld at Vism 439); as °mayī at Ps I.4, 22 sq.; Nett 8, 50, 60. --ssava far--renowned (Ep. of the Buddha) Sn 353.

Suta2

Suta2 [Sk. suta, pp. of sū (or su) to generate] son Mhvs 1, 47; fem. sutā daughter, Th 2, 384.

Sutatta (nt.) [abstr. fr. suta1] the fact of having heard or learnt SnA 166.

Sutappaya (adj.) [su+grd. of tappati2] easily contented A I.87; Pug 26 (opp. dut°).

Sutavant (adj.) [suta1+vant] one who is learned in religious knowledge Vin I.14; A II.178; III.55; IV.68, 157; S III.57; Tikp 279; Sn 70 (=āgama--sampanna SnA 124), 90, 371; sutavanta--nimmita founded by learned, pious men Miln 1; assutavant, unlearned M I.1 (°vā puthujjano laymen); Dhs 1003; A III.54; IV.157.

Suti (f.) [cp. śruti revelation as opp. to smṛti tradition] 1. hearing, tradition, inspiration, knowledge of the Vedas Sn 839, 1078; Miln 3 (+sammuti); Mhvs 1, 3. <-> 2. rumour; sutivasena by hearsay, as a story, through tradition J III.285, 476; VI.100. -- 3. a sound, tone VvA 139 (dvāvīsati suti--bhedā 22 kinds of sound).

Sutitikkha (adj.) [fr. su+titikkhā] easy to endure J 524.

Sutta1

Sutta1 [pp. of supati] asleep Vin III.117; V.205; D I.70; II.130; Dh 47; It 41; J V.328. -- (nt.) sleep D II.95; M I.448; S IV.169. In phrase °--pabuddha "awakened from sleep" referring to the awakening (entrance) in the deva--world, e. g. Vism 314 (brahmalokaŋ uppajjati); DhA I.28 (kanaka--vimāne nibbatti); III.7 (id.); cp. S I.143.

Sutta2

Sutta2 (nt.) [Vedic sūtra, fr. sīv to sew] 1. a thread, string D I.76; II.13; Vin II.150; Pv II.111 (=kappāsiyā sutta PvA 146); J I.52. -- fig. for taṇhā at Dhs 1059; DhsA 364. -- kāḷa° a carpenter's measuring line J II.405; Miln 413; dīgha° with long thread J V.389; makkaṭa° spider's thread Vism 136; yantā° string of a machine VbhA 241. -- Mentioned with kappāsa as barter for cīvara at Vin III.216. -- 2. the (discursive, narrational) part of the Buddhist Scriptures containing the suttas or dialogues, later called Sutta--piṭaka (cp. Suttanta). As such complementary to the Vinaya. The fanciful expln of the word at DhsA 19 is: "atthānaŋ sūcanto suvuttato savanato 'tha sūdanato suttāṇā--sutta--sabhāgato ca suttaŋ Suttan ti akkhātaŋ." -- D II.124; Vin II.97; VbhA 130 (+vinaya); SnA 159, 310 (compared with Vinaya & Abhidhamma). -- 3. one of the divisions of the Scriptures (see navanga) A II.103, 178; III.177, 361 sq.; Miln 263. -- 4. a rule, a clause (of the Pātimokkha) Vin I.65, 68; II.68, 95; III.327. -- 5. a chapter, division, dialogue (of a Buddh. text), text, discourse (see also suttanta) S III.221 (pl. suttā), 253; V.46; Nett 118; DhsA 28. suttaso chapter by chapter A V.72, 81; suttato according to the suttas Vism 562=VbhA 173. -- 6. an ancient verse, quotation J I.288, 307, 314. <-> 7. book of rules, lore, text book J I.194 (go° lore of cows); II.46 (hatthi° elephant trainer's handbook).
--anta 1. a chapter of the Scriptures, a text, a discourse, a sutta, dialogue Vin I.140 sq., 169; II.75; III.159; IV.344; A I.60, 69, 72; II.147; S II.267=A III.107 (suttantā kavi--katā kāveyyā citt'akkharā cittavyañjanā bāhirakā sāvaka--bhāsitā); Vism 246 sq. (three suttantas helpful for kāyagatā sati). -- 2. the Suttantapiṭaka, opp. to the Vinaya Vism 272 (°aṭṭhakathā opp. to Vinay'aṭṭhakathā). As °piṭaka e. g. at KhA 12; VbhA 431. See Proper Names. --kantikā (scil. itthi) a woman spinner PvA 75; as °kantī at J II.79. --kāra a cotton--spinner Miln 331. --guḷa a ball of string D I.54; M III.95; Pv IV.329; PvA 145. --jāla a web of thread, a spider's web Nd2 260. --bhikkhā begging for thread PvA 145. --maya made of threads, i. e. a net SnA 115, 263. --rajjuka a string of threads Vism 253; VbhA 236. --lūkha roughly sewn together Vin I.287, 297. --vāda a division of the Sabbatthavādins Dpvs 5, 48; Mhvs 5, 6; Mhbv 97. --vibhanga classification of rules Vin II.97. Also title of a portion of the Vinaya Piṭaka.

Suttaka (nt.) [fr. sutta] a string Vin II.271; PvA 145; a string of jewels or beads Vin II.106; III.48; DhsA 321; a term for lust DhsA 364.

Suttantika versed in the Suttantas. A suttantika bhikkhu is one who knows the Suttas (contrasted with vinayadhara, who knows the rules of the Vinaya) Vin II.75. Cp. dhamma C 1 & piṭaka. -- Vin I.169; II.75, 161; III.159; J I.218; Miln 341; Vism 41, 72, 93; KhA 151. --duka the Suttanta pairs, the pairs of terms occurring in the Suttantas Dhs 1296 sq.; --vatthūni

the physical bases of spiritual exercise in the Suttantas Ps I.186.

Sutti1

Sutti1 (f.) [cp. Sk. śukti, given as pearl--shell (Suśruta), and as a perfume] in kuruvindakasutti a powder for rubbing the body Vin II.107; see sotti.

Sutti2

Sutti2 (f.) [Sk. sūkti] a good saying Sdhp 340, 617.

Suthita (?) beaten out, Miln 415 (with vv. ll. suthiketa, suphita & supita). Should we read su--poṭhita? Kern, Toev. II.85 proposes su--pīta "well saturated" (with which cp. supāyita J IV.118, said of a sword).

Sudaŋ (indecl.) [=Vedic svid, influenced by sma: see su3] a deictic (seemingly pleonastic) particle in combn with demonstr. pronouns and adverbs; untranslatable, unless by "even, just," e. g. tapassī sudaŋ homi, lūkha ssudaŋ [sic] homi etc. M I.77=J I.390; cp. itthaŋ sudaŋ thus Sn p. 59; tatra sudaŋ there Vin I.4, 34; IV.108; D I.87; II.91; It 15; api ssudaŋ D II.264; S I.119; api sudaŋ S I.113; sā ssudam S II.255.

Sudda [cp. Vedic śūdra] (see detail under vaṇṇa 6) a Sūdra Vin II.239; D I.104; III.81, 95 sq. (origin); M I.384; A I.162; II.194; S I.102; Pug 60; Sn 314; fem. suddī D I.241; A III.226, 229; Vin III.133.

Suddha [pp. of sujjhati] 1. clean, pure, Vin I.16; II.152; D I.110; Sn 476. -- 2. purified, pure of heart M I.39; Dh 125, 412; Sn 90 -- 3. simple, mere, unmixed, nothing but S I.135; DhsA 72; J II.252 (°daṇḍaka just the stick).
--antaparivāsa a probation of complete purification Vin II.59 sq. --ājīva clean livelihood VbhA 116; DhA IV.111. --ājīvin living a pure life Dp 366. --ânupassin considering what is pure Sn 788; Nd1 85. --āvāsa pure abode, name of a heaven and of the devas inhabiting it D II.50; Vism 392. Five are enumd at D III.237, viz. Avihā, Atappā, Sudassā, Sudassī, Akaniṭṭhā; cp. M III.103. --āvāsakāyika belonging to the pure abode, epithet of the Suddhāvāsa devas Vin II.302; D II.253; S I.26. --pīti whose joy is pure Mhvs 29, 49. --buddhi of pure intellect J I.1. --vaŋsatā purity of lineage Mhvs 59, 25. --vasana wearing pure clothes Th 2, 338; ThA 239. --vālukā white sand Mhvs 19, 37. --sankhārapuñja a mere heap of sankhāras S I.135.

Suddhaka (nt.) [suddha+ka] a trifle, a minor offence, less than a Sanghādisesa Vin II.67.

Suddhatā (f.) [abstr. fr. suddha] purity Sn 435.

Suddhatta (nt.) [abstr. fr. suddha] purity D II.14; Vism 44.

Suddhi (f.) [fr. śudh] purity, purification, genuineness, sterling quality D I.54; M I.80; II.132, 147; S I.166, 169, 182; IV.372; Th 2, 293; DhA III.158 (v. l. visuddhi); VvA 60 (payoga°); Vism 43 (fourfold: desanā°, saŋvara°, pariyeṭṭhi°, paccavekkhaṇa°); Dhs 1005; Sn 478; suddhiŋvada stating purity, Sn 910; Nd1 326; suddhināya leading to purity Sn 910. Cp. pari°, vi°.
--magga the path of purification (cp. visuddhi°) S I.103.

Suddhika (adj.) [suddhi+ka] 1. connected with purification Dhs 519--522; udaka--s. pure by use of water S I.182; Vin I.196; udakasuddhikā (f.) cleaning by water Vin IV.262; susāna--s. fastidious in the matter of cemeteries J II.54. -- 2. pure, simple; orthodox, schematized; justified Nd1 89 (vatta°); Vism 63 (ekato & ubhato), 64 (id.); DhsA 185 (jhāna).

Sudhā (f.) [cp. Sk. sudhā] 1. the food of the gods, ambrosia J V.396; Vism 258=KhA 56 (sakkhara°). -- 2. lime, plaster, whitewash, cement Vin II.154; °--kamma whitewashing, coating of cement J VI.432; Mhvs 38, 74.

Suna1

Suna1 [Sk. śūna, pp. of śū to swell] swollen Vin II.253; A IV.275, 470.

Suna2

Suna2 [Sk. śuna; see suvāṇa] a dog, also written suṇa J VI.353, 357 (cp. sunakha).

Sunakha [cp. Sk. śunaka; the BSk. form is also sunakha, e. g. MVastu III.361, 369] a dog A I.48; II.122; Th 2, 509; J I.175, 189; II.128, 246; PvA 151, 206. -- rukkha° some sort of animal J VI.538. fem. sunakhī a bitch J IV.400. -- Names of some dogs in the Jātakas are Kaṇha (or Mahā°) J IV.183; Caturakkha III.535; Jambuka, Pingiya ibid.; Bhattabhuñjana II.246. Cp. suvāṇa.

Sunaggavellita [su+agga+vellita; perhaps originally suv--agga°] beautifully curled at the ends (of hair) J VI.86.

Sundara (adj.) [cp. Epic & Class. Sk. sundara] beautiful, good, nice, well J II.11, 98; SnA 410, 493 (cp. parovara). It is very frequent as Commentary word, e. g. for prefix su° PvA 57, 77; VvA 111; for subha PvA 14, 44; for sādhu ṢnA 176; for sobhana PvA 49; for seyyo PvA 130.

Supaṇṇa [Vedic suparṇa] "Fairwing" a kind of fairy bird, a mythical creature (cp. garuḷa), imagined as winged, considered as foe to the nāgas D II.259; S I.148; J I.202; II.13, 107; III.91, 187, 188; VI.256, 257; Vism 155 (°rājā), 400; Nd1 92, 448; DhA I.280; PvA 272; DA I.51; Mhvs 14, 40; 19, 20. Four kinds S III.246.

Vedic svapiti & svapati; svapna sleep or dream (see supina), with which cp. Gr. u(/pnos sleep=Av. xvafna, Lat. somnus, Ags. swefn. <-> Dhtp 481 "saye"] to sleep; supati Sn 110; J II.61 (sukhaŋ supati he sleeps well); V.215; Pv II.938; suppati S I.107; soppati S I.107, 110; Pot. supe S I.111; ppr. supanto Vin I.15; ppr. med. suppamāna J III.404; aor. supi Miln 894; Vin II.78; PvA 195 (sukhaŋ); inf. sottuŋ S I.111; pp. supita; also sutta1 & sotta.

Supāṇa [=suvāṇa] a dog D II.295=M I.58, 88; Sn 201; Miln 147. Spelt supāna at J IV.400.

Supāyika J IV.118 (read: supāyita). See under su°.

Supita [pp. of supati] sleeping; (nt.) sleep S I.198 (ko attho supitena)=Sn 331; SnA 338; Pv II.61 (so read for supina?).

Supina (m. & nt.) [Vedic svapna; the contracted P. form is soppa] a dream, vision D I.9, 54; S I.198; IV.117 (supine in a dream; v. l. supinena); Sn 360, 807, 927; Nd1 126; J I.334 sq., 374; V.42; DA I.92, 164; Vv 4414; VbhA 407 (by 4 reasons), 408 (who has dreams); DhA I.215. The five dreams of the Buddha A III.240; J I.69. dussupina an unpleasant dream J I.335; PvA 105 (of Ajātasattu); mangala° a lucky dream J VI.330; mahā°ŋ passati to have (lit. see) a great vision J I.336 sq. (the 16 great visions); °ŋ ādisati to tell a dream Nd1 381. -- Supina at Pv II.61 read supita.
--anta [anta pleonastic, cp. ThA 258 "supinam eva supinantaŋ"] a dream; abl. °ante in a dream Th 2, 394; J V.328 (spelt suppante; C. sopp°; expld as "supinena"); instr. °antena id. Vin II.125; III.112; J V.40; VI.131; ThA 258; KhA 175; SnA 80. --pāṭhaka a dream--teller, astrologer Nd1 381. --sattha science of dream--telling, oneiromantics SnA 564.

Supinaka [supina+ka] a dream Vin II.25; D II.333; M I.365; J V.354; DA I.92.

Supīta read Miln 415 for suthita read Miln 415 for suthita (Kern's suggestion). See under su°.

Supoṭhita [su+poṭhita] well beaten; perhaps at Miln 415 for suthita (said of iron); (nt.) a good thrashing DhA I.48.

Suppa [cp. Vedic śūrpa] a winnowing basket Ud 68; J I.502; II.428; Vism 109 (+sarāva), 123; Miln 282; DhA I.174

(kattara°); II.131; Mhvs 30, 9. °--ka a toy basket, little sieve DhsA 321 (+musalaka).

Suppatā (f.) [fr. sūpa] in mugga--s. pea--soup talk, sugared words Miln 370. See under mugga.

Suppanta see under soppa.

Suplavattha at J V.408 is doubtful in spelling & meaning. Perhaps to be read "suplavantaŋ" gliding along beautifully; C. expld as "sukhena plavan'atthaŋ."

Subbaca (adj.) [su+vaca] compliant, meek A III.180. See also suvaca (under su°). Der. sovacassa.

Subbhū (adj.) [su+bhū, Sk. bhrū, see bhūkuṭi] having beautiful eyebrows J IV.18 (=subhamukhā C.).

Subha (adj.) [Vedic śubhas fr. subh; cp. sobhati] shining, bright, beautiful D I.76=II.13=M III.102; Dhs 250; DA I.221; auspicious, lucky, pleasant Sn 341; It 80; good Sn 824, 910; subhato maññati to consider as a good thing Sn 199; J I.146; cp. S IV.111; (nt.) welfare, good, pleasantness, cleanliness, beauty, pleasure; --vasena for pleasure's sake J I.303, 304; asubha anything repulsive, disgusting or unpleasant S I.188; V.320; subhâsubha pleasant and unpleasant Miln 136; J III.243 (niraya=subhānaŋ asubhaŋ unpleasant for the good, C.); cp. below subhāsubha.
 --angana with beautiful courts J VI.272. --âsubha good and bad, pleasant & unpleasant Dh 409=Sn 633. --kiṇṇa the lustrous devas, a class of devas D II 69; M I 2Q 329, 390; III.102; A I.122; J III.358; Kvu 207; also written °kiṇha A II.231, 233; IV.40, 401; Vism 414, 420 sq.; VbhA 520; KhA 86. --gati going to bliss, to heaven Mhvs 25, 115. --ṭṭhāyin existing or remaining, continuing, in glory D I.17; DA I.110; A V.60. --dhātu the element of splendour S II.150. --nimitta auspicious sign, auspiciousness as an object of one's thought M I 26; A I.3, 87, 200; S V.64, 103; Vism 20. --saññā perception or notion of what is pleasant or beautiful Nett 27. Opp. asubhasaññā concept of repulsiveness A I.42; II.17; III.79; IV.46; V.106. See asubha. --saññin considering as beautiful A II.52.

Subhaga (adj.) [su+bhaga] lucky; °karaṇa making happy or beloved (by charms) D I.11; DA I.96. -- Der. sobhagga

Sumanā the great--flowered jasmine J I.62; IV.455; DhA IV.12. In composition sumana°.
 --dāma a wreath of jasmine J IV.455. --paṭṭa cloth with jasmine pattern J I.62. --puppha j. flower Miln 291; VvA 147. --makula a j. bud DhA III.371. --mālā garland of j. VvA 142.

Sumarati see sarati2.

Sumbhati (& sumhati) [sumbh (?), cp. Geiger, P.Gr. 60, 128. The Dhtm (306 & 548) only says "saŋsumbhane." The BSk. form is subhati MVastu I.14] to push, throw over, strike J III.185 (sumh°); VI.549. <-> pp. sumbhita. -- Cp. ā°, pari°.

Sumbhita [pp. of sumbhati] knocked over, fallen (over) PvA 174.

Suyyati is Passive of suṇāti.

Sura [cp. Epic Sk. sura probably after asura] god Sn 681 (=deva SnA 484); name of a Bodhisatta J V.12, 13; surakaññā a goddess, a heavenly maid J V.407 (=devadhītā, C.); surinda the king of gods Mhbv 28. Opp. asura.

Surata (adj.) [su+rata] (in good sense:) well--loving, devoted: see soracca; (in bad sense:) sexual intercourse, thus wrongly for soracca at J III.442 C., with expln as "dussīlya." Cp. sūrata.

Surā (f.) [Vedic surā] spirituous (intoxicating) liquor ("drink") Vin II.295; 301; IV.110; D I.146; A I.212, 295; It 63; J I.199, 252 (tikhiṇaŋ suraŋ yojetvā mixing a sharp drink); DhA II.9; Dh 247; as nt. at J VI.23 (v. l. surā as gloss). -- Five kinds of surā

are mentioned, viz. piṭṭha°, pūva°, odana° (odaniya°), kiṇṇapakkhitta°, sambhāra--saŋyutta° VvA 73; VbhA 381.
--âdhiṭṭhaka addicted to drink J V.427. --geha a drinking house J I.302. --ghaṭa a pitcher of liquor J III.477. --ghara=°geha J V.367. --chaṇa a drinking festival J I.489; DhA III.100. --dhutta a drunkard Sn 106; J I.268; III.260. --nakkhatta a drinking festival J 362; SnA 185. --pāna drinking strong liquor J I.50; IV.23; VbhA 383. --pāyikā a woman drinking liquor J V.11. --pipāsita thirsty after strong drink S II.110. --pīta one who has drunk liquor J I.426. --mada tipsiness, intoxication A IV.213; J I.352, 362. --meraya (--pāna) (drinking) rum & spirits A I.261; II.53. See also (pañca--) sikkhāpada. --vitthaka bowl for drinking spirits J V.427; DhA III.66. --soṇḍa a drunkard DhA III.129. --soṇḍaka id. J V.433.

Suriya [Vedic sūrya cp. suvar light, heaven; Idg. *sāu̯el, as in Gr. h(/lios, Lat. sōl., Goth. sauil sun; Oir. sūil "eye"; cp. also Gr. se/las splendour, selh/nh moon, & many others, for which see Walde, Lat. Wtb. s. v. sōl] 1. the sun Vin I.2; D II.319; Sn 687; A I.227; S V.29 sq.; J II.73; Vism 231 (in simile), 416 (the seventh sun), 417 (myth of pop. etym.), 690 (in sim.); Miln 299; KhA 21 (bāla°, in simile); PvA 137, 211; VbhA 519; size of the sun DhsA 318; suriyaŋ uṭṭhāpeti to go on till sunrise J I.318. -- 2. the sun as a god D II.259; S I.51; J IV.63, etc.; VI.89, 90, 201, 247, 263, etc.
--atthangamana sunset VvA 295. --uggamana sunrise Mhvs 23, 22; J I.107. --kanta the sun--gem, a kind of gem Miln 118. --ggāha eclipse of the sun D I.10; J I.374. --maṇḍala the orb of the sun A I.283; Dhs 617. --rasmi a sunbeam J I.502. --vattika a sun--worshipper Nd1 89.

Suru (indecl.) [onamat.] a hissing sound ("suru"); surusuru--kārakaŋ (adv.) after the manner of making hissing sounds (when eating) Vin II.214; IV.197.

Surunga [a corruption of su_rigc] a subterranean passage Mhvs 7, 15.

Sulasī (f.) [cp. Sk. surasī, "basilienkraut" BR; fr. surasa] a medicinal plant Vin I.201; cp. Deśīnāmamālā VIII.40.

Sulopī (f.) a kind of small deer J VI.437, 438.

Suva [cp. Sk. śuka] a parrot J I.324; IV.277 sq.; VI.421; 431 sq. (the two: Pupphaka & Sattigumba); DhA I.284 (°rājā). fem. suvī J VI.421.

Suvaṇṇa [Sk. suvarṇa] of good colour, good, favoured, beautiful D I.82; Dhs 223; It 99; A IV.255; Pug 60; J I.226; suvaṇṇa (nt.) gold S IV.325 sq.; Sn 48, 686; Nd2 687 (=jātarūpa); KhA 240; VvA 104; often together with hirañña Vin III.16, 48; D II.179; °--āni pl. precious things J I.206. -- Cp. soṇṇa.
--iṭṭhakā gilt tiles DhA III.29, 61; VvA 157. --kāra goldsmith D I.78; M II.18; III.243; A I.253 sq.; J I.182; V.438 sq.; Nd1 478; Vism 376 (in sim.); DhA III.340; SnA 15; VbhA 222 (in sim.). --gabbha a safe (--room) for gold DhA IV.105. --guhā "golden cave," N. of a cave SnA 66. --toraṇa gilt spire VbhA 112. --paṭṭa a golden (writing) slab J IV.7; SnA 228, 578; DhA IV.89. --paṇaka a golden diadem Miln 210. --pabbata N. of a mountain SnA 358. --passa id. SnA 66. --pādukā golden slippers Vin I.15. --maya made of gold J I.146. --mālā golden garland DhA I.388. --meṇḍaka a golden ram DhA III.364; IV.217; --bhinkāra a g. vase Mhbv 154 --bhūmi "gold--land," N. of Cambodia Nd1 155. --rājahaŋsa golden--coloured royal mallard J I.342. --vaṇṇa gold--coloured (of the body of the Yathāgata) D III.143, 159; J II.104; IV.333; DhA III.113. --vīthi golden street (in Indra's town) J V.386. --sivikā a g. litter DhA III.164. --haŋsa golden swan J I.207; II.353; SnA 277, 349.

Suvaṇṇatā (f.) [abstr. fr. suvaṇṇa] beauty of colour or complexion Pug 34.

[cp. Sk. śvan, also śvāna (f. śvānī): fr. Vedic acc. śuvānaŋ, of śvan. For etym. cp. Gr. ku/wn, Av. spā, Lat. canis, Oir. cū, Goth. hunds] a dog M III.91 (=supāṇa M I.58); J VI.247 (the 2 dogs of hell: Sabala & Sāma); Vism 259 (=supāṇa KhA 58). As suvā° at Sdhp 379, 408. -- See also the var. forms san, suṇa, suna, sunakha, supāṇa, soṇa.
--doṇi a dog's (feeding) trough Vism 344, 358; VbhA 62. --piṇḍa a dog biscuit Vism 344. --vamathu dog's vomit Vism 344 (=suvā--vanta Sdhp 379).

Suvanaya [su--v--ānaya] easy to bring S I.124=J I.80.

Suvāmin [metric for sāmin] a master Sn 666.

Suve see sve.

Susāna (nt.) [cp. Vedic śmaśāna] a cemetery Vin I.15, 50; II.146; D I.71; A I.241; II.210; Pug 59; J I.175; Nd1 466; Nd2 342; Vism 76, 180; PvA 80, 92, 163, 195 sq. āmaka--s. a place where the corpses are left to rot J I.61, 372; VI.10; DhA I.176. Cp. sosānika.
--aggi a cemetery fire Vism 54. --gopaka the cemetery keeper DhA I.69. --vaḍḍhana augmenting the cemetery, fit to be thrown into the cemetery Th 2, 380. Cp. kaṭasi°.

Susānaka (adj.) [fr. last] employed in a cemetery Mhvs 10, 91.

Susira (adj.--nt.) [Sk. śuṣira] perforated, full of holes, hollow J I.146; Sn 199; J I.172, 442; DA I.261; Miln 112; Vism 194=DhsA 199; KhA 172; asusira DhA II.148 (Bdhgh for eka--ghaṇa). (nt.) a hole; PvA 62.

Susu1

Susu1 [cp. Sk. śiśu] a boy, youngster, lad Vin III.147= J II.284; Vv 6414 (=dahara C.); Sn 420; D I.115; M I.82; A II.22; J II.57; ājānīya--susūpama M I.445, read ājānīy--ass--ūpama (cp. Th 1, 72). -- In phrase susukāḷa the susu is a double su°, in meaning "very, very black" (see under kāḷa--kesa), e. g. D I.115=M I.82=
A II.22=III.66=J II.57; expld as suṭṭhu--kāḷa DA I.284. -- susunāga a young elephant D II.254.

Susu2

Susu2 the sound susu, hissing J III.347 (cp. su and sū); ThA 189.

Susu3

Susu3 the name of a sort of water animal (alligator or seacow?) J VI.537 (plur. susū)=V.255 (kumbhīlā makasā susū).

Susukā (f.) an alligator Vin I.200; A II.123 (where id. p. at Nd2 470 has suŋsumāra); M I.459; Miln 196.

Sussati [Vedic śuṣyati; śuṣ (=sosana Dhtp 457)] to be dried, to wither Sn 434; J I.503; II.424; VI.5 (being thirsty); ppr. med. sussamāna J I.498; Sn 434; fut. sussissati J I.48; ger. sussitvā J II.5, 339; PvA 152. Cp. vissussati & sukkhati. -- Caus. soseti (q. v.).

Sussūsa (adj.) wishing to hear or learn, obedient S I.6; J IV.134.

Sussūsati [Desid. fr. suṇāti; Sk. śuśrūṣati] to wish to hear, to listen, attend D I.230; A I.72; IV.393; aor. sussūsimsu Vin I.10; ppr. med. sussūsamāna Sn 383.

Sussūsā (f.) [Class. Sk. śuśrūṣā] wish to hear, obedience, attendance D III.189; A V.136; Th 1, 588; Sn 186; J III.526; Miln 115.

Sussūsin (adj.) [cp. Epic Sk. śuśrūṣin] obedient, trusting J III.525.

Suhatā (f.) [sukha+tā] happiness J III.158.

Suhita (adj.) [su+hita] satiated M I.30; J I.266, 361; V.384; Miln 249.

Sū (indecl.) an onomat. part. "shoo," applied to hissing sounds: see su1. Also doubled: sū sū DhA I.171; III.352. Cp. sūkara & susūyati.

Sūka [cp. Sk. śūka] the awn of barley etc. S V.10, 48; A I.8.

Sūkara [Sk. sūkara, perhaps as sū+kara; cp. Av. hū pig, Gr. u(_s; Lat. sūs; Ags. sū=E. sow] a hog, pig Vin I.200; D I.5; A II.42 (kukkuṭa+), 209; It 36; J I.197 (Muṇika); II.419 (Sālūka); III.287 (Cullatuṇḍila & Mahā--tuṇḍila); Miln 118, 267; VbhA 11 (vara--sayane sayāpita). -- f. sūkarī J II.406 (read vañjha°).
--antaka a kind of girdle Vin II.136. --maŋsa pork A III.49 (sampanna--kolaka). --maddava is with Franke (Dīgha trsln 222 sq.) to be interpreted as "soft (tender) boar's flesh." So also Oldenberg (Reden des B. 1922, 100) & Fleet (J.R.A.S. 1906, 656 & 881). Scarcely with Rh. D. (Dial. II.137, with note) as "quantity of truffles" D II.127; Ud 81 sq.; Miln 175. --potaka the young of a pig J V.19. --sāli a kind of wild rice J VI.531 (v. l. sukasāli).

Sūkarika [fr. sūkara; BSk. saukarika Divy 505] a pigkiller, pork--butcher S II.257; A II.207; III.303; Pug 56; Th 2, 242; J VI.111; ThA 204.

Sūcaka [fr. sūc to point out] an informer, slanderer S II.257 (=pesuñña--kāraka C.); Sn 246. Cp. saŋ°.

Sūcana (nt.) indicating, exhibiting Dhtp 592 (for gandh).

Sūci (f.) [cp. Sk. sūci; doubtful whether to sīv] a needle Vin II.115, 117, 177; S II.215 sq., 257; J I.111, 248; Vism 284 (in simile); a hairpin Th 2, 254; J I.9; a small door--bolt, a pin to secure the bolt M I.126; Th 2, 116; J I.360; V.294 (so for suci); ThA 117; cross--bar of a rail, railing [cp. BSk. sūcī Divy 221] D II.179.
--kāra a needle--maker S II.216. --ghaṭikā a small bolt to a door Vin II.237; Ud 52; A IV.206; J I.346; VI.444; Vism 394. --ghara a needle case Vin II.301 sq.; IV.123, 167; S II.231; J I.170. --nāḷikā a needle--case made of bamboo Vin II.116. --mukha "needle--mouthed," a mosquito Abhp 646; a sort of intestinal worm; °ā pāṇā (in the Gūthaniraya purgatory) M III.185. --loma needle--haired, having hair like needles S II.257; name of a Yakkha at Gayā S I.207; Sn p. 48; SnA 551; Vism 208. --vatta needle--faced, having a mouth like a needle Pgdp 55. --vāṇijaka a needle--seller S II.215.

Sūcikā (f.) [fr. sūci] 1. a needle; (fig.) hunger Pv II.83; PvA 107. -- 2. a small bolt to a door Vin II.120, 148. <-> sūcik'aṭṭha whose bones are like needles (?) Pv III.23; PvA 180 (sūcigātā ti vā pāṭho. Vijjhanatthena sūcikā ti laddhanāmāya khuppipāsāya ajjhāpīḷitā. Sūcikaṇṭhā ti keci paṭhanti. Sūcichiddasadisā mukhadvārā ti attho).

Sūju (adj.) [su+uju] upright Sn 143=Kh IX.1 (=suṭṭhu uju KhA 236).

Sūṇā (f.) a slaughter--house J VI.62; see sūnā.

Sūta [Sk. sūta] a charioteer J IV.408; a bard, panegyrist J I.60; V.258.

Sūtighara (nt.) [sūti+ghara] a lying--in--chamber J IV.188; VI.485; Vism 259 (KhA pasūti°); VbhA 33, 242.

Sūda [Sk. sūda; for etym. see sādu] a cook D I.51; S V.149 sq.; J V.292; DA I.157; Vism 150 (in simile); Pv II.937, 950.

(cook) J V.507.

Sūna [Sk. śūna] swollen Miln 35719; J VI.555; often wrongly spelt suna (q. v.) Vin II.253=A IV.275 (cp. Leumann, Gött. Anz., 1899, p. 595); DhsA 197 (suna--bhāva).

Sūnā (f.) [Sk. sūnā] a slaughter--house Vin I.202; II.267; asisūnā the same Vin II.26; M I.130, 143; also sūna J VI.111; and

sūṇā J V.303; sūnāpaṇa J VI.111; sūnaghara Vin III.59; sūna--nissita Vin III.151; sūnakāraghara VbhA 252.

Sūnu [Vedic sūnu, fr. sū, cp. sūti] a son, child Mhvs 38, 87.

Sūpa [Vedic sūpa, cp. Ags. sūpan=Ger. saufen; Ohg. sūf=soup] broth, soup, curry Vin II.77, 214 sq.; IV.192; D I.105; S V.129 sq. (their var. flavours); A III.49 (aneka°); J II.66; Vism 343. samasūpaka with equal curry Vin IV.192. Also nt. Vin I.23921 (--āni) and f. sūpi J IV.352 (bidalasūpiyo); sūpavyañjanaka a vessel for curry and sauce Vin I.240.
--vyañjana curry J I.197.

Sūpatittha (adj.) [su+upatittha, the latter=tittha, cp. upavana: vana] with beautiful banks. Usually spelt su°, as if su+patittha (see patittha), e. g. Vin III.108; J VI.518, 555 (=sobhana°); D II.129; Ud 83; Pv II.120 (=sundara--tittha PvA 77). But sū° at M I.76, 283; Ap 333.

Sūpadhārita =su+upadhārita well--known Miln 10.

Sūpika [sūpa+ika] a cook DA I.157; J VI.62 (v. l.), 277.

Sūpin (adj.) [fr. sūpa] having curry, together with curry J III.328.

Sūpeyya (nt.) [fr. sūpa=Sk. sūpya] 1. belonging to soup, broth, soup M I.448; S III.146. -- 2. curry D II.198; Nd2 314; DhA IV.209.
--paṇṇa curry leaf, curry stuff Vism 250=VbhA 233; J I.98, 99; --sāka a potherb for making curry J IV.445.

Sūyati is passive of suṇāti.

Sūra1

Sūra1 [Vedic śūra, fr. śū] valiant, courageous S I.21; J I.262, 320; II.119; (m.) a hero, a valiant man D I.51, 89; III.59, 142, 145 sq; A IV.107, 110; Sn 831; DA 157, 250; (nt.) valour S V.227, read sūriya.
--kathā a tale about heroes D I.8; DA I.90. --kāka the valiant crow DhA III.352. --bhāva strength, valour J I.130; Vism 417 (in def. of suriya).

Sūra2

Sūra2 [Vedic sūra] the sun ThA 150 (Ap V.90); J V.56.

Sūrata [=surata] soft, mild J VI.286; Mhbv 75; kindly disposed S IV.305. Cp. surata & sorata.

Sūrin (adj.) [fr. sūra1] wise Mhvs 26, 23.

Sūriya (nt.) [abstr. fr. sūra1] valour S V.227 (text, sūra); J I.282; Miln 4.

Sūla [cp. Vedic śūla] (m. and nt.) 1. a sharp--pointed instrument, a stake Th 2, 488; S V.411; Pv IV.16; Vism 489 (in compar.), 646 (khadira°, ayo°, suvaṇṇa°); ThA 288; J I.143, 326; sūle uttāseti to impale A I.48; J I.326; II.443; IV.29; appeti the same J III.34; VI.17, or āropeti PvA 220. ayasūla an iron stake J IV.29; Sn 667; cp. asi° & satti°. -- 2. a spit J I.211; roasted on a spit, roasted meat J III.220; maŋsa° the same, or perhaps a spit with roasted meat J III.52, 220. -- 3. an acute, sharp pain DhsA 397; sūlā (f.) the same A V.1105. Cp. defn of sūl as "rujā" at Dhtp 272.
--āropana impaling, execution Miln 197, 290. --koṭi the point of the stake DhA II.240.

Sūḷāra (adj.) [su+uḷāra] magnificent Mhvs 28, 1.

Sūsūyati [Denom. fr. sū] to make a hissing sound "sū sū" (of a snake) DhA II.257 (v. l. susumāyati).

Se (pron.)=taŋ: see under sa2.

Seka [fr. sic, see siñcati] sprinkling J I.93 (suvaṇṇa--rasa--s.<-> piñjara).

Sekata (nt.) [Sk. saikata] a sandbank Dāvs I.32.

Sekadhārī (f.) (?) J VI.536 (nīlapupphi--°, C. nīlapupphīti ādikā pupphavalliyo).

[cp. Sk. śaikṣa; fr. siks, sikkhati] belonging to training, in want of training, imperfect Vin I.17, 248; III.24; Dhs 1016; one who has still to learn, denotes one who has not yet attained Arahantship D II.143; M I.4, 144; A I.63; Pug 14; It 9 sq., 53, 71; Sn 970, 1038=S II.47; definition A I.231; S V.14, 145, 175, 229 sq., 298, 327; Nd1 493 (sikkhatī ti sekkho, etc.) =Nd2 689; VbhA 328. s. pāṭipadā the path of the student M I.354; III.76, 300; s. sīla the moral practice of the student A I.219 sq.; II.6, 86 sq.; asekha not to be trained, adept, perfect Vin I.62 sq.; III.24; Pug 14 (=arahant). See asekha.
--bala the strength of the disciple, of five kinds A II.150. --sammata esteemed to be under discipline, educated Vin IV.179.

Sekhavant (?) quick J VI.199 (v. l. sīghavant).

Sekhiya [fr. sekha] connected with training; s. dhamma rule of good breeding Vin IV.185 sq.

Segālaka (nt.) [fr. sigāla] a jackal's cry A I.187 sq. (°ŋ nadati); cp. sigālika.

Secanaka [fr. seceti] sprinkling J VI.69; neg. asecanaka (q. v.).

Seceti see siñcati.

Secchā =sa--icchā, Sdhp 249.

Seṭṭha best, excellent D I.18, 99; S III.13; Sn 47, 181, 822, 907; Dh 1, 26; J I.443; Nd1 84=Nd2 502 (with syn.); J I.88; cp. seṭṭhatara J V.148.
--kamma excellent, pious deeds Mhvs 59, 9. --sammata considered the best J III.111.

Seṭṭhi [fr. seṭṭha, Sk. śreṣṭhin] foreman of a guild, treasurer, banker, "City man", wealthy merchant Vin I.15 sq., 271 sq.; II.110 sq., 157; S I.89; J I.122; II.367 etc.; Rājagaha° the merchant of Rājagaha Vin II.154; J IV.37; Bārāṇasi° the merchant of Benares J I.242, 269; jana--pada--seṭṭhi a commercial man of the country J IV.37; seṭṭhi gahapati Vin I.273; S I.92; there were families of seṭṭhis Vin I.18; J IV.62; °--ṭṭhāna the position of a seṭṭhi J II.122, 231; hereditary J I.231, 243; II.64; III.475; IV.62 etc.; seṭṭhânuseṭṭhī treasurers and under--treasurers Vin I.18; see Vinaya Texts I.102.

Seṭṭhitta (nt.) [abstr. fr. seṭṭhi] the office of treasurer or (wholesale) merchant S I.92.

Seṇi (f.) [Class. Sk. śreṇi in meaning "guild"; Vedic= row] 1. a guild Vin IV.226; J I.267, 314; IV.43; Dāvs II.124; their number was eighteen J VI.22, 427; VbhA 466. °--pamukha the head of a guild J II.12 (text seni--). -- 2. a division of an army J VI.583; ratha--° J VI.81, 49; seṇimokkha the chief of an army J VI.371 (cp. senā and seniya).

Seta (adj.) [Vedic śveta & śvitra; cp. Av. spaēta white; Lith. szaitýti to make light; Ohg. hwīz=E. white] white D II.297=M I.58; Sn 689; A III.241; VbhA 63 (opp. kāḷa); J I.175; PvA 157, 215. name of a mountain in the Himālayas S I.67=Miln 242; an elephant of King Pasenadi A III.345.
--anga white bodied Mhvs 10, 54. --aṭṭhika lit. (having) white bones, (suffering from) famine [cp. BSk. śvetāsthi Divy 131]

Vin III.6; IV.23; S IV.323; A I.160; IV.279. <-> f. mildew Vin II.256; J V.401. --odaka clear (transparent) water Pv II.120. --kambala white blanket J IV.353. --kamma whitewashing J VI.432. --kuṭṭha white leprosy J V.69; VI.196. --geru N. of a plant J VI.535. --cchatta a white parasol, an emblem of royalty D II.19; A I.145; J I.177, 267; PvA 74; DhA I.167; III.120. --pacchāda with white covering S IV.292=Ud 76=DhsA 397. --puppha "white--flowered," N. of a tree (Vitex trifolia?) J V.422 (=piyaka). --vārī (& °vārisa) names of plants or trees J VI.535, 536.

Setaka (adj.) [seta+ka] white, transparent D II.129; M I.76, 167, 283.

Setaccha a tree J VI.535; setacchakūṭa adj. J VI.539 (sakuṇa).

Setapaṇṇi (f. [?]) a tree J VI.335.

Vedic śete & śayate; cp. Av. saēte=Gr. kei_tai to lie, w)--keano/s ("ocean")=Sk. ā--śayānah, koima/w to put to sleep; Ags. h&amacremacr;man to marry; also Lat. cīvis=citizen. -- The Dhtp simply defines as saya (374)] to lie down, to sleep; (applied) to be in a condition, to dwell, behave etc. -- Pres. seti S I.41, 47, 198 (kiŋ sesi why do you lie asleep? Cp. Pv II.61); J I.141; Dh 79, 168; Sn 200; VvA 42; sayati Vin I.57; J II.53; DA I.261. Pot. sayeyya Pv II.3,9 & saye It 120. ppr. sayaŋ It 82, 117; Sn 193; sayāna (med.) D I.90; II.292; M I.57; It 117; Sn 1145; & semāna D II.24; M I.88; S I.121; J I.180; also sayamāna Th 1, 95. -- Fut. sessati S I.83; Sn 970; DhA I.320. -- Aor. sesi J V.70; settha Sn 970; sayi J VI.197, asayittha J I.335. -- Inf. sayituŋ PvA 157; ger. sayitvā J II.77. -- pp. sayita (q. v.). -- Caus. II. sayāpeti to make lie down, to bed on a couch etc. J I.245; V.461; Mhvs 31, 35; PvA 104. -- pp. sayāpita. -- sukhaŋ seti to be at ease or happy S I.212; J V.242 (raṭṭhaŋ i. e. is prosperous); opp. dukkhaŋ s. to be miserable A I.137.

Setu [Vedic setu, to si or sā (see sinoti); cp. Av. haētu dam; Lat. saeta; Ags. sāda rope; etc.] a causeway, bridge Vin I.230=D II.89, J I.199; Vism 412 (simile);
DhA I.83; SnA 357; PvA 102, 151, 215. uttāra°-- a bridge for crossing over M I.134; S IV.174; Miln 194; naḷa--° a bamboo bridge Th 1, 7.
--kāraka a bridge--maker, one who paves the way S I.33; Kv 345. --ghāta pulling down of the bridge (leading to something) Vin I.59; III.6; A I.220, 261; II.145 sq.; Dhs 299; DhsA 219; DA I.305; Nd2 462; DhA IV.36.

Seda [Vedic sveda, fr. svid, cp. Av. xvaēda, Gr. i)drw/s, Lat. sudor, Ags. svāt=E. sweat] sweat D II.293; A II.67 sq.; It 76; Sn 196; J I.118, 138, 146, 243; in detaiḷ (physiologically) at Vism 262, 360; VbhA 66, 245; sweating for medicinal purposes, mahā° a great steambath; sambhāra° bringing about sweating by the use of herbs, etc.; seda--kamma sweating Vin I.205. -- pl. sedā drops of perspiration DhA I.253.
--âvakkhitta earned in the sweat of the brow A II.67 sq., III.45, 76; IV.95, 282. --gata sweat--covered, sweating VvA 305. --mala the stain of sweat J III.290; VbhA 276. --yūsa sweat Vism 195.

Sedaka (adj.) [fr. seda] sweating, transpiring D II.265.

Sedita [pp. of sedeti] moistened J I.52 (su°). Cp. pari°.

Sedeti [Caus. of sijjati] to cause to transpire, to heat, to steam J IV.238; V.271; KhA 52, 67; Vin III.82 (aor. sedesi); ger. sedetvā J I.324; II.74; pp. sedita. Caus II. sedāpeti J III.122.

Sena1

Sena1 [=sayana] lying, sleeping; couch, bed J V.96 (=sayana).

Sena2

Sena2 [Sk. śyena] a hawk J I.273; II.51, 60; DhA II.267.

Senaka1

Senaka1 a carter ThA 271 (=sākaṭika of Th 2, 443).

Senaka2

Senaka2=sena2 J IV.58, 291; VI.246.

Senā [Vedic senā2 perhaps fr. si to bind] an army Vin I.241; IV.104 sq. (where described as consisting of hatthī, assā, rathā, pattī), 160; S I.112; A III.397; V.82; J II.94; Miln 4; Nd1 95 (Māra°), 174 (id.).
 --gutta [sena°] a high official, a minister of war, only in cpd. mahā--° J VI.2, 54; mahāsenaguttaṭṭhāna the position of a generalissimo J V.115. --nāyaka a general Vin I.73. --pacca the position as general Mhvs 38, 81. --pati a general Vin I.233 sq.; Sn 556; A III.38; IV.79; J I.133; IV.43; dhamma--° a general of the Dhamma Miln 343; DhA III.305. --patika a general A III.76, 78, 300. --byūha massing of troops, grouping & fitting up an army Vin IV.107; D I.6; Ps II.213; DA I.85 (--vyūha).

Senānī a general; only in cpd. °--kuṭilatā strategy (lit. crookedness of a general) DhsA 151.

Senāsana (nt.) [sayana+āsana] sleeping and sitting, bed & chair, dwelling, lodging Vin I.196, 294, 356; II.146, 150 (°parikkhāra--dussa); III.88 etc.; D II.77; A I.60; It 103, 109; DA I.208; J I.217; VbhA 365 (=seti c'eva āsati ca etthā ti senāsanaŋ). See also panta.
 --gāha allotment of lodging--places Vin II.167. --gāhāpaka house--steward Vin II.167. --cārikā a wandering from lodging to lodging Vin I.182, 203; III.21; J 126. --paññāpaka regulator of lodging--places Vin II.75, 176; III.158 sq.; IV.38. --paṭibāhana keeping out of the lodging J I.217. --paviveka secluson in respect of lodging A I.240 sq. --vatta rule of conduct in respect of dwelling Vin II.220.

Seniya [fr. senā] belonging to an army, soldier J I.314.

Senesika at Vin I.200 is to be read senehika (fr. sineha), i. e. greasy.

Sepaṇṇī (f.) [Sk. śrīparṇī, lit. having lucky leaves] name of a tree, Gmelina arborea J I.173, 174; DhA I.145.

Semānaka [semāna+ka; ppr. of seti] lying Th 1,14; DhA I.16.

Semha (nt.) [=silesuma] phlegm Vin II.137; D II.14, 293; A II.87; III.101; IV.320; Sn 198, 434; Miln 112, 303. Physiologically in detail at Vism 359; VbhA 65, 244.

Semhāra some sort of animal (monkey?) (explained by makkaṭa) M I.429.

Semhika (adj.) [fr. semha] a man of phlegmatic humour Miln 298.

Seyya (adj.) [Sk. śreyas, compar. formn] better, excellent; nom. masc. seyyo S III.48 sq.; Sn 918; Dh 308; Dhs 1116; J I.180; nom. fem. seyyasi J V.393; nom. neut. seyyo often used as a noun, meaning good, happiness, wellbeing Vin I.33; D I.184; II.330; Sn 427, 440; Dh 76, 100; J II.44; VI.4 (maraṇaŋ eva seyyo, with abl. of compar. rajjato); Pv II.943 (dhanaŋ); IV.16 (jīvitaŋ); nom. fem. seyyā J V.94; nom. acc. neutr. seyyaŋ J II.402; III.237; abl. as adv. seyyaso "still better" Dh 43; J II.402; IV.241. Superl. seṭṭha.

Seyyaka (adj.) [fr. seyyā] lying M I.433, see uttānaseyyaka and gabbhaseyyaka.

Vedic śṛṇāti & śīryate] to crush J I.174. See also sarati3 & vi°. -- pp. siṇṇa: see vi°.

Seyyathā (adv.) [=taŋ yathā, with Māgadhī se° for ta°; cp. sayathā & taŋyathā] as, just as, s. pi Vin I.5; D I.45; It 90, 113; J I.339; seyyathīdaŋ as follows "i. e." or "viz." Vin I.10; D I.89; II.91; S V.421; It 99.

Seyyā (f.) [Sk. śayyā; fr. śī] a bed, couch M I.502; A I.296; Vin II.167 (°aggena by the surplus in beds); Sn 29, 152, 535; Dh 305, 309; Pv II.311; IV.12; J VI.197 (gilāna° sick--bed). Four kinds A II.244; VbhA 345. seyyaŋ kappeti to lie down Vin IV.15, 18 sq. -- Combd with āvasatha, e. g. at A II.85, 203; III.385; IV.60; V.271 sq. -- As --° used in adj. sense of "lying down, resting," viz. ussūra° sleeping beyond sunrise D III.184=DhA II.227; divā° noon--day rest D I.112, 167; sīha° like a lion D II.134; A IV.87; dukkha° sleeping uncomfortably DhA IV.8.

Seritā (f.) [fr. serin] independence, freedom Sn 39 sq.

Serin (adj.) [cp. Sk. svairin] self--willed, independent, according to one's liking M I.506; Th 1, 1144; Pv IV.187; J I.5.

Serivihāra (adj.) [serin+vihāra] lodging at one's own choice M I.469 sq.; Vism 66 (°sukhaŋ).

Serīsaka (adj.) [fr. sirīsa] made of Sirīsa wood, name of a hall D II.356 sq.; Vv 8453; VvA 331, 351.

Serīsamaha a festival in honour of the Serīsaka Vimāna Vv 8437, 53

Sereyyaka name of a tree (Barleria cristata) J III.253.

Sela [fr. silā] rocky Dh 8; (m.) rock, stone, crystal S I.127; D II.39; A III.346; Dh 81; J II.14; Vin I.4 sq.; III.147= J II.284. --guḷa a rocky ball J I.147. --maya made of rock (crystal?), of the bowl of the Buddha SnA 139, 159.

Selaka [sela+ka] "rocky," a kind of copper (cp. pisāca) VbhA 63.

Seḷita (selita) [pp. of seḷeti] shouting, noise, row J II.218. To this belongs the doubtful der. selissaka (nt.) noise, row, mad pranks at S IV.117 (v. l. seleyyaka).

Seḷeti [according to Kern, Toev. II.78 for sveḷayati, cp. Oir. fét whistle, music etc. Idg. *sveiẓd] to make a noise, shout, cry exultantly Sn 682; J V.67; Bu I.36. <-> pp. seḷita. -- Other, diff. explns of the word see in J.P.T.S. 1885, p. 54.

Sevaka serving, following; a servant, dependent J II.12, 125, 420; SnA 453. See vipakkha°.

1. to serve, associate with, resort to Vin II.203; A I.124 sq.; Sn 57, 75; Pug 33; It 107; J III.525; SnA 169. -- 2. to practice, embrace, make use of Vin I.10=S V.421; D III.157; S I.12; M III.45; Dh 167, 293, 310; Sn 72, 391, 927; Nd1 383, 481; J I.152, 361; aor. asevissaŋ J IV.178. -- pp. sevita: see ā°, vi°.

Sevanatā (--°) (f.) [abstr, fr. sevati]=sevanā VbhA 282 sq.

Sevanā (f.) [fr. sevati] following, associating with Sn 259; Dhs 1326; Pug 20; Dhtp 285 (as nt.); cohabiting Vin III.29.

Sevā (f.) [fr. sev] service, resorting to S I.110; ThA 179.

Sevāla [cp. Epic Sk. śaivala & saivāla] the plant Blyxa octandra moss, A III.187, 232, 235; J II.150=DhA I.144; J III.520; IV.71; V.462; Miln 35; DhA III.199; Tikp 12 (in sim.). (m. and nt.) J V.37; --mālaka (or --mālika) who makes garlands of Blyxa octandra A V.263; S IV.312. -- Often combd with another waterplant, paṇaka (see under paṇṇaka), e. g. A III.187; Vism 261 (simile); VbhA 244 (id.); KhA 61 (cp. Schubring, Kalpasūtra p. 46 sq.).

Sevin (adj.) [fr. sev] serving, practising Sn 749; It 54. See vipakkha°.

Seveti to cause to fall, to throw down J III.198 (doubtful; C--expls as pāteti & gives saveti [=sāveti, Caus. of sru to make glide] as gloss; v. l. also sādeti).

Sesa [fr. śiṣ] remaining, left D II.48; Sn 217, 354; J II.128; (nt.) remainder PvA 14, 70; °--ka the same Mhvs 10, 36; 22, 42; 25, 19.

see sissati.

see seti.

Sehi is instr. pl. of sa4 (his own): Dh 136; DhA III.64.

Soka [fr. śuc, to gleam (which to the Dhtp however is known only in meaning "soka": Dhtp 39); cp. Vedic śoka the flame of fire, later in sense of "burning grief"] grief, sorrow, mourning; defd as "socanā socitattaŋ anto--soko . . . cetaso parijjhāyanā domanassaŋ" at Ps I.38=Nd1 128=Nd2 694; shorter as "ñāti--vyasan'<-> ādīhi phuṭṭhassa citta--santāpo" at Vism 503=VbhA. Cp. the foll.: Vin I.6; D I.6; II.305, 103; S I.110, 123, 137; A I.51, 144; II.21; V.141; Sn 584, 586; J I.189; SnA 155; DhA II.166; KhA 153 (abbūḷha°); Pv I.43 (=citta--santāpa PvA 18); PvA 6, 14, 38, 42, 61. -- asoka without grief: see viraja. See also dukkha B III.1 b.
--aggi the fire of sorrow PvA 41. pl. --divasā the days of mourning (at the king's court after the death of the queen) SnA 89. --parideva sorrow and lamenting A III.32, 326 sq.; V.216 sq.; Vism 503; Nd1 128. --pariddava id. Vv 8430. --pareta overcome with grief Pv I.86. --vinaya dispelling of grief PvA 39. --vinodana id. PvA 61. --salla the dart or sting of sorrow A III.54, 58; Nd1 59, 414; Pv I.86; PvA 93, 162.

Sokajjhāyikā (f.) [soka+ajjhāyaka; this soka perhaps *sūka, as in visūka?] a woman who plays the fool, a comedian Vin IV.285; J VI.580 (where C. expls as "griefdispellers").

Sokavant (adj.) [soka+vant] sorrowful Mhvs 19, 15.

Sokika (adj.) [soka+ika] sorrowful; a--° free from sorrow ThA 229.

Sokin (adj.) [fr. soka] (fem. °nī) sorrowful Dh 28.

Sokhya (nt.) [abstr. der. fr. sukha] happiness Sn 61; J V.205.

Sokhumma (nt.) [abstr. fr. sukhuma] fineness, minuteness A II.17; Th 1, 437. At A II.18 with double suffix °tā.

Sogandhika (nt.) [Sk. saugandhika; fr. sugandha] the white water--lily (Nymphæa lotus) J V.419; VI.518, 537 (seta--sogandhiyehi). -- As m. designation of a purgatory A V.173; S I.152; Sn p. 126.

Socati [Vedic śocati, śuc, said of the gleaming of a fire] 1. to mourn, grieve Sn 34; Dh 15; J I.168; Pv I.87 (+rodati); I.1015; I.122; Miln 11; pres 3rd pl. socare Sn 445; Dh 225; ppr. socamāna J II.75; ppr. asocaŋ not grieving S I.116; mā soci do not sorrow D II.144; J VI.190; plur. mā socayittha do not grieve D II.158; Caus. socayati to cause to grieve D I.52; S I.116; Th 1, 743 (ger. °ayitvā); Miln 226; soceti J II.8. -- pp. socita. -- Caus. II. socāpayati the same S I.116.

Socana (nt.) [fr. śuc] sorrow, mourning PvA 18, 62; --nā (f.) the same D II.306; S I.108=Sn 34; Nd2 694.

Socita (nt.) [fr. socati] grief Th 2, 462.

Socitatta (nt.) sorrowfulness D II.306; Ps I.38=Nd2 694.

Socin [fr. socati] grieving A IV.294 (socī ca=socicca).

Sociya [=Sk. śocya] deplorable Sdhp 262.

Soceyya (nt.) [abstr. fr. śuc, *śaucya] purity S I.78; A I.94; II.188; V.263; Vism 8; J I.214; Miln 115, 207; is threefold A I.271; It 55; D III.219; further subdivided A V.264, 266 sq. In meaning of "cleaning, washing" given in the Dhtp as def. of roots for washing, bathing etc. (khal, nahā, sinā, sudh).

Sojacca (nt.) [abstr. fr. sujāta] nobility, high birth J II.137.

Soṇa1

Soṇa1 [see suvāṇa] a dog J I.146; VI.107 (=sunakha); Sn 675; Vism 191; DhA III.255 (+sigāla); soṇi (f.) a bitch Mhvs 7, 8=sona It 36.

Soṇa2

Soṇa2 [cp. śyonāka] a kind of tree; the Bodhi trees of the Buddhas Paduma and Nārada Bu IX.22; X.24; J I.36, 37.

Soṇita (nt.) [Sk. śoṇita, fr. śoṇa red] blood Th 2, 467; DA I.120; Vism 259.

Soṇī (f.) [cp. Sk. śroṇī] 1. the buttock Sn 609; J V.155, 216, 302. -- 2. a bitch, see soṇa1.

Soṇd̤a [cp. Sk. śauṇd̤a] addicted to drink, intoxicated, a drunkard D II.172; J V.436, 499; Miln 345; Vism 316. a--soṇd̤a A III.38; IV.266; J V.166; (fem. --ī) itthisoṇd̤ī a woman addicted to drink Sn 112 (? better "one who is addicted to women"; SnA 172 expls to that effect, cp. J II.431 itthi--surā--maŋsa--soṇd̤a); yuddhasoṇd̤a J I.204; dāsi--soṇd̤a a libertine J V.436 (+surā°); dhamma--soṇd̤atā affectionate attachment to the law J V.482.

Soṇd̤aka [soṇd̤a+ka] in cpd. surā° a drunkard J V.433; VI.30.

Soṇd̤ā (f.) [Sk. śuṇd̤ā] an elephant's trunk Vin II.201;= S II.269; M I.415; A IV.87 (uccā° fig. of a bhikkhu] J I.50, 187; IV.91; V.37; DhA I.58; Miln 368; soṇd̤a (m.) the same S I.104.

Soṇd̤ika [fr. soṇd̤a] 1. a distiller and seller of spirituous liquors; M I.228=374. -- 2. a drunkard Miln 93.

Soṇd̤ikā (f.) 1. tendril of a creeper S I.106; Miln 374. <-> 2. peppered meat S II.98 (cp. Sanskrit śauṇd̤ī long pepper). -- 3. in udaka° KhA 65 (=sondī1) a tank.

Soṇd̤ī1

Soṇd̤ī1 (f.) a natural tank in a rock J I.462; DhA II.56 (soṇd̤i); udaka--° J IV.333; Vism 119; KhA 65 (soṇd̤ikā).

Soṇd̤ī2

Soṇd̤ī2 (f.) the neck of a tortoise S IV.177 (soṇd̤i--pañcamāni angāni); Miln 371; the hood of a snake J VI.166 (nāgā soṇd̤i--katā).

Soṇṇa (nt.) [the contracted form of suvaṇṇa, cp. sovaṇṇa] gold; (adj.) golden Mhvs 5, 87; Vv 54, 367.

--âlankāra with golden ornaments J II.48. --dhaja with golden flags J II.48. --bhinkāra a golden vase Sdhp 513. --maya golden, made of gold J VI.203. --vālukā gold dust J VI.278.

Sota1

Sota1 (nt.) [Vedic śrotas & śrotra; fr. śru: see suṇāti] ear, the organ of hearing Vin I.9, 34; D I.21; Sn 345 (nom. pl. sotā); Vism 444 (defined); Dhs 601; DhsA 310; -- dibba--sota the divine ear (cp. dibba--cakkhu) D I.79, 154; III.38, 281; dhamma° the ear of the Dhamma A III.285 sq., 350; V.140; S II.43; sotaŋ odahati to listen (carefully) D I.230; ohita--s. with open ears A IV.115; V.154; J I.129.

--añjana a kind of ointment made with antimony Vin I.203. --ânugata following on hearing, acquired by hearing A II.185. --āyatana the sense of hearing Dhs 601 sq.; D II.243, 280, 290. --âvadhāna giving ear, attention M II.175. --indriya the faculty of hearing Dhs 604; D III.239. --dvāra "door of the ear," auditory sensation VbhA 41. --dhātu the ear element, the ear Vin II.299; D I.79; S II.121; A I.255 (dibba°); III.17 (id.); V.199; Vbh 334; Vism 407 (defd); Dhs 601, 604; Miln 6. --viññāṇa auditory cognition, perception through the ear Dhs 443. --viññeyya cognizable by hearing D II.281; Dhs 467; KhA 101.

Sota2

Sota2 (m. & nt.) [Vedic srotas, nt., fr. sru; see savati] 1. stream, flood, torrent Sn 433; It 144; J I.323; sīgha--s. having a quick current D II.132; Sn 319; metaphorically, the stream of cravings Sn 715 (chinna°; cp. MVastu III.88 chinna--srota), 1034; S IV.292; M I.226 (sotaŋ chetvā); It 114; denotes noble eightfold path S V.347; bhava--s. torrent of rebirth S I.15; IV.128; viññāṇa--s. flux of mind, D III.105; nom. sing. soto S IV.291 sq.; V.347; nom. plur. sotā Sn 1034; acc. plur. sotāni Sn 433; plur. sotāyo (f. [?], or wrong reading instead of sotāso, sotāse [?]) J IV.287, 288. -- 2. passage, aperture (of body, as eyes, ears, etc.), in kaṇṇa° orifice of the ear, and nāsa° nostril, e. g. D I.106; Sn p. 108; J I.163, 164 (heṭṭhā--nāsika--s.); Vism 400 (dakkhiṇa° & vāma--kaṇṇa--s.).

--āpatti entering upon the stream, i. e. the noble eightfold path (S V.347), conversion Vin II.93 etc. By it the first three Saŋyojanas are broken S V.357, 376. It has four phases (angas): faith in the Buddha, the Dhamma, and the Order, and, further, the noble Sīlas S II.68 sq.; V.362 sq.; A III.12; IV.405; D III.227 (in detail). Another set of four angas consists of sappurisa--saŋsevā, saddhammasavana, yonisomanasikāra, and dhammânudhammapaṭipatti S V.347, 404. --phala the effect of having entered upon the stream, the fruit of conversion Vin I.293; II.183; M I.325; A I.44; III.441; IV.292 sq., 372 sq.; D I.229; III.227; S III.168, 225; V.410 sq.; Pug 13; DhA III.192; IV.5; PvA 22, 38, 66, 142. --magga the way to conversion, the lower stage of conversion DA I.237; J I.97; VbhA 307; see magga. --āpanna one who has entered the stream, a convert Vin II.161, 240; III.10; D I.156; III.107 sq., 132, 227; A II.89; S II.68; III.203 sq., 225 sq.; V.193 sq.; DA I.313; Vism 6, 709; PvA 5, 153. The converted is endowed with āyu, vaṇṇa, sukha, and ādhipateyya S V.390; he is called wealthy and glorious S V.402; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery; he is a--vinipāta--dhamma: D I.156; II.200; S V.193 sq., 343; A I.232; II.238; III.331 sq.; IV.405 sq., V.182; M III.81; or khīṇa--niraya: A III.211; IV.405 sq. (+khīṇa--tiracchānayoni etc.). The converted man is sure to attain the sambodhi (niyato sambodhipārāyano D I.156, discussed in Dial. I.190--192).

Sotatta scorched J I.390=M I.79, read so tatto (cp. M I.536). See sosīta.

Sotar [n. ag. fr. suṇāti] a hearer D I.56; A II.116; III.161 sq. -- sotā used as a feminine noun ThA 200 (Ap V.3).

Sotavant [sota1+vant] having ears, nom. pl. sotavanto S I.138; Vin I.7; D II.39.

Sotukāma [sotuŋ (=inf. of suṇāti)+kāma] wish or wishing to hear A I.150; IV.115; Vism 444; f. abstr. °kamyatā desire to listen A V.145 sq., SnA 135.

Sotta [pp. of supati, for sutta] asleep S I.170.

Sotti (f.) [Sk. śukti] a shell (?) filled with chunam and lac, used for scratching the back, a back--scratcher acting as a sponge

M II.46; A I.208; see sutti e. g. Vin II.107.

Sottiya [=*śrotriya] well versed in sacred learning, Qa learned man M I.280; Sn 533 sq. See sotthiya.

Sottun see supati.

Sotthāna (nt.) [cp. Sk. svastyayana] blessing, well--fare Sn 258; A IV.271, 285; J V.29 (where the metre requires sotthayanaŋ, as at IV.75); VI.139.

Sotthi (f.) [Sk. svasti=su+asti] well--being, safety, bless ing A III.38=IV.266 ("brings future happiness"); J I.335; s. hotu hail! D I.96; sotthiŋ in safety, safely Dh 219 (=anupaddavena DhA III.293); Pv IV.64 (=nirupaddava PvA 262); Sn 269; sotthinā safely, prosperously D I.72, 96; II.346; M I.135; J II.87; III.201. suvatthi the same J IV.32. See sotthika & sovatthika.
--kamma a blessing J I.343. --kāra an utterer of blessings, a herald J VI.43. --gata safe wandering, prosperous journey Mhvs 8, 10; sotthigamana the same J I.272. --bhāva well--being, prosperity, safety J I.209; III.44; DhA II.58; PvA 250. --vācaka utterer of blessings, a herald Miln 359. --sālā a hospital Mhvs 10, 101.

(adj.) [fr. sotthi] happy, auspicious, blessed, safe VvA 95; DhA II.227 (°iya; in phrase dīgha° one who is happy for long [?]).

Sotthiya1=sottiya a learned man, a brahmin Dh 295; ThA 200 (Ap V.6); J IV.301, 303; V.466.

Sotthiya2

Sotthiya2 (nt.) [der.?] a childbirth rag Vism 63.

Sotthivant (adj.) [sotthi+vant] lucky, happy, safe Vv 8452.

Sodaka (adj.) [sa+udaka] containing water Mhvs 30, 38; 37, 200.

Sodariya (adj.) [sa+udariya] having a common origin (in the same mother's womb), born of the same mother, a brother J I.308; IV.434; PvA 94 (bhātā).

Sodhaka [fr. sodheti] one who cleanses Mhvs 10, 90; PvA 7.

Sodhana (nt.) [fr. sodheti] cleansing Vism 276 (as f. °nā); examining J I.292; payment (see uddhāra) J I.321.

Sodheti [Caus. of sujjhati] to make clean, to purify Vin I.47; M I.39; Dh 141; DA I.261, 135; to examine, search J I.200, 291; II.123; III.528; to search for, to seek J II.135; to clean away, to remove J IV.404; to correct J II.48; to clear a debt: in this meaning mixed with sādheti (q. v.) in phrases iṇaŋ s. and uddhāraŋ s.; we read iṇaŋ sodheti at PvA 276; uddhāraŋ sodheti at J IV.45; otherwise sādheti. -- Caus. II. sodhāpeti to cause to clean, to clean Vin III.208, 248=I.206; J I.305; II.19; Pass. sodhīyati to be cleansed, to be adorned Bu II.40 sq.=J I.12.

Sona dog It 36; see soṇa.

Sopadhīka =sa+upadhika.

Sopavāhana =sa+upavāhana.

Sopāka [=sapāka; śva+pāka] a man of a very low caste, an outcast Sn 137. See also sapāka.

Sopāna (m. and nt.) [cp. Sk. sopāna; Aufrecht "sa+ upāyana"] stairs, staircase Vin II.117, 152; D II.178; J I.330, 348; IV.265; Vism 10; VvA 188; PvA 156, 275; Vv 785; dhura--sopāna the highest step of a staircase (?) J I.330.
--kalingara flight of steps Vin II.128 (v. l. sopāṇakaḷevara as at M II.92). --panti a flight or row of steps, a ladder Vism 392 (three). --pāda the foot of the steps (opp. °sīsa) DhA I.115. --phalaka a step of a staircase J I.330.

Soppa (nt.) [=supina] sleep, dream S I.110; A I.261 (i. e. laziness). °ante in a dream J V.329 (C. reading for T. suppante).

Soppati see supati.

Sobbha [cp. Sk. śvabhra] a hole, (deep) pit D II.127; M I.11; A I.243; II.140; III.389 (see papāta); V.114 sq.; J VI.166; Th 1, 229; SnA 355, 479; a water--pool S II.32; Sn 720; Vism 186; as adj. at S III.109 (+papāta), i. e. "deep"; kussobbha a small collection of water S II.32, 118; Sn 720; mahāsobbha the ocean S II.32, 118.

Sobhagga (nt.) [abstr. fr. subhaga] prosperity, beauty Th 2, 72; J I.51, 475; II.158; IV.133. As sobhagyatā at DA I.161.

Sobhañjana the tree Hyperanthica moringa J V.405; sobhañjanaka the same J III.161 (=siggurukkha, C.); VI.535.

Sobhaṇa1

Sobhaṇa1 (nt.) [fr. śubh] 1. a kind of edging on a girdle Vin II.136. -- 2. beauty, ornament Miln 356.

Sobhaṇa2

Sobhaṇa2 (adj.) [fr. śubh] 1. adorning, shining, embellishing A II.8, 225; very often spelt sobhana J I.257; ThA 244; nagara--sobhaṇā (or °iṇī) a courtesan J II.367; III.435, 475; Miln 350; PvA 4. -- 2. good Miln 46 (text °na); Cpd. 96; 101; 106.

Vedic śobhate] 1. to shine, to be splendid, look beautiful J I.89; II.93; sobhetha let your light shine (with foll. yaŋ "in that . . .") Vin I.187, 349=II.162= J III.487=S I.217; ppr. °māna Vism 58. aor. sobhi J I.143; Caus. sobheti to make resplendent, adorn, grace A II.7; Sn 421; J I.43; Miln 1; Vism 79 (ppr. sobhayanto); to make clear D II.105.

Sobhanagaraka (nt.) a kind of game, fairy scenes D I.6, 13; DA I.84.

Sobhā (f.) [fr. śubh; Sk. śobhā] splendour, radiance, beauty Mhvs 33, 30; J IV.333; ThA 226; Miln 356.

Sobhiya [cp. Sk. śaubhika; BSk. śobhika MVastu III.113] a sort of magician or trickster, clown J VI.277 (sobhiyā ti nagarasobhanā sampannarūpā purisā; not correct; C.).

Somanassa (nt.) [fr. su+mano; cp. domanassa] mental ease, happiness, joy D I.3; II.278; III.270; M I.85, 313; S IV.232; A II.69; III.207, 238; Dh 341; Sn 67; Pug 59; VbhA 73; PvA 6, 14, 133; DA I.53; it is more than sukha D II.214; defined at Vism 461 (iṭṭh'ārammaṇ'<-> ânubhavana--lakkhaṇaŋ, etc.). A syn. of it is veda 1. On term see also Cpd. 277.
--indriya the faculty of pleasure D III.224; S V.209 sq.; Dhs 18.

Somanassita (adj.) [Caus. pp. formation fr. somanassa] satisfied, pleased, contented VvA 351.

Somarukkha [soma+rukkha] a certain species of tree J VI.530.

Sombhā (f.) a puppet, doll Th 2, 390; explained as sombhakā ThA 257.

Somma (adj.) [Sk. saumya, fr. soma] pleasing, agreeable, gentle Dāvs I.42; DA I.247; DhsA 127; VvA 205; SnA 456;

Vism 168.

Soracca (nt.) [fr. sorata] gentleness, restraint, meekness A II.68, 113; III.248; S I.100, 172, 222; Sn 78, 292; Dhs 1342; J III.442; IV.302; Miln 162; VvA 347. Often combd with khanti forbearance (q. v.). -- soracciya (nt.) the same J III.453.

Sorata (adj.) [=su+rata, with so° for sū°, which latter is customary for su° before r (cp. dūr° for dur°). See du1 2 and Geiger, P.Gr. § 11. -- The (B)Sk. is sūrata] gentle, kind, humble, self--restrained M I.125; S I.65; IV.305 (text, sūrata); A II.43; III.349, 393 sq.; Sn 309, 515, 540; J IV.303; DhA I.56.

Soḷasa (num. card.) [Sk. ṣoḍaśa] sixteen D I.128; Sn 1006; J I.78 (lekhā); II.87; III.342 (atappiya--vatthūni); V.175; VI.37; Miln 11 (palibodhā); DhA I.129 (°salākā); IV.208 (°karīsa--matta). instr. soḷasahi D I.31, & soḷasehi D I.139; gen. soḷasannaŋ J IV.124. Very frequent in measures of time & space. --°vassa° (16 years . . .) J I.231, 285; II.43; IV.7; VI.10, 486; DhA I.25 and passim. The fem. °--sī acts as num. ord. "sixteenth," in phrase kalaŋ nagghati soḷasiŋ he is not worth a sixteenth particle of A IV.252; S III.156; V.44, 343; Dh 70; It 19.

Soḷasakkhattuŋ sixteen times DA I.261; DhA I.353= Mhvs 6, 37.

Soḷasama sixteenth Mhvs 2, 29; Vism 292.

Sovaggika (adj.) [fr. sagga=*svarga; cp. the similar formation dovārika=dvāra] connected with heaven Vin I.294; D I.51; A II.54, 68; III.46, 51, 259; IV.245; S I.90; DA I.158.

Sovacassa (nt.) [fr. suvaca, in analogy to dovacassa] gentleness, suavity D III.267; A II.148; III.180; Nett 40; 127; °--karaṇa making for gentleness M I.96; A II.148=III.180.

Sovacassatā (f.)=sovacassa M I.126; D III.212, 274; A I.83; III.310, 423 sq., 449; IV.29; Sn 266; Dhs 1327; Pug 24. Sovaccasāya & sovacassiya the same (Dhs 1327; Pug 24).

Sovaṇṇa (adj.) [fr. suvaṇṇa] golden D II.210; A IV.393; PvA II.121; J I.226; °--maya golden Vin I.39; II.116; D II.170 etc.; J II.112.

Sovaṇṇaya (adj.) [=sovaṇṇaka] golden J I.226.

Sovatthika (adj.) [either fr. sotthi with diæresis, or fr. su+atthi+ka=Sk. svastika] safe M I.117; Vv 187 (=sotthika VvA 95); J VI.339 (in the shape of a svastika?); Pv IV.33 (=sotthi--bhāva--vāha PvA 250). --âlankāra a kind of auspicious mark J VI.488.

Sovīraka (nt.) [dialectical?] sour gruel Vin I.210; S II.111; Vv 198; PugA 232.

Sosa [fr. śuṣ] drying up, consumption Vin I.71; Vism 345.

Sosana (nt.) [fr. soseti] causing to dry (in surgery) Miln 353.

Sosānika (adj.) [fr. susāna] connected with a cemetery, bier--like Vin II.149; m., one who lives in or near a cemetery A III.220; Pug 69 sq.; Miln 342; Vism 61 sq.; DhA I.69.

Sosārita (adj.) [su+osārita] well reinstated (opp. dosārita) Vin I.322.

Sosika (adj.) [fr. sosa] afflicted with pulmonary consumption Vin I.93; IV.8.

Sosīta at J I.390 means either "thoroughly chilled" or "well wetted." It is expld as "him'odakena su--sīto suṭṭhu tinto." Perhaps we have to read so sīta, or sīna (cp. sīna2), or sinna. The corresponding sotatta (expld as "suriya--santāpena su--tatto") should then be so tatto.

Soseti [Caus. of sussati] to cause to dry or wither Mhvs 21, 28; Vism 120. See vi°.

Sossati is Fut. of suṇāti.

Sohada [Sk. sauhṛda, fr. su+hṛd] a friend Mhvs 38, 98. See also suhada.

Sneha see sineha.

Svākāra [su+ākāra] being of good disposition Vin I.6.

Svākkhāta [su+akkhāta; on the long ā cp. Geiger, P.Gr. § 7; BSk. svākhyāta] well preached Vin I.12, 187; II.199; M I.67; A I.34; II.56; Sn 567. Opp. durakkhāta Vism 213 (in detail).

Svāgata [su+āgata] 1. welcome Vin II.11; Th 2, 337; ThA 236. -- 2. learnt by heart Vin II.95, 249; A IV.140 (pātimokkhāni). See sāgata.

Svātana [cp. Sk. śvastana; Geiger, P.Gr. § 6, 54] relating to the morrow; dat. °--nāya for the following day Vin I.27; D I.125; J I.11; DhA I.314; IV.12.

Svātivatta [su+ativatta] easily overcome Sn 785; Nd1 76.

Svāssu =so assu J I.196.

Svāhaŋ =so ahaŋ.

Sve (adv.) [cp. Sk. śvas] to--morrow Vin II.77; D I.108, 205; J I.32, 243; II.47; VvA 230; svedivasa DhA I.103. The diæretic form is suve, e. g. Pv IV.15; Mhvs 29, 17; and doubled suve suve day after day Dh 229; DhA III.329; J V.507.

H.

Ha [freq. in Rigveda, as gha or ha, Idg. *gho, *ghe; cp. Lat. hi--c, Sk. hi] an emphatic particle "hey, oh, hallo, I say" Vin II.109; Sn 666; iti ha, thus Vin I.5, 12; D I.1; a common beginning to traditional instruction Sn 1053; itihītihaŋ (saying), "thus and thus" Sn 1084; SnA 416 (ha--kāra); PvA 4 (ha re), 58 (gloss for su).

Haŋ (indecl.) [cp. Sk. haŋ] an exclamation "I say, hey, hallo, look here!" Vv 508 (=nipāta VvA 212); J V.422; VvA 77. Sometimes as han ti, e. g. J V.203; DhA III.108. See also handa & hambho. In combn iti haŋ (=iti) Sn 783; Nd1 71; or with other part. like haŋ dhī DhA I.179, 216 (here as haŋ di).

Haŋsa1

Haŋsa1 [fr. haŋsati] bristling: see lomahaŋsa Sn 270 etc.

Haŋsa2

Haŋsa2 [cp. Sk. haŋsa=Lat. (h)anser "goose," Gr. xh/n= Ags. gōs=E. goose, Ger. gans] 1. a water--bird, swan S I.148; Sn 221, 350, 1134; Dh 91, 175; DhA II.170; J II.176 sq.; SnA 277; Pv II.123; III.34. Considered as (suvaṇṇa--) rāja--haŋsa

("golden royal swan") to be king of the birds: J I.207; II.353; Vism 650. -- At SnA 277 Bdhgh gives various kinds of haŋsa's, viz. harita°, tamba°, khīra°, kāḷa°, pāka°, suvaṇṇa°. -- pāka° a species of water bird J V.356; VI.539; SnA 277. -- f. haŋsī Dāvs V.24 (rāja°). -- 2. a kind of building J I.92.
--potaka a young swan Vism 153 (in simile). --rāja the king of swans Vv 358; Vin IV.259.

Haŋsati [cp. Vedic harṣate Idg. *ĝher to bristle (of hair), as in Lat. horreo ("horrid, horripilation"), ēr hedgehog ("bristler")=Gr. xh/r id.; Lat. hirtus, hispidus "rough"; Ags. gorst=gorse; Ger. granne & many others, for which see Walde, Lat. Wtb. s. v. ēr. -- The Dhtp (309) defines as "tuṭṭhi." See also ghaŋsati2, pahaŋsati2, pahaṭṭha2, pahaŋsita2] to bristle, stand on end (said of the hair) Vin III.8; M I.79; Caus. haŋseti to cause to bristle J V.154. -- pp. haṭṭha.

Haŋsana (adj.--nt.) [fr. hṛṣ] bristling, see lomahaŋsa Sn 270 etc.

Haŋsi (indecl.) [?]=hañci if, in case that J VI.343.

Hankhati see paṭi°.

Hacca (adj.) [fr. han] killing, in bhūnahacca killing an embryo A IV.98; J VI.579=587; Miln 314 (text bhūta--)

Hañci (indecl.) [haŋ+ci] if Kvu 1.

Haññati & hañchati see hanati.

Haṭa1

Haṭa1 [pp. of harati] taken, carried off Vin IV.23; J I.498. haṭa--haṭa--kesa with dishevelled hair S I.115.

Haṭa2

Haṭa2 [cp. Sk. haṭha & haṭa] a kind of water--plant, Pistia stratiotes D I.166; M I.78, 156; Pug 55 (text sāta--); A I.241, 295 (v. l. sāta; cp. hāṭaka).

Haṭṭha [pp. of haŋsati] 1. bristling, standing on end M I.83; Dāvs V.64; lomahaṭṭhajāta (cp. °loma) with bristling hairs, excited D II.240; Sn p. 14. -- 2. joyful, happy Vin I.15; Sn 1017; J I.31, 335; II.32; often combd with either tuṭṭha (e. g. J VI.427; PvA 113), or pahaṭṭha (DhA III.292).

Haṭha [only as lexicogr. word; Dhtp 101=balakkāra] violence.

Hata [pp. of hanti] struck, killed D II.131; destroyed, spoilt, injured Vin I.25; Dhs 264; J II.175; reṇuhata struck with dust, covered with dust Vin I.32; hatatta (nt.) the state of being destroyed Dh 390; hatâvakāsa who has cut off every occasion (for good and evil) Dh 97; DhA II.188; hatâvasesaka surviving D I.135; pakkha° a cripple (q. v.); °vikkhittaka slain & cut up, killed & dismembered Vism 179, 194. -- hata is also used in sense of med., i. e. one who has destroyed or killed, e. g. nāga° slayer of a nāga Vin II.195; °antarāya one who removes an obstacle PvA 1. -- ahata unsoiled, clean, new D II.160; J I.50; Dāvs II.39.

Hati (f.) [fr. han] destruction Dāvs IV.17.

Hattha [fr. hṛ, cp. Vedic hasta] 1. hand D I.124; A I.47; Sn 610; J VI.40. -- forearm Vin IV.221; of animals S V.148; J I.149; °pāda hand and foot M I.523; A I.47; J II.117; PvA 241; DhA IV.7. sahassa° thousand--armed Mhvs 30, 75; pañca° having five hands J V.425; J V.431 (mukhassa ceva catunnaŋ ca caranāṇaŋ vasena etaŋ vuttaŋ); kata° a practised hand, practised (of an archer) S I.62; A II.48; J IV.211. -- hatthe karoti to bring under one's hand, to take possession of, to subdue J VI.490;

hatthaŋ gacchati to come under somebody's hand, to come under the sway of J I.179; hatthaga being in the power of; hatthagata fallen into the hand or possession of, hatthappatta what one can put one's hand on, i. e. "before his very eyes" Vin I.15. As °hattha in hand, --handed; e. g. daṇḍa° stick in hand J I.59; ritta° empty--handed Sdhp 309; vīṇā° lute in hand Mhvs 30, 75. Cp. sa° with one's own hand. <-> 2. the hand as measure, a cubit J I.34, 233 (asīti°, q. v.); Mhvs 38, 52; Vism 92 (nava° sāṭaka). -- 3. a handful, a tuft (of hair) VvA 197.

--anguli finger PvA 124 (+pādanguli toe). --aṭṭhika hand--bone KhA 49. --antara a cubit Vism 124. --âpalekhana licking the hands (to clean them after eating -- cp. the 52nd Sekhiya Vin IV.198) D I.166; III.40; M I.77, 238, 307; A I.295 (v. l. °āva°); Pug 55. --ābharaṇa bracelet Vin II.106. --âbhijappana (nt.) incantations to make a man throw up his hands D I.11; DA I.97. --âlankāra a (wrist) bracelet, wristlet VvA 167. --kacchapaka making a hollow hand J III.505. --kamma manual work, craft, workmanship, labour J I.220; DhA I.98, 395; IV.64. --gata received, come into the possession of J I.446; II.94, 105; VvA 149; (nt.) possession J VI.392. --gahaṇa seizing by the hand Vin IV.220. --cchinna whose hand is cut off M I.523; Miln 5. --ccheda cutting off the hand J I.155 (read sugatiyā va hatthacchedādi). --cchedana=°cheda J IV.192; DhA III.482. --tala palm of the hand VvA 7. --ttha [cp. Sk. hasta--stha, of sthā] lit. standing in the hand of somebody, being in somebody's power (cp. hattha--gata); used as abstr. hatthattha (nt.) power, captivity, °ŋ gacchati & āgacchati to come into the power of (gen.), to be at the mercy of [cp. hattha--gata & hatthaŋ gacchati] J II.383 (āyanti hatthatthaŋ); IV.420, 459; V.346 (°ŋ āgata). As pp. hatth--attha--gata in somebody's power J I.244; III.204; VI.582. An abstr. is further formed fr. hatthattha as hatthatthatā J V.349 (°taŋ gata). The BSk. equivalent is hastatvaŋ MVastu II.182. --pajjotikā hand--illumination, scorching of the hand (by holding it in a torch), a kind of punishment M I.87; A I.47; II.122; Miln 197; Nd1 154. --patāpaka a coal--pan, heating of the hand Vv 3332; VvA 147; see mandāmukhi. --pasāraṇa stretching out one's hand Vism 569. --pāsa the side of the hand, vicinity Vin IV.221, 230. --bandha a bracelet D I.7; DA I.89. --vaṭṭaka hand--cart Vin II.276. --vikāra motion of the hand J IV.491. --sāra hand--wealth, movable property DhA I.240; J I.114; DA I.216.

Hatthaka [hattha+ka] a handful, a quantity (lit. a little hand) Vv 455 (=kalāpa VvA 197).

Hatthin [Vedic hastin, lit. endowed with a hand, i. e. having a trunk] an elephant Vin I.218, 352; II.194 sq. (Nālāgiri)=J V.335 (nom. sg. hatthī; gen. hatthissa); D I.5; A II.209; J I.358; II.102; DhA I.59 (correct haṭṭhi!), 80 (acc. pl. hatthī); size of an elephant Miln 312; one of the seven treasures D I.89; II.174; often mentioned together with horses (°ass'ādayo), e. g. A IV.107; M III.104; Vism 269; DhA I.392. ekacārika--h., an elephant who wanders alone, a royal elephant J III.175; caṇḍa h. rogue elephant M I.519; DA I.37. -- hatthinī (f.) a she--elephant Dh 105. hatthinikā (f.) the same Vin I.277; D I.49; DA I.147.

--atthara elephant rug Vin I.192; D I.7; A I.181. --âcariya elephant trainer Vin I.345; J II.94, 221, 411; IV.91; Miln 201. --āroha mounted on an elephant, an elephant--driver D I.51; S IV.310. --âlankāra elephant's trappings J II.46. --kanta=manta el. charm DhA I.163. --kantavīṇā lute enticing an elephant DhA I.163. --kalabha the young of an elephant A IV.435. --kumbha the frontal globe of an elephant J II.245. --kula elephant species, ten enumd at VbhA 397. --kkhandha the shoulder or back of an elephant J I.313; Mhvs VI.24. PvA 75. 178. --gopaka an elephant's groom or keeper J I.187. --damaka elephant tamer M III.132, 136; SnA 161. --damma an elephant in training M III.222. --nakha a sort of turrent projecting over the approach to a gate; °ka provided with such turrets, or supported on pillars with capitals of elephant heads Vin II.169. --pada an elephant's foot M I.176, 184; S V.43; J I.94. --pākāra "elephant--wall," wall of the upper storey with figures of elephants in relief Mhvs 33, 5. See Geiger, Mhvs trsln 228, n. 2. --ppabhinna a furious elephant Dh 326; M I.236. --bandha J I.135=hatthibhaṇḍa. --bhaṇḍa an elephant--keeper Vin I.85; II.194. --magga elephant track J II.102. --mangala an elephant festival J II.46. --matta only as big as an elephant J I.303. --māraka elephant hunter DhA I.80. --meṇḍa an elephant's groom J III.431; V.287; VI.498. --yāna an elephant carriage, a riding elephant D I.49; DA I.147; PvA 55. --yuddha combat of elephants (as a theatrical show) D I.6. --rūpaka elephant image or picture, toy elephant (+assa°) DhA II.69. --laṇḍa elephant dung DhA IV.156. --lingasakuṇa a vulture with a bill like an elephant's trunk DhA I.164. --vatta elephant habit Nd1 92. --sālā elephant stable Vin I.277; II.194; DhA I.393. --sippa the elephant lore, the professional knowledge of elephant--training J II.221 sq. --sutta an elephant--trainer's manual J II.46 (cp. Mallinātha on Raghuv. VI.27). --soṇḍaka "elephant trunk," an under--garment arranged with appendages like elephant trunks Vin II.137.

Hadaya [Vedic hṛdaya, hṛd=Av. zərədā, not the same as Lat. cor(dem), but perhaps=Lat. haru entrails (haruspex). See K.Z. XL.419] the heart. -- 1. the physical organ D II.293; S I.207 (ettha uro hadayan ti vuttaŋ DhsA 140); in detail: Vism 256, 356; VbhA 60, 239. <-> 2. the heart as seat of thought and feeling, esp. of strong emotion (as in Vedas!), which shows itself

in the action of the heart S I.199. Thus defined as "cintā" at Dhtm 535 (as had), or as "hadayaŋ vuccati cittaŋ," with ster. expln "mano mānasa paṇḍ̤ara" etc. Dhs 17; Nd1 412. Cp. DhsA 140 (cittaŋ abbhantar'aṭ̤ṭhena hadayan ti vuttaŋ). -- With citta at Sn p. 32 (hadayaŋ te phalessāmi "I shall break your heart"); hadayaŋ phalitaŋ a broken heart J I.65; DhA I.173. chinna h. id. J V.180. hadayassa santi calmness of h. A V.64 sq.; hadayā hadayaŋ aññāya tacchati M I.32. h. nibbāyi the heart (i. e. anger) cooled down J VI.349; h. me avakaḍ̤ḍ̤hati my heart is distraught J IV.415. -- duhadaya bad--hearted J VI.469.

--aṭ̤ṭhi a bone of the heart KhA 49, 50 (so read for pādaṭ̤ṭhi, see App. to Pj 1.); Vism 255; SnA 116. --gata [°ngata] gone to the heart, learnt by heart Miln 10. --gama [°ngama] heart--stirring, pleasant, agreeable D I.4; III.173; M I.345; A II.209; V.205; Vin III.77; Nd1 446; Dhs. 1343; DA I.75. --pariḷāha heart--glow Miln 318. --phālana bursting of the heart J I.282. --maŋsa the flesh of the heart, the heart J I.278, 347; II.159 etc. (very frequent in the Jātakas); DhA I.5; II.90. --bheda "heart--break," a certain trick in cheating with measures DA I.79. --vañcana deluding the heart SnA 183 (cp. J VI.388 hadaya--tthena), --vatthu (1) the substance of the heart Miln 281; DhsA 140.
(2) "heart--basis," the heart as basis of mind, sensorium commune Tikp 17, 26, 53 sq., 62, 256; Vism 447; SnA 228; DhsA 257, 264. See the discussion at Dhs. trsln lxxxvi. and Cpd. 277 sq. --santāpa heart--burn, i. e. grief, sorrow Vism 54. --ssita stuck in the heart (of salla, dart) Sn 938; Nd1 411.

Han (indecl.) see haŋ.

Hanati1

Hanati1 (& hanti) [han or ghan to smite, Idg. *gu̯hen, as in Av. jainti to kill; Gr. qei/nw to strike, fo/nos murder; Lat. de--fendo "defend" & of--fendo; Ohg. gundea= Ags. gūd "battle." The Dhtp (363 & 429) gives "hiŋsā" as meaning of han] 1. to strike, to thresh S IV.201; J IV.102. -- 2. to kill D I.123; A IV.97 (asinā hanti attānaŋ); Sn 125; Dh 405; maggaŋ° to slay travellers on the road J I.274; III.220. -- 3. to destroy, to remove Sn 118; Dh 72. -- Forms: Pres. 1st sg. hanāmi J II.273; 2nd sg. hanāsi J III.199; V.460; 3rd sg. hanti Sn 118; A IV.97; DhA II.73 (=vināseti); Dh 72; hanāti J V.461; hanati J I.432; 1st pl. hanāma J I.200; 3rd pl. hananti Sn 669. Imper. hana J III.185; hanassu J V.311; hanantu J IV.42; Dh 355; J I.368. Pot. hane Sn 394, 400; haneyya D I.123; Sn 705. ppr. a--hanaŋ not killing D I.116; hananto J I.274. fut. hanissati J IV.102; hañchati J IV.102; hañchema J II.418. aor. hani Mhvs 25, 64; 3rd pl. haniŋsu Sn 295; J I.256; ger. hantvā Sn 121; Dh 294 sq.; hanitvāna J III.185. -- Pass. haññati D II.352; S IV.175; Sn 312; J I.371; IV.102; DhA II.28. ppr. haññamāna S IV.201. grd. hantabba D II.173. aor. pass. haññiŋsu D I.141. fut. haññissati DA I.134. -- Caus. hanāpeti to cause to slay, destroy J I.262; DA I.159; ghātāpeti Vin I.277; ghāteti to cause to slay Dh 405; Sn 629; a--ghātayaŋ, not causing to kill S I.116; Pot. ghātaye Sn 705; ghātayeyya Sn 394; aor. aghātayi Sn 308; ghātayi Sn 309; pass. ghātīyati Miln 186. See also ghāteti. Cp. upahanati, vihanati; °gha, ghāta etc., paligha.

Hanati2 [*han for had, probably from pp. hanna. The Dhtm (535) gives had in meaning of "uccāra ussagga"] to empty the bowels Pv IV.88 (=vaccaŋ osajjate PvA 268). -- pp. hanna. Cp. ūhanati2 & ohanati.

Hanana (nt.) [fr. hanati] killing, striking, injuring Mhvs 3, 42.

Hanu (f.) [Vedic hanu; cp. Lat. gena jaw, Gr. ge/nus chin, Goth. kinnus=Ger. kinn=E. chin, Oir. gin mouth] the jaw D I.11; J I.28 (mahā°), 498; SnA 30 (°sañcalana); VbhA 145 (°sañcopana). °--saŋhanana jaw--binding, incantations to bring on dumbness D I.11; DA I.97.

Hanukā (f.) [fr. hanu] the jaw J I.498; DA I.97; Miln 229; also nt. Vin II.266; J I.461; II.127; IV.188; --°aṭ̤ṭhika the jaw bone J I.265 sq.; Vism 251; VbhA 58; KhA 49; SnA 116.

Hantar [n. ag. fr. hanati] a striker, one who kills D I.56; A II.116 sq.; III.161 sq.; S I.85; Dh 389.

Handa (indecl.) [cp. Sk. hanta, haŋ+ta] an exhortativeemphatic particle used like Gr. a)/ge dh/ or French allons, voilà: well then, now, come along, alas! It is constructed with 1st pres. & fut., or imper, 2nd person D I.106, 142; II.288; Sn 153, 701, 1132; J I.88, 221, 233; III.135; DA I.237 (=vavasāy'atthe nipāto); Nd2 697 (=padasandhi); Pv I.103 (=gaṇha PvA 49); II.321

(=upasagg'atthe nipāta PvA 88); DhA I.16, 410 (handa je); SnA 200 (vvavasāne), 491 (id.); VvA 230 (hand'<-> âhaŋ gamissāmi).

Hanna (nt.) [pp. of hanati2] easing oneself, emptying of the bowels; su° a good (i. e. modest) performance of bodily evacuation, i. e. modesty J I.421.

Hambho (indecl.) [haŋ+bho] a particle expressing surprise or haughtiness J I.184, 494. See also ambho.

Hammiya (ntQ) [cp. Vedic harmya house & BSk. harmikā "summer--house" (?) Divy 244] customarily given as "a long, storied mansion which has an upper chamber placed on the top," a larger building, pāsāda, (store--) house Vin I.58, 96, 239; II.146 (with vihāra, aḍḍhayoga, pāsāda, guhā, as the 5 lenāni), 152, 195; Miln 393; Nd1 226=Vism 25. °--gabbha a chamber on the upper storey Vin II.152.

Haya [cp. Vedic haya, fr. hi to impel. A diff. etym. see Walde, Lat. Wtb. s. v. haedus] 1. a horse Vv 641; J II.98; Miln 2. -- 2. speed M I.446. --°vāhin drawn by horses J VI.125.

Hara (adj.) (--°) [fr. hṛ] taking, fetching; vayo° bringing age (said of grey hairs) J I.138; du° S I.36.

Haraṇa (nt.) [fr. hṛ] taking, seizing, removing J I.117, 118, 232; DA I.71. kucchi° n. filling of the belly J I.277. °bhatta a meal to take along DhA II.144.

Haraṇaka (nt.) [fr. haraṇa] goods in transit, movable goods Vin III.51.

Haraṇī (f.) [fr. haraṇa] 1. a nerve conveying a stimulus (lit. "carrier"); only used with rasa° nerve of taste Vin II.137; usually given as "a hundred thousand" in number, e. g. J V.4, 293, 458; DhA I.134. -- 2. in kaṇṇamala°, an instrument to remove the wax from the ear Vin II.135. Cp. hāraka.

Harati [Idg. *ĝher; in meaning "take" cp. Gr. xei/r hand; in meaning "comprise" cp. Lat. cohors. Gr. xo/rtos; Ags. geard=yard. -- The Dhtm expls har laconically by "haraṇa"] 1. to carry J II.176; Dh 124; to take with one D I.8, 142; opposed to paccāharati VbhA 349--354; SnA 52--58. -- 2. to bring J I.208; to offer J I.238; Sn 223. -- 3. to take, gather (fruits) Miln 263. -- 4. to fetch, buy J I.291 (mama santikā). -- 5. to carry away, to remove D II.160, 166; J I.282; Sn 469; Mhvs 1, 26; to do away with, to abolish J I.345. -- 6. to take away by force, to plunder, steal D I.52; J I.187; V.254. <-> 7. to take off, to destroy J I.222 (jīvitaŋ), 310 (visaŋ); to kill J I.281. -- Forms: aor. ahāsi Sn 469 sq.; Dh 3; J IV.308; cp. upasaŋhāsi S V.214; pahāsi, pariyudāhāsi, ajjhupāhari; ger. haritvā D II.160; hātūna J IV.280 (=haritvā C.); inf. harituŋ J I.187; hātave Th 1, 186; hātuŋ: see voharati; hattuŋ: see āharati; Fut. hāhiti J VI.500 (=harissati). -- Pass. harīyati M I.33; hīrati J V.254; pret. ahīratha J V.253; grd. haritabba J I.187, 281. -- pp. haṭa. -- Caus. hāreti to cause to take Sn 395; to cause to be removed, to remove J I.345; II.176; III.431 (somebody out of office); hāretabba that which should be taken out of the way J I.298; Caus. II. harāpeti to cause to be brought, to offer Vin I.245; J II.38; to cause to be taken (as a fine) Miln 193.

Harāyati [Denom. fr. hiri (=hrī), cp. Vedic hrī to be ashamed, Pres. jihreti. -- The Dhtp (438) gives roots hiri & hara in meaning "lajjā"] 1. to be ashamed Vin I.88; II.292; D I.213; M I.120; S IV.62; It 43; Pv I.102; ppr. harāyanto Nd1 466, & harāyamāna J IV.171; Nd2 566. Often combd with aṭṭiyati (q. v.). See also hiriyati. -- 2. [in this meaning=Vedic hṛ to be angry. Pres. hṛṇīte] to be depressed or vexed, to be cross, to worry (cp. hiriyati) J V.366 (ppr. hariyyamāna); Th 1, 1173 (mā hari "don't worry").

Hari (adj.) [Idg. *ĝhel, as in Lat. helvus yellow, holus cabbage; Sk. harita, hariṇa pale (yellow or green), hiri (yellow); Av. ẓairi; Gr. xlo/os green, xlo/h "greens"; Ags. geolo=E. yellow. Also the words for "gold": hāṭaka & hiraṇya] green, tawny Dhs 617; DhsA 317; °--ssavaṇṇa gold--coloured J II.33 (=hari--samāna--vaṇṇa suvaṇṇa° C.).
--candana yellow sandal Vv 831; DhA I.28; --tāla yellow orpiment Th 2, 393; DhA III.29; IV.113; --ttaca gold--coloured Th 2, 333; ThA 235; --pada gold foot, yellow leg, a deer J III.184.

Hariṇa [fr. hari] a deer J II.26.

Harita (adj.) [see hari for etym.] 1. green, pale(--green), yellowish. It is expld by Dhpāla as nīla (e. g. VvA 197; PvA 158), and its connotation is not fixed. -- Vin I.137; D I.148; S I.5; J I.86, 87; II.26, 110; Pv II.1210 (bank of a pond); Vv 457 (°patta, with green leaves, of a lotus); J II.110 (of wheat); SnA 277 (°haŋsa yellow, i. e. golden swan). -- 2. green, fresh Vin III.16; A V.234 (kusa); nt. (collectively) vegetables, greens Vin 266 (here applied to a field of fresh (i. e. green) wheat or cereal in general, as indicated by expln "haritaŋ nāma pubbaṇṇaŋ aparaṇṇaŋ" etc.); cp. haritapaṇṇa vegetables SnA 283. -- 3. haritā (f.) gold Th 1, 164=J II.334 (°maya made of gold; but expld as "harita--maṇi--parikkhata" by C.). -- 4. Two cpds., rather odd in form, are haritāmātar "son of a green frog" J II.238 (in verse); and haritupattā (bhūmi) "covered with green" M I.343; J I.50, 399.

Haritaka (nt.) [harita+ka] a pot--herb D II.342.

Haritatta (nt.) [abstr. fr. harita] greenness Vin I.96.

Harītaka [cp. Epic Sk. harītaka] yellow myrobalan (Terminalia citrina or chebula) Vin I.201, 206; J I.80; IV.363; Miln 11; DhsA 320 (T. harīṭaka); VvA 5 (ṭ); °--kī (f.) the myrobalan tree Vin I.30; M III.127. pūtiharīṭakī Vism 40; °paṇṇika all kinds of greens Vin II.267.

Hareṇukā (f.) [cp. Sk. hareṇukā] a pea M I.245; J V.405 (=aparaṇṇajā ti 406); VI.537; hareṇuka--yūsa pea--soup M I.245 (one of the 4 kinds of soup).

Halaŋ =hi alaŋ (q. v.); "halaŋ dāni pakāsituŋ" why should I preach? Vin I.5=D II.36=M I.168=S I.136.

Halāhala1

Halāhala1 [onomat.; cp. Sk. halāhala] a kind of deadly poison, usually as °visa J I.271, 273, 380; III.103; V.465; Miln 256; Vism 57; ThA 287.

Halāhala2

Halāhala2 (nt.) [onomat.] uproar, tumult J I.47 sq.; Miln 122. Cp. kolāhala.

Haliddā & Haliddī (f.) [cp. Sk. haridrā] turmeric. <-> 1. haliddā: Vin I.201; J V.89. -- 2. haliddī (haliddi°) M I.127; A III.230, 233; S II.101; KhA 64; °rāga like the colour of turmeric, or like the t. dye, i. e. not fast, quickly changing & fading J III.148 (of citta), cp. J III.524 sq.

Hava [cp. Vedc hava; hū or hvā to call] calling, challenge Dāvs II.14.

Have (indecl.) [ha+ve] indeed, certainly Vin I.2; D II.168; S I.169; Sn 120, 181, 323, 462; Dh 104, 151, 177, 382; J I.31, 365; DhA II.228.

Havya (nt.) [Vedic havya; fr. hū to sacrifice] an oblation, offering S I.169; Sn 463 sq.; 490.

Hasati & Hassati [owing to similarity of meaning the two roots has to laugh (Sk. hasati, pp. hasita) & hṛṣ to be excited (Sk. hṛṣyati, pp. hṛṣita & hṛṣṭa) have become mixed in Pāli (see also hāsa). -- The usual (differentiated) correspondent of Sk. hṛṣyati is haŋsati. The Dhtp (309) gives haŋsa (=harṣa) with tuṭṭhi, and (310) hasa with hasana] 1. to laugh, to be merry; pres. hasati Bu I.28; Mhvs 35, 59; hassati Sn 328, 829; ppr. hasamāna is preferable v. l. at J IV.281 for bhāsamāna; aor. hasi J II.103; DhA II.17.--Caus. hāseti [i. e. both fr. has & hṛṣ] to cause to laugh; to please, to gladden Mhvs 32, 46; J

VI.217, 304; DhA II.85; aor. hāsesi Vin III.84; ppr. hāsayamana making merry J I.163, 209. 210; ger. hāsayitvāna Miln 1. -- Caus. II. hāsāpeti SnA 401; J VI.311. Cp. pari°, pa°. -- 2. to neigh (of horses) J I.62; VI.581 (strange aor. hasissiŋsu, expld as hasiŋsu by C.). -- pp. hasita (& haṭṭha).

Hasana (nt.) [fr. hasati] laughter Dhtp 31.

Hasamānaka (adj.) [ppr. of hasati+ka] laughing, merry Mhvs 35, 55; (nt.) as adv. °ŋ jokingly, for fun Vin I.185.

Hasita [pp. of hasati, representing both Sk. hasita & hṛṣita] laughing, merry; (nt.) laughter, mirth A I.261; Pv III.35 (=hasitavant hasita--mukhin C.); Miln 297; Bu I.28; J I.62 (? read hesita); III.223; Vism 20.
--uppāda "genesis of mirth," æsthetic faculty Tikp 276; see Cpd. 20 sq.

Hasula (adj.) [fr. has] is rather doubtful ("of charming speech"? or "smiling"?). It occurs in (corrupted) verse at J VI.503=Ap 40 (& 307), which is to be read as "aḷāra--bhamukhā (or °pamhā) hasulā sussoññā tanu--majjhimā." See Kern's remarks at Toev. s. v. hasula.

Hassa (adj.--nt.) [fr. has, cp. Sk. hāsya] ridiculous Sn 328; (nt.) 1. laughter, mirth D I.19; Sn 926; DA I.72; PvA 226; DhA III.258; Miln 266. -- 2. a joke, jest hassā pi, even in fun M I.415; hassena pi the same J V.481; Miln 220; °vasena in jest J I.439.

Hā (indecl.) an exclamation of grief, alas! ThA 154 (Ap V.154); VvA 323, 324.

Hāṭaka (nt.) [cp. Sk. hāṭaka, connected with hari; cp. Goth. gulp=E. gold] gold A I.215; IV.255, 258, 262 (where T reads haṭaka, with sātaka as v. l. at all passages); Th 2, 382; J V.90.

Hātabba at Nett 7, 32 may be interpreted as grd. of hā to go (pres. jihīte). The C. expls it as "gametabba, netabba" (i. e. to be understood). Doubtful.

Hātūna see harati.

Hāna (nt.) [fr. hā, cp. Sk. hāna] relinquishing, giving up, falling off; decrease, diminution, degradation A II.167; III.349 sq. (opp. visesa), 427; Vism 11.
--gāmin going into disgrace or insignificance A III.349 sq. --bhāgiya conducive to relinquishing (of perversity and ignorance) D III.272 sq.; A II.167; Nett 77; Vism 85.

Hāni (f.) [cp. Sk. hāni] 1. decrease, loss A II.434; V.123 sq.; S I.111; II.206, 242; J I.338, 346. -- 2. falling off, waste Mhvs 33, 103. Cp. saŋ°, pari°.

Hāpana at J V.433 is with Kern. Toev. I.132 (giving the passage without ref.) to be read as hāpaka "neglectful" [i. e. fr. hāpeti1].

Hāpita [pp. of hāpeti2] cultivated, attended, worshipped J IV.221; V.158 (aggihuttaŋ ahāpitaŋ; C. wrongly= hāpita); V.201=VI.565. On all passages & their relation to Com. & BSk. see Kern, Toev. I.132, 133.

Hāpeti1

Hāpeti1 [Caus. of hā to leave: see jahati; to which add fut. 2nd sg. hāhasi J III.172; and aor. jahi J IV.314; V.469] 1. to neglect, omit A III.44 (ahāpayaŋ); IV.25; Dh 166; J II.437; IV.182; ahāpetvā without omitting anything, i. e. fully A II.77; J IV.132; DA I.99. atthaŋ hāpeti to lose one's advantage, to fail Sn 37; J I.251. <-> 2. to postpone, delay (the performance of . . .) J III.448; Vism 129. -- 3. to cause to reduce, to beat down J I.124; II.31. -- 4. to be lost Sn 90 (? read hāyati).

Hāpeti2

Hāpeti2 [in form=Sk. (Sūtras) hāvayati, Caus. of juhoti (see juhati), but in meaning=juhoti] to sacrifice to, worship, keep up, cultivate J V.195 (aggiŋ;=juhati C.). See Kern, Toev. I.133. -- pp. hāpita.

Hāyati is Pass. of jahati [hā], in sense of "to be left behind," as well as "to diminish, dwindle or waste away, disappear," e. g. Nd1 147 (+pari°, antaradhāyati); Miln 297 (+khīyati); ppr. hāyamāna Nd2 543. Cp. hāyana.

Hāyana1

Hāyana1 (nt.) [fr. hā] diminution, decay, decrease D I.54; DA I.165. Opposed to vaḍḍhana (increase) at M I.518.

Hāyana2

Hāyana2 (nt.) [Vedic hāyana] year; in saṭṭhi° 60 years old (of an elephant) M I.229; J II.343; VI.448, 581.

Hāyin (adj.) [fr. hā] abandoning, leaving behind Sn 755= It 62 (maccu°).

Hāra [fr. harati] 1. that which may be taken; grasping, taking; grasp, handful, booty. In cpd. °hārin taking all that can be taken, rapacious, ravaging J VI.581 (of an army; Kern, Toev. I.133 wrong in trsln "magnificent, or something like it"). Of a river: tearing, rapid A III.64; IV.137; Vism 231. -- 2. category; name of the first sections of the Netti Pakaraṇa Nett 1 sq., 195.

Hāraka (adj.) [fr. hāra] carrying, taking, getting; removing (f. hārikā) M I.385; J I.134, 479; Pv II.91 (dhana°); SnA 259 (maŋsa°). -- mala° an instrument for removing ear--wax Ap 303; cp. haraṇī. sattha° a dagger carrier, assassin Vin III.73; S IV.62. See also vallī.

Hāri (adj.) [fr. hṛ; cp. Sk. hāri] attractive, charming S IV.316; J I.204 (°sadda).

Hārika (adj.) [fr. hāra] carrying D II.348.

Hārin (adj.) [fr. hāra] 1. taking, carrying (f. hārinī) J I.133; Pv II.310 (nom. pl. f. hārī); PvA 113. -- 2. robbing J I.204. -- Cp. hāra°.

Hāriya (adj.) [fr. hāra] carrying Vv 509; ThA 200; VvA 212.

Hālidda (adj.) [fr. haliddā] dyed with turmeric; a° undyed, i. e. not changing colour J III.88; cp. III.148.

Hāsa [fr. has, cp. Sk. hāsa & harṣa] laughter; mirth, joy Dh 146; DA I.228=SnA 155 ("āmeṇḍita"); J I.33; II.82; V.112; Miln 390. See also ahāsa.
--kara giving pleasure, causing joy Miln 252. --kkhaya ceasing of laughter Dhtp 439 (in defn of gilāna, illness). --dhamma merriment, sporting Vin IV.112.

Hāsaniya (adj.) [fr. has or hṛṣ; cp. Sk. harṣanīya] giving joy or pleasure Miln 149.

Hāsu° (of uncertain origin) occurs with hāsa° in combn with °pañña and is customarily taken in meaning "of bright knowledge" (i. e. hāsa+paññā), wise, clever. The syn. javana--pañña points to a meaning like "quickwitted," thus implying "quick" also in hāsu. Kern, Toev. I.134 puts forth the ingenious expln that hāsu is a "cockneyism" for āsu=Sk. āśu "quick," which does not otherwise occur in Pāli. Thus his expln remains problematic. -- See e. g. M III.25; S I.63; V.376; J IV.136; VI.255, 329. -- Abstr. °tā wisdom S V.412; A I.45.

Hāseti see hasati.

Hāhasi is 2nd sg. fut. of jahati (e. g. J III.172); in cpd. also °hāhisi: see vijahati.

Hāhiti is fut. of harati.

Hi (indecl.) [cp. Sk. hi] for, because; indeed, surely Vin I.13; D I.4; Dh 5; Sn 21; Pv II.118; II.710 (=hi saddo avadhāraṇe PvA 103); SnA 377 (=hi--kāro nipāto padapūraṇa--matto); PvA 70, 76. In verse J IV.495. h'etaŋ =hi etaŋ; no h'etaŋ not so D I.3. hevaŋ=hi evaŋ.

Vedic hinasti & hiŋsanti] 1. to hurt, injure D II.243; S I.70; Sn 515; Dh 132; Pv II.99 (=bādheti C.); III.42 (=paribādheti C.); SnA 460. -- 2. to kill M I.39; Dh 270. -- Caus. II. hiŋsāpeti PvA 123. -- Cp. vi°.

Hiŋsana (nt.) [fr. hiŋs] striking, hurting, killing Mhvs 15, 28.

Hiŋsā (f.) [Vedic hiŋsā] injury, killing J I.445; Dhtp 387. hiŋsa--mano wish to destroy Dh 390. Opp. a°.

Hiŋsitar [n. ag. fr. hiŋsati] one who hurts D II.243; J IV.121.

Hikkā (f.) [cp. Epic Sk. hikkā, fr. hikk to sob; onomat.] hiccup Sdhp 279.

Hikkāra [hik+kāra]=hikkā, VbhA 70.

Hinkāra (indecl.) [hiŋ=hi, +kāra, i. e. the syllable "hiŋ"] an exclamation of surprise or wonder J VI.529 (C. hin ti kāraṇaŋ).

Hingu (nt.) [Sk. hingu] the plant asafetida Vin I.201; VvA 186.
--cuṇṇa powder of asafetida DhA IV.171. --rāja a sort of bird J VI.539.

Hingulaka [cp. Sk. hingula, nt.] vermilion; as jāti° J V.67. 416; VvA4, 168. Also as °ikā (f.) VvA 324.

Hinguli [Sk. hinguli] vermilion Mhvs 27, 18.

Hiṇḍati [*Sk. hiṇḍ] to roam Dhtp 108 (=āhiṇḍana). See ā°.

Hita (adj.) [pp. of dahati1] useful, suitable, beneficial, friendly A I.58, 155 sq.; II.191; D III.211 sq.; Dh 163. -- (m.) a friend, benefactor Mhvs 3, 37. -- (nt.) benefit, blessing, good Vin I.4; Sn 233; A II.96 sq., 176; It 78; SnA 500. -- Opp. ahita A I.194; M I.332.
--ânukampin friendly & compassionate D I.4, 227; Sn 693; J I.241, 244. --ûpacāra beneficial conduct. saving goodness J I.172. --esin desiring another's welfare, well--wishing M II.238; S IV.359; V.157; °tā seeking another's welfare, solicitude Dhs 1056; DhsA 362; VvA 260. --kara a benefactor Mhvs 4, 65.

hinoti] to send; only in cpd. pahiṇati.

Hintāla [hiŋ+tāla] a kind of palm, Phœnix paludosa Vin I.190; DhA III.451.

Hindagu [probably for indagu, inda+gu (=°ga), i. e. sprung from Indra. The h perhaps fr. hindu. The spelling h° is a corrupt one] man, only found in the Niddesa in stock defn of jantu or nara; both spellings (with & without h) occur; see Nd1 3=Nd2 249.

Hima (adj.--n.) [cp. Vedic hima; Gr. xei_ma & xeimw/n winter, xiw/n snow; Av. zaya winter; Lat. hiems etc.] cold, frosty DhsA 317. -- (nt.) ice, snow J III.55.
--pāta--samaya the season of snow--fall Vin I.31, 288; M I.79; J I.390; Miln 396. --vāta a snow or ice wind J I.390.

Himavant (adj.) [hima+vant] snowy J V.63 (=himayutta C.). (m.) Himavā the Himālaya: see Dict. of Names.

Hiyyo (adv.) [Vedic hyaḥ, Gr. xqe/s, Lat. heri; Goth. gistradagis "to--morrow," E. yester--day, Ger. gestern etc.] yesterday Vin I.28; II.77; J I.70, 237; V.461; VI.352, 386; Miln 9. In sequence ajja hiyyo pare it seems to mean "to--morrow"; thus at Vin IV.63, 69; J IV.481 (=sve C.). See para 2. c.

Hirañña (nt.) [Vedic hiraṇya; see etym. under hari & cp. Av. zaranya gold] gold Vin I.245, 276; II.159; A IV.393; Sn 285, 307, 769; Nd2 11; gold--piece S I.89; J I.92. Often together with suvaṇṇa Vin I.150; D II.179; h°--suvaṇṇaŋ gold & money M III.175; J I.341. °olokana (--kamma) valuation of gold J II.272.

Hiri & hirī (f.) [cp. Vedic hrī] sense of shame, bashfulness, shyness S I.33; D III.212; A I.51, 95; III.4 sq., 331, 352; IV.11, 29; Sn 77, 253, 719; Pug 71; Pv IV.73; J I.129, 207; Nett 50, 82; Vism 8. Expld Pug 23 sq.; is one of the cāga--dhana's: see cāga (cp. Jtm 311). -- Often contrasted to & combined with ottappa (cp. below) fear of sin: A I.51; D III.284; S II.206; It 36; Nett 39; their difference is expld at Vism 464 ("kāya--duccarit'ādīhi hiriyatī ti hiri; lajjāy'etaŋ adhivacanaŋ; tehi yeva ottappatī ti ottappaŋ; pāpato ubbegass'etaŋ adhivacanaŋ"); J I.129 sq.; DhsA 124.
--ottappa shame & fear of sin M I.271; S II.220; It 34; A II.78; J I.127, 206; Tikp 61; Vism 221; DhA III.73. Frequently spelt otappa, e. g. J I.129; It 36. --kopīna a loin cloth M I.10; Vism 31, 195. --nisedha restrained by conscience S I.7, 168=Sn 462; Dh 143; DhA III.86. --bala the power of conscientiousness A II.150; Dhs 30, 101. --mana modest in heart, conscientious D II.78; M I.43; S II.159.

(adj.) [fr. hiri] having shame, only as --° in neg. ahirika shameless, unscrupulous A I.51, 85; II.219; Pug 19; It 27 (°īka); J I.258 (chinna° id.); nt. °ŋ unscrupulousness Pug 19.

(adj.) [fr. hiri] bashful, modest, shy D III.252, 282; S II.207 sq.; IV.243 sq.; A II.218, 227; III.2 sq., 7 sq., 112; IV.2 sq., 38, 109; V.124, 148; It 97; Pug 23.

Hiriya (m. & nt.) [fr. hiri] shame, conscientiousness VvA 194.

[see harāyati] to blush, to be shy; to feel conscientious scruple, to be ashamed Pug 20, 24; Miln 171; Vism 464 (hirīyati); DhsA 149.

Hirivera (nt.) [cp. Sk. hrīvera] a kind of Andropogon (sort of perfume) J VI.537; DA I.81.

to refresh oneself, to be glad Dhtp 152 (=sukha), 591 (id.).

Hīna [pp. of jahati] 1. inferior, low; poor, miserable; vile, base, abject, contemptible, despicable Vin I.10; D I.82, 98; S II.154 (hīnaŋ dhātuŋ paṭicca uppajjati hīnā saññā); III.47; IV.88, 309 (citta h. duggata); D III.106, 111 sq., 215 (dhātu); A II.154; III.349 sq.; V.59 sq.; Sn 799, 903 sq.; Nd1 48, 103, 107, 146; J II.6; Pv IV.127 (opp. paṇīta); Vv 2413 (=lāmaka VvA 116); Dhs 1025; DhsA 45; Miln 288; Vism 13; DhA III.163. -- Often opposed to ukkaṭṭha (exalted, decent, noble), e. g. Vin IV.6; J I.20, 22; III.218; VbhA 410; or in graduated sequence hīna (>majjhima)>paṇīta (i. e. low, medium, excellent), e. g. Vism 11, 85 sq., 424, 473. See majjhima. -- 2. deprived of, wanting, lacking Sn 725= It 106 (ceto--vimutti°); Pug 35. -- hīnāya āvattati to turn to the lower, to give up orders, return to secular life Vin I.17; S II.231; IV.191; Ud 21; A III.393 sq.; M I.460; Sn p. 92; Pug 66; hīnāya vattati id. J I.276; hīnāy'āvatta one who returns to the world M I.460, 462; S II.50; IV.103; Nd1 147.
--âdhimutta having low inclinations J III.87; Pug 26; °ika id. S II.157; It 70. --kāya inferior assembly VvA 298 (here

meaning Yamaloka); PvA 5. --jacca lowborn, low--caste J II.5; III.452; V.19, 257. --vāda one whose doctrine is defective Sn 827; Nd1 167. --viriya lacking in energy It 116; DhA I.75; II.260.

Hīyati is Pass. of jahati.

Hīra [cp. late Sk. hīra] 1. a necklace (?) VvA 176. -- 2. a small piece, splinter J IV.30 (sakalika°); hīrahīraŋ karoti to cut to pieces, to chop up J I.9; DhA I.224 (+khaṇḍâkhaṇḍaŋ).

Hīraka [hīra+ka, cp. lexic. Sk. hīraka "diamond"] a splinter; tāla° "palm--splinter," a name for a class of worms Vism 258.

Hīrati is Pass. of harati.

Hīḷana (nt.) & °ā (f.) [fr. hīḍ] scorn(ing), disdain, contempt Miln 357; DA I.276 (of part. "re": hīlana--vasena āmantanaŋ); as °ā at Vbh 353 (+ohīḷanā); VbhA 486.

Hīḷita [pp. of hīḷeti] despised, looked down upon, scorned Vin IV.6; Miln 227, 251; Vism 424 (+ohīḷita oññāta etc.); DA I.256.

Hīḷeti [Vedic hīḍ or hel to be hostile; cp. Av. zēaša awful; Goth. us--geisnan to be terrified. Connected also with hiŋsati. -- The Dhtp (637) defines by "nindā"] 1. to be vexed, to grieve S I.308; to vex, grieve Vv 8446. <-> 2. to scorn, disdain, to feel contempt for, despise D II.275; Sn 713 (appaŋ dānaŋ na hīḷeyya); J II.258; DA I.256 (=vambheti); DhA IV.97; Miln 169 (+garahati). -- pp. hīḷita.

Huŋ (indecl.) the sound "huŋ" an utterance of discontent or refusal DhA III.108=VvA 77; Vism 96. Cp. haŋ. hunkāra growling, grumbling Vism 105. hunkaroti to grumble DhA I.173. hunkaraṇa=°kāra DhA I.173 sq. See also huhunka.

Hukku the sound uttered by a jackal J III.113.

Huta [pp. of juhati] sacrificed, worshipped, offered Vin I.36=J I.83; D I.55; J I.83 (nt. "oblation"); Vv 3426 (su°, +sudinna, suyiṭṭha); Pug 21; Dhs 1215; DA I.165; DhA II.234.
--āsana [cp. Sk. hutāśana] the fire, lit. "oblationeater" Dāvs II.43; Vism 171 (=aggi).

Hutta (nt.) [cp. Vedic hotra] sacrifice: see aggi°.

Hunitabba is grd. of juhati "to be sacrificed," or "venerable" Vism 219 (=āhuneyya).

Hupeyya "it may be" Vin I.8;=huveyya M I.171. See bhavati.

Huraŋ (adv.) [of uncertain origin] there, in the other world, in another existence. As prep. with acc. "on the other side of," i. e. before Sn 1084; Nd1 109; usually in connection idha vā huraŋ vā in this world or the other S I.12; Dh 20; Sn 224=J I.96; hurāhuraŋ from existence to existence Dh 334; Th 1, 399; Vism 107; DhA IV.43. -- The expln by Morris J.P.T.S. 1884, 105 may be discarded as improbable.

Huhunka (adj.) [fr. huŋ] saying "huŋ, huŋ," i. e. grumbly, rough; °jātika one who has a grumbly nature, said of the brahmins Vin I.2; Ud 3 ("proud of his caste" Seidenstūcker). nihuhunka (=nis+h.) not grumbly (or proud), gentle Vin I.3; Ud 3. Thus also Kern, Toev. I.137; differently Hardy in J.P.T.S. 1901, 42 ("uttering & putting confidence into the word huŋ") Bdhgh (Vin I.362) says: "diṭṭha--mangaliko mānavasena kodhavasena ca huhun ti karonto vicarati."

Hūti (f.) [fr. hū, hvā "to call," cp. avhayati] calling, challenging S I.208.

He (indecl.) a vocative (exclam.) particle "eh," "here," hey M I.125, 126 (+je); DhA I.176 (double).

Heṭṭhato (adv.) [fr. heṭṭhā] below, from below Ps I.84; Dhs 1282, 1284, Mhvs 5, 64.

Heṭṭhā (indecl.) [cp. Vedic adhastāt=adhaḥ+abl. suff. °tāt] down, below, underneath Vin I.15; D I.198; It 114; J I.71; VvA 78; PvA 113. As prep. with gen. (abl.) or cpd. "under" J I.176; II.103; lower in the manuscript, i. e. before, above J I.137, 206, 350; VvA 203; lower, farther on J I.235.
--āsana a lower seat J I.176. --nāsika--(sota) the lower nostril J I.164. --bhāga lower part J I.209, 484. --mañce underneath the bed J I.197 (°mañcato from under the bed); II.275, 419; IV.365. --vāta the wind below, a wind blowing underneath J I.481. --sīsaka head downwards J III.13.

Heṭṭhima (adj.) [compar.--superl. formation fr. heṭṭhā] lower, lowest Vin IV.168; Dhs 1016; Tikp 41; PvA 281; Sdhp 238, 240, 256. °tala the lowest level J I.202.

Heṭhaka (adj.--n.) [fr. heṭheti] one who harasses, a robber J IV.495, 498. Cp. vi°.

Heṭhanā (f.) [fr. heṭheti] harassing D II.243; VbhA 75.

Heṭheti [Vedic heḍ=hel or hīḍ (see hīḷeti)] to harass, worry, injure J IV.446, 471; Pv III.52 (=bādheti PvA 198); ppr. a--heṭhayaŋ Dh 49; S I.21. med. a--heṭhayāna S I.7; IV.179; ger. heṭhayitvāna J III.480. -- pp. heṭhayita J IV.447.

Hetaŋ =hi etaŋ.

Hetu [Vedic hetu, fr. hi to impel] 1. cause, reason, condition S I.134; A III.440 sq.; Dhs 595, 1053; Vism 450; Tikp 11, 233, 239. In the older use paccaya and hetu are almost identical as synonyms, e. g. n'atthi hetu n'atthi paccayo D I.53; aṭṭha hetū aṭṭha paccayā D III.284 sq.; cp. S III.69 sq.; D II.107; M I.407; A I.55 sq., 66, 200; IV.151 sq.; but later they were differentiated (see Mrs. Rh. D., Tikp introd. p. xi. sq.). The diff. between the two is expld e. g. at Nett 78 sq.; DhsA 303. -- There are a number of other terms, with which hetu is often combd, apparently without distinction in meaning, e. g. hetu paccaya kāraṇa Nd2 617 (s. v. sankhā); mūla h. nidāna sambhava pabhava samuṭṭhāna āhāra ārammaṇa paccaya samudaya: frequent in the Niddesa (see Nd2 p. 231, s. v. mūla). <-> In the Abhidhamma we find hetu as "moral condition" referring to the 6 mūlas or bases of good & bad kamma, viz. lobha, dosa, moha and their opposites: Dhs 1053 sq.; Kvu 532 sq. -- Four kinds of hetu are distinguished at DhsA 303=VbhA 402, viz. hetu°, paccaya°, uttama°, sādhāraṇa°. Another 4 at Tikp 27, viz. kusala°, akusala°, vipāka°, kiriya°, and 9 at Tikp 252, viz. kusala°, akusala°, avyākata°, in 3X3 constellations (cp. DhsA 303). -- On term in detail see Cpd. 279 sq.; Dhs. trsln §§ 1053, 1075. -- abl. hetuso from or by way of (its) cause S V.304; A III.417. -- acc. hetu (--°) (elliptically as adv.) on account of, for the sake of (with gen.); e. g. dāsa--kammakara--porisassa hetu M II.187; kissa hetu why? A III.303; IV.393; Sn 1131; Pv II.81 (=kiŋ nimittaŋ PvA 106); pubbe kata° by reason (or in consequence) of what was formerly done A I.173 sq.; dhana° for the sake of gain Sn 122. -- 2. suitability for the attainment of Arahantship, one of the 8 conditions precedent to becoming a Buddha Bu II.59=J I.14, 44. <-> 3. logic Miln 3.
--paccaya the moral causal relation, the first of the 24 Paccayas in the Paṭṭhāna Tikp 1 sq., 23 sq., 60 sq., 287, 320; Dukp 8, 41 sq.; Vism 532; VbhA 174. --pabhava arising from a cause, conditioned Vin I.40; DhA I.92. --vāda the theory of cause, as adj. "proclaimer of a cause," name of a sect M I.409; opp. ahetu--vāda "denier of a cause" (also a sect) M I.408; ahetu--vādin id. J V.228, 241 (=Jtm 149).

Hetuka (adj.) (--°) [fr. hetu] connected with a cause, causing or caused, conditioned by, consisting in Mhvs 1, 45 (maṇi--pallanka°); Dhs 1009 (pahātabba°); VbhA 17 (du°, ti°). usually as sa° and a° (with & without a moral condition) A I.82; Vism 454 sq.; Dukp 24 sq. sa° Dhs 1073 (trsln "having root--conditions as concomitants"); Kvu 533 ("accompanied by moral conditions"); a° S III.210 (°vāda, as a "diṭṭhi"); Vism 450.

Hetutta (nt.) [abstr. formation fr. hetu] reason, consequence; abl. in consequence of (--°) Vism 424 (diṭṭhivisuddhi°).

Hetuye see bhavati.

Hema (nt.) [cp. Epic Sk. heman] gold D II.187; J VI.574.
--jāla golden netting (as cover of chariots etc.) A IV.393; Vv 351, 362 (°ka). --vaṇṇa golden--coloured D II.134; Th 2, 333; ThA 235; DhsA 317.

Hemanta [hema(=hima)+anta] winter A IV.138; J I.86; Miln 274.

Hemantika (adj.) [fr. hemanta] destined for the winter, wintry, icy cold Vin I.15, 31 (rattiyo), 288; M I.79; S V.51; A IV.127; Vism 73.

Hemavataka (adj.) [fr. himavant] belonging to, living in the Himālaya J I.506; IV.374, 437; °vatika id. Dpvs V.54.

[fr. hirañña, cp. BSk. hairaṇyika Divy 501; MVastu III.443] goldsmith (? for which suvaṇṇakāra!), banker, money--changer Vism 515=VbhA 91; J I.369; III.193; DA I.315; Miln 331 (goldsmith?).
--phalaka the bench (i. e. table, counter) of a money changer or banker Vism 437=VbhA 115; J II.429; III.193 sq.

Hevaŋ see hi.

Hesati [both heṣ (Vedic) & hreṣ (Epic Sk.); in Pāli confused with hṛṣ (hasati): see hasati2] to neigh J I.51, 62 (here hasati); V.304 (T. siŋsati for hiŋsati; C. expls hiŋsati as "hessati," cp. abhihiŋsanā for °hesanā). <-> pp. hesita.

Hesā (f.) [fr. hesati] neighing, neigh Dāvs V.56.

Hesita (nt.) [pp. of hesati] neighing J I.62 (here as hasita); Mhvs 23, 72.

Hessati is: 1. Fut. of bhavati, e. g. J III.279. -- 2. Fut. of jahati, e. g. J IV.415; VI.441.

Hehiti is Fut. 3rd sg. of bhavati, e. g. Bu II.10=J I.4 (v. 20).

etc. see bhavati.

Hotta (nt.) [Vedic hotra] (function of) offering; aggi° the sacrificial fire SnA 436 (v. l. BB °hutta).

Homa (m. & nt.) [fr. hu, juhati] oblation D I.9; DA I.93 (lohita°).

Horāpāṭhaka [late Sk. horā "hour" (in astrol. literature, fr. Gr. w(/ra: cp. Winternitz, Gesch. d. Ind. Lit. III.569 sq.)+pāṭhaka, i. e. expert] an astrologer Mhvs 35, 71.

AFTERWORD.

1. DICTIONARY WORK.

IT had been my intention at the end of the work to give a full account of Pāli lexicography, its history and aims, but as the Dictionary itself has already been protracted more than others and I have wished, I have, in order to save time and to bring the work to a finish, to reserve a detailed discussion of the method of dictionary work for another occasion, and outline here only the essentials of what seems to me worth mentioning at all events.

When Rhys Davids in 1916 entrusted me with the work, he was still hopeful and optimistic about it, in spite of the failure of the first Dictionary scheme, and thought it would take only a few years to get it done. He seemed to think that the material which was at hand (and the value of which he greatly overrated) could be got ready for press with very little trouble. Alas! it was not so. For it was not merely and not principally a rearrangement and editing of ready material: it was creative and

re--creative work from beginning to end, building an intellectual (so to say manomaya) edifice on newly sunk foundations and fitting all the larger and smaller (khuddakânukhuddakāni) accessories into their places. This was not to be done in a hurry, nor in a leisurely way. It was a path which often led through jungle and thicket, over stones and sticks: "vettācāro sankupatho pi ciṇṇo" (J III.541).
On the road many allurements beset me in the shape of problems which cropped up, whether they referred to questions of grammar, syntax, phonology, or etymology; or literature, philosophy, and Buddhist psychology. I had to state them merely as problems and collect them, but I dared not stand still and familiarize with them. Thus much material has been left over as "chips from the dictionary workshop." These I hope I shall some day find an opportunity of working out.
For the first part of the way I had to a great extent the help and guidance of my teacher and friend Rhys Davids; but the second half I had to go quite alone,--Fate did not spare him to see the work right through. I am sure he would not have been less glad than myself to--day to see the task finished.
It happens that with the completion of the P.T.S. Dictionary, the second dictionary of Pāli, we celebrate the fiftieth anniversary of the appearance of the first Pāli Dictionary by R. C. Childers. That work was a masterpiece of its time, and still retains some of its merits. Our dictionary will not altogether replace Childers, it will supplement him. The character of Childers'Dictionary is so different from ours, there is such an enormous discrepancy between the material which he had for his work and which we had for ours, that it would almost be a farce to recast Childers. We needed something entirely different and original. Childers has now only historical value. Considering that Childers has no references to any of the P.T.S. publications, and that the Pāli Dictionary embraces all the material of these publications as well as of others, we may well speak of an entirely new dictionary, which is essential for the study of Pāli Buddhism from its sources, a task which can never be accomplished with Childers alone.In this connection I may quote a remark by a competent critic (Mr. E. J. Thomas), who says: "Rhys Davids wanted to make the Pāli Dictionary ‘twice as good as Childers,’ but it is far more than that."
Yet it may be interesting to compare merely on the surface the two dictionaries. The "new" Pāli Dictionary contains 146,000 authentic references against some 38,500 of Childers (of which only half are authentic); the number of head--words treated amounts to 17,920 against 11,420, after omitting in ours about 900 words which Childers gives with an Abhp reference only. Anybody will admit that substantial progress is evidenced by these figures.

2. HISTORY OF THE DICTIONARY SCHEME.

The idea of the Pāli Dictionary, as now published, was first put forth by Rhys Davids in September 1902 (on the thirteenth International Oriental Congress at Hamburg). It was to be compiled on the basis of the texts issued by the P.T.S. since its foundation in 1882, and it was conceived on an international plan, according to which some seven or eight famous Sanskrit scholars of Europe should each contribute to the work. Every one of them was enthusiastic about it. In 1903 Rhys Davids announced that the Dictionary would be published in 1905, or at latest in 1906. When I was studying Pāli with Ernst Windisch in 1904 I was undecided, whether I should buy a "Childers" then, or wait until the "International Dictionary" should be out in 1905. Little did I dream that I should have had to wait till I myself finished the International Dictionary in 1925! By 1909 only one--eighth of the work had been done. Gradually the co--workers sent back the materials which Rhys Davids had supplied to them. Some had done nothing at all, nor even opened the packets. Only Messrs. Duroiselle, Konow, and Mrs. Bode had carried out what they had undertaken to do. After Rhys Davids had again conferred with his colleagues at the Copenhagen Congress in 1908, he published the full scheme of the Dictionary in J.P.T.S. for 1909. Then the War came and stopped the plans for good.
The failure of the original scheme teaches us that dictionary work cannot be done en passant and in one's spare time; it requires one's whole time. At any rate, they were very disappointing years for my friend, and he had almost despaired of the vitality of his pet plan, when, in 1916, he asked me, under the auspices of the P.T.S. and with his assistance, to do the Dictionary on a uniform plan. So he left the compiling to me, and I set to work, conferring with him at frequent intervals. He revised my work. This had become more exhaustive than was planned, because double the amount of texts had been published by 1922 than in 1902. This was a gain for the Dictionary, but meant much more work for the editor.

3. MY MATERIAL.

The Pāli Dictionary is in a certain respect the result of the work of many. It is a résumé of all the indexes to the texts, so that every indexer has his or her share in the work. But the indexes do not give translations, and thus the main work was often left to

me: to find the most correct and adequate English term for the Pāli word. It needs careful and often intricate study to accomplish this task, for even the most skilled and well--read translators have either shirked the most difficult words, or translated them wrongly or with a term which does not and cannot cover the idea adequately. Thus many a crux retarded the work, not to speak of thousands of incorrectnesses in the text of the printed editions.
A few contributors gave more (like Mrs. Bode and Professor Duroiselle), but only from scanty material and texts up to 1909. Rhys Davids'material, copied from his copy of Childers (which was bequeathed him by Childers, interleaved by the binder and filled in from 1878 to 1916), was partly old, and mostly without the English translation, which was only to be found here and there in his translated texts.
Mrs. Rhys Davids has shown her constant sympathy with the work, and I am indebted to her for many suggestions, especially concerning psychological termini. She also condensed and revised my articles on viññāṇa and sankhāra.
To summarize what actual help I have received by using materials other than my own, I have to state that I found the following contributions of use:
(1) For the whole alphabet:
All the indexes to the P.T.S. publications.Many of these are very faulty (the Kvu trsln word index contains 60 per cent. of error). The only index with which I have no fault to find is that to Sn and SnA by Helmer Smith. Rhys Davids'annotations to his Childers, representing about 10 per cent. of all important references. Kern's additions to Childers'(Tœvœgselen); to be taken with caution in translations and explanations, but at least equal to Rhys Davids'in extent and importance. It is to be regretted that this valuable collection is marred by any amount of errors and misprints (see also below, 4 end). Hardy's occasional slips and references (5 per cent. of the whole).
(2) For single letters:
Mrs. Bode's collection of B and Bh. Professor Konow's collection of S (J.P.T.S. 1909) and H (ibid. 1907), which I have used very extensively, after correcting them and bringing them up to date. Professor Duroiselle's collection of one--half of K and Mr. E. J. Thomas'N̈.

4. HOW TO JUDGE THE DICTIONARY.
(a) I have already given a fairly exhaustive list of abbreviations. To these might be added a good many more if we were writing a dictionary for inexperienced people. The less explanations necessary in a dictionary, the better: it should explain itself; and if there are any little things not intelligible at first, they will become so with gradual use. A dictionary is like a friend with whom you have to get thoroughly acquainted before you come to know his peculiarities.
A dictionary can be too explicit: it will then lose its charm and become tedious. It must contain a certain amount of hints, instead of ready solutions; the more it arouses the curiosity (and sometimes the anger!) of its user, the better it is for the latter. The main purpose of the dictionary is to explain; it is a means of education as well as of information. To this category belong the (sometimes objected to) grammatical and etymological hints. I am fully aware that they are incomplete and sometimes perhaps problematic, but that does not matter so much in a provisional dictionary. It does our students good to get a little etymology thrown in once in a while. It makes them interested in the psychology of language, and teaches them the wide range of sound changes, besides making them aware of their study as a thing that has been alive and through a process of werden. We are still at a stage of Pāli philology, where we can hardly get enough of that kind of thing.
(b) The following are a few additional explanations concerning the use of the Dictionary.--In the Jataka quotations I have not distinguished between the text and the commentary (J and JA). That is rather a pity; but it was my colleague's wish. We might also have kept the index figures of lines, as it is sometimes very difficult to find a word in the small--print C. portions of the J. books. -- Difficult forms, although belonging to some one verb in question, I have given separately, as a help for the student.--The Causatives have undergone a mixed treatment: sometimes they are given under the simple verb, especially when their form was not very different, sometimes separately, when their form was unusual.--The problem of the derivation of Pāli words is not cleared yet. We have interchanged between the Pāli and the Sanskrit derivations.--An asterisk with Sanskrit words (*Sk.) means that the word is late and found only in technical literature, i. e. either gram.--lexic. (like Amarakośa), or professional (like Suśruta).--For convenience'sake we have identified the guttural ṅ with the dental n.<-> The cerebral ḷ follows upon 1.--P.D. refers to Pāli Dictionary.
(c) Many of the Dictionary's faults are to be excused by the fact that its composition covers a number of years, and that printing was going on all the time (a great drawback for the unity of the work!), so that changes could not be made in earlier parts, which were found advisable later. here belong: 1. Roots and compounds cropped up which are not foreseen in the beginning. --

2. Cross--references are not always exact. -- 3. There exists a certain inaccuracy in the relation between words beginning with ava° and o°. At first these were treated jointly, but later separated. -- 4. Several mistakes were found in Rhys Davids'excerpts later and are, like others which I have corrected (see e. g. veyyāvacca), to be explained by lack of material, or by Rhys Davids being misled through Childers. -- 5. Many explanations are only tentative. I would change them now, but refrain from discussing them in the "Addenda," since too many of these confuse rather than enlighten the student. To these belong e. g. nibbedha and vipañcita (which ought to be viyañjita).-- 6. It could hardly be avoided that, in the course of the work, a problem has presented itself with different solutions at different times, so that discrepancies have arisen with one and the same word. These cases, however, are rare.

(d) Now, after all this, what is the Dictionary, and what does it claim to be? First of all, it is meant to be a dictionary of Classical and Literary Pāli. Words only found in native vocabularies (the Abhp e. g.) are left out, as they are only Pāli adaptations of Sanskrit words (mostly lexicographical: sannakaddu=sannakadru, Am.K. only). Nor are we concerned with Inscriptions. Thus it is intended as a general stock--taking of the Pāli Canon, and a revision of all former suggestions of translations. It is essentially a working basis for further study and improvement. The main object has been to bring as much material as possible to serve future work, and this in a clear and attractive form. Many words remain doubtful. We have given them with Buddhaghosa's interpretation, which may be right and which may be wrong. There are some words of which we shall never know the exact meaning, just as it is difficult even in modern times to know the exact meaning of, say, an English or German dialect word.Other specific terms with a "doctrinal" import are best left untranslated, since we are unable to translate them adequately with our Western Christian terminology. See remarks under sankhāra and cp. Mrs. Rhys Davids in K.S. III., preface p. v.

e) What are the critics to remember? To find fault with the interpretation of one or the other word is alright, but it must be remembered that, within a few years--which are nothing compared with the life--study required for this purpose--not a few score or a few hundreds of words had to be examined in every detail, but many thousands. Any criticism shows just what the editor himself has felt all along: how much is to be done yet, and how important for Indological studies is the study of Pāli. Many mistakes and misprints have to be taken with good grace: they are unavoidable; and I may add as an example that Professor Konow's S, in spite of very careful work, contain one mistake (or misprint) on almost every page, while the proportion of them in Kern's 315 pages of Tœvœgselen is four on every page! We are all human. The discovery of faults teaches us one thing: to try to do better.

5. ISSUES INVOLVED IN THE PāLI DICTIONARY.

It would easily fill a separate volume, if I were to discuss fully all the issues dependent on the new Dictionary, and its bearing on all parts of Buddhist studies. I confine myself to mentioning only a few that are outstanding.

(a) Through a full list of references to nearly every word we are now able to establish better readings than has been possible up to now. The Pāli Dictionary is indispensable to any editor of new texts.

(b) Through sifting the vocabulary we can distinguish several strata of tradition, in place as well as in time.

(c) The relation of Classical Pāli to Vedic and other stages of Sanskrit is becoming clearer, as also is the position of Epic Pāli to Singhalese and Tamil. A good example of the former is offered by the relation of ava° to o°. With regard to the term "Vedic" a word of warning has to be uttered. There is an older stratum of direct Vedic connection in the four Nikāyas; nevertheless in the majority of cases the term is misleading, as we here have to deal with late Pāli words which have been reintroduced from Classical Sanskrit à la Renaissance.

It was Rhys Davids'wish, however, that I should use the term "Vedic," whenever a word dated back to that period. -- On the subject in general and the linguistic character of Pāli see Childers, Introduction, pp. xiv, xv (with note 1); R. O. Franke, Pāli and Sanskrit, Strassburg 1902, especially chapters VII. to XII.Thus some very old (Vedic) words are not found in Classical Pāli, but occur later in the Epics (the Vaŋsas), e. g. sārameya "dog," although Vedic, is only found in Mhbv; sūnu, as frequent as putra in Rigveda, occurs only in Mhvs, whereas putta is the regular Pāli word. These examples may be increased by hundreds from the Vaŋsas. There are many more than Rhys Davids assumed on p. vi of preface to Pāli Dictionary.

(d) The peculiar interrelation between Buddhist Pāli and Buddhist Sanskrit can now be stated with greater accuracy.

(e) Through a tabulation of all parallel passages, given in the Pāli Dictionary, we are now able to compose a complete concordance.

(f) From many characteristics, as pointed out in the Pāli Dictionary, we can state with certainty that Pāli was a natural dialect,

i. e. the language of the people. We can now group the canonical books according to their literary value and origin.Therefore we can never have a "standardized" Pāli in the sense in which we are used to "Sanskrit." Among the many signs of popular language (mentioned elsewhere, e. g. Childers introduction) I may also point to the many onomatopœtic words (see note on gala), and the widespread habit of the reduplicative compounds (see my article "Reduplikationskomposita im Pāli," Zeitschr. f. Buddhismus vi., 1925, pp. 89--94).
(g) It will now be possible to write the history of terms.We have material enough to treat philosophical terms (like citta, dhamma, mano, viññāṇa, sankhāra) historically, as well as others of folkloristic importance (e. g. deva, yakkha, vimāna). Light will be thrown on the question of the Mahāpurisalakkhaṇas, which it is interesting to note are in Sn 1022 attributed to Bāvari (i. e. the "Babylonian"), and clearly point to the late origin of the Vatthugāthās as well as to Babylonian influence.
(h) We cannot always equate Pāli: Classical Sanskrit. It is a wrong method to give the Sanskrit form of a Pāli word as its ultimate reduction and explanation. Sometimes Pāli formation and meaning are different from the Sanskrit. Popular language and "Volksetymologie" are concerned here.Pāli alla means "clean" as well as "wet" (in spite of J.R.A.S. 1924, 186), whereas Sanskrit ārdra means "wet"; Pāli sālūra means "dog," but Sanskrit śālūra "frog"; the root SVID has the specific Pāli meaning "boil" or "cook.' Many others in the Pāli Dictionary; cp. Childers, p. xv.
i) The Pāli Dictionary affords an interesting comparison of our own interpretation of terms with the fanciful etymological play of words given by the Commentators, which throws a light both on their dogmatic bias and their limited linguistic knowledge. It is quite evident that Bdhgh did not know Sanskrit. -- In matters of grammar I place Dhammapāla higher than Buddhaghosa.There are more than a score of instances which prove this point, but the following is especially interesting. The word for "whole, entire" vissa is extremely frequent in Vedic and Sanskrit (=viśva), but unknown in Pāli (where sabba takes its place), except for one passage in the Dh. (266). Had Bdhgh known Sanskrit, he would have explained it as "sabba," but instead of that he takes it as *visra (musty), which (as a lexic. word) was current in late Pāli, but does not fit the passage mentioned. -- Among other errors B explains "stiffness" (swoon) by "calati" (see under chambhita and mucchañcikatā); in parājita he takes parā as instr. of para (=parena DhA III.259); he connects Pāli pīṇeti with pinvati (DA I.157, cp. Vism 32 pīṇana), and he explains attamana as "saka--mana" (DA I.255), thus equalling atta=ātman.
(k) In short, the Pāli Dictionary gives clues to a variety of problems, which it was hitherto almost impossible to approach; the proper study of Pāli Buddhism is aided greatly by it, and an endless field of work lies open to future scholars. On the other hand, nobody realizes more than I do, after ten years of intimate study, how far behind the "Classics" we are, both in analysis and synthesis, in explanation, interpretation, and application. And also: that it will be worth the trouble to explore more thoroughly that range of civilization which lies enshrined in the Pāli Canon.In connection with this I may point out that one of the greatest needs of Pāli scholarship is a Dictionary of Names. To insert names into this dictionary was not our intention, although more than once I was tempted, and doubtful as to the category of "names," e. g. whether to regard names of trees and months, or titles of books as "names" or "words." Thus the Name Dictionary will be an indispensable supplement to the Word Dictionary. I hope that I shall be placed in a position which will make it possible to edit this supplement, for which Rhys Davids and myself have already collected a large amount of material.

6. CONCLUSION.

That my share in the actual working out of the Dictionary preponderates over his own, I am sure Rhys Davids would not mind: on the contrary, it was his wish from the beginning that it should be so, and he would repudiate any attempt which would put the faults to my blame and the merits to his credit. His mind was more bent on other aims than dictionary work, which was not his strongest point. But without him there would not have been this Pāli Dictionary.
I cannot conclude without extending my sincere thanks to all those who have made it possible for me to complete the work, and have helped me directly or indirectly with encouragements of various kinds. Among the former are the subscribers to the Dictionary Fund (especially generous Japanese donors); those who have unselfishly handed over to me material collected by themselves, or have assisted me with the copying of indexes, or suggested corrections and given valuable reviews. Above all the Founder of the Pāli Text Society and Mrs. Rhys Davids, who helped me with many suggestions re details and with reading the proofs; and last not least my wife, who has been untiring in copying the whole MS. for the printer.
For all deficiencies I sincerely apologize. Had I had another twenty years'experience of Pāli, I would have made a better job of it; but our motto was "Better now and imperfect than perfect and perhaps never!" By no means do I leave the work with a feeling of self--satisfaction. I realize now that I am only at the beginning of the "Perfect" Dictionary. May I, within the next

twenty years, see a second edition of the Pāli Dictionary which will come nearer to the ideal. But then the ideal will have moved farther away accordingly! Until then I hope that the "Provisional" Dictionary will do its service and will prove a help to students and scholars of Pāli alike!

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